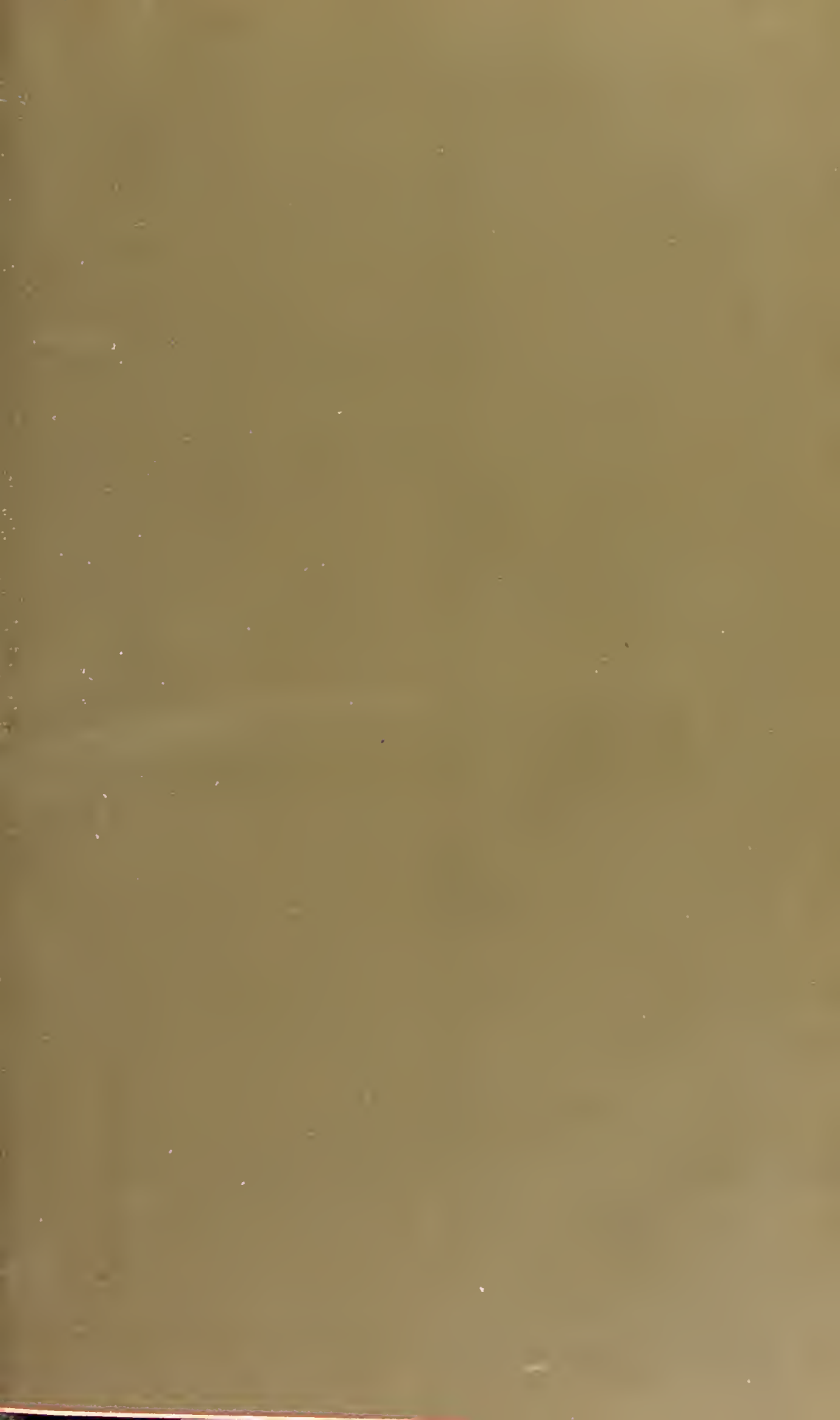




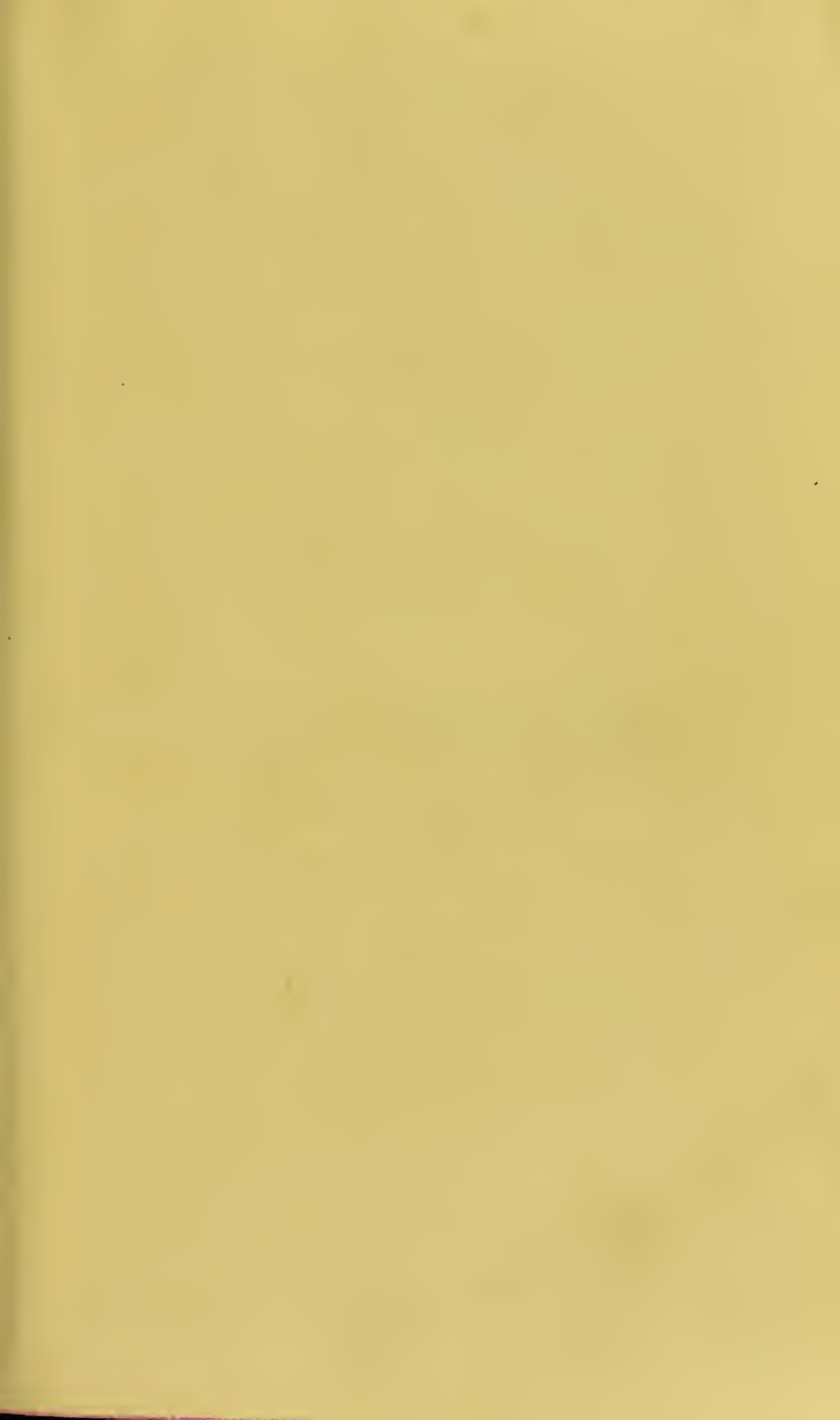


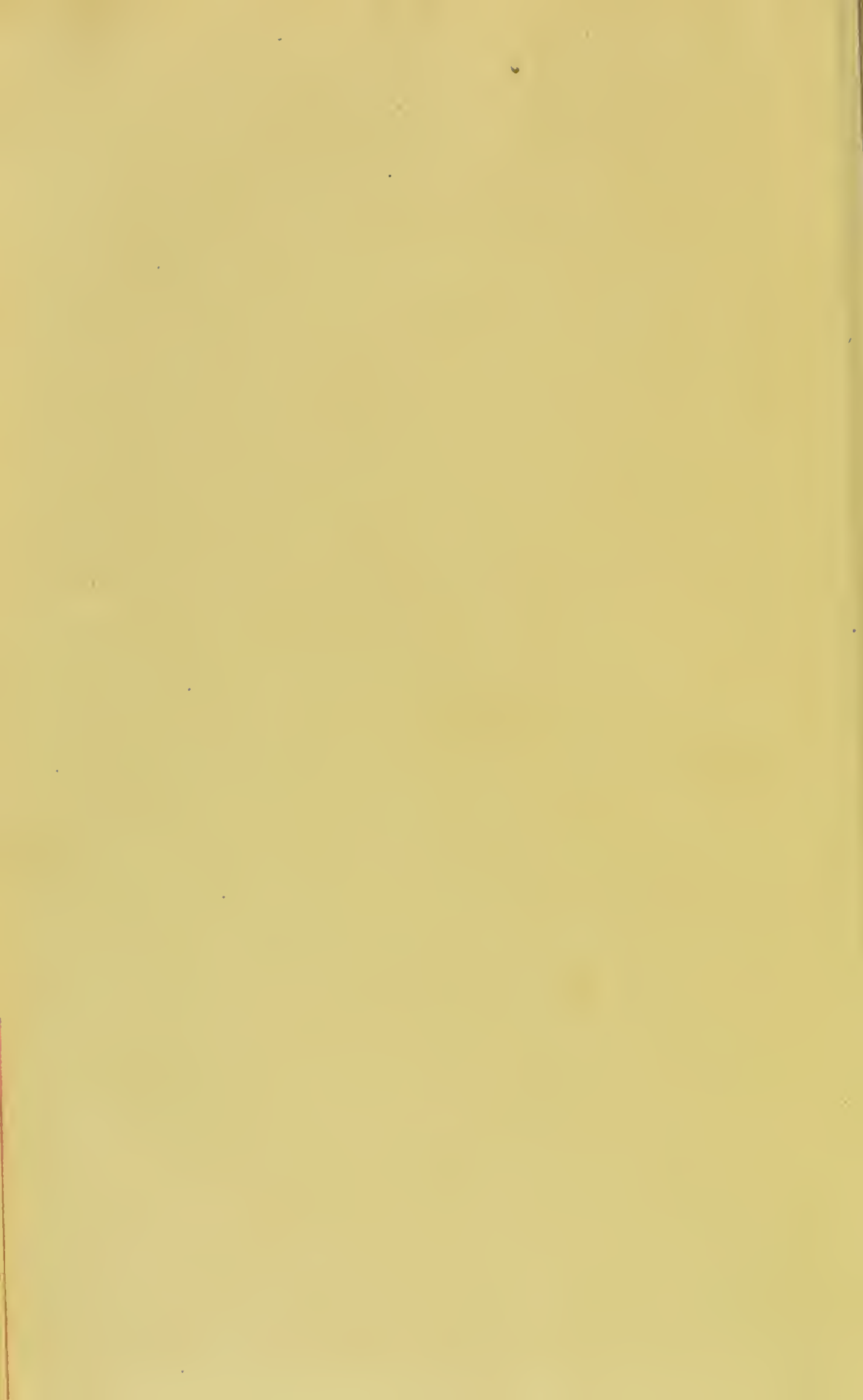
22502683548



13/2

lupin





A

CLASSICAL DICTIONARY

SIR WM. SMITH'S DICTIONARIES.

- A DICTIONARY of GREEK and ROMAN ANTIQUITIES. With 900 Illustrations. 2 vols. medium 8vo. £3. 3s.
- A SMALLER DICTIONARY of GREEK and ROMAN ANTIQUITIES. Abridged from the above Work. With 200 Woodcuts. Crown 8vo. 7s. 6d.
- A DICTIONARY of GREEK and ROMAN BIOGRAPHY and MYTHOLOGY. With 564 Illustrations. 3 vols. medium 8vo. £4. 4s.
- A DICTIONARY of GREEK and ROMAN GEOGRAPHY. With 534 Illustrations. 2 vols. medium 8vo. 5s.
- A SMALLER CLASSICAL DICTIONARY of MYTHOLOGY, BIOGRAPHY, and GEOGRAPHY. With 200 Woodcuts. Crown 8vo. 7s. 6d.
- A COMPLETE LATIN-ENGLISH DICTIONARY. With Tables of the Roman Calendar, Measures, Weights, Money, and a Dictionary of Proper Names. Medium 8vo. 16s.
- A SMALLER LATIN-ENGLISH DICTIONARY. Abridged from the above Work. Square 12mo. 7s. 6d.
- A COPIOUS and CRITICAL ENGLISH-LATIN DICTIONARY. Compiled from original sources. Medium 8vo. 16s.
- A SMALLER ENGLISH-LATIN DICTIONARY. Abridged from the above Work. Square 12mo. 7s. 6d.
- A DICTIONARY of the BIBLE. Its Antiquities, Biography, Geography, and Natural History. By Various Writers. With Illustrations. 3 vols. medium 8vo. £4. 4s.
- A CONCISE BIBLE DICTIONARY: comprising its Antiquities, Biography, Geography, and Natural History. Condensed from the above Work. With Maps and 300 Illustrations. Medium 8vo. 21s.
- A SMALLER BIBLE DICTIONARY: comprising its Antiquities, Biography, Geography, and Natural History. Abridged from the above Work. With Maps and Illustrations. Crown 8vo. 7s. 6d.
- A DICTIONARY of CHRISTIAN ANTIQUITIES. The History, Institutions, and Antiquities of the Christian Church, in continuation of the above Work. By Various Writers. With Illustrations. 2 vols. medium 8vo. £3. 13s. 6d.
- A DICTIONARY of CHRISTIAN BIOGRAPHY, LITERATURE, SECTS, and DOCTRINES. From the time of the Apostles to the Age of Charlemagne. By various Writers. 4 vols. medium 8vo. £6. 16s. 6d.

75200
A

CLASSICAL DICTIONARY

OF GREEK AND ROMAN

BIOGRAPHY, MYTHOLOGY, AND GEOGRAPHY

BASED ON THE LARGER DICTIONARIES

BY THE LATE

SIR WILLIAM SMITH, D.C.L., LL.D.

Editor of the Latin-English and English-Latin Dictionaries

REVISED THROUGHOUT AND IN PART REWRITTEN BY

G. E. MARINDIN, M.A.

FORMERLY FELLOW OF KING'S COLLEGE, CAMBRIDGE

WITH NUMEROUS MAPS AND ILLUSTRATIONS

LONDON

JOHN MURRAY, ALBEMARLE STREET

1899

Wellcome Library
for the History
and Understanding
of Medicine

PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
LONDON

WELLCOME LIBRARY
General Collections
M
4781

2
11
11
11

P R E F A C E

THE *Classical Dictionary*, published more than thirty years ago, of which this book is a revision, was designed by the late Sir WILLIAM SMITH to include in a single volume as much of the information contained in his larger Dictionaries of Biography and Mythology, and of Ancient Geography, as would be serviceable for the upper forms of schools, and might make it useful also as a compendious book of reference for somewhat more advanced students.

It was intended chiefly to elucidate the Greek and Roman writers usually read in schools, and to the characters and subjects dealt with in their works the greatest space was accordingly allotted; but a large number of shorter articles not included within those limits were added, as it was not considered expedient to omit any names connected with antiquity of which it is expected that some knowledge should be possessed by every person who aspires to a liberal education.

The book has for many years been found useful for the object for which it was written, and it is hoped that a revision with the advantages of the new light thrown by the writings of more recent scholars and explorers will be no less serviceable at the present time.

The design of this revised edition, projected by Sir WILLIAM SMITH more than two years ago, is much the same as that of the older work. It is intended for the use of the same class of students, as an aid in reading those Greek and Latin authors which will usually be studied by them. Hence the old limits are for the most part observed, and, as was then said, 'the historical articles include all the names of any importance which occur in Greek and Roman writers from the earliest times down to the extinction of the Western Empire in the year 476. Very few names are inserted which are not included in this period; but still there are some persons who lived after the fall of the Western Empire who could not with propriety be omitted in a Classical Dictionary. Such is the case with Justinian, whose legislation has exercised such an important influence upon the nations of Western Europe; with Theodoric, at whose court lived Cassiodorus and Boëthius; and with a few others.' Among the literary articles has been included some notice, necessarily brief in many cases, of all Greek and Latin authors whose works are extant, and others who exercised an important influence upon literature, but whose writings have not come down to us. For those, however, who wrote only on

ecclesiastical subjects, the student is referred to the *Dictionary of Christian Biography*. It has been thought that it would be serviceable, and likely to encourage wider reading, to insert the more important ancient authorities (in literature) for each article: fuller references are generally to be found in the larger Dictionaries named above.

Since the publication of the older edition so much additional knowledge has been acquired in most branches of classical study that it has been found necessary, not merely to alter, but practically to rewrite many of the articles: this applies particularly to the articles on Mythology, and to many of those on Topography. Several new plans and maps have been inserted to illustrate the articles on those places which are most important in Greek and Roman literature. Among these are the map of the Troad and that of Syracuse, which is based upon one in Freeman's *Sicily*. For the alterations in the map of Athens, and for the description of the city, much help has been derived from Miss HARRISON'S *Mythology and Monuments of Athens*, from Dr. LOLLING'S treatise, and from Professor GARDNER'S *New Chapters in Greek History*, from which book also the plans of Tiryns, Eleusis, and Olympia, with much valuable information, have been taken. In altering the maps and plans of Rome, as well as in describing the topography, the Editor has been guided chiefly by Professor MIDDLETON'S *Remains of Ancient Rome*: for the alterations in the map of the Roman Wall in Britain, and for other kind help, he is indebted to Mr. HAVERFIELD. Several new cuts also have been substituted for those which were intended to illustrate the articles on mythology or on art.

Considerations of space have made it impossible to give any references to the modern authorities for each article, but it is thought that those who wish to make a fuller study of any matter which is here concisely treated will sometimes find useful a short Appendix which has been added to give a few of the more important and more accessible works in different branches of classical study. It must also serve to express obligations to the writers which the Editor could not acknowledge under the separate articles.

Throughout the progress of the work Sir WILLIAM SMITH constantly directed and supervised it with all his knowledge and patient carefulness up to the time of his death: the last part of the book has been deprived of the great advantage of his guidance.

G. E. MARINDIN.

January 1894.

A CLASSICAL DICTIONARY

BIOGRAPHICAL, MYTHOLOGICAL, AND GEOGRAPHICAL

ABA

Abā. [ABUS.]

Abacaenum ('Αβάκαινον or τὰ 'Αβάκαινα: 'Αβακαίνιμος: nr. *Tripi*, Ru.), a town of the Siculi in Sicily, about 4 miles from the N. coast, between Tyndaris and Mylae. The

boar and acorn



Coin of Abacaenum in Sicily.

Obv., head of Zeus; *rev.*, boar and acorn. Abacaenum refer to the forest of oaks covering the neighbouring mountains and affording pasture to herds of swine (Diod. xix. 65, 110).

Abae ('Αβαι: 'Αβαίος: nr. *Evarchó*, Ru.), a town in the N.W. of Phocis, said to have been founded by the Argive Abas. [ABAS, ABANTES.] It possessed a temple and oracle of Apollo (Soph. *Oed. T.* 899), hence surnamed *Abacus*. The temple was destroyed in the invasion of Xerxes, and a second time in the sacred war: it was rebuilt by Hadrian (Hdt. i. 46, viii. 27, 33, 134; Paus. x. 35).

Abālus, said by Pytheas to be an island in the northern ocean, where amber was found, probably a portion of the Prussian coast upon the Baltic (Plin. xxxvii. § 35; Diod. v. 23).

Abantes ('Αβαντες), the ancient inhabitants of Euboea (Hom. *Il.* ii. 536), hence called *Abantis* and *Abantias* (Eur. *Herc. Fur.* 185; Plin. iv. § 64). Hence **Abantius**, *Euboean* (Stat. *S.* iv. 8, 46). The Abantes are said to have first settled in Phocis, where they built Abae, and afterwards to have crossed over to Euboea. The Abantes of Euboea assisted in colonising several Ionic cities of Asia Minor (Hdt. i. 146).

Abantiādes, **Abantias**. [ABAS.]

Abantiās ('Αβαντίδας), murdered Clinias, the father of Aratus, and became tyrant of Sicyon, B.C. 264 (Plut. *Arat.* 2; Paus. ii. 8, 2).

Abāris, *idis*, *acc.* *Abarim* ('Αβαρις, *idos*). 1. A Hyperborean priest of Apollo who came to Greece, while his own country was visited by a plague, about B.C. 570. His history is mythical: he is said to have taken no earthly food, and to have ridden on his arrow, the gift of Apollo, through the air. He cured diseases by incantations, and delivered the world from a plague. Oracles and charms under his name

ABDERA

passed current in later times (Hdt. iv. 36; Plat. *Charm.* p. 158; Paus. iii. 13, 2).—2. Or **Avaris**, the fortified camp of the Hyksos during their occupation of Egypt, on the E. of the Pelusiac branch of the Nile (Joseph. *c. Apion.* i. 14). Hence **Abāritānus** (Plin. xvi. 172).

Abarnis ('Αβαρνις or 'Αβαρνός: 'Αβαρνέως), a town near Lampsacus on the Asiatic side of the Hellespont (Xen. *Hell.* ii. 1, 29).

Abas, *antis* ('Αβας, *αντος*), twelfth king of Argos, son of Lynceus, grandson of Danaus, and father of Acrisius. When he informed his father of the death of Danaus, he was rewarded with the shield of his grandfather, which was sacred to Hera. This shield performed various marvels. It was gained by Aeneas ('magnigestamen Abantis,' Verg. *Aen.* iii. 286). Abas is described as a successful conqueror and the founder of Abae in Phocis. [ABAE.] Hence (i.) **Abantēus**, *adj.* (Ov. *M.* xv. 164). (ii.) **Abantiādēs** ('Αβαντιάδης), a descendant of Abas; his son Acrisius (Ov. *M.* iv. 607), his great-grandson Perseus, by Danaë, daughter of Acrisius (Ov. *M.* iv. 673, *Am.* iii. 12, 24). (iii.) **Abantias**, *ādis* ('Αβαντίας, *άδος*), a female descendant of Abas, i.e. Danaë. [DANAË.]

Abātos, *i. f.* ('Αβατος, i.e. inaccessible), a rocky island in the Nile, near Philae (Sen. *Q. N.* iv. 2, 7; Luc. x. 323).

Abbassus, a town of Phrygia (Liv. xxxviii. 15).

Abdēra (τὰ 'Αβδῆρα, *Abdera*, *ae. f.*, and *Abdera*, *orum, n.*: 'Αβδηρίτης, *Abdērītes* and



Coin of Abdera in Thrace.

Obv., a griffin, as symbol of Apollo's worship; 'Callidans,' as the magistrate of the year; *rev.*, 'Αβδηρίτων surrounding a square.

Abdērīta, *ac, m.*) 1. A town of Thrace, near the mouth of the Nestus. According to mytho-

logy, it was founded by Heracles in honour of **ABDERUS**; but according to history, it was colonised first by Timesius of Clazomenae about B.C. 656, and a second time by the inhabitants of Teos in Ionia, who settled there after their own town had been taken by the Persians 544 (Hdt. i. 168). Abdera was a flourishing town when Xerxes invaded Greece (Hdt. vii. 120), and continued a place of importance under the Romans, who made it a free city. It was the birthplace of Democritus, Protagoras, and Anaxarchus; but in spite of this its inhabitants passed into a proverb for stupidity (Juv. x. 50; Mart. x. 25, 4; Cic. *Att.* iv. 16 (17), vii. 7). Hence **Abdēritānus**, *stupid* (Mart. l. c.).—**2.** (*Adra*), a town of Hispania Baetica on the coast, founded by the Phoenicians (Strab. p. 157; Plin. iii. § 8).

Abdērus (*Ἀβδηρος*), a favourite of Heracles, torn to pieces by the mares of Diomedes (Apollod. ii. 5). [**ABDERA.**]

Abdōlōnŷmus or **Abdālōnŷmus**, also called **Ballonŷmus** (Diod. xvii. 46), a gardener, but of royal descent, made king of Sidon by Alexander the Great (Curt. iv. 1, 19; Just. xi. 10, 8).

Abella or **Avella** (Abellānus: *Avella vecchia*), a town of Campania, not far from Nola, founded by the Chalcedians in Euboea (Just. xx. 1), afterwards an Oscan town, was celebrated for its apples, whence Virgil (*Aen.* vii. 740) calls it *mālīfera*, and for its great filberts (cf. Sil. viii. 545), *nuces Avellānae* (Plin. xv. § 88).

Abellinum (Abellīnas: *Avellino*), a town of the Hirpini in Samnium (Plin. iii. § 63). Pliny (iii. § 105) speaks of two towns of this name: 'Abellinates cognomine Protropi' and 'Abellinates cognominati Marsi.'

Abelox, **Abelux**, or **Abilyx** (*Ἀβιλυξ*), a Spaniard of noble birth, who betrayed the Spanish hostages at Saguntum to the Roman generals (Liv. xxii. 22; Pol. iii. 98, &c.).

Abeōna (from *abeo*) and **Adeōna**, Roman goddesses who protected children in their first attempts to walk (Aug. *Civ. Dei*, iv. 21, vii. 3).

Abgārus, **Acbārus**, or **Augārus** (*Ἀβγαρος*, *Ἀκβαρος*, *Ἀύγαρος*), a name common to many rulers of Edessa, the capital of Osroēne in Mesopotamia (Tac. *A.* xii. 12). Of these rulers one is supposed by Eusebius (*H. E.* i. 33) to have been the author of a letter written to Christ, which is believed to be spurious.

Abia (*ἡ Ἀβία*: nr. *Zarnata*), a town of Messenia, on the Messenian gulf, said to have been the same as the Ire of the Iliad (ix. 292), and to have been called Abia after Abia, the nurse of Hyllus, a son of Heracles. Subsequently it belonged to the Achaean League, and existed in the time of Hadrian (Paus. iv. 30; Pol. xxv. 1).

Abii (*Ἀβιοί*), a Thracian tribe mentioned by Homer (*Il.* xiii. 6) as the justest of men (Strab. p. 296). At a later time they are described as a Scythian people in Asia (Curt. vii. 6, 11; Arr. *An.* iv. 1; Amm. xxiii. 6, 53).

Abila (*τὰ Ἀβίλα*: *Ἀβιληνός*). **1.** A town of Coele-Syria, on the eastern slope of Anti-Libanus, afterwards called **Claudiopolis**, the capital of the tetrarchy of Abilēne.—**2.** A town in the Decapolis.

Abisārcs (*Ἀβισάρης*), also called **Embisarus** (Diod. xvii. 90), an Indian king beyond the river Hydaspes, sent embassies to Alexander the Great (Curt. viii. 43, 13, ix. 1, 7, x. 3, 20; Arr. *An.* v. 8, 3, 20, 5).

Abnōba Mons, the range of hills covered by the Black Forest in Germany, in which the Danube rises (Tac. *G.* 1; Plin. iv. § 79). Hence

Abnoba Diana, or simply Abnoba, the goddess of this mountain (Orelli, *Inscr.* 1986, 4974).

Abōnitīchos (*Ἀβόνιον τεῖχος*), a town of Paphlagonia on the Black Sea, with a harbour, afterwards called **Ionopolis** (*Ἰωνόπολις*), whence its modern name *Ineboli*, the birthplace of the pretended prophet Alexander, of whom Lucian has left us an account (Strab. p. 545).

Abōrigīnes, the original inhabitants of a country, equivalent to the Greek *αὐτόχθονες*. But the Aborigines in Italy are in the Latin writers an ancient people who originally dwelt in the mountain districts round Reate, and drove the Siculi out of Latium, where they took the name of Latini from their king Latinus (Dionys. i. 9, 60; Liv. i. 1, 2; Sall. *Cat.* 6; Varr. *L. L.* v. § 53; Cic. *Rep.* ii. 3). We find, in the neighbourhood of Reate, a district called the *Cicolano*, vestiges of ancient cities which, from the polygonal style of their construction, have been referred to a very early period.

Aborrhās. [**CHABORAS.**]

Abradātas (*Ἀβραδάτας*), a king of Susa and an ally of the Assyrians against Cyrus, whose history and that of his wife Panthea are told in Xenophon's *Cyropaedia* (v. 1, 3, vi. 1, 31, &c.)

Abbrincatūi, a Gallic tribe (Plin. iv. § 107), whence the modern *Avranches*.

Abrocōmas (*Ἀβροκόμας*), a satrap of Artaxerxes Mnemon, sent with an army to oppose Cyrus on his march into Upper Asia, B.C. 401. He retreated before Cyrus (Xen. *An.* i. 3, 20, &c.).

Abrocōmes, son of Darius, slain at Thermopylae (Hdt. vii. 224).

Abroñichus (*Ἀβρόνιχος*), an Athenian served in the Persian war, B.C. 480, subsequently sent as ambassador to Sparta with Themistocles and Aristides (Hdt. viii. 21; Thuc. i. 91).

Abrotōnum, mother of **THEMISTOCLES** (Plut. *Them.* 1).

Abrotōnum (*Ἀβρότονον*), a Phoenician city on the coast of N. Africa, between the Syrtes, identified with Sabrāta, though Pliny makes them different places (Strab. p. 835; Plin. v. § 27). It formed, with Oea and Leptis Magna, the African Tripolis.

Absyrtides or **Apsyrtides**, sc. insulae (*Ἀψυρτίδες*: *Cherso* and *Osero*), two islands off the coast of Illyricum (Strab. p. 315; Plin. iii. § 151). [**ABSURTUS.**]

Absyrtus or **Apsyrtus** (*Ἀψυρτος*), son of Aeetes, king of Colchis, and brother of Medea. There are two accounts of his death. 1. According to one, Absyrtus was taken, when a small child, by Jason and Medea on their flight from Colchis, and was murdered by Medea, and his body cut in pieces, that her father might thus be detained by gathering them. Tomi, the place where this horror was committed, was believed to have derived its name from *τέμνω*, 'cut' (Ov. *Tr.* iii. 9, 5, *Her.* vi. 129, xii. 113; Cic. *Leg. Man.* 9, 22). 2. According to another tradition, Absyrtus, when a young man, was sent out by his father in pursuit of Medea. He overtook her in certain islands off the Illyrian coast, where he was slain by Jason (Hygin. *F.* 23, 26). Absyrtus is called by some writers **Aegialeus** (Pacuv. ap. Cic. *N. D.* iii. 19, 48; Diod. iv. 45; Just. xlii. 3).

Abūlites (*Ἀβουλίτης*), satrap of Susiana, surrendered Susa to Alexander, who restored to him the satrapy; but he and his son Oxyathres were afterwards executed by Alexander (Arr. *An.* iii. 16, vii. 4; Curt. v. 2; Diod. xvii. 65).

Aburnus Valens. [**VALENS.**]

Abus (*δ Ἄβος*) or **Aba** (Plin. v. § 83). a mountain in Armenia, identified with the *Ararat* of Scripture (Strab. pp. 527, 531).

Abus (*Humber*), a river in Britain.

Abydēnus (Ἀβυδηνός), a Greek historian of uncertain date, wrote a history of Assyria in the Ionic dialect, valuable for chronology. The fragments are given by Müller, *Fragm. Hist. Græc.* iv. 278.

Abýdos (ἡ Ἀβυδος, Abydum, Plin. v. § 141: Ἀβυδηνός, Abydenus). 1. A town of the Troad on the Hellespont, and a Milesian colony (Thuc. viii. 61) nearly opposite to Sestos, but a little lower down the stream. It is mentioned as an ally of the Trojans (*Il.* ii. 836). The bridge of boats which Xerxes constructed over the Hellespont, B.C. 480, commenced a little higher up than Abydos, and touched the European shore between Sestos and Madýtus (Herod. vii. 33). In 411 Abydus revolted from Athens (Thuc.



Coin of Abydos.
Obv., Artemis; rev., eagle.

viii. 62). On the conclusion of the war with Philip (B.C. 196), the Romans declared Abydus, with other Asiatic cities, to be free (Liv. xxxiii. 30). The names of Abydus and Sestos are coupled together in the story of Hero and Leander, who is said to have swum across the channel to visit his mistress at Sestos. Hence Leander is called *Abydenus* (Ov. *H.* xviii. 1; Stat. *S.* 1, 2, 87). Abydus was celebrated for its oysters (*ostrifer*, Verg. *G.* i. 207).—2. (Nr. *Arabat el Matfoon* and *El Birbeh*, Ru.), a city of Upper Egypt, near the W. bank of the Nile; once second only to Thebes, but in Strabo's time (A.D. 14) a small village. It had a temple of Osiris and a *Memnonium*, both still standing, and an oracle. Here was found the inscriptioun known as the *Table of Abydos*, which contains a list of the Egyptian kings (Strab. p. 813 sq.; Plut. *Is. et Osir.* 18; Plin. v. § 60).

Abýla or **Abila Mons** or **Columna** (Ἀβύλη or Ἀβίλη στήλη or ὄρος: *Jebel Zatout*, i.e. *Apes' Hill*, above *Ceuta*), a mountain in Mauretania Tingitana, forming the E. extremity of the S. or African coast of the Fretum Gaditanum. This and M. Calpe (*Gibraltar*), opposite to it on the Spanish coast, were called the *Columns of Hercules*, from the fable that they were originally one mountain, which was torn asunder by Heracles (Strab. p. 829; Mel. ii. 6).

Acacallis (Ἀκακάλλις), daughter of Minos, by whom Hermes begot a son Cydon, and Apollo a son Miletus, as well as other children. Acacallis was in Crete a common name for a narcissus (Paus. viii. 52, 2; Athen. xv. p. 681).

Acacēsium (Ἀκακήσιον: Ἀκακήσιος), a town of Arcadia, at the foot of a hill of the same name (Paus. viii. 3, 2; 27, 4; 36, 10).

Acacēsius (Ἀκακήσιος), a surname of Hermes (Callim. *Hym. in Dian.* 143), for which Homer (*Il.* xvi. 185; *Od.* xxiv. 10) uses the form ἀκάκητα (ἀκακήτης). Some derive it from the town of Acacesium, others from κακός, the god who cannot be hurt, or who does not hurt. It is also given to Prometheus (Hes. *Theog.* 614), whence it may be inferred that its meaning is deliverer from evil.

Acacētes. [ACACESIUS.]

Acadēmīa or **īa** (Ἀκαδήμεια or Ἀκαδήμια: also *Academia* in the older Latin writers), a piece of land on the Cephissus, 6 stadia from Athens, originally belonging to the hero *Academus* (Plut. *Thes.* 32), and subsequently a gymnasium, adorned by Cimon with plane and olive plantations, statues, and other works of art (Diog. Laërt. iii. 7; Plut. *Cim.* 13; Paus. i. 29, 3). Here taught Plato, and after him his followers, who were hence called the *Academici*, or *Academic philosophers* (Cic. *de Or.* i. 21, 98, *Fin.* i. 1, 1). When Sulla besieged Athens in B.C. 87, he cut down the plane trees in order to construct his military machines (Plut. *Sull.* 12; App. *Mithr.* 30); but the place was restored soon afterwards. Cicero gave the name of *Academia* to his villa near Puteoli, where he wrote his '*Academica*.' He had another *Academia* in his Tusculan villa (Cic. *Tusc.* ii. 3, 9, iii. 3, 7; *ad Att.* i. 4, 3).

Acadēmīci. [ACADEMIA.]

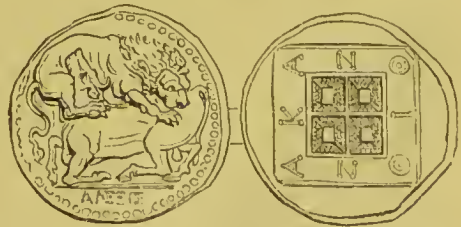
Acadēmūs (Ἀκάδημος), an Attic hero, who betrayed to Castor and Pollux, when they invaded Attica to liberate their sister Helen, that she was kept concealed at Aphidnae. For this the Lacedaemonians, whenever they invaded Attica, spared the Academy (Plut. *Thes.* 32; Theogn. 975; Hor. *Ep.* ii. 2, 45).

Acalandrus (Ἀκάλανδρος: *Oalandro*), a river in Lucania, flowing into the gulf of Tarentum (Plin. iii. 97; Strab. p. 280).

Acāmas (Ἀκάμας). 1. Son of Theseus and Phaedra, accompanied Diomedes to Troy to demand the surrender of Helen (Diod. iv. 62). He was one of the Greeks concealed in the wooden horse at the taking of Troy (Verg. *Aen.* ii. 262). The promontory of Acamas in Cyprus (Plin. v. § 129), the town of Acamantium in Phrygia, and the Attic tribe Acamantius, derived their names from him (Paus. i. 5, § 2). He was the tribe hero of the Ceramicus according to an inscription (*Mitt.* iv. 8).—2. Son of Antenor and Theano, slain by Meriones (*Il.* ii. 823, xii. 100, xiv. 476, xvi. 342).—3. Son of Eussorus, a leader of the Thracians in the Trojan war (*Il.* ii. 844, v. 462), slain by the Telamonian Ajax (*Il.* vi. 3).

Acanthus (Ἀκανθος), a Lacedaemonian, victor in the Olympic games in Ol. 15 (B.C. 720), the first who ran quite naked (Paus. v. 8, 3; Dionys. vii. 72; cf. Thuc. i. 6).

Acanthus. 1. (Ἀκανθος: Ἀκάνθιος, Acanthius: *Erisso*), a town on the isthmus connecting the peninsula of Acte with Chalcidice, and about 1½ mile above the canal of Xerxes. [ATHOS.] It was founded by a colony from Andros. Xerxes stopped here on his march into Greece (B.C. 480). It surrendered to Brasidas 424 and its independence was guaranteed in



Coin of Acanthus.
Obv., lion killing a bull; rev., Ἀκανθίων, with a square.

the treaty of peace made between Athens and Sparta. It afterwards became subject to Macedonia. In the war between the Romans and Philip (200) Acanthus was taken and plundered

by the fleet of the republic. On the coin of Acanthus figured above is a lion killing a bull, which justifies the account of Herodotus (vii. 125), that on the march of Xerxes from Acanthus to Therme, lions seized the camels which carried the provisions (Hdt. vii. 115 seq., 121 seq.; Thuc. iv. 84 seq., v. 18; Xen. *Hell.* v. 2; Liv. xxxi. 45; Strab. p. 330).—2. (*Dashour*), a city of Egypt, on the W. bank of the Nile, 120 stadia S. of Memphis, with a temple of Osiris, so called from a sacred enclosure composed of the Acanthus (Strab. p. 809; Diod. i. 97).

Acarnān (Ἀκαρνάν, -ἄνος), one of the Epigoni, son of Alcmaeon and Callirrhœ, and brother of Amphiaterus. Their father was murdered by Phegeus when they were young, and Callirrhœ prayed to Zeus to make her sons grow quickly, that they might avenge their father's death. When they grew up, they slew Phegeus, and went to Epirus, where Acarnan founded the state called after him Acarnania (Thuc. ii. 102; Apollod. iii. 3, 5; Ov. *M.* ix. 413).

Acarnāniā (Ἀκαρνανία: Ἀκαρνάν, -ἄνος, Acarnan, ānis, acc. āna, pl. ānas, Liv. xxxvi. 11, 6; *Epit.* 53: αἰγ. Ἀκαρνάνικός, Acarnānicus), the most westerly province of Greece, was bounded on the N. by the Ambracian gulf, on the W. and SW. by the Ionian Sea, on the NE. by Amphilochia, which is sometimes included in Acarnania, and on the E. by Aetolia. It contained about 1,571 square miles. Its chief river is the Achelous, hence called 'amis Acarnan' (Sil. It. iii. 42) and 'amis Acaruanum' (Ov. *M.* viii. 569): the river god is represented on the coins of Acarnania as a bull with the



Coin of Acarnania.
Obv., head of river-god Achelous; rev., Apollo.

head of a man. [ACHELOUS.] The name of Acarnania does not occur in Homer. In the most ancient times the land was inhabited by the Taphii, Teleboae, and Leleges, and subsequently by the Curetes, who emigrated from Aetolia and settled there (Strab. p. 465). At a later time a colony from Argos, said to have been led by ACARNAN, the son of Alcmaeon, settled in the country. In the seventh century B.C. the Corinthians founded several towns on the coast. The Acarnanians first emerge from obscurity at the beginning of the Peloponnesian war, B.C. 431, when they sided with the Athenians (Thuc. iii. 105 seq.). They were then a rude people, living by piracy and robbery, and they always remained behind the rest of the Greeks in civilisation and refinement. They were good slingers, and are praised for their fidelity and courage. They espoused the side of Philip in his war with the Romans (Liv. xxxiii. 16, 17). The different towns formed a League with a Strategus at their head in the time of war: the members of the League met at Stratos, and subsequently at Thyrium or Leucas. Under the Romans Acarnania formed part of the province of Epirus.

Acastus (Ἀκάστος), son of Pelias, king of Iolcus, one of the Argonauts (Apoll. Rhod. i. 224), also took part in the Calydonian hunt

(Ov. *M.* viii. 306). His sisters were induced by Medea to cut up their father and boil him, in order to make him young again, whereupon Acastus drove Jason and Medea from Iolcus, and instituted funeral games in honour of his father (Paus. iii. 18, 9; Apollod. i. 9, 27; Ov. *M.* vii. 297, seq. xi. 409). During these games Astydamia, the wife of Acastus, also called Hippolyte (called by Horace, *Od.* iii. 7, 17, *Magnessa*, from Magnesia in Thessaly, to distinguish her from the Amazon), fell in love with Peleus, who refused to listen to her addresses; whereupon she accused him to her husband of having attempted her dishonour (Pind. *Nem.* iv. 56, v. 25). Afterwards, when Acastus and Peleus were hunting on mount Pelion, Acastus took his sword from him when he had fallen asleep. He was in consequence nearly destroyed by the Centaurs; but he was saved by Chiron or Hermes, returned to Acastus, and killed him together with his wife.

Acbārus. [ABGARUS.]

Acca Lārentia (not Laurentia), a mythical woman in early Roman story, connected with the legends of Romulus and Hercules. (i.) According to one account she was the wife of the shepherd Faustulus, and the nurse of Romulus and Remus after they had been taken from the she-wolf. She was the mother of twelve sons, and when one of them died Romulus stepped into his place, and took in conjunction with the remaining eleven the name of Fratres Arvales. From the play upon the words *lupus* and *lupa*, she was also represented as a prostitute (*lupa*), who left the property she gained in that way to the Roman people. A festival, *Lārentālia* [or *Lārentinālia*] was celebrated in her honour on the 23rd of December by the Flamen Quirinalis as the representative of Romulus in the Velabrum, where she died (Gell. vii. 7, 7; Plin. xviii. § 6; Ov. *F.* iii. 57; Macrob. i. 10, 11; Varr. *L.L.* vi. 23; Liv. i. 4). (ii.) According to another account, in the reign of Romulus or Ancus Martius a servant (*aedituus*) of the temple of Hercules invited the god to a game of dice, promising that if he should lose the game he would treat the god with a repast and a beautiful woman. When the god had conquered the servant, the latter shut up Acca Larentia, with the surname *Fabula* or *Faula*, a beautiful prostitute, together with a well-stored table, in the temple of Hercules. On the following morning the god advised her to gain the affections of the first wealthy man she should meet. She succeeded in making Tarrutius or Carutius, an Etruscan, love and marry her. After his death she inherited his large property, which she left to the Roman people (Gell. vii. 7, 6; Macrob. i. 10, 12, 16; Plut. *Rom.* 4, 5, *Qu. R.* 35; Lactant. i. 20, 5; August. *C.D.* vi. 7). The name *Acca* probably signifies mother (cf. Skr. *akka*), and the epithet *Larentia* probably refers to the 12 Lares or Arvales.

L. Accius or **Attius**, an early Roman tragic poet, son of a freedman, born B.C. 170, lived to a great age. Cicero, when grown up, conversed with him (*Brut.* 28). His tragedies were chiefly imitated from the Greeks, but he also wrote some on Roman subjects (*Prætextata*); one, entitled *Brutus*, was probably in honour of his patron D. Brutus (Cic. *Arch.* 11, 27; *Leg.* ii. 21, 54; *Phil.* i. 15, 36, ii. 3, 31; *ad Att.* xvi. 5). We possess only fragments of his tragedies, but they are highly spoken of by ancient writers (Cic. *Plane.* 24, 59, *Sest.* 56, 120; Hor. *Ep.* ii. 1, 56). He also wrote *Annales* in verse, containing the history of Rome; and three prose works, 'Libri

Didascalicon,' apparently a history of poetry. The fragments of his tragedies are given by Ribbeck, *Tragic. Lat. Reliq.*; and those of the Didascalica by Madvig, *Hafn.* 1831.

Acco, a chief of the Senones in Gaul, induced his countrymen to revolt against Caesar, B.C. 53, by whom he was put to death (*B. G.* vi. 4, 44).

Accūa, a town of Apulia (*Liv.* xxiv. 20).

Acē. [PTOLEMAIS.]

Acerbas, a Tyrian priest of Heracles, who married Elissa, the sister of king Pygmalion (*Justin.* xviii. 4). In the narrative of Justin, Acerbas is the same person as Sichaeus, and Elissa the same as Dido in Virgil (*Aen.* i. 343 seq.), of whom the same tale is told. [DIDO.]

Acerrae (*Acerrānus*). 1. (*Acerra*), a town in Campania on the Clanius, received the Roman franchise in B.C. 332. It was destroyed by Hannibal, but was rebuilt (*Liv.* xxiii. 17, xxvii. 3). It suffered from the frequent inundations of the Clanius (*Verg. G.* ii. 225; *Sil. It.* viii. 357).—2. (*Gerra*), a town of the Insubres in Gallia Transpadana on the *Adda*, a fortified place (*Pol.* ii. 34; *Plut. Marc.* 6; *Strabo*, p. 247).—3. A town of Umbria with the epithet *Vatrinæ* (*Plin.* iii. § 114).

Acerrōniā, drowned in B.C. 59, when an attempt was made to drown Agrippina, the mother of Nero (*Tac. Ann.* xiv. 4; *Dion Cass.* lxi. 13).

Cn. Acerrōnius Procūlus, consul A.D. 37, in which year Tiberius died (*Tac. Ann.* vi. 45; *Suet. Tib.* 73).

Aces (*Ἀκῆς*), a river in central Asia, E. of the Caspian (*Hdt.* iii. 117).

Acēsās (*Ἀκεσᾶς*), born at Salamis in Cyprus, famed for weaving cloth with variegated patterns. He and his son Helicon were the first who made a peplus for Athena Polias (*Ath.* p. 18), which is mentioned by Euripides (*Hec.* 468) and Plato (*Euthyphr.* § 6).

Acēsīnes (*Ἀκεσίνης*). 1. (*Chenaub*), a river in India, into which the Hydaspes flows, and which itself flows into the Indus (*Arr. An.* v. 20, 13; *Strab.* p. 692; *Ἀκεσίνος*, *Diod.* ii. 37; *Plin.* vi. § 71, xvi. § 162).—2. (*Cantara*), a river in Sicily, near Tauromenium (*Thuc.* iv. 25), called by Pliny (iii. § 88) *ASINES*.

Acesta. [SEGESTA.]

Acestes (*Ἀκέστης*, *Ἀλγέστος*), son of a Trojan woman, Egesta or Segesta, sent by her father to Sicily, that she might not be devoured by the monsters which infested the territory of Troy. In Sicily the river-god Crimismus begot by her a son Acestes, who founded the town of Acesta or Segesta. Aeneas, on his arrival in Sicily, was hospitably received by Acestes (*Verg. Aen.* i. 550, v. 35; *Ov. M.* xiv. 83). Dionysius (i. 52) has a different legend.

Acestor (*Ἀκέστωρ*). 1. Surnamed *Sacas*, on account of his foreign origin, a tragic poet at Athens, and a contemporary of Aristophanes (*Av.* 31; *Vesp.* 1216).—2. A sculptor of Cnossus, about B.C. 452 (*Paus.* vi. 17, 2, x. 15, 4).

Achaei (*Ἀχαιοί*) are represented as descendants of Achaeus, the son of Xuthus and Creusa, and consequently the brother of Ion and grandson of Hellen (*Apollod.* i. 7, 3; *Strab.* 383; *Paus.* vii. 1, 2). There was no broad distinction of race between them and the Hellenes, whose name afterwards prevailed. Like the Hellenes, they were confined to the western side of the Aegean, except that *Od.* xix. 175 mentions them in Crete. [For the supposed Achaeans on Egyptian monuments of the 14th cent. B.C. see AEGYPTUS.] In the heroic age they are found in the southern part of Thessaly [ACHAIA, 1], and also in the eastern part of Pele-

pounesus, more especially in Argos and Sparta. Homer describes them as a brave and warlike people, and calls the Greeks in general Achaeans or Panachaeans (*Παναχαιοί*, *Il.* ii. 404, vii. 73, &c.). In the same manner Peloponnesus, and sometimes the whole of Greece, is called by the poet the Achaean land (*Ἀχαιῆς γαῖα*, *Il.* i. 254, *Od.* xiii. 249). So also the Roman poets use Achaia and the derivative adjectives as equivalent to Greece and Grecian (*Ov. M.* viii. 268, v. 306; *Verg. Aen.* ii. 462; *Juv.* iii. 61). On the conquest of Peloponnesus by the Dorians, after the Trojan war, the Achaeans were driven out of Argos and Laconia, and those who remained behind were reduced to the condition of a conquered people. Most of the expelled Achaeans, led by Tisamenus, the son of Orestes, proceeded to the northern coast of Peloponnesus, which was called simply Aegialus (*Ἀιγιαλός*) or the 'Coast,' and was inhabited by Ionians. The latter were defeated by the Achaeans and crossed over to Attica and Asia Minor, leaving their country to their conquerors, from whom it was henceforth called Achaia (*Strab.* p. 383; *Paus.* vii. 1; *Pol.* ii. 41; *Hdt.* i. 145). [ACHAIA.]

Achaemēnes (*Ἀχαιμένης*). 1. Ancestor of the Persian kings, who founded the family of the *Achaemenidae* (*Ἀχαιμενίδαι*), which was the noblest family of the Pasargadae (*Hdt.* i. 125; iii. 75, vii. 11; *Hor. Od.* ii. 12, 21). The Roman poets use *Achaemenius* in the sense of Persian (*Ov. M.* iv. 212; *Hor. Carm.* iii. 1, 4).—2. Son of Darius I., governor of Egypt, commanded the Egyptian fleet in the expedition of Xerxes against Greece, B.C. 480. He was killed in battle by Inarus the Libyan, 460 (*Hdt.* iii. 12, vii. 7, 97; *Diod.* xi. 74).

Achaemēnides, or **Achēmēnides**, a companion of Ulysses, who left him behind in Sicily when he fled from the Cyclops. Here he was found by Aeneas (*Verg. Aen.* iii. 614; *Ov. M.* xiv. 161, *Pont.* ii. 2, 25 and 167).

Achaeus (*Ἀχαιός*). 1. Son of Xuthus, the mythical ancestor of the ACHAEI.—2. Of Eretria in Euboea, a tragic poet, born B.C. 484. In 447, he contended with Sophocles and Euripides, and though he brought out many dramas, he only gained the prize once. In the satirical drama he possessed considerable merit (*Diog. Laërt.* ii. 133; *Athen.* p. 451; *Ov. Ib.* 543). The fragments have been published by Urlichs (1834) and Rauch, *Trag. Graec. Fragm.* (1856).—3. A later tragic poet, a native of Syracuse, wrote ten tragedies.—4. Governor under Antiochus III. of all Asia W. of mount Taurus, revolted against Antiochus, and was put to death, B.C. 214 (*Pol.* iv. 51, 68, viii. 17, seq.; *Ov. Ib.* 301).

Achāia (*Ἀχᾶία*, Ion. *Ἀχαιῆ*; *Ἀχαιός*, Achaeus, *Achivus*, *fem.* and *adj.* *Ἀχαιῖς*, Achāias, Achāias, Achāis; *Adj.* *Ἀχαιῖος* Achāiōs, Achāiūs).

A district in the S. of Thessaly, in which Phthia and Hellas were situated, the original abode of the Achaeans, who were hence called Phthiotan Achaeans (*Ἀχαιοὶ οἱ Φθιώται*) to distinguish them from the Achaeans in the Peloponnesus. It was from this part of Thessaly that Achilles came (*Il.* ii. 684). This district retained the name of Achaia in the time of Herodotus (vii. 173, 197), and the inhabitants of Phthia were called Phthiotan Achaeans till a still later period (*Thuc.* viii. 3).—2. A province in the N. of Peloponnesus, extended along the Corinthian gulf from the river Larissus, a little S. of the promontory Araxus, which separated

it from Elis, to the river Sythas, which separated it from Sicyonia. On the S. it was bordered by Arcadia, and on the SW. by Elis. Its greatest length along the coast is about 65 English miles: its breadth from about 12 to 20 miles. Its area was about 650 square miles. Achaia is thus only a narrow slip of country, lying upon the slope of the northern range of Arcadia, through which are deep and narrow gorges, by which alone Achaia can be invaded from the south. From this mountain range descend numerous ridges running down into the sea, or separated from it by narrow levels. The original inhabitants were Pelasgians, called Aegialeis (Αἰγιαλεῖς), or the 'Coast-Men,' from AEGIALUS or AEGIALEIA (Αἰγιαλός, Αἰγιαλεία, *Il.* ii. 575, Paus. vii. 1, 1; Strab. p. 383), the ancient name of the country, though some writers sought a mythical origin for the name, and derived it from Aegialeus, king of Sicyonia (*Hdt.* vii. 94; Paus. vii. 1). The Ionians subsequently settled in the country, from which they were expelled by the Achaeans, whence the country was called Achaia. [ACHAEI.] The Achaei settled in 12 cities: Pellene, Aegira, Aegae, Bura, Helice, Aegium, Rhyppae, Patrae, Pharae, Olenus, Dyme, and Tritaea (*Hdt.* i. 145). Leontium and Ceryneia were afterwards substituted for Rhyppae and Aegae. These cities are said to have been governed by Tisamenus and his descendants till Ogyges, upon whose death a democratical form of government was established in each state; but the twelve states formed a league for mutual defence and protection. In the Persian war the Achaei took no part; and they had little influence in the affairs of Greece till the time of the successors of Alexander. In B.C. 281 the Achaei, subject to the Macedonians, renewed their ancient league to combine the states of the Peloponnesus for the purpose of shaking off the Macedonian yoke. This was the origin of the celebrated Achaean League. It at first consisted of only four towns, Dyme, Patrae, Tritaea, and Pharae, but was subsequently joined by the other towns



Coin of Achaia.
Obv., head of Zeus; rev., monogram of AX. in laurel crown: Δ and fish standing for Dyme.

of Achaia with the exception of Olenus and Helice. It did not, however, obtain much importance till 251, when Aratus united to it his native town, Sicyon. The example of Sicyon was followed by Corinth and many other towns in Greece, and the League soon became the chief political power in Greece. It was undoubtedly a misfortune that Aratus rejected a union with Sparta and sought the aid of Macedon (see further under ARATUS, CLEOMENES, PHILOPOEMEN.) In the following century the Achaei declared war against the Romans, who destroyed the League, and thus put an end to the independence of Greece. Corinth, then the chief town of the League, was taken by the Roman general Mummius, in B.C. 146. The different states composing the Achaean League had equal rights. The assemblies of the League were held twice a year, in the spring and autumn, in a grove of Zeus Homagyrus near Aegium. At these assemblies all the business of the League was conducted, and at the spring meeting the public functionaries were chosen. These were:—1. a Strategus (στρατηγός) or General, and an Hipparchus (ἵππαρχος)

or commander of the cavalry; 2. a Secretary (γραμματεὺς); and 3. ten Demiurgi (δημιουργοί, also called ἄρχοντες), who appear to have had the right of convening the assembly.—3. The Roman province, including the whole of Peloponnesus and the greater part of Hellas proper with the adjacent islands. It is usually stated by modern writers that the province was formed on the conquest of the Achaeans in B.C. 146; but it is more probable that the south of Greece was first made a separate province by Julius Caesar: since the first governor of the province of whom any mention is made was Serv. Sulpicius, and he was appointed to this office by Caesar (*Cic. ad Fam.* vi. 6. § 10). In the division of the provinces made by Augustus, the whole of Greece was divided into the provinces of Achaia, Macedonia, and Epirus. Achaia was one of the provinces assigned to the senate, and was governed by a proconsul (*Strab.* p. 840; *Dio Cass.* liii. 12). Tiberius in the second year of his reign (A.D. 16) took it away from the senate and made it an imperial province (*Tac. Ann.* i. 76), but Claudius gave it back again to the senate (*Suet. Claud.* 25). In the reign of this emperor Corinth was the residence of the proconsul, and it was here that the Apostle Paul was brought before Junius Gallio as proconsul of Achaia (*Acta Apost.* xviii. 12).

Achāicus, a surname of L. Mummius, who conquered Corinth. [MUMMIUS.]

Acharnae (Ἀχαρναί: Ἀχαρνεὺς, Pl. Ἀχαρνῆς, Acharnāus, *Nep. Them.* 1; Adj. Ἀχαρνανικός), the principal demus of Attica, belonging to the tribe Oeneis, 60 stadia N. of Athens, near the foot of Mount Parnes, possessed a rough and warlike population, who were able to furnish 3,000 hoplitae at the commencement of the Peloponnesian war. Their land was fertile, and they carried on a considerable traffic in charcoal. One of the plays of Aristophanes bears the name of the inhabitants of this demus (*Thuc.* ii. 13, 19–21; *Pind. Nem.* ii. 25; Paus. i. 31, 6; *Athen.* p. 234; *Stat. Th.* xii. 623).

Acharrae, a town in Thessaliotis in Thessaly, on the river Pamisus (*Liv.* xxxii. 13), apparently the same place as the Acharne of Pliny (*iv.* § 32).

Achates, ae. 1. A Trojan, the faithful friend of Aeneas (*Verg. Aen.* i. 120; *Ov. Fast.* iii. 603).—2. A river in the SW. of Sicily, remarkable for the clearness of its waters, in which the first agate is said to have been found (*Sil. It.* xiv. 208; *Plin.* iii. § 90; *Theophr. Lap.* § 31).

Achēlōides. [ACHELOUS.]

Achēlōus. 1. (Ἀχελῷος, Ἀχελῷος in *Hom.*: *Aspro Potamo*), the largest river in Greece, rises in Mount Pindus, and flows southward, forming the boundary between Acarnania and Aetolia, and falls into the Ionian sea opposite the islands called Echinades, formed by the alluvial deposits of the river (*Thuc.* ii. 102). It is about 130 miles in length. The god of this river is described as the son of Oceanus and Tethys, and as the eldest of his 3,000 brothers (*Hes. Theog.* 340). He fought with Heracles for Deianira, but was conquered in the contest. He then took the form of a bull, but was again overcome by Heracles, who deprived him of one of his horns, which however he recovered by giving up the horn of Amalthea, which became the horn of plenty (*Soph. Trach.* 9, 510; *Ov. M.* viii. 880, ix. 1). This legend alludes apparently to efforts made to check the ravages of the river inundations, whence large tracts of land were gained for cultivation, which are

expressed by the horn of plenty (Strab. p. 459). When Theseus returned from the Calydonian chase, he was hospitably received by Achelous, who related to him in what manner he had changed certain nymphs into the islands called Echinades (Ov. *Met.* viii. 577-611). The Achelous was regarded as the ruler and representative of all fresh water in Hellas. Hence he is called by Homer (*Il.* xx. 194) Κρείων Ἀχελῷος, and was worshipped as a mighty god throughout Greece. He was regarded as the representative of all flowing water, so that the name is often used by the poets as equivalent to water (Ephor. ap. Macrob. v. 18; Aesch. *Pers.* 869; Eurip. *Bacch.* 625; Aristoph. *Lys.* 381). The root ἄχ- probably means water, and appears in *aqua*. The river god is represented on the coins of Acaruania and Oeniadae as a bull with the head of a man. [See coins under ACARNANIA and OENIADAE.]—Hence *Acheloiades*, contr. *Acheloides*, i.e. the Sirenes, the daughters of Achelous (Ov. *Met.* v. 552, xiv. 87): *Acheloiā Callirhoē*, because Callirhoē was the daughter of Achelous (Ov. *Met.* ix. 413): *poecula Acheloiā*, i.e. water in general (Verg. *Georg.* i. 9): *Acheloius heros*, that is, Tydeus, son of Oeneus, king of Calydon, *Acheloius*=Aetolian (Stat. *Theb.* ii. 142).—2. A river of Thessaly, in the district of Malis, flowing near Lamia (Strab. pp. 434, 450).—3. A mountain torrent in Arcadia, flowing into the Alpheus, from the north of Mount Lycaeus (Paus. viii. 38, 9).—4. Also called PEIRUS, a river in Achaia, flowing near Dyme (Strab. pp. 342, 450).

Achēmēnides. [ACHAEMENIDES.]

Acherdus (Ἀχερδοῦς, οὐντρος; Ἀχερδοῦσιος), from ἄχερδος, a wild pear-tree, a demus of Attica of uncertain site, belonging to the tribe Hippothoontis. Aristophanes (*Eecl.* 362), in joke, uses the form Ἀχραδοῦσιος instead of Ἀχερδοῦσιος (Aeschin. *in Tim.* § 110).

Acherini, the inhabitants of a small town in Sicily, mentioned only by Cicero (*Verr.* iii. 43).

Acheron (Ἀχέρων, also Acheruns, untis, Plaut. *Capt.* v. 4, 2; Acheros, Liv. viii. 24), the name of several rivers, all of which were, at least at one time, believed to be connected with the lower world. It has the same root ἄχ- as Achelous=*aqua*, but was derived by the ancients from ἄχος, ὁ ἄχθ βέων.—1. A river in Thesprotia in Epirus, which flows through the lake Acherusia, and, after receiving the river Cocytus, flows into the Ionian sea, now *Gurila*, or river of *Suli* (Thuc. i. 46; Strab. p. 324). On its banks was an oracle called *νεκρομαντεῖον* (Hdt. v. 92), which was consulted by evoking the spirits of the dead.—2. A river in Elis which flows into the Alpheus (Strab. p. 344).—3. A river in Southern Italy in Bruttii, on which Alexander of Epirus perished (Liv. viii. 24; Strab. p. 256; Justin. xii. 2).—4. The river of the lower world, usually identified with the Acheron in Thesprotia. [No. 1.] In the *Iliad* the Styx is the only river of the lower world, but in the *Odyssey* (x. 513) the Acheron appears as the river of the lower world, into which the Pyriphlegethon (Πυριφλεγέθων, *Fire-blazing*) and Cocytus (Κόκκυτος, *Wailing*), a tributary of the Styx, flow. Across the river the shades had to be carried to reach the lower world (Eurip. *Ale.* 440; Verg. *Aen.* vi. 295). Acheron is frequently used in a general sense to signify the whole of the lower world (Soph. *Ant.* 805; Verg. *Aen.* vii. 312; Hor. *Od.* i. 3, 36; Nep. *Dion.* 10). The Etruscans too were acquainted with the worship of Acheron (Acheruns). Their Acheruntici libri treated

of the deification of the souls, and of the sacrifices (*Acheruntia sacra*) by which this was to be effected.—Hence *Adj.* Ἀχερούσιος, Acherūsian; Ἀχερόντιος, Acherontēus, Acheronticus, Acherunticus.

Achērontiā (*Acerenza*), a town in Apulia on Mount Vultur, whence Horace (*Od.* iii. 4, 14) speaks of *celsa nidum Acherontiae*.

Acherūsia (Ἀχερουσία λίμνη or Ἀχερουσίς), the name of several lakes believed to be connected with the lower world. 1. In Thesprotia. [ACHERON].—2. (*Lago di Fusaro*) in Campania, so called in consequence of its proximity to Avernus. [AVERNUS.] (Strab. pp. 243, 245; Plin. iii. § 6).—3. Near Hermione in Argolis (Paus. ii. 35, 10).—4. Near Heraclea in Bithynia (Xen. *An.* vi. 2, 6).—5. In Egypt near Memphis (Diod. i. 96).

Achilla or **Acholla** (Ἀχόλλα; Ἀχολλαῖος; Achillitānus; *El Aliah*, Ru.), a town on the coast of Africa, in the Carthaginian territory, above the N. point of the Syrtis Minor (Strab. p. 331; Liv. xxxiii. 48; *B. Afric.* 33-43).

Achillas (Ἀχιλλᾶς), commander of the Egyptian troops, when Pompey fled to Egypt B.C. 48. He and L. Septimius killed Pompey. He resisted Caesar, and was put to death by Arsinoë, the sister of Ptolemy, B.C. 47 (Caes. *B.* C. iii. 104 seq., *B. Al.* 4; Luc. viii. 538).

Achilles (Ἀχιλλεύς, Ἀχιλεῦς, εὖς, *Ep. ἦος*; Lat. is, &c., also *gen.* Achillēi, Hor. *Od.* i. 15, 4; Achilli, Verg. *Aen.* iii. 87; *acc.* Achillēa, Luc. x. 523; *abl.* Achilli, Ov. *Pont.* iii. 3, 43; *adj.* Ἀχιλλεῖος, Ion. Ἀχιλλῆϊος, Achillēus), the great hero of the *Iliad*.—*Homeric story.* Achilles was the son of Peleus, king of the Myrmidones in Phthiotis, in Thessaly, and of the Nereid Thetis (*Il.* xx. 206 &c.). From his father's name he is often called *Pelides*, *Pelēiades*, and *Pelion* (Πηλεΐδης, Πηληϊάδης, Πηλεῖων, *Il.* xviii. 316; i. 1; i. 197; Verg. *Aen.* ii. 263), and from his grandfather *Aeacides* (Αἰακίδης, *Il.* ii. 860; Verg. *Aen.* i. 99). He was educated, along with Patroclus, his life-long friend (*Il.* xxiii. 84), by Phoenix, who taught him eloquence and the arts of war (*Il.* ix. 485, xi. 832), and by Chiron, the centaur, who taught him the healing art (xi. 232). His mother Thetis foretold him that his fate was either to gain glory and die early or to live a long but inglorious life (ix. 410). The hero chose the former, and therefore when Ulysses and Nestor came to Phthia to persuade him to take part in the Trojan war he followed them willingly, though he knew he was not to return (xi. 765). Accompanied by Phoenix and Patroclus, he led his hosts of Myrmidones, Hellenes, and Achaeans, in fifty ships, against Troy (ii. 681). Here the swift-footed Achilles was the great bulwark of the Greeks, and the worthy favourite of Athene and Hera. When, in the tenth year of the war, Agamemnon was obliged to give up Chryseis to her father, he threatened to take away Briseis from Achilles, who surrendered her on the persuasion of Athene, but at the same time refused to take any further part in the war, and shut himself up in his tent. Zeus, on the entreaty of Thetis, promised that victory should be on the side of the Trojans until the Achaeans should have honoured her son. The Greeks were defeated, and were at last pressed so hard that an embassy was sent to Achilles, offering him rich presents and the restoration of Briseis; but in vain. At last, however, he was persuaded by Patroclus to allow the latter to make use of his men, his horses, and his ar-

mour. Patroclus was slain, and when this news reached Achilles he was seized with unspeakable grief. Thetis consoled him, and promised new arms, to be made by Hephaestus, and Iris exhorted him to rescue the body of Patroclus. Achilles now rose, and his thundering voice alone put the Trojans to flight. When his new armour was brought to him, with the celebrated shield described at length by Homer, he hurried to the field of battle. He slew numbers of Trojans, and at length met Hector, whom he chased thrice around the walls of the city. He then slew him, tied his body to his chariot, and dragged him to the ships of the Greeks. After this, he burnt the body of Patroclus, together with twelve young captive Trojans, who were sacrificed to appease the spirit of his friend; but he gave up the body of Hector to Priam, who came in person to beg for it. Achilles was slain at the Scaean gate, by Paris and Apollo, before Troy was taken. His death itself does not occur in the *Iliad*, but it is alluded to in a few passages (xxii. 358, xix. 417, xxi. 278). It is expressly mentioned in the *Odyssey* (xxiv. 36), where it is said that his fall—his conqueror is not mentioned—was lamented by gods and men, that

his original name, Ligyron, *i.e.* the 'whining,' into Achilles (Pind. *Nem.* iii. 51; Stat. *Achill.* i. 269 &c.; Hor. *Epod.* 13, 11). Chiron fed his pupil with the hearts of lions and the marrow of bears. According to other accounts, Thetis endeavoured to make Achilles immortal by dipping him in the river Styx, and succeeded with the exception of the heel, by which she held him (Stat. *Achill.* i. 269). When he had reached the age of nine, Calchas declared that Troy could not be taken without his aid; and Thetis, knowing that the war would be fatal to him, disguised him as a maiden, and introduced him among the daughters of Lycomedes of Scyros, where he was called by the name of Pyrrha on account of his golden locks. Here he remained concealed till Ulysses visited the place in the disguise of a merchant, and offered for sale some female dresses, amidst which he had mixed some arms. Achilles discovered his sex by eagerly seizing the arms, and then accompanied Ulysses to the Greek army. During his residence at Scyros, one of his companions, Deïdamia, became by him the mother of Pyrrhus or Neoptolemus. [For the events at Aulis and the pretext of marrying Iphigenia to him, see



Achilles at Scyros. (From the Louvre.)

his remains, together with those of Patroclus, were buried in a golden urn which Dionysus had given as a present to Thetis, and were deposited on the coast of the Hellespont, where a mound was raised over them. Achilles is the principal hero of the *Iliad*; he is the handsomest and bravest of all the Greeks; affectionate towards his mother and his friends; formidable in battles, which are his delight; open-hearted and without fear, and at the same time susceptible to the gentle and quiet joys of home. His greatest passion is ambition, and when his sense of honour is hurt he is unrelenting in his revenge and anger, but withal submits obediently to the will of the gods.—*Later traditions.* These chiefly consist of accounts which fill up the history of his youth and death. His mother, wishing to make him immortal, concealed him by night in fire, in order to destroy the mortal parts he had inherited from his father, and by day anointed him with ambrosia. But Peleus one night discovered his child in the fire, and cried out in terror. Thetis left her son and fled, and Peleus entrusted him to Chiron, who educated and instructed him in the arts of riding, hunting, and playing the phorminx, and also changed

IPHIGENIA; for the healing of Telephus by Achilles, see TELEPHUS.] In the war against Troy, Achilles slew Penthesilea, an Amazon, but was deeply moved upon discovering her beauty; and when Thersites ridiculed him for his tenderness of heart, he killed the scoffer by a blow with the fist. He fought with Memnon and slew the young Troilus (Q. Smyrn. ii. 480; Verg. *Aen.* i. 474). Both incidents are favourite subjects with vase-painters. In the former the mothers of the combatants watch the fight, or Zeus is represented weighing the life of Achilles against that of Memnon. The accounts of his death differ much, though all agree in stating that he did not fall by human hands, or at least not without the interference of the god Apollo. According to some traditions, he was killed by Apollo himself (Soph. *Philoct.* 334; Hor. *Od.* iv. 6, 8), as had been foretold (*Il.* xxi. 278). According to others Apollo merely directed the weapon of Paris against Achilles, and thus caused his death, as had been suggested by the dying Hector (Verg. *Aen.* vi. 57 Ov. *M.* xii. 601; *Il.* xxii. 358). Others again relate that Achilles loved Polyxena, a daughter of Priam, and tempted by the promise that he should receive her as his wife,

if he would join the Trojans, he went without arms into the temple of Apollo at Thymbra, and was assassinated there by Paris. His body was rescued by Ulysses and Ajax the Telamonian; his armour was promised by Thetis to the bravest among the Greeks, which gave rise to a contest between the two heroes who had rescued his body. [AJAX.] After his death, Achilles became one of the judges in the lower world, and dwelled in the islands of the blessed, where he was united with Medæa or Iphigenia. The fabulous island

Achillēum (*Ἀχιλλεῖον*), a town near the promontory Sigæum in the Troad, where Achilles was supposed to have been buried (Hdt. v. 94; Strab. p. 594; Arr. *An.* i. 12).

Achilleus, assumed the title of emperor under Diocletian, reigned over Egypt, and was put to death by Diocletian A.D. 296 (Eutrop. ix. 14, 15; Aur. Vict. *Caes.* 39).

Achillēus Dromos (*Ἀχιλλεῖος δρόμος*: *Tendera* or *Tendra*), a tongue of land in the Euxine Sea, near the mouth of the Borysthenes, where

Achilles is said to have made a race-course. Before it lay the Island of Achilles (*Insula Achillis*) or Leuce (*Λευκή*), where was a temple of Achilles (Hdt. iv. 55, 76; Eur. *Iph. in T.* 438; Pind. *Ol.* ii. 85; Strab. p. 306).

Achillēus Portus (*Ἀχιλλεῖος λιμὴν*: *Vaithy*), a harbour in Laconia, near the promontory Taenarum (Paus. iii. 25, 4).

Achillides, a patronymic of Pyrrhus, son of Achilles (Ov. *Her.* viii. 3), also of Pyrrhus, king of Epirus, who traced his descent from Achilles (Ov. *Ib.* 303).

Achillis Insula. [ACHILLES DROMOS.]

Achivi (*gen. pl.* Achivom, Verg. *Aen.* xi. 226), another form of the Achæi, and used, like Achæi, to signify the whole Greek nation (Hor. *Ep.* i. 2, 14; Ov. *Pont.* i. 4, 33, *Her.* i. 21).

Acholla. [ACHILLA.]

Acholōe. [HARPYIAE.]

Achrādina or **Acrādina**. [SYRACUSAE.]

Acichōrius (*Ἀκισχόριος*), one of the leaders of the Gauls, who with Brennus invaded Thrace and Macedonia in B.C. 280, and Greece in 279 (Paus. x. 19, 4; x. 22, 5; x. 23, 1).

Acidālia, a surname of Venus (Verg. *Aen.* i. 720), from the well Acidalius near Orchomenos.

Acidinus, **L. Manlius**. 1. A Roman general in the second Punic war, served against Hasdrubal in 207, and was sent into Spain in 206, where he remained till 199 (Liv. xxix. 1-3, xxxii. 7).—2. Surnamed FULVIANUS, praetor B.C. 188 in Nearer Spain, and consul in 179 with his own brother Q. Fulvius Flaccus, which is the only instance of two brothers being consuls at the same time (Liv. xxxviii. 35, xl. 34; Vell. Pat. ii. 8; Cic. *de Or.* ii. 64).

Acilia Gens, plebeian. See under the family names AVIOLA, BALBUS, GLABRIO.

Acis (*Ἄκισ*), son of Faunus and Symaethis, beloved by the nymph Galatea, and crushed by Polyphemus the Cyclops through jealousy under a huge rock. His blood gushing forth from under the rock was changed by the nymph into the river Acis, at the foot of Mount Aetna (now *Fiume de Jaci*). This story is perhaps only a fiction suggested by the manner in which the stream springs forth from under a rock (Ov. *M.* xiii. 750 seq., *F.* iv. 468; Sil. It. xiv. 221 seq.). Theocritus (*Id.* i. 69) speaks of the sacred waters of Acis.

Acmonia (*Ἀκμονία*: *Ἀκμονίτης*, *Acmonensis*), a city of the Greater Phrygia (Cic. *Flacc.* 15, 34; Plin. v. § 106).

Acmonides, one of the three Cyclopes in Ovid (*F.* iv. 288), is the same as Pyracmon in Virgil



Death of Achilles. (Raoul Rochette, *Mon. Ined.*, pl. 53.)

of Leuce in the Euxine was especially sacred to him. [ACHILLEUS DROMOS.] Achilles was worshipped in several places as one of the national heroes of Greece; as at Pharsalus, Tanagra, and Sparta: in Epirus even as a god. The remarkable worship on the coasts of the Euxine may have been spread by the Milesian settlement at Byzantium, perhaps combined with the worship of some local heroes. Various explanations of his name are given. Most of the ancients connect it with *ἄχος*, because Achilles gave pain to the Trojans. Some writers regard him as originally a river god, arguing that *ἄχ-*, like the root in *ACHELOS*, may signify water, as in *aqua*. Others make him a sun-god, as they have attempted to make the whole Iliad a representation of the sun taking possession of the east. There is certainly more connexion in the story of Achilles with water divinities than with the sun: it is even possible that some part of his story may be borrowed from local rituals of river or sea deities; but there is no valid reason why the reader of Greek poets should not see in the main story of Achilles the glorification in ballads of a traditional hero of war, in no degree suggested originally by any phenomena of nature; still less are we obliged to base his story on any of the supposed etymologies of his name.

Achilles Tattius, of Alexandria, lived in the middle of the fifth century of our era, and is the author of a Greek romance in eight books, containing the adventures of two lovers, Clitophon and Loucippe, published by Fr. Jacobs, Lips. 1821. He must be distinguished from **Achilles Stattius**, or **Tattius**, who probably lived in the second century of our era, and wrote a work on the sphere (*περὶ σφαιρας*), a fragment of which, professing to be an introduction to the *Phaenomena* of Aratus, is printed in Petavii, *Uranologia*, Paris, 1630.

(*Aen.* viii. 425), and as Argos in other accounts of the Cyclopes.

Acœtes (*Ἀκοίτης*), a poor Maconian (Ly-dian), or Tyrrhenian, who served as pilot in a ship. The sailors, landing at the island of Ceos, brought with them on board a beautiful boy asleep, whom they wished to take with them; but Acœtes, who recognised in the boy the god Bacchus, dissuaded them from it, but in vain. When the ship had reached the open sea the boy awoke, and desired to be carried to Naxos, his native island. The sailors promised to do so, but did not keep their word; where-upon the god disclosed himself in his majesty; vines began to twine round the vessel, tigers appeared; and the sailors, seized with madness, jumped into the sea, and were changed into dolphins. Acœtes alone was saved and conveyed to Naxos, where he was initiated in the Bacchic mysteries. This is the tale related by Bacchus himself, in the form of Acœtes, to Pentheus (*Met.* iii. 582 seq.). The story is founded on the Homeric Hymn to Diouysus.

Acontius (*Ἀκόντιος*), a beautiful youth of Ceos. Having come to Delos to celebrate the festival of Diana, he fell in love with Cydippe, and in order to gain her he had recourse to a stratagem. While she was sitting in the temple of Diana, he threw before her an apple upon which he had written the words 'I swear by the sanctuary of Diana to marry Acontius.' The nurse took up the apple and handed it to Cydippe, who read aloud what was written upon it, and then threw the apple away. But the goddess had heard her vow, and the repeated illness of the maiden, when she was about to marry another man, compelled her father to give her in marriage to Acontius. This story is related by Ovid (*Her.* 20, 21), who borrowed it from a lost poem of Callimachus, entitled 'Cydippe.'

Acœris (*Ἀκωρίς*), king of Egypt, assisted Evagoras, king of Cyprus, against Artaxerxes, king of Persia, about b.c. 385. He died about 374, before the Persians entered Egypt in the following year (*Diod.* xv. 2-4, 8, 9, 29, 41, 42).

Acræ. [ACRÆE.]

Acræ Leuce (*Ἄκρα Λευκή*), a city of Hispania Tarraconensis, founded by Hamilcar Barca (*Diod.* xxv. 2), probably identical with the Castrum Album of Livy (xxiv. 41).

Acræe (*Ἄκραί*).—1. (Acrensens, Plin.; *Palazzo*), a city of Sicily, on a lofty hill 24 miles W. of Syracuse, was founded by the Syracusans 70 years after its parent city, i.e. b.c. 663 (*Thuc.* vi. 5; *Liv.* xxiv. 36; *Plin.* iii. § 91).—2. A town in Aetolia (*Pol.* v. 13).—3. (or *Ἄκρα*). A town in the Cimmerian Bosphorus (*Strab.* p. 494; *Plin.* iv. § 86).

Acræa (*Ἄκραία*), and **Acræus**, surnames given to various goddesses and gods whose temples were situated upon hills, such as Zeus, Hera, and others (*Liv.* xxxii. 23, xxxviii. 2).

Acræpheus. [ACRÆPHIA.]

Acræphia, **Acræphiae**, or **Acræphion** (*Ἀκραίφια*, *Ἀκραίφιαί*, *Ἀκραίφιον*: *Ἀκραίφιος*, *Ἀκραίφιαῖος*; *Kardhitza*), a town in Boeotia, on the lake Copais, founded by Acræpheus, the son of Apollo. It contained an oracle of Apollo Ptous (*Hdt.* viii. 135; *Strab.* p. 410; *Liv.* xxxiii. 29; *Paus.* ix. 23, 5; *Plin.* iv. § 26).

Acrægas. 1. [AGRIGENTUM].—2. A celebrated engraver (*Plin.* xxxiii. § 154).

Acratus, a freedman of Nero, sent into Asia and Achaia (A.D. 64) to plunder the temples (*Tac. Ann.* xv. 45, xvi. 23).

Acriæ (*Ἀκριαί*, or *Ἀκραίαι*: *Ἀκριάτης*), a town in Laconia, not far from the mouth of

the Eurotas (*Paus.* iii. 21; *Pol.* v. 19; *Liv.* xxxv. 27; *Strab.* p. 343, 363).

Acrillæ (*Ἀκριλλὰ*), a town in Sicily between Agrigentum and Acræe (*Liv.* xxiv. 35).

Acrisîonê, **Acrisîoniâdês**. [ACRISIUS.]
Acrisius (*Ἀκρίσιος*), son of Abas, king of Argos. He expelled his twin-brother, Proetus, from his inheritance; but supported by his father-in-law, Iobates the Lycian, Proetus returned, and Acrisius was compelled to share his kingdom with him. Acrisius held Argos, and Proetus Tiryns. An oracle had declared that Danaë, the daughter of Acrisius, would give birth to a son who would kill his grandfather. For this reason he kept Danaë shut up in a subterranean apartment, or in a brazen tower. But here she became mother of Perseus by Zeus, who visited her in a shower of gold. Acrisius ordered mother and child to be exposed on the sea in a chest; but the chest floated towards the island of Seriphus, where both were rescued by Dictys. As to the manner in which the oracle was subsequently fulfilled, see PERSEUS (*Hdt.* vi. 53; *Verg. Aen.* vii. 372; *Ov. M.* iv. 607 seq.; *Hor. Od.* iii. 16, 5).—Hence **Acrisîonê** (*Ἀκρισιώνη*), Danaë, daughter of Acrisius (*Il.* xiv. 319). **Acrisîoniâdês**, Perseus, son of Danaë, grandson of Acrisius (*Ov. M.* v. 70). **Acrisîonêus**, *adj.*: arces, i.e. Argos (*Ov. M.* v. 239); coloni, muri, referring to Ardea, supposed to have been founded by Danaë (*Verg. Aen.* vii. 410; *Sil.* i. 661).

Acrîtas (*Ἀκρίτας*, *Ἀκρίτας*: *C. Gallo*), the most southerly promontory in Messenia (*Strab.* p. 359; *Paus.* iv. 31, 12; *Plin.* iv. § 15).

Acro. [ACRON.]

Acrôcæraunia (*τὰ Ἀκροκεράυνια*, sc. ὄρη: *sing.* Acrocæraunium prom. *Plin.* iii. § 97; *C. Linguetta*), a promontory in Epirus, jutting out into the Ionian sea, the most W. part of the CERAUNI MONTES. It was dangerous to ships, whence Horace (*Od.* i. 3, 20) speaks of *infames scopulos Acrocæraunia* (comp. *Luc.* v. 652; *Sil.* viii. 632). Hence any dangerous place (*Ov. R. Am.* 739).

Acrôcôrînthus. [CORINTHIUS.]

Acrôlissus. [LISSUS.]

Acron. 1. King of the Caeninenses, whom Romulus slew in battle, and whose arms he dedicated to Jupiter Feretrius as *Spolia Opima* (*Prop.* v. 10, 7). Livy (i. 10) mentions the circumstance, without giving the name of the king.

—2. An eminent physician of Agrigentum in Sicily, said to have been in Athens during the great plague (b.c. 430) in the Peloponnesian war, and to have ordered large fires to be kindled in the streets for the purpose of purifying the air. This fact is not mentioned by Thucydides (*Diog. Laert.* viii. 65; *Plut. Is. et Os.* 80).

Acron Helenius, a Roman grammarian of uncertain date, perhaps of the second century A.D., wrote a commentary on Horace, on some comedies of Terence, and perhaps on Persius. His commentary on Horace does not exist; that which bears his name is the work of another writer, perhaps Porphyryon. It is published with the other scholia on Horace by Pauly (2nd ed. 1861), and Hauthal (1864, 1866).

Acrôpôlis (*ἡ Ἀκρόπολις*). The Acropolis of Athens, also called by the Athenians **Polis** (*Πόλις*), from the city being originally confined to the Acropolis (*Thuc.* ii. 15, v. 23, 5; cf. *Aesch. Eum.* 687), was a rock about 150 feet high, 1,150 long, and 500 broad. Upon it, as a defensible site rising out of the river valley, the original settlement was made,

whose name *Cecropia* (Strab. 397; Eur. *Suppl.* 658, *El.* 1289) expresses the belief, doubtless correct, that it existed before the union of Attica attributed to Theseus.—*Traces of Buildings earlier than 500 B.C.* Our knowledge of the earlier buildings has been greatly increased by recent excavations. On some parts of the rock foundations of the rude dwellings of early inhabitants have been discovered, and graves of the same age, with primitive pottery of the type known as 'Mycenaean.' To a very early period must be ascribed also the remains of what was called the *Pelasgian Wall*, i.e. a wall which was prehistoric to the Greek writers who mention it (Hdt. ii. 137, v. 64), but still available in the age of Peisistratus. This wall did not surround the whole rock, since the natural precipice on the N. and NE. needed no fortification. In other parts portions of this wall have been discovered [see plan]. It followed the edge of the rock and sometimes falls within the lines of the straighter wall of Cimon, which in other places absorbed it. It is necessary to distinguish the Pelasgian Wall from τὸ Πελασγικὸν or Πελαργικὸν (Thuc. ii. 117; Aristoph. *Av.* 851), which was a space of ground beneath the Acropolis at the SW., perhaps

of the pediments and statues of more than three temples have been found under the floor, so to speak, of the Acropolis. It has been held by some that this older temple whose foundations we see was rebuilt and preserved after the Persian repulse; but to this it is with justice objected that since it would have presented a blank wall within six feet of the porch of the newer Erechtheum it is impossible to admit that it was standing after that porch was built.—*The Acropolis after the Persian War.* The present form of the surface is due to Cimon. The natural rock surface sloped somewhat from the centre to the sides, and has been compared to a low-pitched gable roof. To level this sufficiently for the projected works, Cimon built up solid walls all round the edge of the platform and filled up the space between these walls and the highest ridge with earth and rubble, composed in great part of the débris left after the Persians burnt the earlier buildings. In this substratum many pieces of archaic sculpture and architecture, and many inscriptions, have been found. To the same Cimonian period belongs the great bronze statue of Athene Promachos, armed with spear and helmet, which dominated the city and was

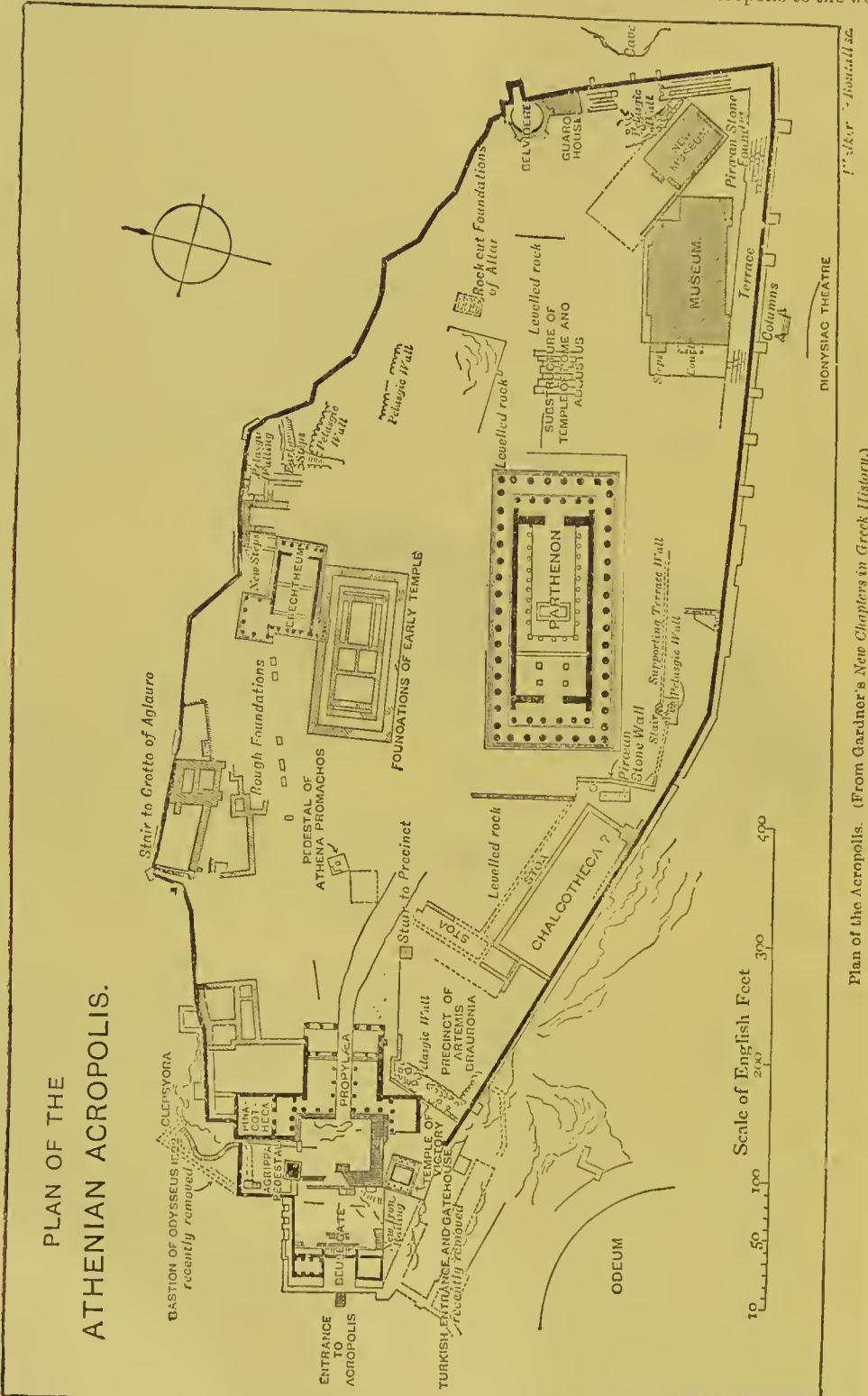


The Acropolis restored.

extending from Pan's cave to the Asclepiacum, a space which was to be left vacant, since, as was said, a curse was laid upon its occupation. Probably the origin of its being considered unlucky was that for military reasons it had been held advisable from 'Pelasgian' times to keep this ground clear from buildings which might shelter an approaching foe; the cause in all probability of the similar prohibition against building on the Roman pomerium [*Dict. Ant.* s.v.] On the Acropolis the early chiefs and kings of Athens had their palace, the foundations of which have been recently found near the Erechtheum, as well as traces of stairs in the rock leading thence into the plain at the NE. corner. It is known from inscriptions that a temple of Athene called the Hecatompedon stood on the Acropolis before the Persian invasion, and of this the foundations have been found just S. of the Erechtheum. It had two treasuries behind the cella, one probably for Athene and the other for the other deities there worshipped. It is probable that there was also in the time of Peisistrates an earlier Parthenon and an earlier Erechtheum occupying part of the sites of the later temples; indeed fragments

seen far out to sea.—*Acropolis in the Time of Pericles.* The greatest works were carried out under Pericles. For the approach to the Acropolis the plan of Cimon was set aside, which gave only a narrow and defensible gateway (defence being less necessary since the fortification of the whole city was completed), and the magnificent *Propylaea* were designed by Mnesicles in B.C. 437. In the marble wall there were five gateways, the central being the largest, and admitting a sloping carriage-way; the two gates on each side were reached by five steps; beyond was a portico, and rising above this another portico. On each side of the entrance were wings, each intended to have a small outer and a large inner hall (in the smaller northern hall were paintings by Polygnotus, whence it was sometimes called the Pinakotheke); but the plan of making the wing on the right or south side symmetrical in size and form with the left wing was not carried out, probably because it would have encroached on sacred ground; for in this part of the Acropolis were the temple of Nike Apteros (Athene-Nike) and the sanctuary of Artemis Brauronia beyond it. To the right of the entrance to the

Propylaea is still visible the base of Agrippa's statue [see Plan]. This was set up by the Athenians after Agrippa's third consulship, B.C. THENON; to the left or N. of the Parthenon the ERECHTHEUM [see the separate articles]. Next in importance on the Acropolis to the wor-



P. S. Alt. - Boston, 1888

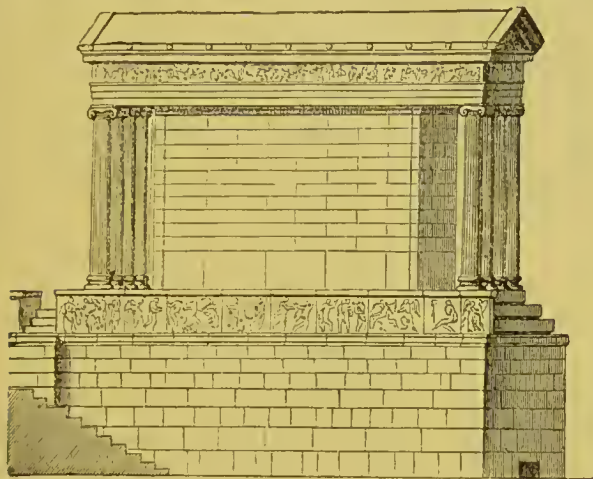
DIONYSIAC THEATRE

Plan of the Acropolis. (From Gardner's New Chapters in Greek History.)

27. As each one passed through the upper portico of the Propylaea he saw the great statue of Athene Promachos towering above his head; to the right-front of this the Par-

ship of Athene was that of Artemis Brauronia, whose sanctuary was noted above as standing next to the temple of Nike Apteros just to the south-east of the Propylaea, and whose rites

were probably the survival of an older religion in this place than that of Athene. [ARTEMIS.] No remains of any temple of Artemis are discoverable, nor have we any warrant for assuming its existence: the steps leading up to the sacred precinct are still visible. Between this precinct and the Parthenon are the foundations



Temple of Nike Apteros (the Wingless Victory), on the Acropolis at Athens.

of a building, not a temple, and a portico; this was probably the Chalcotheke, a building in which was stored all that was required for the service of Athene (*C.I.A.* ii. 61); some have imagined the remains to belong to a temple of Athene Ergane; but we have no reason to suppose that there was any such temple. E. of the Parthenon, a little NW. of the modern museums, are the foundations of the small temple of Rome and Augustus, of which the fragment of the epistyle has been found with the dedication to the emperor under the title *Σεβαστός*, which he assumed in B.C. 27 (*C.I.A.* iii. 63). NE. of this, about 150 yards E. of the great statue and visible from it (if we assume that the old temple between the Erechtheum and the Parthenon was *not* rebuilt), stood in the open air the great altar of Athene, of which the base is visible cut in the rock. To the N. of the Parthenon, midway between it and the foundations of the old temple is visible cut in the rock the inscription for the base on which stood the statue of 'Earth praying Zeus to send rain' (Paus. i. 24); another base remains to give us a fixed point—the base of the statue of Athene Hygieia, which is found by the southernmost column of the eastern portico of the Propylaea. This statue was dedicated by Pericles to commemorate the recovery of a mason who fell from the Propylaea; near it once stood the bronze lioness in honour of the mistress of Aristogeiton, the statue of Aphrodite by Calamis, of Diitrephes (of which the base has been found *not in situ*), and of Perscus by Myron. About 200 feet west of the N. porch of the Erechtheum are the remains in the rock of the steps leading down from the Acropolis to the cave of AGRAULOS, in the temenos of which the oaths of the Ephebi were taken [*Dict. Ant.* s. v. *Ephebi.*] It lay near the base of the northern rocks of the Acropolis known as 'the long rocks' (*Μακρά*). The well called the *Olepsydra* (Aristoph. *Lys.* 911) has been identified at the NW. angle of the Acropolis outside the Cimonian walls. It was

walled in by the Greek commander Odysseus in 1822 to secure his water supply. This 'Bastion of Odysseus' is now removed. A little to the east of this, in the side of the northern rocks, are the two caves of Apollo and Pan (Eur. *Ion*, 492; Paus. i. 28, 4). The sculptures of the *Gigantomachia*, which Attalus sent, and from which a figure of Dionysus fell during a storm into the Theatre (Paus. i. 25, 2; Plut. *Ant.* 60), must have been on the south wall near the site of the modern museums.

Acroëra (ἡ Ἀκρόρεια: Ἀκρωρεῖοι) a mountainous tract of country in the north of Elis. (Diod. xiv. 17 Xcn. *Hell.* iii. 2, 30, vii. 4, 14).

Acrotatus (Ἀκρότατος). 1. Son of Cleomenes II. king of Sparta, went to Sicily in 314 to assist the Agrigentines against Agathocles of Syracuse. But at Agrigentum he acted with such cruelty that the inhabitants rose against him. He returned to Sparta, and died in 309 before his father, leaving a son, Areus, who succeeded Cleomenes (Diod. xv. 70; Paus. iii. 6, 1; Plut. *Agis*, 3).—2. Grandson of the preceding, and son of Areus I. king of Sparta, bravely defended Sparta against Pyrrhus in 272; succeeded his father in 265, but was killed in the same year in battle against Aristodemus, tyrant of Megalopolis (Plut. *Pyrrh.* 26–28; *Agis*, 3; Paus. iii. 6, 3).

Acrothoum or **Acrothōi** (Ἀκρόθων, Ἀκρόθωοι: Ἀκρόθωος, Ἀκροθωτηῆς: *Lavra*), a town near the extremity of the peninsula of Athos (Hdt. vii. 22; Thuc. iv. 109; Strab. p. 331).

Actaea (Ἀκταία), daughter of Nereus and Doris (*Il.* xviii. 41; Hes. *Theog.* 249).

Actaeon (Ἀκταίων). 1. Son of Aristaeus and Autonoe, a daughter of Cadmus, a celebrated



Actaeon. (British Museum.)

huntman, trained by the centaur Chiron. He was changed into a stag by Artemis (Diana), and torn to pieces by his fifty dogs on Mount Cithæron, because he had seen the goddess bathing

with her nymphs, or because he had boasted that he excelled her in hunting. After the dogs had devoured him, they went whining in search of their master, till they came to the cave of Chiron, who appeared them by making an image of Actaeon (Ov. *M.* i. 131 seq.; Callim. *H. in Pallad.* 107 seq.; Eurip. *Bacch.* 380; Apollod. iii. 4, 4). According to several modern writers the fifty hounds of Actaeon are the fifty dog-days, and the myth represents the plant-life destroyed by the heat of the dog-days; for Actaeon was the son of the protector of plants (see ARISTAEUS). It is difficult, however, to explain upon this theory why they were his own hounds.—2. An Argive, son of Melissus, and grandson of Abiron. He was a beautiful youth, whom Archias endeavoured to carry off; but in the struggle which ensued Actaeon was killed (Plut. *Narr. Am.* 2). [ARCHIAS.]

Actaeus (Ἀκταῖος), son of Erisichthon, the earliest king of Attica, derived his name from Acte, the ancient name of Attica (Paus. i. 2, 6). He had three daughters, Agraulos, Herse, and Pandrosus, and was succeeded by Cecrops, who married Agraulos.

Acte (Ἀκτὴ), properly a piece of land running into the sea, and attached to another larger piece of land, but not necessarily by a narrow neck. 1. An ancient name of Attica, used especially by the poets (Eur. *Hel.* 1674; Strab. p. 391). Hence Ἀκταῖος, **Actaeus**, adj., Attic, Athenian (Ov. *M.* ii. 720, *ex Pont.* iv. 1, 31, *Her.* xviii. 42). Also **Actias**, ἄdis, a female Athenian, i.e. Ori-thyia, daughter of Erechtheus, king of Athens (Verg. *G.* iv. 463); also called Actaea (Ov. *M.* vi. 711).—2. The eastern coast of Peloponnesus near Troezen and Epidaurus (Pol. v. 91, 8; Diod. xv. 31).—3. The peninsula between the Strymonic and Singitic gulfs, on which Mount Athos is (Thuc. iv. 109).—4. The concubine of Nero, originally a slave from Asia Minor (Tac. *Ann.* xiii. 12, 46).

Actiæus. [ACTIUM.]

Actium (Ἀκτιον; *Eth.* Ἀκτιος, Actius; *Adj.* Ἀκτιακός, Actiacus, also Ἀκτιος, Actius: *La Punta*, not *Azio*), a promontory in Acarnania at the entrance of the Ambraciot Gulf (*Gulf of Arta*) off which Augustus gained his celebrated victory over Antony and Cleopatra, September



Plan of Actium.

1. Ruins of Prevesa; 2. *C. La Scara*; 3. Prom. Actium. *La Punta*; 4. *C. Madonna*; 5. Temple of Apollo. *Fort La Punta*; 6. *Azio*; P. Bay of Prevesa.

2nd B.C. 31. There was a temple of Apollo on this promontory (Thuc. i. 29; Strab. p. 325), whence Apollo was called **Actius** and **Actiacus** (Ov. *M.* xiii. 715; Verg. *Aen.* viii. 704; Prop. iv. 6, 67). There was an ancient festival named *Actia* celebrated here in honour of the god. Augustus after his victory enlarged the temple, and revived the ancient festival, which was henceforth celebrated once in four years (*ludi*

quinquennales), at NICOPOLIS on the opposite coast, which Augustus founded in commemoration of his victory (Dio Cass. li. 1; Suet. *Aug.* 18, *Tib.* 6; Verg. *Aen.* iii. 280; Hor. *Ep.* i. 18, 61 Ov. *Her.* xv. 166). Statius (*S.* iii. 2, 120) gives the epithet of *Actius* to Cleopatra, because she was conquered at Actium. The annexed map shows the site of Actium, which has been the subject of dispute. The promontory of Actium was at *La Punta* (3), opposite *Prevesa* (1), near the site of the ancient Nicopolis. Others erroneously place it at *C. Madonna* (4), misled by the modern name *Azio*. The fleet of Antony was stationed in the *Bay of Prevesa* (P), and sailed out through the strait between 1 and 3 into the open sea, where the battle was fought, not in the Bay of Prevesa, as some suppose.

Actias. [ACTE; ACTIUM.]

Actisānes (Ἀκτισάνης), king of Ethiopia, conquered Egypt (Diod. i. 60; Strab. p. 759).

Actius. [ATTIUS.]

Actor (Ἀκτωρ). 1. Father of Menoetius, and grandfather of Patroclus (*Il.* xi. 785; Pind. *Ol.* ix. 104).—2. Father of Eurytus and Cteatus (Apollod. ii. 7, 2; Paus. v. 1, 11).—3. An Orchomenian, father of Astyoche (*Il.* ii. 513; Paus. ix. 37, 6).—4. A companion of Aeneas (Verg. *Aen.* ix. 500).—5. An Anruncan, of whose conquered lance Turnus made a boast (Verg. *Aen.* xii. 94, Juv. ii. 100).—Hence **Actōrides** (Ἀκτορίδης), a descendant of Actor: Patroclus (Ov. *M.* xiii. 273, *Tr.* i. 9, 29; *F.* ii. 39); Erithos (Ov. *M.* v. 79); Echeclus (*Il.* xvi. 189); Eurytus and Cteatus (Ov. *M.* viii. 308). Also, **Actorion** (Ἀκτορίων), a descendant of Actor: Eurytus and Cteatus (*Il.* ii. 621, xi. 750).

Aculeō. 1. **C. Furius**, quaestor B.C. 187 (Liv. xxxviii. 55).—2. **C.**, an eminent Roman lawyer, who married the sister of Helvia, the mother of Cicero, was a friend of the orator L. Licinius Crassus (Cic. *de Or.* i. 43, 191; ii. 1, 2; *Brut.* 76, 264).

Acūsilaus Ἀκουσίλαος), of Argos, an early Greek logographer, about B.C. 525, wrote in the Ionic dialect three books of Genealogies, chiefly a translation of Hesiod into prose. The fragments are published by Sturtz, Lips. 1824, and in Müller, *Fragm. Hist. Graec.* i. p. 100.

Ada (Ἄδα), sister of Maussolus, king of Caria, married her brother Idrieus, on whose death (B.C. 344) she succeeded to the throne of Caria, but was expelled by her brother Pixodarus in 340. When Alexander entered Caria in 334, Ada, who was in possession of the fortress of Aliuda, surrendered this place to him. After taking Halicarnassus, Alexander committed the government of Caria to her (Arr. *An.* i. 23; Diod. xvi. 42, 74; Plut. *Alex.* 10, 22).

Adamantēa. [AMALTHEA.]

Adamantius (Ἀδαμάντιος), a Greek physician, about A.D. 415, the author of a treatise on Physiognomy, borrowed from Polemo. Edited by Franzius, in *Script. Phys. Vet.* 1780, 8vo.

Addua (*Adda*), a river of Gallia Cisalpina, rising in the Rhaetian Alps near *Bormio*, and flowing through the Lacus Larius (*L. di Como*) into the Po, about 8 miles above Cremona (Pol. ii. 32; Strab. pp. 192, 204; Tac. *Hist.* ii. 40).

Adherbal (Ἀδέρβας). 1. A Carthaginian commander in the 1st Punic war defeated the Roman consul P. Claudius in a sea-fight off Drepana, B.C. 249 (Pol. i. 49-52).—2. A Carthaginian commander in the 2nd Punic war; was defeated in a sea-fight off Carthage by C. Laelius in 206 (Liv. xxviii. 30).—3. Son of Micipsa, and grandson of Masinissa, had the

kingdom of Numidia left to him by his father in conjunction with his brother Hiempsal and Jugurtha, 118. After the murder of his brother by Jugurtha, Adherbal fled to Rome, and was restored to his share of the kingdom by the Romans in 117. But he was again stripped of his dominions by Jugurtha and besieged in Cirta, where he was treacherously killed by Jugurtha in 112 (Sall. *Jug.* 5, 13, 14, 24, 25, 26).

Adiabēnē (Ἀδιαβηνή, Ἀδιαβηνός) a district of Assyria, E. of the Tigris, between the river Lycus, called Zabatus by Xenophon, and the Caprus, both being branches of the Tigris. In the Christian era it was a separate kingdom, tributary to the Parthians (Strab. pp. 505, 745).

Adimantus (Ἀδείμαντος). 1. Commander of the Corinthian fleet, when Xerxes invaded Greece (B.C. 480), opposed the advice of Themistocles to give battle to the Persians (Hdt. viii. 5, 56, &c.).—2. An Athenian, one of the commanders at the battle of Aegospotami, B.C. 405; was accused of treachery in this battle, and is ridiculed by Aristophanes in the 'Frogs' (Xen. *Hell.* i. 7, 1, ii. 1, 30; Arist. *Ran.* 1513).—3. Brother of Plato (*Apol.* p. 34; *Rep.* ii. p. 367).

Admētē (Ἀδμήτη). 1. Daughter of Oceanus and Thetys (Hes. *Th.* 349).—2. Daughter of Enrystheus, for whom Heracles fetched the girdle of Ares, which was worn by Hippolyte, queen of the Amazons (*Apollod.* ii. 5, 9).

Admētus (Ἀδμητος). 1. Son of Pheres, king of Pherae in Thessaly, took part in the Calydonian hunt and in the expedition of the Argonauts. Pelias promised him his daughter Alcestis (*Il.* ii. 715), if he came to her in a chariot drawn by lions and boars. This Admetus performed by the assistance of Apollo. The god tended the flocks of Admetus when he was obliged to serve a mortal for a year for having slain the Cyclops. On the day of his marriage with Alcestis, Admetus neglected to offer a sacrifice to Artemis, but Apollo reconciled the goddess to him, and at the same time

Adonis, -is, -idis, also Adon, -ōnis). 1. A beautiful youth, beloved by Aphrodite (Venus), a son of Cinyras, king of Paphos in Cyprus, and Myrrha (Smyrna). The gods changed Myrrha into a myrtle-tree, to save her from the wrath of her father, for whom she had an unholy passion; and from this tree Adonis was born, the offspring of Myrrha and her father. Aphrodite, charmed with the beauty of the infant, concealed him in a chest, which she entrusted to Persephone; but the latter refused to give it up. Zeus decided the dispute by declaring that Adonis should have a third of the year to



Death of Adonis.
(A Painting found at Pompeii.)

himself, should belong to Persephone for another third, and to Aphrodite for the remaining third. Adonis, however, preferring to live with Aphrodite, also spent with her the four months over which he had control. Having offended Artemis, he was killed during the chase. The spot on which his blood fell was sprinkled with nectar by Aphrodite, and from this sprang the anemone, as well as other flowers. So great was the grief of the goddess, that the gods of the lower world allowed him to spend six months of every year with her upon the earth (*Apollod.* iii. 14, 3; *Ov. M.* x. 298 seq.; *A. A.* i. 75, 512; *Verg. E.* x. 18). The worship of Adonis, which in later times was spread over nearly all the countries round the Mediterranean was of Phoenician or Syrian origin, in which language *Adon* signifies *lord*. In the Homeric poems no trace of the worship occurs, and the later Greek poets changed the original symbolic account of Adonis into a poetical story. In the Asiatic religions Aphrodite was the fructifying principle of nature, and Adonis appears to have reference to the death of nature in winter and its revival in spring—hence he spends six months in the lower and six in the upper world. His death and his return to life were celebrated in annual festivals (*Adonia*) at Byblos, Alexandria in Egypt, Athens, and other places. A special feature in this worship was the 'Adonis garden' (Ἀδωνίδος κήποι), or bowers of plants in flower surrounding his image to show the revival of plant life, soon to die again. The Idyll of Theocritus called *Adoniazusae* describes the celebration of this festival at Alexandria.—2. (*Nahr el Ibrahim.*) A small river of Syria, rising in Mount Libanus, which, after a sudden fall of rain, is tinged of a deep red by the soil of the hills. Hence some have sought to explain the myth of Adonis (Strab. p. 755; Lucian, *Dea Syr.* 6; Plin. v. § 78).



Heracles and Alcestis.
(From a Bas-relief at Florence.)

induced the Moirae to grant him deliverance from death if his father, mother, or wife would die for him. Alcestis died in his stead, but was brought back by Heracles from the lower world (*Apollod.* i. 9, 15; *Eurip. Ale.*)—2. King of the Molossians, to whom THEMISTOCLES fled for protection when pursued as a party to the treason of Pausanias (Thuc. i. 136; *Plut. Them.* 24; *Nep. Them.* 8).

Adōnis (Ἄδωνις, -ιδος, Ἄδων, -ωνος: Lat.

Adramyttium (Ἀδραμύττειον or Ἀδραμύττιον; Ἀδραμυττινός, Adramyttēnus: *Adramyti*, or *Edremiti*), a town of Mysia on the gulf of Adramyttium, opposite to the island of Lesbos, was a colony of the Athenians, and a seaport of some note (Hdt. vii. 42; Thuc. v. 1, viii. 108; Strab. p. 606; Liv. xxxvii. 19; Act. Ap. xxvii. 2).

Adrāna (*Eder*), a river of Germany, flowing into the Fulda near Cassel (Tac. *Ann.* i. 56).

Adrānum or **Hadrānum** (Ἀδρανόν, Ἀδρανόν; Ἀδρανίτης, Hadrunitēnus, Plin. iii. § 91: *Aderno*), a town in Sicily, on the river Adranus, at the foot of M. Aetna, built by Dionysius, the seat of the worship of the god Adranus (Diod. xiv. 37, xvi. 68; Plut. *Tim.* 12; Sil. xiv. 250).

Adrānus (Ἀδρανός). [ADRANUM.]

Adrastia (Ἀδράστεια: Lat. Adrastia, -ēa). 1. Daughter of Zeus (Eur. *Rhes.* 342), identified with *Némēsis*, also used as an epithet of Nemesis. She derived her name, according to some, from Adrastus, the ruler of Adrastia in Mysia, who built her first sanctuary on the river Aesepus, near Cyzicus. Others derive her name from ἄ-δρᾶναι (fr. *διδράσκω*), the goddess whom none can escape (Strab. p. 588; *Il.* ii. 828, seq.; Aesch. *Prom.* 936; Verg. *Cir.* 239; *Ann.* xiv. 11, 25). She was probably originally a Phrygian goddess and the same as Rhea Cybele.—2. A nymph, daughter of Melisseus, king of Crete, to whom and her sister Ida, Rhea gave the infant Zeus to be reared (Apollod. i. 1, 6; Callim. *Hym. in Jov.* 47). Originally the same as No. 1.

Adrastus (Ἀδραστος). 1. Son of Talatis, king of Argos, was expelled from Argos by Amphiarus, and fled to his grandfather Polybus, king of Sicyon, on whose death he became king of that city (*Il.* ii. 578; Hdt. v. 67; Pind. *Nem.* ix. 9 seq.). Afterwards he was reconciled to Amphiarus, gave him his sister Eriphyle in marriage, and returned to his kingdom of Argos. While reigning there Tydens of Calydon and Polynices of Thebes, both fugitives from their native countries, met at Argos before the palace of Adrastus. A quarrel arose between them,



Adrastus and other heroes who fought against Thebes. (Gem found at Perugia.)

and Adrastus, on hearing the noise, came forth and separated the combatants, in whom he recognised the two men who had been promised to him by an oracle as the future husbands of two of his daughters; for one bore on his shield the figure of a boar, and the other that of a lion, and the oracle had declared that one of his daughters was to marry a boar and the other a lion. Adrastus therefore gave his daughter Deipylo to Tydeus, and Argeia to Polynices, promising to restore each to his own

country. Adrastus first prepared for war against Thebes, although Amphiarus, who was a soothsayer, foretold that all who engaged in it should perish, with the exception of Adrastus. Thus arose the celebrated war of the 'Seven against Thebes.' The seven heroes, according to Sophocles (*Oed. Col.* 1313 seq.) and Aeschylus (*Theb.* 377 seq.), were Amphiarus, Tydeus, Eteocles, Hippomedon, Capaneus, Parthenopaeus, Polynices. (Adrastus, who escaped, is not counted one of the Seven.) Euripides (*Phoen.* 1104 seq.) has the same list, except that Eteocles is omitted and Adrastus substituted. The preceding drawing from an early Etruscan gem represents, with the true feeling of archaic art, a council of five of the heroes who fought against Thebes. The names are added: *Phylince* (Polynices), *Tute* (Tydeus), *Amphiare* (Amphiarus), *Atresthe* (Adrastus), and *Parthanapae* (Parthenopaeus). On arriving at Nemea, they founded the Nemean games in honour of Archemorus [ARCHEMORUS]. On approaching Thebes, they sent Tydeus to the city to demand from Eteocles the sovereignty for Polynices. In the palace of Eteocles he challenged several Thebans to combat and conquered them. In revenge they laid an ambush of fifty men on his return, but Tydeus slew them all, with one exception (*Il.* iv. 384 seq., v. 802 seq.). The war ended as Amphiarus had predicted; six of the Argive chiefs were slain, Polynices by his brother Eteocles; and Adrastus alone was saved by the swiftness of his horse Arion, the gift of Heracles (Hom. *Il.* xxiii. 346). Creon of Thebes refusing to allow the bodies of the six heroes to be buried, Adrastus fled to Athens, where he implored the assistance of Theseus, who undertook an expedition against Thebes, took the city, and delivered the bodies of the fallen heroes to their friends for burial (Aesch. *Sept. c. Theb.*; Eur. *Phoen.* and *Suppl.*; Stat. *Theb.*) Ten years afterwards Adrastus, with the sons of the slain heroes, made a new expedition against Thebes. This is known as the war of the 'Epigoni' (Ἐπιγονοί) or descendants. Thebes was taken and razed to the ground. The only Argive hero that fell in this war was Aegialeus, the son of Adrastus: the latter died of grief at Megara on his return to Argos, and was buried in the former city. He was worshipped in several parts of Greece, as at Megara, at Sicyon, where his memory was celebrated in tragic choruses, and in Attica (Apollod. iii. 7, 3-4; Hdt. v. 61; Strab. p. 325; Paus. i. 43, 1). The legends about Adrastus and the two wars against Thebes furnished ample materials for the epic as well as tragic poets of Greece.—2. Ruler of Adrastia in Mysia (Strab. p. 588). [ADRASTEIA].—3. Son of Merope of Adrasteia, an ally of the Trojans, slain by Diomedes (*Il.* ii. 828, xi. 328).—4. A Trojan, slain by Patroclus (*Il.* xvi. 694).—5. A Trojan, taken by Menelaus, and killed by Agamemnon (*Il.* vi. 37, 64).—6. Son of the Phrygian king Gordius, having unintentionally killed his brother, fled to Cræsus, who received him kindly. While hunting he accidentally killed Atys, the son of Cræsus, and in despair put an end to his own life (Hdt. i. 34-45).

Adria or **Hadría**. 1. (*Adria*), a town in Gallia Cisalpina, between the mouths of the Po and the Athesis (*Adige*), now 14 miles from the sea, but originally a sea-port of great celebrity, founded by the Etruscans (Liv. v. 33; Strab. p. 214).—2. (*Atri*), a town of Picenum in Italy, probably an Etruscan town originally, after-

wards a Roman colony, at which place the family of the emperor Hadrian lived (*Vit. Hadr. i.*).

Adria (δ' Ἀδρίας, Ion. δ' Ἀδρίας, *Hdt. iv. 33*), or **Mare Adriaticum**, also **Mare Supërum**, so called from the town Adria [*No. 1*], was in its widest signification the sea between Italy on the W., and Illyricum, Epirus, and Greece on the E. By the Greeks the name Adrias was only applied to the northern part of this sea, the southern part being called the Ionian Sea. The navigation of the Adriatic was much dreaded on account of the frequent and sudden storms to which it was subject: its evil character on this account is repeatedly alluded to by Horace (*Od. i. 3, 15; 33, 15; ii. 14, 14; iii. 9, 23*).

Adriānus. [*HADRIANUS.*]

Adriānus (Ἀδριανός), a Greek rhetorician, born at Tyre in Phoenicia, was the pupil of Herodes Atticus, and was invited by M. Antoninus to Rome, where he died about A.D. 192. Three of his declamations are published by Walz in *Rhet. Gr. vol. i. 1832*.

Adrumëtum. [*HADRUMETUM.*]

Aduatūca, a castle of the Ebrunnes in Gaul (*Caes. B. G. vi. 32*), probably the same as the later Aduaca Tongrorum (*Tongern*).

Aduatūci or **Aduatīci**, a powerful people of Gallia Belgica (*Caes. B. G. ii. 29, 33*), were the descendants of the Cimabri and Teutones. Their chief town, perhaps the modern *Falaise*, must not be confounded with Aduatuca.

Adūla Mons (δ' Ἀδούλας), a group of the Alps about the passes of the *Splügen* and *S. Bernardino*, and at the head of the valley of the *Hinter Rhein* (*Strab. pp. 192, 204, 213*).

Adūle or **Adūlis** (Ἀδούλη, Ἀδουλῖς: Ἀδουλίτης, *Adulitanus*: *Thulla* or *Zulla*, *Ru.*), a maritime city of Aethiopia, on a bay of the Red Sea, called *Adulitanus Sinus* (Ἀδουλιτικὸς κόλπος, *Annesley Bay*). It was founded by slaves who fled from Egypt, and afterwards was the seaport of the *Auxumitae* (*Plin. vi. 172 seq.*). *Cosmas Indicopleustes* (A. D. 535) found here the *Monumentum Adulitanum*, a Greek inscription recounting the conquests of Ptolemy II. Euergetes in Asia and Thrace.

Adyrmāchidae (Ἀδυρμαχίδαι), a Libyan people, W. of Egypt, extending to the *Catabathmus Major*, but were afterwards pressed further inland. In their manners and customs they resembled the Egyptians (*Hdt. iv. 168; Sil. iii. 278, ix. 223*).

Aea (Αἶα, Αἶαίν), the name of two mythical islands in the east and the west: in the eastern dwelt *Acētes*, in the western *Circe*. The eastern land was afterwards identified with *Colchis* (*cf. Hdt. i. 2*); the western with the Italian promontory *Circeii*. The connection of *Acētes* and *Circe* with the sun explains the double land of *Aia* in east and west. *Aeaea* is naturally the epithet of *Circe* and of *Medea*: in *Propert. iii. 12. 31* it denotes *Calypso*. This is explained by the fact that *Ogygia*, the island of *Calypso*, was sometimes confused with *Aea* (*Mela, ii. 120*).

Aeāces (Αἰάκης). 1. Father of *Polycrates*.—2. Son of *Syloson* and nephew of *Polycrates*. He was tyrant of *Samos*, but was deprived of his tyranny by *Aristagoras*, when the Ionians revolted from the Persians, B. C. 500. He then fled to the Persians, who restored him to the tyranny of *Samos*, B. C. 494 (*Hdt. vi. 13*).

Aeācëum (Αἰάκειον). [*AEGINA.*]

Aeācides (Αἰακίδης), a patronymic of the descendants of *Aeacus*, as *Peleus*, *Telamon*, and *Phocus*, sons of *Aeacus*; *Achilles*, son of *Peleus* and grandson of *Aeacus*; *Pyrrhus*, son of *Achilles* and great-grandson of *Aeacus*; and

Pyrrhus, king of *Epirus*, who claimed to be a descendant of *Achilles*.

Aeācides, son of *Arybas*, or *Arybbas*, king of *Epirus*, succeeded to the throne on the death of his cousin *Alexander*, slain in Italy, B. C. 326. *Aeacides* married *Phthia*, by whom he had the celebrated *Pyrrhus*. He took part in favour of *Olympias* against *Cassander*; but his subjects disliked the war, and drove him from the kingdom. He was recalled in B. C. 313; but *Cassander* sent an army against him under *Philip*, who slew him in battle (*Pans. i. 11; Diod. xix. 11; Liv. viii. 24; Plut. Pyrrh. 1, 2*).

Aeācus (Αἰάκος), son of *Zeus* and *Aegina*, a daughter of the river-god *Asopos*. He was born in the island of *Oenone* or *Oenopia*, whither *Aegina* had been carried by *Zens* [compare *Sisyphus*], and from whom this island was afterwards called *Aegina*. Some traditions related that at the birth of *Aeacus*, *Aegina* was not yet inhabited, and that *Zens* changed the auts (μύρμηκες) of the island into men (*Myrmidones*) over whom *Aeacus* ruled. [For other versions of the myth see *MYRMIDONES.*] His wife was *Endeis*, daughter of *Sciron* of *Megara*. *Aeacus* was renowned in all Greece for his justice and piety (*Plut. Thes. 10*), and was frequently called upon to settle disputes, not only among men, but even among the gods themselves, (*Pind. Isthm. viii. 23; Paus. i. 39*). *Pindar* alone relates that he helped *Apollo* and *Poseidon* to build the walls of *Troy* (*Nem. viii. 9*). He was such a favourite with the gods that, when Greece was visited by a drought, rain was at length sent upon the earth in consequence of his prayers. (The earliest mention of this is in *Isocr. Evag. § 14*. It is noticeable as a possible origin of the story that, according to *Theophrastus περὶ σημείων, i. 24*, a cloud appearing on the hill of *Zeus Hellenios* in *Aegina* was the recognised sign of coming rain.) Respecting the temple which *Aeacus* erected to *Zens Panhellenios*, and the *Aeacëum*, see *AEGINA*. After his death *Aeacus* became one of the three judges in *Hades* [*cf. MINOS, RHADAMANTHUS*]. This office is only ascribed to him by writers later than *Pindar* (see esp. *Plat. Gorg. p. 523 E*). He held the keys of *Hades*, and hence is called κλειδοῦχος in an inscription (*cf. Aristoph. Ran. 465*). The *Aeginetans* regarded him as the tutelary deity of their island. They lent statues of *Aeacus* and the *Aeacidae* to their allies as a protection in dangerous wars (*Hdt. v. 81, viii. 64*).

Aeaea (Αἶα). [See *AEA, ad fin.*]

Aebūra (*Cuerva*), a town of the *Carpetani* in *Hispania Tarraconensis*.

Aebūtia Gens, patrician, was distinguished in the early ages of the Roman republic, when many of its members were consuls, viz. in B. C. 499, 463, and 442.

Aeca or **Aecae** (Aecānus), a town of *Apulia* on the road from *Aquilonia* in *Sannium* to *Venusia*.

Aeclānum or **Aeclānum**, a town of the *Hirpini* in *Sannium*, a few miles S. of *Beneventum*.

Aedeptus (Αἰδηψος: Αἰδήψιος: *Dipso*), a town on the W. coast of *Euboea*, N. of *Chalcis*, with warm baths sacred to *Heracles*, a watering-place well known to the Romans (*Plut. Sull. 26*).

Aēdon (Ἀηδών), daughter of *Pandareus* of *Miletus*, wife of *Zethus* king of *Thobes*, and mother of *Itylus*. Envious of *Niobe*, the wife of her brother *Amphion*, who had six sons and six daughters, she resolved to kill *Amaleus*, the eldest of *Niobe's* sons, but by mistake slew her

own son Itylus. Zeus relieved her grief by changing her into a nightingale, whose melancholy notes are represented by the poets as Aedon's lamentations for her child. Such is the Homeric version (*Od.* xix. 518, and Schol.: cf. Aesch. *Ag.* 1143; Soph. *El.* 107; Paus. ix. 5, 9). A later version, though existing before the time of Pausanias, makes Aedon the wife of Polytechnus, an artist of Colophon. They quarrelled from rivalry in work, and Polytechnus outraged Chelidon the sister of Aedon. The two sisters revenged themselves by murdering Itys and serving his flesh as food to his father. Zeus, to stay the succession of horrors, turned all the family into birds—Polytechnus into a woodpecker, Chelidon into a swallow, Aedon into a nightingale, her mother Harmothoe into a halcyon, her father Pandareus into an osprey, her brother into a hoopoe. For further illustration of these bird-myths see TEREUS.

Aedūi or **Hēdūi**, one of the most powerful people in Gaul, lived between the Liger (*Loire*) and the Arar (*Saône*). They were the first Gallie people who made an alliance with the Romans, by whom they were called 'brothers and relations' (Caes. *B. G.* i. 10, 16, 31; Cic. *ad Fam.* vii. 10). On Caesar's arrival in Gaul, B. C. 58, they were subject to Ariovistus, but were restored by Caesar to their former power. In B. C. 52 they joined in the insurrection of Vercingetorix against the Romans, but were at the close of it treated leniently by Caesar. Their principal town was BIBRACTE. Their chief magistrate, elected annually by the priests, was called Vergobretus, *i. e.* Judge.

Aeētes or **Aeēta** (*Αἰήτης*), son of Helios (the Sun) and Persēis, and brother of Circe, Pasiphaë, and Perses. His wife was Idyia, a daughter of Oceanus, by whom he had two daughters, Medea and Chalciope, and one son, Absyrtus. He was king of Colchis at the time when Phrixus brought thither the golden fleece. For the remainder of his history, see ABSYRTUS, ARGONAUTAE, JASON, MEDEA.—Hence **Aeētis**, **Aeētias**, and **Aeētine**, patronymics of Medea, daughter of Aeētes.

Aega (*Αἴγη*). [AMALTHEA.]

Aegae (*Αἴγαι*: *Αἰγαῖος*). 1. A town in Achaia on the Crathis, with a celebrated temple of Poseidon, was originally one of the twelve Achaean towns, but its inhabitants subsequently removed to Aegira.—2. A town in Emathia in Macedonia, the burial-place of the Macedonian kings.—3. A town in Euboea with a celebrated temple of Poseidon, who was hence called Aegaeus.—4. Also **Aegaeae** (*Αἰγαίαι*: *Αἰγαίτης*), one of the twelve cities of Aeolis in Asia Minor, N. of Smyrna, on the river Hyllus: it suffered greatly from an earthquake in the time of Tiberius (Tac. *Ann.* ii. 47).—5. (*Ayas*), a seaport town of Cilicia.

Aegaeon (*Αἰγαίων*), son of Uranus by Gaea. Aegaeon and his brothers Gyges, or Gyes, and Cottus are known under the name of the Uranids, and are described as huge monsters with a hundred arms (*ἑκατόγχοιρες*) and fifty heads. Most writers mention the third Uranid under the name of Briareus instead of Aegaeon, which is explained by Homer (*Il.* i. 403), who says that men called him Aegaeon, but the gods Briareus. According to the most ancient tradition Aegaeon and his brothers conquered the Titans when they made war upon the gods, and secured the victory to Zeus, who thrust the Titans into Tartarus, and placed Aegaeon and his brothers to guard them. Similarly in Homer

(*Il.* i. 896 ff.), when the Olympian deities rebel against Zeus, Thetis calls Aegaeon to oppose them. Other legends represent Aegaeon as one of the giants who attacked Olympus; and many writers represent him as a marine god living in the Aegaeon sea. Another, and probably later, story, followed by Virgil (*Aen.* x. 565), makes him the opponent of Zeus. Other stories again make him a deity or a monster of the sea. He is called by some the son of Gaea and Pontus; by others of Poseidon. His name connects him alike with the Aegean sea and with *Ποσειδῶν Αἰγαῖος*. In Hesiod (*Th.* 811) he is married to the daughter of Poseidon. Aegaeon and his brothers must be regarded as personifications of the extraordinary powers of nature, such as earthquakes, volcanic eruptions, and the like. Roscher suggests that his shape with a hundred arms may have been imagined from the polypus of the sea (cf. *Ov. Met.* ii. 10). [For further portions of the myth see TITANES, URANUS.]

Aegaeum Mare (*τὸ Αἰγαῖον πέλαγος, ὁ Αἰγαῖος πόντος*), the part of the Mediterranean now called the *Archipelago*. It was bounded on the N. by Thrace and Macedonia, on the W. by Greece, and on the E. by Asia Minor. It contains in its southern part two groups of islands, the Cyclades, which were separated from the coasts of Attica and Peloponnesus by the Myrtoan sea, and the Sporades, lying off the coasts of Caria and Ionia. The part of the Aegean which washed the Sporades was called the Icarian sea, from the island Icaria, one of the Sporades. The origin of the name of Aegean is uncertain; some derive it from Aegaeus, the king of Athens, who threw himself into it; others from Aegaea, the queen of the Amazons, who perished there; others from Aegae in Euboea; others connect it with *αἰσσω*, *aísw*, a squall, on account of its storms: others take it to be a Phoenician word.

Aegaeus (*Αἰγαῖος*). [AEGAE, No. 3.]

Aegaleos. 1. (*Αἰγάλεως, τὸ Αἰγάλεων ὕψος*: *Skarmanga*), a mountain in Attica opposite Salamis, from which Xerxes saw the defeat of his fleet B. C. 480 (Hdt. viii. 90; Thuc. ii. 19).—2. High ground in the west of Messenia, above Pylus.

Aegātes, the goat islands, were three islands off the W. coast of Sicily, between Drepanum and Lilybaeum, near which the Romans gained a naval victory over the Carthaginians, and thus brought the first Punic war to an end, B. C. 241. The islands were Aegūsa (*Αἰγούσσα*) or Caprītria (*Favignana*), Phorbautia (*Levanzo*) and Hiera (*Maretimo*).

Aegēria. [EGERIA.]

Aegestus. [SEGESTA.]

Aegestus. [ACESTES.]

Aegeus (*Αἰγέως*). 1. Son of Pandion and king of Athens. He had no children by his first two wives, but he afterwards begot Theseus by Aethra at Troezen. When Theseus had grown up to manhood, he went to Athens and defeated the 50 sons of his uncle Pallas, who had made war upon Aegeus and had deposed him. Aegeus was now restored. When Theseus went to Crete to deliver Athens from the tribute it had to pay to Minos, he promised his father that on his return he would hoist white sails as a signal of his safety. On approaching the coast of Attica he forgot his promise, and his father, perceiving the black sail, thought that his son had perished and threw himself into the sea, which according to some traditions received from this event the name of the

Ægean. Ægeus was one of the eponymous heroes of Attica; and one of the Attic tribes (Ægeïis) derived its name from him. [For further details see THESEUS.]—2. The eponymous hero of the phyle called the Ægidæ at Sparta, son of Oeolycus, and grandson of Theras, the founder of the colony in Thera. All the Ægeïds were believed to be Cadmeans, who formed a settlement at Sparta previous to the Dorian conquest.—Hence Ægides (Αἰγείδης), a patronymic from Ægeus, especially his son Theseus.

Ægiæ (Αἰγίαί, Αἰγῆαι), a small town in Laconia, not far from Gythium, the Ægiæ of Homer (*Il.* ii. 583).

Ægiäle or **Ægiälæa** (Αἰγιάλη, Αἰγιάλεια), daughter of Adrastus and Amphitheia, or of Ægialeus, the son of Adrastus, whence she is called Adrastine. She was married to Diomedes (*Il.* v. 412), who, on his return from Troy, found her living in adultery with Cometes. The hero attributed this misfortune to the anger of Aphrodite, whom he had wounded in the war against Troy (Verg. *Æn.* xi. 277): when Ægiäle threatened his life, he fled to Italy. [DIOMEDES.]

Ægiälæa, Ægiälos. [ACHAIA; SICYON.]

Ægiälæus (Αἰγιάλευς). 1. Son of Adrastus, the only one among the Epigoni that fell in the war against Thebes: a hero, the Αἰγιάλειον, was consecrated to him at Pagæ in Megaris (Paus. i. 44, 7). [ADRASTUS.]—2. Son of Inachus and the Oceanid Melia, from whom the part of Peloponnesus afterwards called Achaia derived its name Ægiälæa: he is said to have been the first king of Sicyon.—3. Son of Æetes, and brother of Medea, commonly called Absyrtas. [ABSYRTUS.]

Ægiöreus (Αἰγικόρευς), son of Ion, and eponym of the Attic tribe Αἰγικορεῖς (but see TRIBUS, *Dict. of Antiq.*).

Ægides. [ÆGEUS.]

Ægila (τὰ Αἰγίλα), a town of Laconia with a temple of Demeter.

Ægilia (Αἰγίλια: Αἰγίλιεύς). 1. A demus of Attica belonging to the tribe Antiochis, celebrated for its figs.—2. (*Cerigotto*), an island between Crete and Cythera. — 3. An island W. of Enboea and opposite Attica.

Ægimius (Αἰγίμιος), the mythical ancestor of the Dorians, whose king he was when they were yet inhabiting the northern parts of Thessaly. Involved in a war with the Lapithæ, he called Heracles to his assistance, and promised him the third part of his territory, if he delivered him from his enemies. The Lapithæ were conquered. Heracles did not take the territory for himself, but left it to the king, who

was to preserve it for the sons of Heracles. Ægimius had two sons, Dymas, and Pamphylus, who migrated to Peloponnesus, and were regarded as the ancestors of two branches of the Doric race (Dymanes and Pamphyliaus), while

the third branch derived its name from Hyllus (Hylleans), the son of Heracles, who had been adopted by Ægimius. Pindar (*fr.* 4) makes a Dorian army under Ægimius and Hyllus occupy Ægina. There existed in antiquity an epic poem called *Ægimius*, which described the war of Ægimius and Heracles against the Lapithæ (see *Æpic. Gr. Fr.* ed. Kinkel, i. 82; cf. Athen. p. 503; *C.I.G.* 5984 c).

Ægimürus (Αἰγίμουρος, Ægimuri Arae, Plin., and probably the Arae of Verg. *Æn.* i. 108; *Zowamour* or *Zembra*), a lofty island, surrounded by cliffs, off the African coast, at the mouth of the Gulf of Carthage.

Ægina (Αἴγινα: Αἰγινήτης: E'ghina), a rocky island in the middle of the Saronic gulf, about 200 stadia in circumference. It was originally called Oenone or Oenopia, and is said to have obtained the name of Ægina from



Coin of Ægina.
Rev., the Æginetan symbol of a tortoise; obv., a square, with a dolphin in one quarter and part of the name Αἴγινα.

Ægina, the daughter of the river god Asopus, who was carried to the island by Zeus in the form of an eagle, or, according to Ov. (*Met.* vi. 113), of fire, and there bore him a son Æacus. As the island had then no inhabitants, Zeus changed the ants into men [MYRMIDONES], over whom Æacus ruled. [ÆACUS.] It was first colonised by Achæans, and afterwards by Dorians from Epidaurus, whence the Doric dialect and customs prevailed in the island. It was at first closely connected with Epidaurus, and was subject to the Argive Phidon, who is said to have established a silver-mint in the island. [PHIDON.] It early became a place of



Temple of Athena at Ægina, restored.

great commercial importance, and its silver coinage was the standard in most of the Dorian states. [*Dict. Antiq.* PONDERA.] In the sixth century B.C. Ægina became independent, and for a century before the Persian war was a pro-

sperous and powerful state. After a period of war with Athens the two states were reconciled by the stress of the Persian war: the Aeginetans fought with 30 ships against the fleet of Xerxes at the battle of Salamis, B.C. 480, and are allowed to have distinguished themselves above all the other Greeks by their bravery. After this time its power declined. In B.C. 451 the island was reduced by the Athenians, who in B.C. 429 expelled its inhabitants. The Aeginetans settled at Thyrea, and though a portion of them was restored by Lysander in B.C. 404, the island never recovered its former prosperity. It belonged successively to the Achaean League, the Aetolian League, and finally to the Romans, who allowed the inhabitants a nominal self-government. In the NW. of the island there was a city of the same name, which contained the Aeacæum or temple of Aeacus, and on a hill in the NE. of the island was the celebrated temple of Zeus Panhellenius, said to have been built by Aeacus, the ruins of which are still extant. The sculptures which occupied the tympana of the pediment of this temple were discovered in 1811, and are now preserved at Munich. In the half century preceding the Persian war, and for a few years afterwards, Aegina was the chief seat of the Greek art; the most eminent artists of the Aeginetan school were SMILIS, CALLON, ANAXAGORAS, GLAUCIAS, ONATAS, and CALLITELES.

Aeginēta Paulus. [PAULUS AEGINETA.]

Aegium (Αἰγίνιον: Αἰγινίους: *Stagus*), a town of the Tymphaei in Thessaly on the confines of Athamania.

Aegiōchus (Αἰγιοχος), a surname of Zeus, because he bore the Aegis.

Aegipan (Αἰγίπαν). [PAN.]

Aegiplanctus Mons (τὸ Αἰγίπλαγκτον ὄρος), a mountain in Megaris.

Aegira (Αἰγείρα: Αἰγειράτης), probably the Homeric Hyperesia (*Il.* ii. 573), a town in Achaia on a steep hill, with a sea-port about 12 stadia from the town. [AEGAE, No. 1.]

Aegirūssa (Αἰγυρόεσσα, Αἰγυρούσσα), one of the 12 cities of AEGOLIS (only in *Hdt.* i. 149).

Aegisteas (Αἰγιστέας), son of Midas, perhaps identical with Aeschurus, of whom a story like that of M. Curtius is told, that, when a chasm opened in Celaenae and the oracle told his father Midas that the most precious possession must be thrown in, he leapt in and the chasm closed. This may explain the proverbial use of Αἰγιστέου πῆδημα = a bold action.

Aegisthus (Αἰγισθος), son of Thyestes, who unwittingly begot him by his own daughter Pelopia. Immediately after his birth he was exposed, but was saved by shepherds and suckled by a goat (αἴξ), whence his name. His uncle Atreus brought him up as his son. When Pelopia lay with her father, she took from him his sword, which she afterwards gave to Aegisthus. This sword was the means of revealing the crime of Thyestes, and Pelopia thereupon put an end to her own life. Aegisthus murdered Atreus, because he had ordered him to slay his father Thyestes, and he placed Thyestes upon the throne, of which he had been deprived by Atreus. Homer appears to know nothing of these tragic events; and we learn from him only that Aegisthus succeeded his father Thyestes in a part of his possessions. We may suppose that the story was developed by the later Epic poets and the Tragedians. Hyginus (*Fab.* 87), who relates it as above, seems to draw from the two dramas called Thyestes by Sophocles and Euripides, of which we have few

fragments remaining; Aeschylus (*Ag.* 1588) speaks of Atreus as banishing his brother Thyestes with his youthful son Aegisthus, but does not give details. According to Homer Aegisthus took no part in the Trojan war, and during the absence of Agamemnon, the son of Atreus, Aegisthus seduced his wife Clytemnestra (*Od.* i. 35, iii. 263, iv. 517, xi. 409). Aegisthus murdered Agamemnon on his return home, and reigned 7 years over Mycenae. In the 8th Orestes, the son of Agamemnon, avenged the death of his father by putting the adulterer to death. [AGAMEMNON, ATREUS, CLYTEMNESTRA, ORESTES.]

Aegithallus (Αἰγίθαλλος; *C. de S. Teodoro*), a promontory in Sicily, between Lilybaeum and Drepanum, near which was the town Aegithallum.

Aegitium (Αἰγίτιον), a town in Aetolia, on the borders of Locris.

Aegium (Αἰγίον: Αἰγίους: *Vostitza*), a town of Achaia, and the capital after the destruction of Helice. The meetings of the Achaean League were held at Aegium in a grove of Zeus called Homarion.

Aeglē (Αἰγλή), that is "Brightness" or 'Splendour,' is the name of several mythological females, such as, 1. The daughter of Zeus and Neaera, the most beautiful of the Naiads; she married Helios and became mother of the Charites;—2. a sister of Phaëton;—3. one of the Hesperides;—4. a nymph beloved by Theseus, for whom he forsook Ariadne;—5. one of the daughters of Asclepius.

Aeglētes (Αἰγλήτης), that is, the radiant god, a surname of Apollo.

Aegōcērus (Αἰγόκερος), a surname of Pan, descriptive of his figure with the horns of a goat, but more commonly the name of one of the signs of the Zodiac, *Capricornus*.

Aegos-Pōtāmi (Αἰγὸς ποταμοί), in Latin writers *Aegos flumen*, the "goat's-river," a small river, with a town of the same name on it, in the Thracian Chersonesus, flows into the



Coin of Aegospotami.
Obv., Demeter; rev., goat.

Hellespont. Here the Atheuianus were defeated by Lysander, B.C. 405.

Aegosthēna (Αἰγόσθυνα: Αἰγιοσθενεύς, Αἰγιοσθενίτης), a town in Megaris on the borders of Boeotia, with a sanctuary of Melampus.

Aegus and **Roscillus**, two chiefs of the Allobroges, who had served Caesar with fidelity in the Gallic war, deserted to Pompey in Greece (B.C. 48).

Aegūsa. [AEGATES.]

Aegyusps or **Aegysus**, a town of Moesia on the Danube.

Aegyptus (Αἰγυπτος), son of Belus and Anchiroe, and twin-brother of Danaus. Belus assigned Libya to Danaus, and Arabia to Aegyptus, but the latter subdued the country of the Melampodes, which he called Aegypt after his own name. Aegyptus by his several wives had 50 sons, and his brother Danaus 50 daughters (the Danaides). Danaus had reason to fear the sons of his brother, and, having by advice of Athene built the first fifty-oared ship, fled with

his daughters to Argos in Peloponnesus. Thither he was followed by the sons of Ægyptus, who demanded his daughters for their wives, and promised faithful alliance. Danaus pretended to forgive his wrongs, and distributed his daughters among them, but to each of them he gave a dagger, with which they were to kill their husbands in the bridal night. All the sons of Ægyptus were thus murdered, with the exception of Lynceus, who was saved by Hypermnestra. [LYNCEUS.] The Danaids threw the heads of their murdered husbands into the marsh of Lerna, and buried their bodies outside the town. (Pausanias, ii. 24, reverses this order.) They were afterwards purified of their crime by Athens and Hermes at the command of Zeus. Plutarch (*de Flav.* 10) tells that Ægyptus, by order of an oracle, in time of drought sacrificed his daughter Aganippe, and in grief threw himself into the river Melas (the Nile), which thence took the name Ægyptus. In later writers Ægyptus is identified with a historical king: in Manetho with Sethos, in Eusebius with Rameses or Ramses.

Ægyptus (ἡ Αἴγυπτος; Αἴγύπτιος, Ægyptius: *Ægypti*), a country in the NE. corner of Africa, bounded on the N. by the Mediterranean, on the E. by Palestine, Arabia Petraea, and the Red Sea, on the S. by Ethiopia, the division between the two countries being at the First or Little Cataract of the Nile, close to Syene (*Assouan*; Lat. 24° 8'), and on the W. by the Great Libyan Desert. This is the extent usually assigned to the country; but it would be more strictly correct to define it as that part of the basin of the Nile which lies below the First Cataract. The native name for the country was *Chemî* or *Kamit*, 'the black land,' from the dark alluvial soil, by which it was distinguished from the neighbouring desert and from the 'red land' of Arabia. The name Αἴγυπτος was given first by the Greeks to the Nile—such, at any rate, is its Homeric use (*Od.* iv. 477, &c.)—and afterwards to the country. The Semitic name was Mizir or Mizraim.—1. *Physical Description of Egypt.* The river Nile, flowing from S. to N. through a narrow valley, encounters, in Lat. 24° 8', a natural barrier, composed of two islands (Philæ and Elephantine) and between them a bed of sunken rocks, by which it is made to fall in a series of cataracts, or rather rapids (τὰ Κατάρκτου, ὁ μικρὸς Κατάρκτου, *Catarrhactes Minor*, comp. *CATARRHACTES*), which have always been regarded as the southern limit assigned by nature to Egypt. The river flows due N. between two ranges of hills, so near each other as to leave scarcely any cultivable land, as far as Silsilis (*Jebel Selselch*), about 40 miles below Syene, where the valley is enlarged by the W. range of hills retiring from the river. Thus the Nile flows for about 500 miles, through a valley whose average breadth is about 7 miles, between hills which in one place (W. of Thebes) attain the height of 1000 or 1200 feet above the sea, to a point some few miles below Memphis, where the W. range of hills runs to the NW., and the E. range strikes off to the E., and the river divides into branches (seven in ancient time, but now only two), which flow through a low alluvial land, called, from its shape, the *Delta*, into the Mediterranean. To this valley and Delta must be added the country round lake MOERIS, called *Nomos Arsinoïtes*, lying NW. of Heracleopolis, and connected with the valley of the Nile by a break in the W. range of hills. The whole district thus described is periodically laid under water by the overflowing

of the Nile from April to October. The river in subsiding, leaves behind a rich deposit of fine mud, which forms the soil of Egypt. All beyond the reach of the inundation is rock or sand. Hence Egypt was called the 'Gift of the Nile.' The extent of the cultivable land of Egypt is in the Delta about 4500 square miles, in the valley about 2255, in *Fayûm* about 340, and in all about 7095 square miles. The outlying portions, included in the Egyptian nomes after the beginning of the Greek period under the Ptolemies, consisted of the Greater and Lesser Oases (cultivable valleys so called from the Egyptian *Uah*, 'settlement'), in the midst of the Western or Libyan Desert, a valley in the W. range of hills on the W. of the Delta, called *Nomos Nitriotes* from the Natron Lakes which it contains, some settlements on the coast of the Red Sea and in the mountain passes between it and the Nile, and a strip of coast on the Mediterranean, extending E. as far as Rhinocolura (*El-Arish*), and W. as far as the Catabathmus Minor, Long. about 25° 10' E. (Strab. 798). The only river of Egypt is the Nile [NILUS]. A great artificial canal (*Bahr-Yussouf*, i.e. *Joseph's Canal*) runs parallel to the river, at the distance of about 6 miles, from Diopolis Parva in the Thebais to a point on the W. mouth of the river about half way between Memphis and the sea [see under MOERIS]. Many smaller canals were cut to regulate the irrigation of the country. A canal from the E. mouth of the Nile to the head of the Red Sea was commenced by kings of the 19th dynasty (about 1400 B.C.), resumed by Necho II. about 600 B.C., and was opened by Darius, son of Hystaspes. This canal communicated with the present head of the Red Sea through the 'bitter Lakes.' It had so far sunk in the time of Aelius Gallus that it could only be used for floating wood down; but it was deepened in Trajan's time, and was called *Amnis Augustus*. There were several lakes in the country, respecting which see MOERIS, MAREOTIS, BUTOS, TANIS, SIRBONIS, and LACUS AMARI.—2. *Ancient History.* At the earliest period to which our records reach back, Egypt was inhabited by a highly civilised agricultural people, under a settled monarchical government. The first dynasty begins with Mena, probably between 5000 and 4000 B.C.; but he sprang from a settled city, the ancient Thinis, which he inhabited before he founded Memphis. Some have imagined that the primitive seat of the Egyptian people was Ethiopia, and that their civilisation was imparted by priests from Meroë. Such was the Greek tradition: but the evidence from the relative antiquity of Egyptian architectural monuments tends to show that, on the contrary, the earliest signs of a civilised race of builders is in lower Egypt, and that these arts were carried later southwards into Ethiopia. The kings, whose power was absolute, bore the title *Per-ao*, 'the Great House,' whence came the equivalent Pharaoh. The country was administered by a governor and a deputy, under whom worked a vast number of scribes, some of whom were, by the king's favour or their own merit, promoted into the ranks of the nobles. Ordinarily the caste of the nobles was derived from royal descent. They held by hereditary right large provincial estates, as well as court offices. By merit they obtained from the king further titles of honour. It cannot be doubted that, in spite of the high regard for justice evinced in Egyptian writings, the peasants suffered under heavy burdens and enforced labour. The priests, who were in possession of all the

literature and science of the country and all the employments based upon such knowledge, formed a powerful caste. At their head, at any rate in the post-Memphite dynasties (after 1700 B.C.), was the high priest of Amon-Ra, or Amun. One of the priests seized the sovereignty about 1150 B.C. and founded a dynasty. It must be observed that the supremacy of temples and of the various orders or dynasties of gods was changed by the accession of some of the dynasties of kings and with the shifting of the capital. The religion of Egypt, which was mainly derived from sun-worship, but was also connected with a totemistic animal worship, cannot be discussed in this work. Those deities, however, who are mentioned in Greek and Latin literature will be noticed under their several names. Nor can Egyptian art or its relation to Greek art be treated here: reference may be made to the *Dict. of Antiquities* s.vv. *Pictura, Statuaria Ars, Templum* and *Vas*. The Egyptian alphabet is probably the oldest known. It originated with the priests, and was first taught with other learning in their schools, of which the great university or seminary at On (HELIOPOLIS) was the development. This writing was first purely pictorial. Then an alphabet sprang from the conventional figures, but the picture was added to the word. From this 'hieroglyphic' writing a 'hieratic' running hand was formed in very early times (written from right to left), and by the 9th century a still farther abridgment in the 'demotic' writing common to the people. The Egyptians were mainly agriculturists, with little commercial enterprise, but they obtained foreign productions chiefly through the Phoenicians, and at a later period they engaged in maritime expeditions. The ancient history of Egypt may be divided for our purpose into 4 periods:—(1) From the earliest times to its conquest by Cambyses; during which it was ruled by a succession of native princes, into the difficulties of whose history this is not the place to inquire. Those named by Greek writers are treated separately. The last of them, Psammenitus, was conquered and dethroned by Cambyses in B.C. 525, when Egypt became a province of the Persian empire. Until shortly before this date Egypt was but little known to the Greeks. It is a disputed point whether the inscriptions at Karnak of the time of Menepthah II. and Ramses III. (prob. about B.C. 1300) bear upon the question when Greeks first set foot in Egypt. Among the allies of the Libyan invaders appear the Aquasha, Shardana, Shakalisha, Turisha, Liku, and, in the Hittite wars of Ramses II., the Masu, the Dardani and Danau. Some have read in these names the Achæans, Sardinians, Sicilians, Etruscans, Lycians, Mysians, Dardanians and Danaans. Brugsch has pointed out that these are represented as *circumcised* tribes; it is certainly unsafe to assume from a somewhat similar name that we are reading of Greeks or Sicilians. Still less is it as yet safe to accept the arguments of Mr. Petrie from the pottery which he has found, that Greek settlements in Egypt existed certainly in B.C. 1400, and possibly in 2000. From our present knowledge, therefore, it can only be asserted that the Greeks knew something of Egypt in the Homeric age, and that their mariners at least touched upon its shores (*Od.* iv. 351, &c.; cf. the Cyclic story of Helen), and that before the 6th century B.C. Greeks were settled at Naucratis (see further under NAUCRATIS and DAPHNÆ). In the latter part of the period

learned men among the Greeks began to travel to Egypt for the sake of studying its institutions: among others it was visited by Pythagoras, Thales, and Solon. (2) From the Persian conquest in B.C. 525, to the transference of their dominion to the Macedonians in B.C. 332. This period was one of almost constant struggles between the Egyptians and their conquerors, until B.C. 340, when Nectanebo II. (Nekt-neb-ef), the last native ruler of Egypt, was defeated by Darius Ochus. It was during this period that the Greeks acquired a considerable knowledge of Egypt. In the wars between Egypt and Persia, the two leading states of Athens and Sparta at different times assisted the Egyptians, according to the state of their relations to each other and to Persia; and, during the intervals of those wars, Egypt was visited by Greek historians and philosophers, such as Hæcæticus, Herodotus, Anaxagoras, Plato, and others, who brought back to Greece the knowledge of the country which they acquired from the priests and through personal observation. (3) The dynasty of Macedonian kings, from the accession of Ptolemy, the son of Lagus, in B.C. 323, when Egypt became a Greek kingdom, down to B.C. 30, when she became a province of the Roman empire. When Alexander invaded Egypt in B.C. 332, the country submitted to him without a struggle; and, while he left it behind him to return to the conquest of Persia, he conferred upon it the greatest benefit that was in his power, by giving orders for the building of Alexandria. In the partition of the empire of Alexander after his death in B.C. 323, Egypt fell to the share of Ptolemy, the son of Lagus, who assumed the title of king in B.C. 306, and founded the dynasty of the Ptolemies, under whom the country greatly flourished, and became the chief seat of Greek learning. But soon came the period of decline. Wars with the adjacent kingdom of Syria, and the vices, weaknesses, and dissensions of the royal family, wore out the state, till in B.C. 81 the Romans were called upon to interfere in the disputes for the crown, and in B.C. 55 the dynasty of the Ptolemies came to be entirely dependent on Roman protection, and, at last, after the battle of Actium and the death of Cleopatra, who was the last of the Ptolemies, Egypt was made a Roman province, B.C. 30. (4) Egypt under the Romans, down to its conquest by the Arabs in A.D. 638. As a Roman province, Egypt was one of the most flourishing portions of the empire. The fertility of its soil, and its position between Europe and Arabia and India, together with the possession of such a port as Alexandria, gave it the full benefit of the two great sources of wealth, agriculture and commerce. Learning continued to flourish at Alexandria, and the patriarchs of the Christian Church in that city became so powerful as to contend for supremacy with those of Antioch, Constantinople, and Rome, while a succession of teachers, such as Origen and Clement of Alexandria, conferred real lustre on the ecclesiastical annals of the country. When the Arabs made their great inroad upon the Eastern empire, the geographical position of Egypt naturally caused it to fall an immediate victim to that attack, which its wealth and the peaceful character of its inhabitants invited. It was conquered by Amrou, the lieutenant of the Caliph Omar, in A.D. 638.—3. *Political Geography*.—In the earliest times the country was divided into the 'land of the South' and 'the land of the North': the former extended as far as Memphis, but did

not include it, and was subdivided for administration into 22 nomes; the latter contained 20 nomes. But in Greek and Roman times the division was threefold: (1) the Delta or Lower Egypt (τὰ Δέλτα, ἡ κάτω χώρα); (2) the Heptanomis or Middle Egypt; (3) the Thebais or Upper Egypt (ἡ ἄνω χώρα), of which the chief town was Ptolemais. In Roman times the whole land was governed by a procurator, styled the Praefectus Aegypti [see *Dict. Ant.* s.v.], in Greek ἡγεμῶν: each of the three great divisions was administered by an *epistrategus* (ἐπιστρατηγός), who in Thebais was also called ἀραβ-ἀρχῆς from the greater Arab admixture in the population; the subdivision into nomes (νομοί) was retained, but the total number was 47; over each was a νομάρχης, in the Roman period usually called στρατηγός. Each nome was further subdivided into τοπαρχίαι, and these again into κῶμαι and τόποι, who had their own officials κομογραμματεῖς and τοπιγραμματεῖς, being administered by villages, not by cantons. For the special government of Alexandria, see that article. The *Dodecarchy* of 12 kings, of Herodotus, iv. 147, refers to the partition of Egypt, as an Assyrian province, into twenty satrapies by Esarhaddon after he defeated Tirhahai, B.C. 672. It is probable that the mistaken number was derived from the 12 courts in the Labyrinth.

Ægeys (Αἴγυς, Αἰγύτης: nr. *Ghiorgitza*), a town of Laconia on the borders of Arcadia.

Æelāna (Αἰλάνα: Αἰλανίτης), a town on the northern arm of the Red Sea, near the *Bahr-el-Akaba*, called by the Greeks Aelanites from the name of the town. It is the Elath of the Hebrews, and one of the seaports of which Solomon possessed himself. (Strab. p. 768; Joseph. *Ant.* viii. 5, 4.)

Æelia Gens, plebeian, the members of which are given under their surnames, GALLUS, LAMIA, PAETUS, SEJANUS, STILO, TUBERO.

Æelia, a name given to Jerusalem after its restoration by the Roman emperor Aelius Hadrianus.

Æliānus, Claudius ("Sophista"), was born at Praeneste in Italy, and lived at Rome about the middle of the 3rd century of the Christian era. Though an Italian, he wrote in Greek. Two of his works have come down to us: one a collection of miscellaneous history (Ποικίλη Ἱστορία) in 14 books, commonly called *Varia Historia*; and the other a work on the peculiarities of animals (Περὶ Ζῴων ἰδιότητος) in 17 books, commonly called *De Animalium Natura*. The former work contains short narrations and anecdotes, historical, biographical, antiquarian, &c., selected from various authors, generally without their names being given, and on a great variety of subjects. The latter work is partly collected from older writers, and partly the result of his own observations both in Italy and abroad. There are also attributed to him 20 letters on husbandry (Ἀγροικικαὶ Ἐπιστολαί), written in a rhetorical style and of no value.—*Editions*. Hercher, Paris, 1858; Teubner, Leips. 1866.

Æliānus, Plautius, mentioned by Tac. *Hist.* iv. 53 as Pontifex in A.D. 71, when the Capitol was restored. His full name appears in an inscription as Ti. Plautius Silvanus Aelianus: he was consul in A.D. 47.

Æliānus Tacticus, a Greek writer, who lived in Rome and wrote a work on the Military Tactics of the Greeks (Περὶ Στρατηγικῶν Τάξεων Ἑλληνικῶν), dedicated to the emperor Hadrian. He also gives a brief account of the constitution

of a Roman army at that time.—*Editions*. By Franciscus Robortellus, Venice, 1552; Elzevir, Leyden, 1613; Köchly and Rüstow, 1855.

Æillo, one of the Harpies. [HARPYIAE.]

Æemilia. 1. The 3rd daughter of L. Aemilius Paulus, who fell in the battle of Cannae, was the wife of Scipio Africanus I. and the mother of the celebrated Cornelia, the mother of the Gracchi.—2. Aemilia Lepida. [LEPIDA.]—3. A Vestal virgin, put to death B.C. 114. (Plut. *Q. R.* p. 284; Liv. Ep. 63.)

Æemilia Gens, one of the most ancient patrician gentes at Rome, said to have been descended from Mamercus, who received the name of Aemilius traditionally on account of the persuasiveness of his language (δι' αἰμυλλίαν λόγου) (Plut. *Æemil.* 2). This Mamercus is represented by some as the son of Pythagoras, and by others as the son of Nnma. The most distinguished members of the gens are given under their surnames BARBULA, LEPIDUS, MAMERCUS or MAMERCINUS, PAPUS, PAULUS, REGILLUS, SCAURUS.

Æemilia Via, made by M. Aemilius Lepidus, cos. B.C. 187, continued the Via Flaminia from Ariminum, and traversed the heart of Cisalpine Gaul through Bononia, Mutina, Parma, Placentia (where it crossed the Po) to Mediolanum. It was subsequently continued as far as Aquileia.

Æemiliānus. 1. The son of L. Aemilius Paulus Macedonicus, was adopted by P. Cornelius Scipio, the son of P. Cornelius Scipio Africanus, and was thus called P. Cornelius Scipio Aemilianus Africanus. [SCIPIO.]—2. The governor of Pannonia and Moesia in the reign of Gallus, was proclaimed emperor by his soldiers



Coin of Aemilianus, Roman Emperor, A.D. 253. Rev. laurel-crowned bust, with legend 'Imperator Aemilianus Plus Felix Augustus'; obv. Peace with olive-branch.

in A.D. 253, but was slain by them after reigning a few months.—3. One of the 30 tyrants (A.D. 259—268), assumed the purple in Egypt, but was taken prisoner and strangled by order of Gallienus.

Æemilius Probus. [NEPOS, CORNELIUS.]

Æemodae or **Haemodae**, probably the Shetland islands. (Plin. *H. N.* iv. § 103; Mel. iii. 6.)

Æemōna or **Emōna** (*Laibach*), a fortified town in Pannonia, and an important Roman colony, said to have been built by the Argonauts.

Æenāria, also called **Pithēcūsa** and **Inārimē** (Verg. *Æen.* ix. 716), (*Ischia*) a volcanic island off the coast of Campania, at the entrance of the bay of Naples, under which the Roman poet represented Typhoeus as lying. The form of the name in Virgil is probably due to a misconception of Hom. *Il.* ii. 783.

Æenēa (Αἰνεῖα: Αἰνεῖός, Αἰνεῖαίτης), a town in Chalcidice, on the Thermaic gulf, said to have been founded by Aeneas (Hdt. vii. 123; Liv. xl. 4, xlv. 10). See coin under ÆNEAS, p. 25.

Æeneādes (Αἰνεῖαδῆς), a patronymic from Aeneas, given to his son Ascanius or Iulus, and to those who were believed to be descended from him, such as Augustus, and the Romans in general.

Æenēas (Αἰνεῖας), the son of Anchises and

Aphrodite, born on Mount Ida. On his father's side he was a great-great-grandson of Tros, and thus a cousin of Priam, who was great-grandson of Tros (Hom. *Il.* xx. 230 f.) The story with which we are most familiar, adopted by Virgil from various sources, represents that Aeneas, after the fall of Troy, escaped with his father, his wife, and his son Iulus, and, having gathered some followers, migrated westward, reaching Epirus, Sicily and Africa, and eventually settling in Latium, where he became the heroic founder of the Romans. [DIDO; LATINUS; TURNUS.] But this is the outcome of many different accounts, and it is necessary in treating of a character so important in legend to trace the development of the story.—1. *Homeric Story.* He was brought up in the house of Alcathous, the husband of his sister [Xenophon, *De Venat.* 1, 2, strangely makes him a pupil of Chiron]. He took no part in the Trojan war until Achilles attacked him on Mount Ida, drove away his cattle and captured Lyrnessus. Then he led the Dardanians to battle, and ranked thenceforth next to Hector as the bulwark of the Trojans.

Aegean, Crete, the west coast of Greece and Epirus, Sicily [ACESTES], Carthage [DIDO]. From Carthage he returned to Sicily, and after celebrating there the funeral games in honour of Anchises, sailed to Cumae in Italy, where he consulted the Sibyl. Thence he went to Latium and was received into alliance by King Latinus, whose daughter, Lavinia, he married. The Aeneid closes with the defeat and death of Turnus, king of the Rutulians, which leaves Aeneas free to reign over the native races of Latium and the Trojans united as one people.—*Account in other post-Homeric writers.* From the Cyclic poets we gather a different tradition of Aeneas in Asia Minor. Arctinus, in telling the story of Laocoon says, that Aeneas then (before the capture of Troy) withdrew with his family to Mount Ida [according to Dionys. i. 48 the same story appeared in the *Laocoon* of Sophocles]. Quintus Smyrnaeus gives us from the Cyclic poets many details of the battles after Hector's death, including the narrative which is apparently the source of Verg. *Aen.* ii. 440-476. He names the wife of Aeneas as



Map of the Wanderings of Aeneas. (From Sir C. Bowen's Translation of the *Aeneid*.)

It is noticeable that Philostratus (*Her.* 13) calls Hector the *Hand*, Aeneas the *Mind* of the Trojans; and in the Homeric battles we never find Aeneas escaping dangers by his own strength of arm, but by the intervention of the gods. Thus Aphrodite carried him off when he was wounded by Diomedes (*Il.* v. 320), and Poseidon saved him in his combat with Achilles (*Il.* xx. 75-352). It should be observed that this latter passage is one of the so-called "greater interpolations," which are now generally assigned to some date between 750 and 600 B.C. It follows, therefore, that not only does Homer make no allusion to the westward migration, but that even the story of Aeneas reigning over the Trojans after the capture of Troy by the Greeks, as stated prophetically in *Il.* xx. 307 (cf. line 180 and *Hymn.* v. 196), is (according to the majority of Homeric scholars) of a comparatively late origin. We learn nothing of Aeneas from the *Odyssey*.—*Virgilian Account.* Virgil (for whose agreement with and divergence from other writers see below), makes Aeneas with his companions wander for seven years after the capture of Troy, by Thrace, the

'Eurydice' (cf. Paus. x. 26; *Enn. ap. Cic. Div.* i. 20, 40). Creusa first appears in Dionys. i. 69. There is a curious statement in Dionys. i. 48, that he betrayed Troy and was therefore left as a ruler by the Greeks, which looks like an attempt to explain the Homeric tradition that he was to reign there in later times. The oldest source for his migration westwards is in the *Iliu Persis* of Stesichorus (B.C. 630-550). The *Tabula Iliaca* shows Aeneas embarking at Sigeum, leading Ascanius and carrying Anchises with the images of the gods; Misenus the trumpeter is behind. Dionysius and Virgil agree mainly in the story of his visit to Thrace: by these and other writers he is brought to Aeneas on the Thermaic gulf (Liv. xl. 4), to Samothrace and the Cabiri, to Delos, Crete, Cythera (Paus. viii. 12, 8; iii. 22, 11), Zacynthus, Leucas, Actium, Ambracia (Virgil omits Leucas and Ambracia), Epirus, Sicily (cf. *Cic. Verr.* ii. 4, 7). Dionysius, however, says nothing of Africa or Dido; and, according to Macrobius v. 2, 4, Virgil is here following Naevius. As to the landing in Italy, Virgil agrees with Dionysius, except in the consultation of the Sibyl,

which seems to come from Naevius. The journey to Etruria is not in Dionysius or Naevius, but appears in Lycophron of Alexandria (B.C. 285-247). Pausanias (x. 17) takes him to Sardinia. It should be noted that



Coin of Aeneas, with the legend AINEAS (Aeneas).

Trojan settlement in Latium is unknown to Stesichorus and first appears in Cephalon (4th cent. B.C.), who makes Romulus, a son of Aeneas, the founder of Rome (Dionys. i. 72). The death or disappearance of Aeneas takes place in the fourth year after the death of Turnus and Latins, during a war between his subjects and the Rutulians, aided by Mezentius: in one story he is taken up to the gods; in another he is drowned in the river Numicus. (See Liv. i. 2.) He becomes according to Livy the Jupiter Indiges; according to Dionysius θεὸς χθόνιος.—A coin of Aeneas [AENEAS], which belongs to the middle of the sixth century B.C., represents Aeneas flying from Troy, carrying his father Anchises on his shoulders, and accompanied by his wife, who holds Ascanius by the hand. This subject is also frequently represented on Greek vases.

Aeneas Gazaeanus, so called from Gaza, his birthplace, lived in the latter half of the 5th century A.D. He was at first a Platonist and a Sophist, but afterwards became a Christian, when he composed a dialogue, on the Immortality of the Soul, called *Theophrastus*.—*Editions*. By Barthius, Lips. 1655; by Boissonade, Par. 1836.

Aeneas Tacticus, a Greek writer of the middle of the 4th century B.C. Casaubon supposes him to be the same as Aeneas of Stymphalus, the general of the Arcadians, B.C. 362 (Xen. *Hell.* vii. 3 § 1). He wrote a work on the art of war, of which a portion only is preserved, commonly called *Commentarius Poliorceticus*, showing how a siege should be resisted. An epitome of the whole book was made by Cineas. (Cic. *ad Fam.* ix. 25.)—*Editions*. By Ernesti, Lips. 1763; by Orelli, Lips. 1818; by Hug, 1874.

Aenesidemus (Αἰνησιδημος), 1. a celebrated sceptic, born at Cnossus in Crete, probably lived a little later than Cicero. He differed on many points from the ordinary sceptics. The grand peculiarity of his system was the attempt to unite scepticism with the earlier philosophy, to raise a positive foundation for it by accounting from the nature of things for the never-ceasing changes both in the material and spiritual world. None of the works of Aenesidemus have come down to us. To them Sextus Empiricus was indebted for a considerable part of his work. From him we learn the eight methods by which Aenesidemus shows fallacy in all *a priori* reasoning, as all arguments whatever were confuted by the δέκα τρόποι [ΠΥΡΡΗΟ], viz. (1) Either the cause given is unseem and not proven by things seen. (2) Or if the cause is seen it cannot be shown to exclude other hypotheses. (3) A regular and constant effect attributed to an irregular and fitful cause: *c.g.* the motions of planets to a sudden impulse. (4) In arguing from the seen to the unseen it is assumed that the laws are the same. (5) 'Causes' only mean opinion of causes, in

conflict with other opinions. (6) Equally probable causes are accepted or rejected as the theory requires. (7) The causes given are at variance with phenomena. (8) Principles are uncertain because the facts from which they proceed are uncertain.—2. [THERON.]

Aeneus, son of Apollo and Stilbe, husband of Aenete and father of Cyzius.

Aeniānes (Αἰνιαῖνες, Ion. Ἐνιήνες), an ancient Greek race, originally near Ossa, afterwards in southern Thessaly (Hom. *Il.* ii. 749; Hdt. vii. 198), between Octa and Othrys, on the banks of the Sperchæus. Chief town Hypata.

Aenus. 1. (Αἴνος; Αἴνιος, Αἰνιάτης; Ενο), an ancient town in Thrace, near the mouth of the Hebrus, mentioned in Hom. *Il.* iv. 520. It was colonised by the Aeolians of Asia Minor. Virgil (*Aen.* iii. 18) supposes Aenos to have been built by Aeneas, but he confounds it with AENEAS in Chalcidice. Under the Romans Aenos was a free town, and a place of importance.—2. A town in Aetolia.—3. Mountain in Cephalonia.

Aenus (*Inn*), a river in Rhaetia, the boundary between Rhaetia and Noricum. (Tac. *Hist.* iii. 5.)

Aeōles or **Aeōlii** (Αἰολεῖς). One of the three great divisions of the Greeks at one time dwelling in the Thessalian country south of the Peneus. [For their mythical origin see AEOLUS.] In the colonisation of Asia Minor from Greece the Aeolians as a mixed body, uniting Locrians, Magnetes, Boeotians and Achaeans, started from Aulis. They were, however, mainly descendants of the Achaeans. Traditionally they were led first by Orestes, and after his death by his son Penthilus as far as Thrace, and thence by Archelaus son of Penthilus to Dascyleum in the country of Cyzius, whence Gras son of Archelaus first advanced to the Granicus and then retired and occupied Lesbos. A second detachment under Cleuas and Melaus, descendants also of Agamemnon, founded Cyme (Strab. p. 582). It seems probable that the Aeolians first occupied Lesbos, that thence a second migration colonised Cyme and thut from Cyme and Lesbos the Aeolian cities of the northern part of Asia Minor were founded [AEOLIS.] Cyzius was first colonised by the Milesians in 756 B.C. [For Aeolian poets, see ALCAEUS, SAPPHO.]

Aeōliāe Insūlae (αἱ Αἰόλου νῆσοι: *Lipari Islands*), a group of islands NE. of Sicily, where Aeolus, the god of the winds, reigned. Homer (*Od.* x. 1) mentions only one Aeolian island, and Virgil (*Aen.* i. 52) accordingly speaks of only one *Aeolia* (sc. insula), where Aeolus reigned, supposed to be Strougyle (Strab. p. 276) or Lipara (Diod. v. 9). These islands were also called *Hephaestūācs* or *Vulcāniāe*, because Hephaestus or Vulcan was supposed to have had his workshop in one of them called Hiera (Verg. *Aen.* viii. 415 seq.). They were also named *Lipārenses*, from Lipāra, the largest of them. The names of these islands were, Lipāra (*Lipari*); Hiera (*Volcano*); Strongyle (*Stromboli*); Phoenicūsa (*Felicudi*); Ericūsa (*Alicudi*); Euonymus (*Panaria*); Didyme (*Salina*); Hicesia (*Lisca Bianca*); Basilidia (*Basilizzo*); Osteodes (*Ustica*).

Aeōlides (Αἰολίδης), a patronymic given to the sons of Aeolus, as Athamas, Cretheus, Sisyphus, Salmoneus, &c., and to his grandsons, as Cephalus, Ulysses and Phrixus. **Aeolis** is the patronymic of the female descendants of Aeolus, given to his daughters Canace and Alcyone.

Aeōlis (Αἰολίς) or **Aeōlia**, a district of Mysia in Asia Minor, was peopled by Aeolian Greeks,

whose cities extended from the Troad along the shores of the Aegean to the river Herminus. The northern group comprised the islands of Tenedos and Lesbos with its six cities, the southern group was formed into a league of twelve cities with a common religious festival (*Panaeoliūm*), viz. Cyne, Larissae, Neontichos, Tomnus, Cilla, Notium, Aegirūsa, Pitano, Aegaeae, Myrina, Grynēa, and Smyrna; but SMYRNA subsequently became a member of the Ionian confederacy. (Hdt. i. 149 seq.) These cities were subdued by Croesus, and were incorporated in the Persian empire on the conquest of Croesus by Cyrus. Magnesia (*g. v.*) on the Maeander is said to have also been founded by the Aeolians.

Aeōlus (Αἰόλος). 1. Son of Hellen and the nymph Orseis, and brother of Dorus and Xuthus. He was the ruler of Thessaly, and the founder of the Aeolic branch of the Greek nation. His children are said to have been very numerous; but the most ancient story mentioned only four sons, viz., Sisyphus, Athamas, Cretheus, and Salmoneus: others represent him as the father also of Mimas and Macareus and of five daughters, one of whom, Canace, was seduced by her brother Macareus and slain for that reason by her father (*Ov. Her.* 11). Another daughter was Arne. The great extent of country which this race occupied probably gave rise to the varying accounts about the number of his children.—2. Son of Poseidon and Arne, and grandson of the previous Aeolus. His story probably refers to the emigration of a branch of the Aeolians to the west. His mother was carried to Metapontum in Italy, where she gave birth to Aeolus and his brother Boeotus. It is this Aeolus who figures in the story which supplies the plots for the two plays of Euripides called *Melanippe*.—3. Aeolus, son of Hippotes, represented in the *Odyssey* as friend of the gods, dwelling in the floating western island Aeolia. Here he reigned as a just and pious king, taught the natives the use of sails for ships, and foretold them the nature of the winds that were to rise. In Homer (*Od.* x. 1 seq.) Aeolus, the son of Hippotes, is neither the god nor the father of the winds, but merely the happy ruler of the Aeolian island, to whom Zeus had given dominion over the winds, which he might soothe or excite according to his pleasure; wherefore he gives Odysseus a bag confining the unfavourable winds—a myth which is identical in the folk-lore of other nations, e.g. the Laplanders. This statement of Homer led to Aeolus being regarded in later times as the god and king of the winds, which he kept enclosed in a mountain (*Ov. Met.* xiv. 223; *Verg. Aen.* i. 52). It is therefore to him that Juno applies when she wishes to destroy the fleet of the Trojans. The Aeolian island of Homer was in later times believed to be Lipara or Strongyle, and was accordingly regarded as the place in which the god of the winds dwelt. [AEOLIAE INSULAE.] The above distinction is by no means invariable, and we find the 2nd and the 3rd Aeolus in some authors confused. Diodorus (iv. 67, v. 7) connects the three by a regular genealogy: Mimas son of Aeolus I., Hippotes son of Mimas, Aeolus II. son of Hippotes, Arne daughter of Aeolus II. and mother of Aeolus IV.

Aepēa (Αἰπεῖα: Αἰπεδῆς). 1. A town in Messenia on the sea-coast, afterwards THURIA.—2. A town in Cyprus, afterwards SOLI.

Aepy (Αἶπυ), a town in Elis, situated on a height, as its name indicates.

Aepŷtus (Αἶπυτος). 1. A mythical king of Arcadia, from whom a part of the country was called Aepytiis. He died from the bite of a snake, and was buried near Cyllene. His grave is mentioned in *Hom. Il.* ii. 603. His father was Elatos (*Pind. Ol.* vi. 33) and his daughter was EVADNE.—2. Youngest son of the Heraclid Cresphontes, king of Messenia, and of Merope, daughter of the Arcadian king Cypselus. When his father and brothers were murdered during an insurrection, Aepytus alone, who was with his grandfather Cypselus, escaped the danger. The throne of Cresphontes was in the meantime occupied by the Heraclid Polyphontes, who also forced Merope to become his wife. When Aepytus had grown to manhood, he returned to his kingdom, and put Polyphontes to death. From him the kings of Messenia were called Aepytiids instead of the more general name Heraclids.—3. Son of Hippothous, king of Arcadia, and great-grandson of the Aepytus mentioned first. He was father of Cypselus (*Paus.* viii. 5, 5).

Aequi, **Aequicōli**, **Aequicōlae**, **Aequicūlāni**, an ancient warlike people of Italy, dwelling in the upper valley of the Anio in the mountains forming the eastern boundary of Latium, and between the Latini, Sabini, Hernici, and Marsi. In conjunction with the Volsci, who were of the same Oscan race, they carried on constant hostilities with Rome, but their resistance became feebler at the end of the 6th century B.C., and though they joined the Samnite coalition they were completely brought under the Roman power in 304 B.C. Their chief towns were ALBA FUCENS and CARSEOLI.

Aequi Falisci. [FALERII.]

Aequimaelium. [MAELIUS.]

Aērōpē (Ἀερόπη). 1. Daughter of Catreus, king of Crete, and granddaughter of Minos. Her father, who had received an oracle that he should lose his life by one of his children, gave her and her sister Clymene to Nauplius, who was to sell them in a foreign land. Aeope married Plisthenes, the son of Atreus, and became by him the mother of Agamemnon and Menelaus. After the death of Plisthenes Aeope married Atreus; and her two sons, who were educated by Atreus, were generally believed to be his sons. Aeope was faithless to Atreus, being seduced by Thyestes, and according to some was thereupon thrown into the sea. *Soph. Aj.* 1297 may either refer to this or to the story followed by Euripides in the *Κρήσσαι*, that she was seduced by a slave of her father's. In the latter play, however, she is not drowned but is delivered by Catreus to Nauplius to be drowned and is spared by him, marrying Atreus afterwards. [ATREUS; AGAMEMNON.]—2. Daughter of Cepheus and mother of Aeropus by Ares (*Paus.* viii. 44. 7).

Aesācus (Αἰσακος), son of Priam and Arisbe (*Apoll.* iii. 12. 5), or Alexirrhōē (*Ov. Met.* xi. 763). He lived far from his father's court in the solitude of mountain forests. Hesperia, however, the daughter of Cebren, kindled love in his heart, and on one occasion while he was pursuing her, she was bitten by a viper and died. Aesacus in his grief threw himself into the sea and was changed by Thetis into an aquatic bird. Apollodorus tells that Aesacus, having learnt the interpretation of dreams from his grandfather Merops, prophesied to Priam the evils which Paris would cause.

Aesar, the name of a deity among the Etruscans.

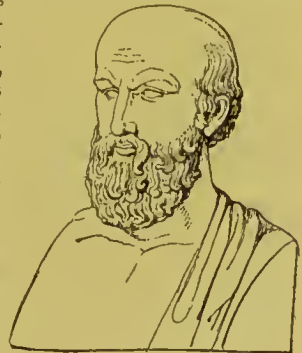
Aesar or **Aesārus** (*Esaro*), a river near Croton in Bruttii, in southern Italy.

Aeschines (*Ἀισχίνης*). 1. The Athenian orator, born B.C. 389, was the son of Atrometus and Glaucotea. According to Demosthenes, his political antagonist, his parents were of disreputable character and not even citizens of Athens; but Aeschines himself says that his father was descended from an honourable family, and lost his property during the Peloponnesian war. In his youth Aeschines appears to have assisted his father in his school; he next acted as secretary to Aristophon, and afterwards to Eubulus; he subsequently tried his fortune as an actor, but was unsuccessful; and at length, after serving with distinction in the army at the battle of Tamyrae (*Aesch. F. L.* § 169), came forward as a public speaker and soon acquired great reputation. In 347 he was sent along with Demosthenes as one of the 10 ambassadors to negotiate a peace with Philip: from this time he appears as the friend of the Macedonian party and as the opponent of Demosthenes. Shortly afterwards Aeschines formed one of the second embassy sent to Philip to receive the oath of Philip to the treaty which had been concluded with the Athenians; but as the delay of the ambassadors in obtaining the ratification had been favourable to the interests of Philip, Aeschines on his return to Athens was accensured by Timarchus. He evaded the danger by bringing forward a counter-accusation against Timarchus (345), and by showing that the moral conduct of his accuser was such that he had no right to speak before the people. The speech in which Aeschines attacked Timarchus is still extant: Timarchus was condemned and Aeschines gained a brilliant triumph. It can hardly be doubted, however, that Aeschines had corruptly played into the hands of Philip, and had purposely misled his own countrymen. In 343 Demosthenes renewed the charge against Aeschines of treachery during his second embassy to Philip. This charge of Demosthenes (*περὶ παραπροσβέτας*) was not spoken, but published as a memorial, and Aeschines answered it in a similar memorial on the embassy (*περὶ παραπροσβέτας*), which was likewise published. Shortly after the battle of Chaeronea in 338, which gave Philip the supremacy in Greece, Ctesiphon proposed that Demosthenes should be rewarded for his services with a golden crown in the theatre at the great Dionysia. Aeschines in consequence accused Ctesiphon; but he did not prosecute the charge till 8 years later, 330. The speech which he delivered on the occasion is extant, and was answered by Demosthenes in his celebrated oration on the crown (*περὶ στεφάνου*). Aeschines was defeated, and, being condemned to pay the fine of 1000 drachmae, withdrew from Athens. He went to Asia Minor, and at length established a school of eloquence at Rhodes. On one occasion he read to his audience in Rhodes his speech against Ctesiphon, and also the reply of Demosthenes: when his hearers expressed their admiration he said: 'Your admiration would be greater if you heard Demosthenes deliver his own speech' (*Cic. de Orat.* iii. 56, 213; *Plin. H.N.* vii. § 110). Aeschines was undoubtedly not only a fluent, but a brilliant orator (he prided himself as needing less study than Demosthenes): but among the points in which his speeches rank far below those of Demosthenes may be noticed a want of that nobility in mind and purpose which add force and inspiration to the oratory of his rival. From Rhodes he went to Samos, where he died in 314. Besides the 3 orations extant, we also possess 12 letters

which are ascribed to Aeschines, but are the work of late sophists.—*Editions.* In the editions of the Attic orators [DEMOSTHENES], and by Bremi, Zurich, 1823; Franke, 1873; Schultz, 1865.—2. An Athenian philosopher and rhetorician, and a disciple of Socrates. After the death of his master he seems (Hermod. up. *Diog. Laert.* ii. 106, iii. 6) to have stayed with Euclid in Megara in company with Plato and others: thence he went to Syracuse, but returned to Atheus after the expulsion of Dionysius, and supported himself, receiving money for his instructions. He wrote several dialogues, but the three which have come down to us under his name are not genuine (*περὶ Ἀπεργίης*, *Axiochus* and *Eryxias*: see Hermann, *de Aeschinis reliq.* 1850).—*Editions.* By Fischer, Lips. 1786; by Böckh, Heidelberg. 1810; and in many editions of Plato.—3. Of Neapolis, a Peripatetic philosopher, who was at the head of the Academy at Athens, together with Charmades and Clitomachus about B.C. 109 (*Cic. de Orat.* i. 11).—4. Of Miletus, a contemporary of Cicero, and a distinguished orator in the Asiatic style of eloquence (*Cic. Brut.* 95; *Diog.* ii. 64).

Aeschriion (*Ἀισχρίων*). 1. Of Syracuse, whose wife Pippa was one of the mistresses of Verres, and who was himself one of the scandalous instruments of Verres.—2. An iambic poet, a native of Samos. There was an epic poet of the same name, who was a native of Mytilene and a pupil of Aristotle, and who accompanied Alexander on some of his expeditions. He may perhaps be the same person as the Samian. (What remains of his poems is printed in Bergk's *Poëtae Lyrici*, 1866).—3. A native of Pergamum, and a physician in the second century after Christ, was one of Galen's tutors.

Aeschylus (*Ἀισχύλος*). 1. The great tragic poet, was born at Eleusis in Attica, B.C. 525, so that he was thirty-five years of age at the time of the battle of Marathon, and contemporary with Simonides and Pindar. His father Euphorion was probably connected with the worship of Demeter, and Aeschylus himself was, according to some authorities, initiated in the mysteries of this goddess. At the age of twenty-five (B.C. 499), he made his first appearance as a competitor for the prize of tragedy against Pratinas, without be-



Bust of Aeschylus.

ing successful. His chief rival at this period was Phrynichus. He fought, with his brothers Cynaegirus and Aminias, at the battle of Marathon (490), and also at those of Salamis (480) and Plataea (479). In 485 he first gained the prize; and in 472 he gained the prize with the trilogy of which the *Persae*, the earliest of his extant dramas, was one piece. About this time, as is generally supposed, he went to the court of Hiero, and produced his play *Aetnaeae* to inaugurate the city Aetna [CATANA], which Hiero had founded. It is said that the *Persae* was reproduced there. He remained in Sicily about three years and returned to Athens before the death of Hiero: for in B.C. 468 his play was defeated by the *Triptolemus* of Sophocles. At the same time

there are reasons which may incline us to think that the first visit to Sicily was earlier. The city of Aotna, in honour of which he wrote his play, was actually founded in B.C. 476. Again, the subject of the play *Glaucus Pontius*, which formed part of the trilogy, is such as would more naturally be suggested after a visit to Sicily. Lastly, the tradition, though improbable in itself, that he went to Sicily because he was jealous of Simonides, is not likely to have arisen unless it was known that he quitted Athens before Simonides, *i.e.* before 477. On the whole we are met with fewer difficulties if we place the first visit between 479 and 472, and suppose that he returned to Athens in or shortly before the year in which he produced the *Persae*, which we shall then date after the *Aetnaeae*. In the year 477 he was victorious with the *Septem e. Thebas*. At some time later, probably after his victory with the *Oresteia* in B.C. 458, he returned to Sicily, and died at Gela in 456, at the age of sixty-nine. Various traditions are preserved as to the cause of his quitting Athens for Sicily. Some said it was from mortification at a defeat by Sophocles. It may be remarked that the most probable dates for his two journeys to Sicily do not follow a defeat. Others said it was because he had been defeated by Simonides in an elegy on those who died at Marathon. If this was so, it is strange that he should have gone to the court



Aeschylus. (From a gem.)

of Hiero only to meet Simonides there after all. Others said that it was because he had divulged the mysteries; others (and this, at any rate, must refer to his second visit to Sicily) because the alarm caused to women and children by the chorus of Furies had raised bad feeling against him. Whatever may have been the cause of his earlier visit to Hiero, of his final departure from Athens is that he was disheartened by the failure of his attempt to support the power of the Areopagus by his *Eumenides*, and uneasy at the growing power of the democracy, whose leaders, moreover, must have regarded him with ill will. The well-known story of his death, that an eagle, mistaking the poet's bald head for a stone, dropped a tortoise on it to break the shell, is represented on a gem, which Baumeister thinks was copied from a relief, and suggests that the story came from the relief and was fitted on to Aeschylus. It was held to fulfil an oracle by which Aeschylus was to die by a blow from heaven.—Aeschylus so changed the system of the tragic stage that he has more claim than anyone else to be regarded as the founder of Tragedy. His great change consisted in introducing a second actor, which was done certainly before the *Persae*. Before this there can have been little real dramatic action and a dialogue merely between the single actor and the chorus was of far less importance than the classic odes. Aeschylus first made the dialogue more important than the chorus. He improved the masks and the costumes generally (see *Diet. Antiq.* s.v. *Tragoedia*): it was said (Athen. p. 21, e.) that he in some

degree imitated the splendid dress of the hierophant in the Eleusinian mysteries. It is stated by Vitruvius that Aeschylus first employed Agatharchus to paint scenes: it is not quite easy to reconcile this with Aristotle, *Poet.* 4, 16, where *σκηνογραφία* is mentioned as introduced by Sophocles. It is possible that Aeschylus first used it in a still ruder form, and that Sophocles so far developed it as to make it his own. The characteristics of the plays of Aeschylus are a sublimity and grandeur of feeling and expression, with less of the pathos which we find in Sophocles and Euripides. *Prometheus* is his most pathetic play, but we are made to feel that Prometheus is a deity and removed above mere human pity. The poet brings before us more forcibly, and more terribly, than the other tragedians the unseen powers working out the doctrine of retributive justice, and the mysteries of laws which control even the gods themselves. Not only are his hearers no men of common life, but behind all their actions and sufferings we are made to feel the supernatural power working out the punishment of presumption. And the diction has been suited to the subject, so that Aeschylus is above all poets magniloquent, sometimes to a degree which in a lesser man would be called turgid, abounding in sonorous words and daring metaphors. It has been suggested, not without reason, that the apparent influence of the philosophy of Pythagoras, as well as some remarkable Doric forms, may have been due to the poet's prolonged stay in Sicily on his first visit. We are told that Aeschylus wrote 70 tragedies besides satyric dramas. The 'fable trilogy,' *i.e.* a succession of three plays working out the successive chapters of some legend, belongs especially to Aeschylus. The trilogies of Sophocles more frequently, though not always, were disconnected in story. Of the plays of Aeschylus seven only remain: 1. The *Persae*, produced in 472, of the trilogy *Phineus, Persae, Glaucus Pontius*; 2. the *Septem e. Thebas* (B.C. 468) of the series *Laius, Oedipus, Septem*, forming with the satyric drama *Sphinx* a tetralogy; 3. the *Supplices* (B.C. 462), the middle play between the *Egyptians* and the *Danaids*; 4. the *Prometheus Vincetus* (of uncertain date), the middle play between *Προμηθεὺς πυρφόρος* and *Πρ. λυόμενος*, and lastly (B.C. 458), the three plays *Agamemnon, Choephoroe, and Eumenides*, which form the trilogy of the *Oresteia*.—*Editions.* Dindorf; Paley; Weil; Hartung; of separate plays, especially Müller's *Eumenides*, and Sidgwick's *Oresteia*, Prickard's *Prometheus*.

Aesculāpius. [ASCLEPIUS.]

Aesēpus (Ἄσηπος), a river which rises in Ida, and flows by a N.E. course into the Propontis, which it enters W. of Cyzicus and E. of the Granicus. The river god was the son of Oceanus and Tethys (Hes. *Theog.* 342).

Aesernia (*Isernia*), a town in Samnium, made a Roman colony in the first Punic war (Liv. xxvii. 10; Cic. *ad Att.* viii. 11).

Aeserninus. 1. A surname of MARCELLUS, who was taken prisoner at Aesernia (Liv. *Ep.* lxxiii.).—2. A Samnite gladiator of great strength, whence the proverb "Pacideianus cum Aesernino," for skill against brute force (Cic. *ad Q. F.* iii. 4), Pacideianus being the most skilful gladiator of his day.

Aesis (*Esino* or *Fiumesino*), a river which formed the boundary between Picenum and Umbria, was anciently the S. boundary of the Senones, and the N.E. boundary of Italy proper.

Aesis or **Aesium** (Aesinas: *Jesi*), a town and a Roman colony in Umbria on the river Aesis, celebrated for its cheese, *Aesinus caseus*.

Aeson (Αἰσών), son of Cretheus, the founder of Iolcus, and of Tyro, the daughter of Salmoneus, and father of Jason and Promachus. He was excluded from the throne by his half-brother Pelias, who endeavoured to keep the kingdom to himself by sending Jason away with the Argonauts. Pelias subsequently attempted to get rid of Aeson by force, but the latter put an end to his own life. According to Ovid (*Met.* vii. 162 seq.), Aeson survived the return of the Argonauts, and was made young again by Medea. His mother's name in Ov. *Her.* vi. 105 is Alcimedea.

Aesopus (Αἰσωπος). 1. The traditional author of Greek Fables. According to Herodotus ii. 134, he lived about B.C. 570. He was originally a slave, and received his freedom from his master, Iadmon the Samian. Upon this he visited Croesus, who sent him to Delphi, to distribute among the citizens 4 minae apiece; but in consequence of some dispute on the subject, he refused to give any money at all, upon which the enraged Delphians threw him from a precipice (cf. Aristoph. *Vesp.* 1446). Plagues were sent upon them from the gods for the offence, and they proclaimed their willingness to give a compensation for his death to anyone who could claim it. At length Iadmon, the grandson of his old master, received the compensation, since no nearer connexion could be found. A life of Aesop is prefixed to a book of fables purporting to be his, and collected by Maximus Planudes, a monk of the 14th century, who represents Aesop as a monster of ugliness. It is clear that the Greeks even of the time of Herodotus knew little about Aesop's history; but it is probable that he was a real personage, and later traditions of his date agree with that given by Herodotus (cf. Plut. *Sept. Sap. Conv.* p. 152, c.). The tendency to ascribe all fables to him appears from many passages (Aristoph. *Pax*, 127, *Av.* 471, 651; Plat. *Phaed.* p. 60, &c.). It was shown by Bentley that the fables which bear his name are spurious. They were, in fact, later prose versions of metrical fables. (See further under BABRIUS, PHALDRUS.)—2. See JULIUS VALERIUS.

Aesopus, Claudius, or Clodius, was the greatest tragic actor at Rome, and a contemporary of Roscius, the greatest comic actor; and both of them lived on intimate terms with Cicero (*Cic. de Div.* i. 37, 80; *pro Sest.* 58, 123; *ad Q. F.* i. 2). Aesopus appeared for the last time on the stage at an advanced age at the dedication of the theatre of Pompey (B.C. 55), when his voice failed him, and he could not go through the speech (*Cic. ad Fam.* vii. 1). Aesopus realised an immense fortune by his profession, which was squandered by his son, a foolish spendthrift. It is said, for instance, that he dissolved in vinegar and drank a pearl worth about 8000*l.*, which he took from the ear-ring of Caecilia Metella (*Hor. Sat.* ii. 3, 239; *Val. Max.* ix. 1. 2; *Plin.* ix. § 122).

Aestii, Aestyi, or Aestui, a people dwelling on the sea-coast, in the N.E. of Germany, probably in the modern *Kurland*, who collected amber, which they called *glessum*. Their customs, says Tacitus (*Germ.* 45), resembled the Suevic, and their language the British. They were probably a Sarmatian or Slavonic race, and not a Germanic.

Aesula (Aesulanus), a town of the Aequi on a mountain between Praeneste and Tibur. "Ae-

sulae declivè arvom," *Hor. Od.* iii. 29; *Liv.* xxvi. 9.)

Aesymnētes. [EURYPYLUS.]

Aethalia (Αἰθαλία, Αἰθάλη), called *Ilva* (*Elba*) by the Romans, a small island in the Tuscan sea, opposite the town of Populonia, celebrated for its iron mines. It had on the N.E. a good harbour, "Argous Portus" (*Porto Ferrajo*), in which the Argonaut Jason is said to have landed.

Aethalides (Αἰθαλίδης), son of Hermes and Eupolemia, the herald of the Argonauts. He had received from his father the faculty of remembering every thing, even in Hades, and was allowed to reside alternately in the upper and in the lower world. His soul, after many migrations, at length took possession of the body of Pythagoras, in which it still recollected its former migrations. (*Apoll. Rh.* i. 640; *Hygin. Fab.* 14.)

Aether (Αἰθήρ), a personified idea of the mythical cosmogonies, in which Aether was considered as one of the elementary substances out of which the Universe was formed. Aether was regarded by the poets as the pure upper air, the residence of the gods, and Zeus as the Lord of the Aether, or Aether itself personified. (*Cic. N. D.* iii. 44, 53; *Lucret.* v. 498.) Hesiod, *Th.* 124, makes Aether son of Erebus and Nyx, and brother of Hemera. *Verg. Georg.* ii. 325, *Lucr.* i. 251, seem to identify him with Zeus and make him wedded to the Earth.

Aethices (Αἰθίκες), a Thessalian or Epirot people, near M. Pindus.

Aethicus, Hister or Ister, a Roman writer of the 7th century after Christ, a native of Istria, the author of a geographical work, called *Aethicæ Cosmographiæ*. Edited by Gronovius, in his edition of Pomponius Mela, Leyden, 1722; Wnttke, Leips. 1854.

Aethilla (Αἰθίλλα or Αἰθυλλα), daughter of Laomedon and sister of Priam, is said to have become after the fall of Troy the prisoner of Protesilaus, with whose history, however, this does not agree.

Aethiopes (Αἰθίοπες, said to be from αἶθω and ὤψ, but perhaps really a foreign name corrupted), was a name applied (1) most generally to all black or dark races of men; (2) to the inhabitants of all the regions S. of those with which the early Greeks were well acquainted, extending even as far N. as Cyprus and Phoenicia; (3) to all the inhabitants of Inner Africa, S. of Mauretania, the Great Desert, and Egypt, from the Atlantic to the Red Sea and Indian Ocean, and to some of the dark races of Asia; and (4) most specifically to the inhabitants of the land S. of Egypt, which was called AETHIOPIA. The Aethiopes in Homer are the most distant of people (*Il.* i. 423, *Od.* i. 22); in Hesiod, *Th.* 985, their king bears the apparently Egyptian name of Memnon.

Aethiopia (Αἰθιοπία, Αἰθ. ἕπερ Αἰγύπτου: Αἰθιοψ, Αἰθιοπεύς, Hom., fem. Αἰθιοπίς, Aethiops: *Nubia, Kordofan, Sennaar, Abyssinia*), a country of Africa, S. of Egypt, the boundary of the countries being at Syene (*Assouan*) and the Smaller Cataract of the Nile, and extending on the E. to the Red Sea, and to the S. and SW. indefinitely, as far apparently as the knowledge of the ancients extended. The Egyptians knew it as the land of Cush. In its most exact political sense the word Aethiopia seems to have denoted the kingdom of ΜΕΡΟΪ; but in its wider sense it included also the kingdom of the ΑΝΟΜΙΤΑΙ, besides several other peoples, such as the Troglodytes and the Ichthyophagi on the Red Sea, the Blemmyes and Megabari and

Nubae in the interior. The country was watered by the Nile and its tributaries, the Astapus (*Bahr-el-Azrek* or *Blue Nile*) and the Astaboras (*Atbara* or *Tacazze*). Monuments are found in the country closely resembling those of Egypt, but of an inferior style, and the evidence from them is against the view that the Egyptians derived their civilisation from Meroc. [ÆGYPTUS.] The kings of the 12th dynasty made successful expeditions against them and checked their encroachments by fortresses, but without permanent occupation, beyond Semneh at the 2nd Cataract, within which the 'Viceroys of Cush' administered. But about 750 B.C. the Ethiopians not only recovered complete independence, but gained possession of Thebes and established the 25th dynasty, which lasted till the defeat of Tirhakah by the Assyrians in 672. Under the Ptolemies Graeco-Egyptian colonies established themselves in Ethiopia, and Greek manners and philosophy had a considerable influence on the upper classes; but the country was never subdued. The Romans failed to extend their empire over Ethiopia, though they made expeditions into the country, in one of which C. Petronius, prefect of Egypt under Augustus, advanced as far as Napata, and defeated the warrior queen Candace (B.C. 22). The submission of the country was, however, nominal, at any rate south of Premis, where, as at Pselchis, there were Roman garrisons under Diocletian.

Aëthlius (Ἀέθλιος), first king of Elis, father of Endymion, was son of Zeus and Protogenia, daughter of Deucalion, or son of Aeolus.

Aethra (Ἀἴθρα). 1. Daughter of Pittheus of Troezen, was mother of Theseus by Aegeus. [THESEUS.] She afterwards lived in Attica, from whence she was carried off to Lacedaemon by Castor and Pollux, and became a slave of Helen, with whom she was taken to Troy (*Il.* iii. 144). At the capture of Troy she was restored to liberty by her grandson Acamas or Demophon.—2. Daughter of Oceanus, by whom Atlas begot the 12 Hyades and a son Hyas.

Aëtion (Ἀετίων). 1. A sculptor of Amphipolis about the middle of the 3rd century B.C.—2. A celebrated painter, whose best picture represented the marriage of Alexander and Roxana. It is probable that he lived in the time of Alexander the Great; though some argue from Lucian, *Herod.* 4, that he lived about the time of Hadrian and the Antonines.

Aëtius. 1. A celebrated Roman general and patrician, defended the Western empire against the barbarians during the reign of Valentinian III. In A.D. 451 he gained, in conjunction with Theodoric, a great victory over Attila, near Châlons in Gaul, by which he saved the empire; but he was treacherously murdered by Valentinian in 454. [See also BONIFACIUS.]—2. A Greek medical writer, born at Amida in Mesopotamia, lived at the end of the 5th or the beginning of the 6th century after Christ. His work *Βιβλία ἱατρικὰ ἑκκαίδεκα*, 'Sixteen Books on Medicine,' is one of the most valuable medical remains of antiquity, as being a judicious compilation from many authors whose works are lost. The whole of it has never appeared in the original Greek, but parts are edited in *Anecd. Gr.* Venice, 1816; Hebenstreit, Lips. 1757; and a Latin translation in Stephens, *Medicæ Artis Principes*, Paris, 1567.

Actna (Ἀἴτνη). 1. (Now *Mongino* = Monte Gibino, the original name being displaced by a mixture of two Latin and Arabic words, both meaning "the mountain") a volcanic mountain

in the N.E. of Sicily between Taormenium and Catana. It is said to have derived its name from Actna, a Sicilian nymph, a daughter of Uranus and Gaea, or of Briareus. Zeus buried under it Typhon or Enceladus; and in its interior Hephaestus and the Cyclopes forged the thunderbolts for Zeus. There were several eruptions of M. Actna in antiquity. One occurred in B.C. 475, to which Aeschylus (*Prom.* 363 ft.) and Pindar (*Ol.* iv. 10) probably allude, and another in B.C. 425, which Thucydides says (iii. 116) was the third on record since the Greeks had settled in Sicily. The form of the mountain seems to have been much the same in antiquity as it is at present. Its base covers an area of nearly 90 miles in circumference, and its highest point is 10,874 feet above the level of the sea. The circumference of the crater is variously estimated from 2½ to 4 miles, and the depth from 600 to 800 feet.—2. (Aetnenses: *S. Maria di Licodia*), a town at the foot of M. Actna, on the road to Catana, formerly called Inessa or Innesa. It was founded in B.C. 461, by the inhabitants of Catana, who had been expelled from their own town by the Siculi. They gave the name of Actna to Inessa, because Catana had been called Actna by Hiero I.

Aetnaeus (Ἀἰτναῖος), an epithet of gods and mythical beings connected with Actna—of Zeus, to whom a festival was celebrated there, called Aetna; of Hephaestus; and of the Cyclopes.

Ætōliā (Ἀἰτωλία: Ἀἰτωλός), a division of Greece, was bounded on the W. by Acarnania, from which it was separated by the river Achelous, on the N. by Epirus and Thessaly, on the E. by the Ozolian Locrians, and on the S. by the entrance to the Corinthian gulf. It was divided into two parts, Old Aetolia from the Achelous to the Evenus and Calydon, and New Aetolia, or the Acquired (ἐπίκτητος), from the Evenus and Calydon to the Ozolian Locrians. On the coast the country is level and fruitful, but in the interior mountainous and unproductive. The mountains contained many wild beasts, and were celebrated in mythology for the hunt of the Calydonian boar. The country was originally inhabited by Curetes and Leleges, but was at an early period colonised by Greeks from Elis, led by the mythical AETOLUS. The Aetolians took part in the Trojan war, under their king Thoas. They continued for a long time a rude and uncivilised people, living in villages without a settled town, and to a great extent by robbery; and even in the time of Thucydides (B.C. 410) many of their tribes spoke a language which was not Greek, and were in the habit of eating raw flesh (*Thuc.* iii. 94-98). Like the other Greeks, they abolished at an early time the monarchical form of government, and lived under a democracy. They were, perhaps, loosely united by a religious tie centring in the temple at Thermon (*Il.* ii. 638, xiii. 217); but the first political league was formed against Macedonia after the battle of Chaeronea. It did not acquire much importance till after the death of Alexander, and somewhat later became a formidable rival to the Macedonian monarchs and to the Achaean League, from which it differed in being a league of tribes, not of towus: it had much less stability and coherence. The Aetolian League at one time included, not only Aetolia Proper, but Acarnania, part of Thessaly, Locris, and the island of Cephalenia; and it also had close alliances with Elis and several towns in the Peloponnesus, and likewise with Cius on the Propontis. Its annual meetings, called *Pan-*

aetolica, were held in the autumn at Thermon, and at them were chosen a General (*στρατηγός*), who was at the head of the League, an Hipparchus, or Master of the Horse, a Secretary, and a select committee called Apocleti (*ἀπόκλητοι*). The Aetolians took the side of Antiochus III. against the Romans, and on the defeat of that monarch B.C. 189, they became virtually the subjects of Rome. On the conquest of the Achaean, B.C. 146, Aetolia was included in the Roman province of Achaia. After the battle of Actium, B.C. 31, a considerable part of the population of Aetolia was transplanted to the city of Nicopolis, which Augustus built in commemoration of his victory.

Aetōlus (*Αἰτωλός*) son of Endymion and Neis, or Iphianassa, married Pronoë, by whom he had two sons, Pleuron and Calydon. His father made him run a race at Olympia with his brother Epeius for the succession to the throne; he was defeated, but, after the death of Epeius, became king of Elis. Afterwards he was obliged to leave Peloponnesus, because he had slain Apis, the son of Jason or Salmonsus. He went to the country near the Achelous, which was called Aetolia after him (Paus. v. 1, 2; Strab. p. 357).—2. Son of Oxylyus and Pieria, and brother of Laius. He died young, and was buried at the gate of Elis (Paus. v. 4, 4).

Aexōnē (*Αἰξωνή* and *Αἰξωνήϊς*: *Αἰξωνεύς*), an Attic demus of the tribe Cecropis or Pandionis.

Afer, Domitius, of Nemausus (*Nismes*) in Gaul, was the teacher of Quintilian, and one of the most distinguished orators in the reigns of Tiberius, Caligula, Claudius, and Nero, but he sacrificed his character by conducting accusations for the government (Tac. *Ann.* iv. 52, 66, xiv. 19; Dio Cass. lix. 19). He was consul suffectus in A. D. 39, and died in 60. Quintilian mentions several works of his on oratory, which are all lost (viii. 5, 16, ix. 2, 20, x. 1, 118.)

Afrānius. 1. **L.** A Roman comic poet, flourished about B. C. 100. He was the principal poet of the national comedy (*Comoedia togata*), which did not borrow from the Greek but dealt with Italian scenes and manners. His subjects were greatly taken from the life of the middle and lower classes (*Com. tabernariae*), and from the skill with which he described Roman life he was regarded as the Roman Menander (Hor. *Ep.* ii. 1, 57). He is praised by Cicero (*Brut.* 45, 105), and by Quintilian (x. 1, 10), but with a reservation on account of the immorality of his plots. The titles of more than forty plays are preserved. Fragments are edited by Ribbeck, *Com.* 1873.—2. **L.** an adherent of Pompey, under whom he served against Sertorius and Mithridates, and was, through his influence, made consul B. C. 60. When Pompey obtained the provinces of the two Spains in his second consulship (B. C. 55), he sent Afranius and Petreius to govern Hither Spain, while he himself remained in Rome. In B. C. 49, Afranius and Petreius were defeated by Caesar in Spain. Afranius therefore passed over to Pompey in Greece; was present at the battle of Pharsalia, B. C. 48; and subsequently at the battle of Thapsus in Africa, B. C. 46. He then attempted to fly into Mauretania, but was taken prisoner by P. Sittius, and killed.

Africa (*Ἀφρική*: Africānus), or **Libya** (*Λιβύη*), was used by the ancients in two senses, (1) for the whole continent of *Africa*, and (2) for the portion of N. Africa which constituted the territory of Carthage, and which the Romans

erected into a province, under the name of *Africa Propria*.—1. In the more general sense the name was not used by the Greek writers; and its use by the Romans arose from the extension to the whole continent of the name of a part of it. The proper Greek name for the continent is *Libya* (*Λιβύη*). (Strab. 824–839.) Considerably before the historical period of Greece begins, the Phoenicians extended their commerce over the Mediterranean, and founded several colonies on the N. coast of Africa, of which Carthage was the chief. [CARTHAGO.] The Greeks knew very little of the country until the foundation of the Dorian colony of CYRENE (B. C. 620) [as regards the intercourse of Greeks with Egypt see AEGYPTUS], and even then their knowledge of all but the part near Cyrene was derived from the Egyptians and Phoenicians, who sent out some remarkable expeditions to explore the country. A Phoenician fleet sent by the Egyptian king Pharaoh Necho (about B. C. 600) sailed from the Red Sea, round Africa, and so into the Mediterranean (Hdt. iv. 42): the authenticity of this story has been doubted without reason, not only by Strabo (p. 98), but by some modern writers. We still possess an authentic account of another expedition, which the Carthaginians despatched under Hanno (about B. C. 510), and which reached a point on the W. coast nearly, if not quite as far as lat. 10° N. On the opposite side of the continent, the coast appears to have been very little known beyond the S. boundary of Egypt, till the time of the Ptolemies. In the interior, the Great Desert (*Sahara*) interposed a formidable obstacle to discovery; but even before the time of Herodotus the people on the northern coast told of individuals who had crossed the Desert and had reached a great river flowing towards the E., with crocodiles in it, and black men living on its banks; which, if the story be true, was probably the *Niger* in its upper course, near *Timbuctoo*. That the Carthaginians had considerable intercourse with the regions S. of the *Sahara*, has been inferred from the abundance of elephants they kept. Later expeditions and inquiries extended the knowledge which the ancients possessed of the E. coast to about 10° S. lat., and gave them, as it seems, some further acquaintance with the interior, about *Lake Tchad*, but the southern part of the continent was so totally unknown, that Ptolemy, who finally fixed the limits of ancient geographical science, recurred to the old notion, which seems to have prevailed before the time of Herodotus, that the S. parts of Africa met the SE. part of Asia, and that the Indian Ocean was a vast lake. The greatest geographers who lived before Ptolemy—namely, Eratosthenes and Strabo—had accepted the tradition that Africa was circumnavigable. The shape of the continent they conceived to be that of a right-angled triangle, having for its hypotenuse a line drawn from the Pillars of Hercules to the S. of the Red Sea: and, as to its extent, they did not suppose it to reach nearly so far as the Equator. Ptolemy supposed the W. coast to stretch N. and S. from the Pillars of Hercules, and he gave the continent an indefinite extent towards the S. There were also great differences of opinion as to the boundaries of the continent. Some divided the whole world into only two parts, Europe and Asia, and they were not agreed to which of these two *Libya* (i.e. Africa) belonged; and those who recognised three divisions differed again in placing the boundary between *Libya*

and Asia either on the W. of Egypt, or along the Nile, or at the isthmus of Suez and the Red Sea: the last opinion gradually prevailed. As to the subdivision of the country itself, Herodotus distributes it into Aegyptus, Aethiopia (*i.e.* all the regions S. of Egypt and the Sahara), and Libya, properly so-called; and he subdivides Libya into three parts, according to their physical distinctions—namely, (1) the Inhabited Country along the Mediterranean, in which dwelt the Nomad Libyans (*οἱ παραθαλάσσιοι τῶν νομάδων Λιβύων: the Barbary States*); (2) the County of Wild Beasts (*ἡ θηριώδης*), S. of the former: that is, the region between the Little and Great Atlas, which still abounds in wild beasts, but takes its name from its prevailing vegetation (*Beled-el-Jerid, i. e. the Country of Palms*); and (3) the Sandy Desert (*ἡ ψάμμος: the Sahara*), that is, the table land bounded by the Atlas on the N. and the margin of the Nile-valley on the E., which is a vast tract of sand broken only by a few habitable islands, called Oases. As to the people, Herodotus distinguishes four races—two native, namely, the Libyans and Ethiopians, and two foreign, namely, the Phoenicians and the Greeks. The Libyans, however, were a Caucasian race: the Ethiopians of Herodotus correspond to our Negro races. The Phoenician colonies were planted chiefly along, and to the W. of, the great recess in the middle of the N. coast, which formed the two SYRTES, by far the most important of them being Carthage; and the Greek colonies were fixed on the coast along and beyond the E. side of the Syrtes; the chief of them was CYRENE, and the region was called Cyrenaica. Between this and Egypt were Libyan tribes, and the whole region between the Carthaginian dominions and Egypt, including Cyrenaica, was called by the same name as the whole continent, Libya. The chief native tribes of this region were the ADYRMACHIDAE, MARMARIDAE, PSYLLI, and NASAMONES. The last extended into the Carthaginian territory. To the W. of the Carthaginian possessions, the country was called by the general names of NUMIDIA and MAURETANIA, and was possessed partly by Carthaginian colonies on the coast, and partly by Libyan tribes under various names, the chief of which were the NUMIDAE, MASSYLLI, MASSAESYLLI, and MAURI, and to the S. of them the GAETULI. The whole of this northern region fell successively under the power of Rome, and was finally divided into provinces as follows: 1. AEGYPTUS; (2) CYRENAICA (for the changes in this province, see that article); (3) Africa Propria, the former empire of Carthage (see below, No. 2); (4) NUMIDIA; (5) MAURETANIA, divided into (a) Siftensis, (b) Caesariensis, (c) TINGITANA: these, with (6) AETHIOPIA, make up the whole of Africa, according to the divisions recognised by the latest of the ancient geographers. The northern district was better known to the Romans than it is to us, and was extremely populous and flourishing; and, if we may judge by the list of tribes in Ptolemy, the interior of the country, especially between the Little and Great Atlas, must have supported many more inhabitants than it does at present. Further information respecting the several portions of the country will be found in the separate articles.—2. *Africa Propria* or *Provincia*, or simply Africa, was the name under which the Romans, after the Third Punic War (B. C. 146), erected into a province the whole of the former territory of Carthage. It extended from the

river Tusca, on the W., which divided it from Numidia, to the bottom of the Syrtis Minor, on the SE. It was divided under Diocletian into three districts (regiones): namely, (1) Zeugis or Zeugitana, the district round Carthage and Hippo, called also *Africa proconsularis*; (2) Byzacium or Byzacena, S. of Zeugitana, as far as the bottom of the Syrtis Minor—the former dioecesis of Hadrumetum; (3) Tripolitana, the district of Tacrapae, under a praeses. The province was full of flourishing towns, and was extremely fertile, especially Byzacena: it furnished Rome with its chief supplies of corn. With Africa Numidia was joined under a proconsul from the time of Augustus until that of Septimius Severus, when Numidia was placed under the separate government of an imperial procurator.

Africānus. 1. **Sex. Caecilius**, a Roman juriscult, lived under Antoninus Pius (A.D. 138-161), and wrote *Libri IX. Questionum*, from which many extracts are made in the Digest (Gell. xx. 1). He was noted for the difficulty of his definitions, whence the proverb 'Africani lex' for anything hard to understand. The fragments are collected by Hommel, *Paling.* pp. 3-26.—2. **Julius**, a celebrated orator in the reign of Nero, is much praised by Quintilian, who speaks of him and Domitius Afer as the best orators of their time (x. 1. 118). He was probably son of Julius Africanus of Santoni in Gaul, whom Tacitus mentions as condemned to death A.D. 32 (*Ann. vi. 7*).—3. An orator, grandson of No. 2 (Plin. *Ep. vii. 6. 11*).—4. **Sex. Julius**, a learned Christian writer at the beginning of the third century, passed the greater part of his life at Emmaus in Palestine, and afterwards lived at Alexandria. His principal work was a *Chronicon* in five books, from the creation of the world, which he placed in 5499 B.C., to A.D. 221. This work is lost, but part of it is extracted by Eusebins in his *Chronicon*, and many fragments of it are preserved by Georgius Syncellus, Cedrenus, and in the Paschale Chronicon. There was another work attributed to Africanns, entitled *Cesti* (*Κεστοί*), that is, embroidered girdles, so called from the celebrated *Cestus* of Aphrodite (Venus). It treated of a vast variety of subjects—medicine, agriculture, natural history, the military art, &c. The work itself is lost, but some extracts from it are published in the *Mathematici Veteres*, Paris, 1693, and also in the *Geoponica*.

Afrīcus (ἀφύ by the Greeks), the SW. or WSW. wind (between Auster and Favonius), so called because it blew from Africa, frequently brought storms with it (*ereberque procellis Africus*, Verg. *Aen. i. 85*; Hor. *Od. i. 15*; Sen. *Q. N. v. 16. 6*).

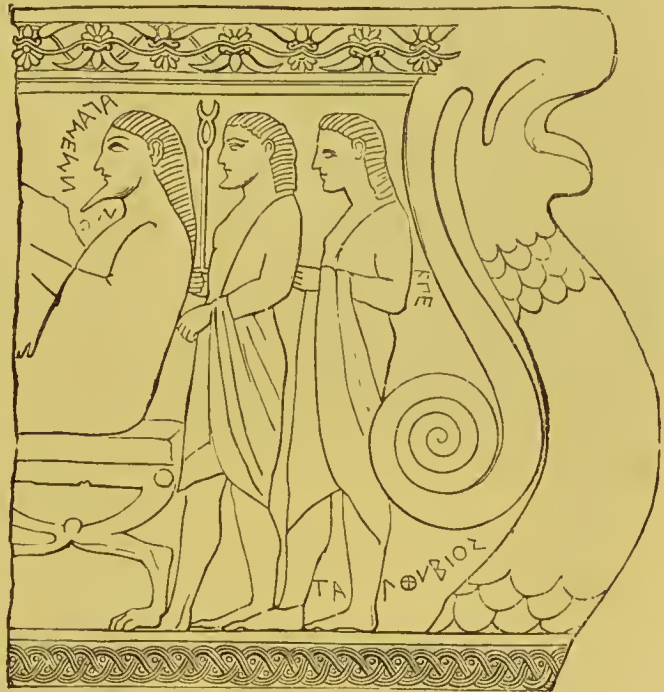
Agamēdē (Ἀγαμήδη), daughter of Augeias and wife of Melius. According to Homer (*Il. xi. 739*), she was acquainted with the healing powers of all the plants that grow upon the earth. She is probably the same as Perimedo (Theocr. ii. 16; Schol. *ad Propert. ii. 48*).

Agamēdes (Ἀγαμήδης), commonly called son of Erginus, king of Orchomenus, and brother of Trophonius (Schol. *ad Aristoph. Nub. 500*). According to Pausanias, however, he was son of Stymphalus (viii. 4. 3). Agamodes and Trophonius distinguished themselves as architects: they built a temple of Apollo at Delphi, and a treasury of Hyrieus, king of Hyria in Boeotia (Paus. ix. 37. 3; Strab. p. 421). The story about this treasury resembles the one which Herodotus (ii. 121) relates of the treasury of the Egyptian king Rhampsinitus. In the con-

struction of the treasury of Hyrieus, Agamedes and Trophonius contrived to place one stone in such a manner that it could be taken away outside, and thus formed an entrance to the treasury, without anybody perceiving it. Agamedes and Trophonius now constantly robbed the treasury; and the king, seeing that locks and seals were uninjured while his treasures were constantly decreasing, set traps to catch the thief. Agamedes was thus ensnared, and Trophonius cut off his head to avert the discovery. After this Trophonius was immediately swallowed up by the earth. On this spot there was afterwards, in the grove of Lebadœa, the cave of Agamedes with a column by the side of it. Here also was the oracle of Trophonius, and those who consulted it first offered a ram to Agamedes and invoked him. A tradition mentioned by Plato (*Asiarch.* p. 367 c.) and Cicero (*Tusc.* i. 47, 114) states that Agamedes and Trophonius, after building the temple of Apollo at Delphi, prayed to the god to grant them in reward for their labour what was best for men. The god promised to do so on a certain day, and when the day came the two brothers died.

Agamemnon (*Ἀγαμέμνων*), son of Plisthenes and Aërope or Eriphyle, and grandson of Atreus, king of Mycenæ: but Homer and others call him a son of Atreus and grandson of Pelops. Agamemnon and his brother Menelaus were brought up together with Aegisthus and Thyestes, in the house of Atreus. After the murder of Atreus by Aegisthus and Thyestes, who succeeded Atreus in the kingdom of Mycenæ [ÆGISTHUS], Agamemnon and Menelaus went to Sparta, where Agamemnon married Clytemnestra, the daughter of Tyndareus, by whom he became the father of Iphianassa (Iphigenia), Chrysothemis, Laodice (Electra), and Orestes. The manner in which Agamemnon obtained the kingdom of Mycenæ is differently related. From Homer (*Il.* ii. 107) it appears that he had peaceably succeeded Thyestes, while, according to others, he expelled Thyestes, and usurped his throne. He now became the most powerful prince in Greece. In the above passage of Homer he is said to reign over 'all Argos,' but in the catalogue of ships (*Il.* ii. 569 ff.) he rules Mycenæ, Corinth, Sicyon, Cleonæ, and cities of Achaia, while Diomedæ reigns at Argos, Tiryns, and Aegina. Thucydides (i. 9) reconciles the discrepancy by supposing that Agamemnon conquered Argos and the islands (cf. Strab. p. 377). There is a similar uncertainty in the Tragedians, who make him reign sometimes at Mycenæ, sometimes at Argos. Stesichorus, Simonides, and Pindar (*Nem.* viii. 12), place him at Sparta. When Helen, the wife of Menelaus, was carried off by Paris, and the Greek chiefs resolved to recover her by force of arms, Agamemnon was chosen their commander-in-chief. After two years of preparation, the Greek army and fleet assembled in the port of Aulis in Boeotia. According to the *Cypria* there was first an unsuccessful expedition [see TELEPHUS],

and in the second gathering at Aulis Agamemnon killed a stag which was sacred to Artemis, who in return visited the Greek army with a pestilence, and produced a calm which prevented the Greeks from leaving the port. In order to appease her wrath, Agamemnon consented to sacrifice his daughter Iphigenia; but at the moment she was to be sacrificed, she was carried off by Artemis herself to Tauris and another victim was substituted in her place. The Tragedians follow this account, and so do the Roman Tragedians (Ribbeck, *Rom. Trag.* 94, 104, 344). The calm now ceased, and the army sailed to the coast of Troy. Agamemnon alone had 100 ships, independent of 60 which he had lent to the Arcadians. In the tenth year of the siege of Troy we find Agamemnon involved in a quarrel with Achilles respecting the possession of Briseis, whom Achilles was obliged to give up to Agamemnon. Achilles withdrew from the field of battle, and the Greeks were visited by successive disasters. The danger of the Greeks at last induced Patroclus, the friend of Achilles, to take part in the battle, and his fall led to the reconciliation of Achilles and Agamemnon. [ACHILLES.] Agamemnon, although the chief commander of the Greeks, is



Agamemnon. (From a bas-relief.)

not the hero of the Iliad, and in chivalrous spirit, bravery, and character is altogether inferior to Achilles. But he nevertheless rises above all the Greeks by his dignity, power, and majesty: his eyes and head are likened to those of Zeus, his girdle to that of Ares, and his breast to that of Poseidon. The emblem of his power is a sceptre, the work of Hephaestus, which Zeus had once given to Hermes, and Hermes to Pelops, from whom it descended to Agamemnon. At the capture of Troy he received Cassandra, the daughter of Priam, as his prize. On his return home he was murdered by Aegisthus, who had seduced Clytemnestra during the absence of her husband. Pindar and the tragic poets make Clytemnestra murder

Agamemnon with her own hand, and instead of the murder being at the banquet, as in the epic poets and in Livius Andronicus (Ribbeck, *It. Tr.* 28), the Greek Tragedians describe the murder in the bath. Her motive is in Aeschylus her jealousy of Cassandra, in Sophocles and Euripides her wrath at the death of Iphigenia. His tomb is said to be at Mycenae in Paus. ii. 16. 6; but at Amyclae (Paus. iii. 19, 6) there was also a *μνήμα* in a temple of Alexandra, who is said to be the same as Cassandra. He seems to have been worshipped not merely as a hero but in some places to have been a representative of Zeus. In Sparta a Zeus *Ἀγαμέμνων* was worshipped (Lycophr. 335, 1123, 1369, Tsetz). In art he appears as a bearded man as in the above drawing from a very ancient bas-relief from Samothrace, which represents Agamemnon seated, with his two heralds Talthybius and Epēus standing behind him.

Agamemnonides (*Ἀγαμέμνονιδης*), the son of Agamemnon, *i.e.* Orestes.

Aganippe (*Ἀγανίππη*), daughter of the river god Permessos (Paus. ix. 29; Verg. *Ecl.* x. 12). A nymph of the well of the same name at the foot of Mount Helicon, in Boeotia, which was considered sacred to the Muses (who were hence called *Aganippides*), and which was believed to have the power of inspiring those who drank of it. The fountain of Hippocrēne has the epithet *Aganippis* (Ov. *Fast.* v. 7), from its being sacred to the Muses, like that of Aganippe.

Agapenor (*Ἀγαπήνωρ*), son of Ancaeus king of the Arcadians, received 60 ships from Agamemnon, in which he led his Arcadians to Troy (*Il.* ii. 609). On his return from Troy he was cast by a storm on the coast of Cyprus, where he founded the town of Paphos, and in it the famous temple of Aphrodite (Paus. viii. 5, 2).

Agarista (*Ἀγαρίστη*). 1. Daughter of Clisthenes, tyrant of Sicily, wife of Megacles, and mother of Clisthenes, the Athenian statesman, and Hippocrates.—2. Daughter of the above-mentioned Hippocrates, grand-daughter of No. 1, wife of Xanthippus, and mother of Pericles.

Agasias (*Ἀγασίας*), son of Dositheus, a sculptor of Ephesus (about B.C. 100), sculptured the



The so-called 'Borghese Gladiator,' by Agasias.

statue known by the name of the 'Borghese Gladiator,' which is still preserved in the gallery

of the Louvre, and is a marvel of anatomical study. This statue, as well as the Apollo Belvidero, was discovered among the ruins of a palace of the Roman emperors on the site of the ancient Antium (*Capo d'Anzo*). From the attitude of the figure it is clear that the statue represents, not a gladiator, but a warrior contending with a mounted combatant. In style this sculptor, like Menophilus and Dositheus, seems to follow the Greek traditions handed down from Lysippus to the so-called Hellenistic school, though in date he is contemporary with the Graeco-Roman schools (see *Dict. Ant. s.v. Sculptura*).

Agasicles, Agesicles, or Hegesicles (*Ἀγασικλῆς, Ἀγησικλῆς, Ἡγησικλῆς*), king of Sparta, succeeded his father Archidamus I., about B.C. 600 or 590.

Agasthenes (*Ἀγασθένης*), son of Augeias and father of Polyxenus, king of Elis (Paus. v. 3, 4; Hom. *Il.* ii. 624).

Agatharchides (*Ἀγαθαρχίδης*) or **Agatharchus** (*Ἀγάθαρχος*), a Greek grammarian, born at Cnidos, lived at Alexandria, probably about B.C. 130. He wrote a considerable number of geographical and historical works; but we have only an epitome of a portion of his work on the Erythraean sea, which was made by Photius (printed in Hudson's *Geogr. Script. Gr. Minores*), and some fragments (edited by C. Müller).

Agatharchus (*Ἀγάθαρχος*), an artist, native of Samos, said to have invented scene-painting, in the time of Aeschylus. It was probably not till towards the end of Aeschylus's career that scene-painting was introduced, and not till the time of Sophocles that it was generally made use of; which may account for Aristotle's assertion (*Poët.* iv. 16) that scene-painting was introduced by Sophocles (see *Dict. Ant. s.v. Theatrum*). Some have asserted that it must be a different Agatharchus whom Alcibiades kept by force to work in his house, and who is mentioned as alive in the time of Zeuxis (Plut. *Alc.* 16; Andoc. *in Alc.* § 17): but there is no difficulty in supposing the same man to have painted as early as B.C. 460 and as late as B.C. 415.

Agathēmērus (*Ἀγαθήμερος*). 1. The author of 'A Sketch of Geography in Epitome' (*τῆς γεωγραφίας ὑποτυπώσεις ἐν ἐπιτομῇ*), probably lived about the beginning of the 3rd century after Christ. The work consists chiefly of extracts from Ptolemy and other earlier writers. It is printed in Hudson's *Geogr. Script. Gr. Minores*.—2. A physician in the 1st cent. after Christ, born at Lacedaemon and a pupil of Cornutus, in whose house he became acquainted with Persius about A.D. 50.

Agathias (*Ἀγαθίας*), a Byzantine writer, born about A.D. 536 at Myrina in Aeolia, practised as an advocate at Constantinople, whence he obtained his surname *Scholasticus* (which word signified an advocate in his time), and died about A.D. 582. He wrote many epigrams (see *Anthologia Graeca*), but his principal work was his History in five books, which is also extant, and is of considerable value. It contains the history from A.D. 553–558, a period remarkable for important events, such as the conquest of Italy by Narses and the exploits of Belisarius over the Goths and Bulgarians.—*Editions.* By Niebuhr, Bonn, 1828; Dindorf, 1871.

Agathinus, a Greek physician in the 1st cent. A.D., born at Sparta. He was tutor of Archigenes. He founded a medical school called the *Eclectici*: What remains of his writings is printed in Kuhn's *Additamenta*.

Agathoclēa (Ἀγαθόκλεια), mistress of Ptolemy IV., king of Egypt, and sister of his minister Agathocles. She and her brother were put to death on the death of Ptolemy (b.c. 205).

Agathocles (Ἀγαθοκλῆς). 1. A Sicilian, raised himself from a humble station to be tyrant of Syracuse and ruler of Sicily, by his ability in handling mercenary troops and making them serve his purpose. Born at Thermae, a town of Sicily subject to Carthage, he is said to have been exposed when an infant, by his father, Carcinus of Rhegium, in consequence of a succession of troublesome dreams, portending that he would be a source of much evil to Sicily. His mother, however, secretly preserved his life, and at 7 years old he was restored to his father, who had long repented of his conduct to the child. By him he was taken to Syracuse and brought up as a potter. His strength and personal beauty, and his prowess in military service, recommended him to Damas, a noble Syracusan, who drew him from obscurity, and on whose death he married his rich widow, and so became one of the wealthiest citizens in Syracuse. His ambitious schemes then developed themselves, and he was driven into exile. After several changes of fortune, he collected an army which overawed the Syracusans, favoured as he was by Hamilcar and the Carthaginians, and was restored under an oath that he would not interfere with the democracy, which oath he kept by murdering 4000 and banishing 6000 citizens. He was immediately declared sovereign of Syracuse, under the title of Autocrator, b.c. 317. In the course of a few years the whole of Sicily which was not under the dominion of Carthage submitted to him. In b.c. 310 he was defeated at Himera by the Carthaginians, under Hamilcar, who straightway laid siege to Syracuse; whereupon he formed the bold design of averting the ruin which threatened him, by carrying the war into Africa. He landed and burnt his ships. His successes were most brilliant and rapid. He constantly defeated the troops of Carthage, but was at length summoned from Africa by the affairs of Sicily, where many cities had revolted from him, b.c. 307. These he reduced, after making a treaty with the Carthaginians. He had previously assumed the title of king of Sicily. He afterwards plundered the Lipari isles, and also carried his arms into Italy, in order to attack the Brutii. But his last days were embittered by family misfortunes. His grandson Archagathus murdered his son Agathocles, for the sake of succeeding to the crown, and the old king feared that the rest of his family would share his fate. He accordingly sent his wife Texena and her two children to Egypt, her native country; and his own death followed almost immediately, b.c. 289, after a reign of 28 years, and in the 72nd year of his age. [For his mercenaries, the Mamertini, see MESSANA.] Other authors speak of his being poisoned by Maeno, an associate of Archagathus. The poison, we are told, was concealed in a quill which he used as a toothpick. (Diod. xix.-xxi.; Justin. xxii. 1 ff.)—2. Of Pella, father of Lysimachus.—3. Son of Lysimachus, was defeated and taken prisoner by Dromichaetis, king of the Getae, about b.c. 292, but was sent back to his father with presents. In 287 he defeated Demetrius Poliorcetes. At the instigation of his stepmother, Arsinoë, Lysimachus cast him into prison, where he was murdered (284) by Ptolemaeus Ceraunus. (Plut. *Demetr.* 39 ff.)—4. Brother of AGATHOCLEA.—5. A Greek historian,

of uncertain date, wrote the *Cyzicus*, which was extensively read in antiquity, and is referred to in Cic. *de Div.* i. 24, 50; Athen. pp. 375, 515.

Agathodaemon (Ἀγαθοδαίμων or Ἀγαθὸς θεός). 1. The 'Good Deity' or *Genius*, the impersonation of prosperity; especially of natural fruitfulness, called by the Romans 'Bous Eventus' (Plin. *H. N.* xxxvi. § 23), and in Greece sometimes identified with Dionysus, as particularly giving increase of vineyards. Hence probably the honour paid to him at banquets, where at the end of the banquet a libation of pure wine was poured for him, followed by the paeon (Aristoph. *Eg.* 106; Athen. pp. 675, 692). Hence, too, he was represented as holding a patera in one hand and (as connected with Demeter) corn and poppies in the other (Plin. *H. N.* xxxiv. § 77): or with the horn of Amalthea (Paus. vi. 25, 4). It is noteworthy that his oldest symbol was a snake (Serv. *ad Georg.* iii. 417; Lamprid. *Elagab.* 28).—2. Of Alexandria, the designer of some maps to accompany Ptolemy's Geography. Copies of these maps are found appended to several MSS. of Ptolemy.

Agathon (Ἀγάθων), an Athenian tragic poet, born about b.c. 447, of a rich and respectable family, was a friend of Euripides and Plato, and a follower of Gorgias, by whom he was probably influenced in the rhetoric of his dramas. He gained his first victory in 417: in honour of which Plato represents the Symposium to have been given, which he has made the occasion of his dialogue so called. In 407, he visited the court of Archelaus, king of Macedonia, where his friend Euripides was also a guest at the same time. He died about 400, at the age of 47. The poetic merits of Agathon were considerable, and in reputation he came next to the three great Tragedians, but his poetry was characterised by prettiness rather than force or sublimity. Aristophanes represents him as effeminate (*Eccles.* 100 ff.). His innovations in Tragedy were (1) that he composed choric odes unconnected with the subject which could be sung as orchestral interludes in any play (*ἐμβόλιμα*); (2) that he departed from the exhausted mythical subjects, and invented plots of his own, as in his play called *Ἄνθος* (Arist. *Poët.* 9, § 7; 18, §§ 17, 22). In the *Thesmophoriazusaë* of Aristophanes he is ridiculed for his effeminacy, being brought on the stage in female dress.

Agathyrna, Agathyrnum (Ἀγάθυρνα, -ον; Ἀγαθυρναῖος: *Agatha*), a Sikel town on the N. coast of Sicily.

Agathyrsi (Ἀγάθυρσοι), a people in European Sarmatia, with a mythical founder Agathyrus, son of Heracles (Hdt. iv. 10), on the river Maris (*Marosch*) in Transylvania. From their practice of staining their skin with a blue dye they are called by Virgil (*Aen.* iv. 146) *picti Agathyrsi*. (Cf. Plin. *H. N.* iv. § 88; GELONI.)

Agavē (Ἀγανή), daughter of Cadmus, wife of Echion, and mother of Pentheus. She is said to have accused her sister Semele of falsely representing Zeus as the father of her child; whence the subsequent revenge of Dionysus. When Pentheus attempted to prevent the women from celebrating the Dionysiac festivals on mount Cithaeron,



Agave with head of Pentheus. (Gem from British Museum.)

ho was torn to pieces there by Agave, who in her frenzy believed him to be a wild beast. (Ov. *M.* iii. 725.) [PENTHEUS.]—One of the Nereids, one of the Danaïds, and one of the Amazons, were also called Agavae.

Agbatāna. [ECBATANA.]

Agdistis (Ἀγδίστις), an androgynous deity, the offspring of Zeus and Earth, connected with a Phrygian worship of Attos or Attis. [See further under ATTIS and CYBELE.]

Agedincum or **Agedicum** (*Sens*), the chief town of the Senonos in Gallia Lugdunensis.

Agēladas (Ἀγελάδας), an eminent statuary of Argos, the instructor of the three great masters, Phidias, Myron, and Polyclethus. He seems to have worked from the end of the 6th century B.C. to the middle of the 5th. (See *Dict. Antiq.* s.v. *Sculptura.*)

Agēläus (Ἀγέλαος). 1. Son of Heracles and Omphale, and founder of the house of Croesus.—2. Son of Damastor and one of the suitors of Penelope, slain by Ulysses.—3. A slave of Priam, who exposed the infant Paris on mount Ida, in consequence of a dream of his mother.—4. Brother of Meleager.

Agēnor (Ἀγήνωρ). 1. Son of Poseidon and Libya, founder of the Phoenician race, twin-brother of Belus, and father of Cadmus, Phoenix, Cilix, Thasus, Phineus, and according to some of Europa also. The settlement of various nations is figured in the myth that these sons being sent in pursuit of their sister, when Zeus carried her off, settled down in the various lands which they reached. (*Il.* xii. 93, xxi. 590.) Virgil (*Aen.* i. 338) calls Carthage the city of Agenor.—2. Son of Iasus, and father of Argus Panoptes, king of Argos.—3. Son and successor of Triopas, in the kingdom of Argos.—4. Son of Pleuron and Xanthippe, and grandson of Aetolus.—5. Son of Phegeus, king of Psopis, in Arcadia. He and his brother Pronous slew Alcmaeon, when he wanted to give the celebrated necklace and peplos of Harmonia to his second wife Callirrhoe. [PHEGEUS] The two brothers were afterwards killed by Amphoterus and Acarnan, the sons of Alcmaeon and Callirrhoe.—6. Son of the Trojan Antenor and Theano, one of the bravest among the Trojans, was wounded by Achilles, but rescued by Apollo.

Agēnorides (Ἀγηνοριδης), a descendant of an Agenor, such as Cadmus, Phineus, and Perseus.

Agēsander, a sculptor of Rhodes in the 2nd century B.C., who, in conjunction with Polydorus and Athenodorus, sculptured the group of Laocoon. This celebrated group was discovered in the year 1506, near the baths of Titus on the Esquiline hill: it is now preserved in the museum of the Vatican. [LAOCOON.]

Agēsiläus (Ἀγησίλαος), king of Sparta. 1. Son of Doryssus, reigned 44 years, and died about B.C. 886. He was contemporary with the legislation of Lycurgus (Paus. iii. 2, 3).—2. Son of Archidāmus II., succeeded his half-brother Agis II., B.C. 398, excluding, on the ground of spurious birth, and by the interest of Lysander, his nephew LEOTYCHIDES. From 396 to 394 he carried on the war in Asia Minor with success, and was preparing to advance into the heart of the Persian empire, when he was summoned home to defend his country against Thebes, Corinth, and Argos, which had been induced by Artaxerxes to take up arms against Sparta. Though full of disappointment, he promptly obeyed; and in the course of the same year (394), he met and defeated at Coronē in Boeotia the allied forces (Xen. *Hell.* iv. 3). During the next four years he regained for his country

much of its former supremacy, till at length the fatal battle of Leuctra, 371, overthrew for ever the power of Sparta, and gave the supremacy for a time to Thebes. For the next few years Sparta had almost to struggle for its existence amid dangers without and within, and it was chiefly owing to the skill, courage, and presence of mind of Agesilaus that she weathered the storm. In 361 he crossed with a body of Lacedaemonian mercenaries into Egypt to assist Tachos against Persia. When Nectanebis rose against Tachos, he gained the throne chiefly by the help of Agesilaus, whom he rewarded by a gift of 230 talents. But Agesilaus died, while preparing for his voyage home, in the winter of 361–360, after a life of above 80 years and a reign of 38. His body was embalmed in wax, and buried at Sparta. In person Agesilaus was small, mean-looking, and lame, on which last ground objection had been made to his accession, an oracle, curiously fulfilled, having warned Sparta of evils awaiting her under a 'lame sovereignty.' In his reign, indeed, her fall took place, but not through him, for he was one of the best citizens and generals that Sparta ever had. His life is written by Plutarch and Cornelius Nepos.

Agēsipōlis (Ἀγησίπολις), king of Sparta. 1. Succeeded his father Pausanias, while yet a minor, in B.C. 394, and reigned 14 years. As soon as his minority ceased, he took an active part in the wars in which Sparta was then engaged with the other states of Greece. In 390 he invaded Argolis with success; in 385 he took the city of Mantinea; in 381 he went to the assistance of Acanthus and Apollonia against the Olynthians, and died in 380 during this war in the peninsula of Pallene.—2. Son of Cleombrotus, reigned one year, B.C. 371.—3. Succeeded Cleomenes in B.C. 220, but was soon deposed by his colleague Lycurgus: he afterwards took refuge with the Romans.

Aggēnus Urbicus, a writer on the science of the Agrimensores, may perhaps have lived at the latter part of the 4th century of our era. His works are printed in Goesius, *Rei Agrariae Auctores; Scriptores Gromatici*, ed. Lachmann.

Aggrammes or **Xandrames** (Ξανδράμης), the ruler of the Gangaridae and Prasii in India, when Alexander invaded India, B.C. 327.

Agias (Ἀγίας), one of the so-called Cyclic poets, who wrote probably before B.C. 700. He was a native of Troezen, and wrote the *Nόστοι*, or return of the Greeks. Proclus gives a summary of the poem, which described the adventures of Agamemnon and Menelaus after the fall of Troy, and the wanderings of other heroes.

Aginnum (*Agen*), the chief town of the Nitobriges in Gallia Aquitania.

Agis (Ἄγισ), kings of Sparta. 1. Son of Eurysthenes, the founder of the family of the Agidae.—2. Son of Archidāmus II., reigned B.C. 427–398. He took an active part in the Peloponnesian war, and invaded Attica several times. (Thuc. iv. 2; Xen. *Hell.* i. 1, 2.) While Alcibiades was at Sparta he was the guest of Agis, and is said to have seduced his wife Timaea; in consequence of which Leotychides, the son of Agis, was excluded from the throne as illegitimate.—3. Son of Archidāmus III., reigned B.C. 338–330, attempted to overthrow the Macedonian power in Europe, while Alexander the Great was in Asia, but was defeated and killed in battle by Antipater in 330.—4. Son of Eudamidas II., reigned B.C. 244–240. He attempted to re-establish the institutions of

Lycurgus, and to effect a thorough reform in the Spartan state; but he was resisted by his colleague Leonidas II. and the wealthy, was thrown into prison, and was there put to death by command of the ephors, along with his mother Agesistrata, and his grandmother Archidamia.

Agis, a poet of Argos, a flatterer of Alexander the Great (Curt. viii. 5; Arrian, *Anab.* v. 9).

Agläia (*Ἀγλαΐα*). 1. One of the CHARITES or GRACES.—2. Wife of Charopus and mother of Nireus, who came from the island of Sime against Troy (*Il.* ii. 671).

Aglaophēmē. [SIRENES.]
Agläōphon (*Ἀγλαοφών*). 1. Painter of Thasos, father and instructor of POLYGNORUS and Aristophon, lived about B. C. 500 (Plat. *Gorg.* p. 448 B).—2. Painter, lived about B. C. 420, probably grandson of No. 1.

Aglauros (*Ἀγλαυρος*)—less correctly **Agraulos**.—1. Daughter of Actaeus 1st king of Athens, wife of Cecrops and mother of Erysichthon, Aglauros 2, Herse and Pandrosos.—2. Daughter of Cecrops and Aglauros 1. The legends concerning her must be carefully distinguished. *a.* Athene gave a chest in which was the child ERICHTHONIUS to the three daughters of Cecrops—Aglauros, Pandrosos and Herse—to preserve unopened. Pandrosos obeyed, but her two sisters opened the chest and saw the child with a snake twined round it. As a punishment, according to some they were killed by the serpent, according to others, they were driven mad and threw themselves from the rocks of the Acropolis. (Paus. i. 18; Eur. *Ion*, 267; Apollod. iii. 14.) *b.* According to Ovid, *Met.* ii. 710, no immediate punishment fell upon the sisters, but Athene filled Aglauros, as the more guilty, with jealousy, so that she prevented Hermes from visiting her sister Herse, and was by him turned into stone. *c.* Aglauros is wedded to Ares and is mother of Alcippe [see HALIETHOTHIOS]. *d.* Aglauros was an Attic maiden who offered herself up as a sacrifice for the state in time of war: therefore there was a temple to her on the Acropolis where the Ephebi on first assuming arms took an oath of loyal devotion to their country (Dem. *F.L.* p. 438, § 303 and Schol.; Poll. viii. 105; *Dict. Ant.* s. v. *Ephebus*). The origin of the legend in *a* and *b* cannot be traced with any certainty; it is suggested that it arose from the chest carried by the ἀρρηφόροι or ἐρσηφόροι. As regards the legend in *d*, it must be observed that the three maidens represent the deities of dew fertilising the fields, and that they must have been at one time identified with Athene in her relations to the land of Attica. Hence we find both Aglauros and Pandrosos used as actual surnames for Athene. The temple of the oath must have replaced a shrine of Athene Aglauros, the protectress of Athens in war; and when the name Aglauros alone remained it was necessary to suppose that she was no unfaithful maiden, but one who had saved the country. The story of the sacrifice and also that of the fall from the rocks in all probability point to an old human sacrifice, such as was in fact made to Athene Aglauros in the Cyprian Salamis. The connexion of Athene and Aglauros appears also in the festival of Plynteria. From the fact that Aglauros is joined with Ares as one of the ἵστορες (Poll. viii. 106, cf. Dem. p. 303) in whose names oaths were taken, it has been recently surmised that Aglauros was a transference from the Theban cult of Erinys Tilphossa, wife of Ares.

Agläus (*Ἀγλαός*), a poor citizen of Psophis in Arcadia, whom the Delphic oracle declared happier than Gyges king of Lydia, on account of his contented disposition. Pausanias places him in the time of Croesus. (Plin. *H. N.* vii. § 151; Paus. viii. 33, 7.)

Agnaptus, an architect who built the porch called by his name in the Altis at Olympia (Paus. 15, 4, vi. 20, 7).

Agnōdicē (*Ἀγνοδίκη*), an Athenian maiden, was the first of her sex to learn midwifery, which a law of Athens forbade any woman to learn. Dressed as a man, she obtained instruction from a physician named Hierophilus, and afterwards practised her art with success. Summoned before the Areiopagus by the envy of the other practitioners, she was obliged to disclose her sex, and was not only acquitted, but obtained the repeal of the obnoxious law. This tale, though often repeated, does not deserve much credit, as it rests on the authority of Hyginus alone (*Fab.* 274).

Agnōnīdes (*Ἀγνωνιδης*), an Athenian demagogue, induced the Athenians to sentence Phocion to death (B. C. 318), but was shortly afterwards put to death himself by the Athenians. (Plut. *Phoc.*) Corn. Nepos calls him Agnon (Nep. *Phoc.*).

Agoracritus (*Ἀγοράκριτος*), a statutory of Paros, flourished B. C. 440–428, and was the favourite pupil of Phidias (Paus. ix. 34). From a similarity of style and perhaps from direct help or partnership in work, it resulted that some statues were variously attributed to Phidias and to Agoracritus. Thus the Nemesis at Rhamnus is said by Pausanias (i. 33) to be the work of Phidias; but by Pliny (*H. N.* xxxvi. § 17) to be by Agoracritus. Pliny tells the improbable tale that this statue was first an Aphrodite for Athens, and was turned into a Nemesis by its author and sent to Rhamnus because the Athenians favoured Alcamenes, his rival.

Agōraea and **Agōraeus** (*Ἀγοραία* and *Ἀγοραῖος*), epithets of several divinities who were considered as the protectors of the assemblies of the people in the *agora*, such as Zeus, Athene, Artemis, and Hermes.

Agraei (*Ἀγραῖοι*), a people of Aetolia on the Achelous (Thuc. iii. 106; Strab. p. 449).

Agraulē (*Ἀγραυλή* and *Ἀγρούλη*: *Ἀγρουλεύς*), an Attic demus of the tribe Erechtheis, named after AGLAUROS, No. 2.

Agraulos. [AGLAUROS.]

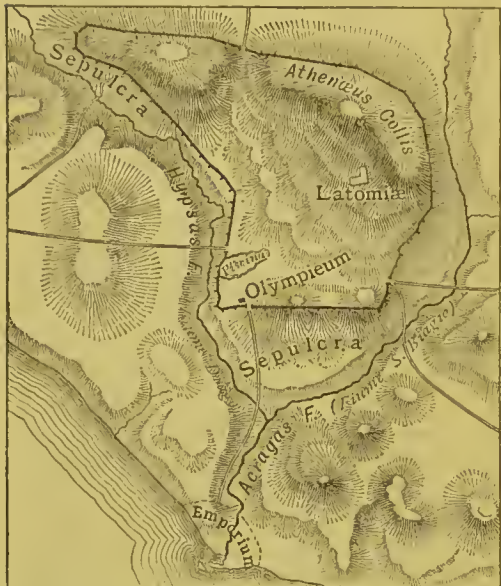
Agreus (*Ἀγρεύς*), a hunter, a surname of Pan and Aristaenus.

Agri Decumates, tithe lands, the name given by the Romans to a part of Germany, E. of the Rhine and N. of the Danube, which they took possession of when the Germans retired eastward, and which they gave to Gauls and subsequently to their own veterans on the payment of a tenth of the produce (*decuma*). About A.D. 100 these lands were incorporated in the Roman empire. (*Tac. Germ.* 29.)

Agriçola, Cn. Jūlius, born June 13th, A. D. 37, at Forum Jūlii (*Fréjus* in Provence), was the son of Julius Graecinus, who was executed by Caligula, and Julia Procilla. He received a careful education; he first served in Britain, A. D. 60, under Suetonius Paulinus; was quaestor in Asia in 63; was governor of Aquitania from 74 to 76; and was consul in 77, when he betrothed his daughter to the historian Tacitus, and in the following year gave her to him in marriage. In 78 he received the government of Britain, which he held for 7 years, during which time he subdued the whole of the country

with the exception of the highlands of Caledonia, and by his wise administration introduced among the inhabitants the language and civilisation of Rome. He was recalled in 85 through the jealousy of Domitian, and on his return lived in retirement till his death in 98, which according to some was occasioned by poison, administered by order of Domitian. His character is drawn in the brightest colours by his son-in-law Tacitus, whose *Life of Agricola* has come down to us.

Agrigentum (Ἀκράγας : Ἀκραγαντινος, Agrigentinus : *Argenti*), a town on the S. coast of



Map of Agrigentum.

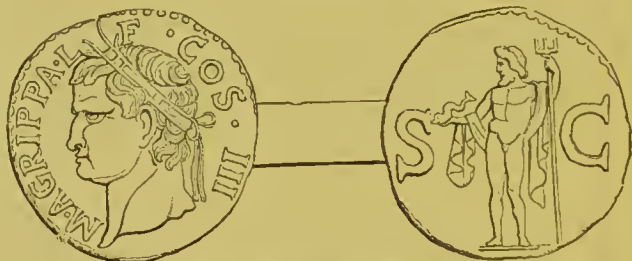
Sicily, about 2½ miles from the sea, between the Acragas (*Fiume di S. Biagio*), and Hypsas (*Fiume Drago*). It was celebrated for its wealth and populousness, and till its destruction by the Carthaginians (B. C. 405) was one of the most splendid cities of the ancient world. It was the birthplace of Empedocles. It was founded by a Doric colony from Gela, about B. C. 579, was under the government of the cruel tyrant Phalaris (about 560), and subsequently under that of Theron (488-472), whose praises are celebrated by Pindar. After its destruction by the Carthaginians, B. C. 406, it was rebuilt by Timoleon, but it never regained its former greatness. After undergoing many vicissitudes it at length came into the power of the Romans (210), in whose hands it remained. There are still gigantic remains of the ancient city, especially of the Olympiæum, or temple of the Olympian Zeus.

Agrinium (Ἀγρινιον), a town in Aetolia, perhaps near the sources of the Thermessus.

Agrippa, Herodes. 1. Called 'Agrippa the Great,' son of Aristobulus and Berenice, and grandson of Herod the Great. He was educated at Rome with the future emperor Claudius, and Drusus the son of Tiberius. The cognomen Agrippa was given to him in compliment to M. Vipsanius Agrippa. Having given offence to Tiberius he was thrown into prison; but Caligula, on his accession (A. D. 37), set him at liberty, and gave him the tetrarchies of Abilene,

Batanea, Trachonitis, and Auranitis. On the death of Caligula (41), Agrippa, who was at the time in Rome, assisted Claudius in gaining possession of the empire. As a reward for his services, Judæa and Samaria were annexed to his dominions. By his wife Cypros he had a son Agrippa, and three daughters, Berenice, Mariamne, and Drusilla.—2. Son of Agrippa I., was educated at the court of Claudius, and at the time of his father's death was 17 years old. Claudius kept him at Rome, and sent Cuspius Fadus as procurator of the kingdom, which thus again became a Roman province. On the death of Herodes, king of Chalcis (48), his little principality was given to Agrippa, who subsequently received an accession of territory. Before the outbreak of the war with the Romans, Agrippa attempted in vain to dissuade the Jews from rebelling. He sided with the Romans in the war; and after the capture of Jerusalem, he went with his sister Berenice to Rome, and died in the 70th year of his age, A. D. 100. [For both of the above see further in *Dictionary of the Bible*.]

Agrippa, M. Vipsanius, born in B. C. 63, of an obscure family, studied with young Octavius (afterwards the emperor Augustus) at Apollonia in Illyria; and upon the murder of Caesar in 44, was one of the friends of Octavius, who advised him to proceed immediately to Rome. In the civil wars which followed, and which terminated in giving Augustus the sovereignty of the Roman world, Agrippa took an active part; and his military abilities, combined with his promptitude and energy, contributed greatly to that result. In 41 Agrippa, who was then praetor, commanded part of the forces of Augustus in the Perusinian war. In 38 he obtained great success in Gaul and Germany; in 37 he was consul. For his naval campaign against Sex. Pompeius he provided a harbour for his ships in the course of the years 38 and 37 by cutting through the strips of land which separated the lake Lucrinus from the sea and the lake Averuus from the Lucrinus, thus forming the Portus Julius (*Verg. Georg. ii. 161*; *Hor. A. P. 63*; *Vell. ii. 81*; *Dio Cass. xlix. 14*; *Plin. H. N. xvi. § 7*.) In B. C. 36 he defeated Sex. Pompeius at Mylae and finally at Naulochus. In reward he received the naval crown. In 31 he



Coin of Agrippa's third Consulship. Obv., Agrippa wearing the naval crown; rev., Neptune.

commanded the fleet of Augustus at the battle of Actium; was consul a second time in 28, and a third time in 27. His greatness appears no less in his public works from his aedileship in 33 through a succession of years. Especially to be noticed are his restoration of aqueducts and sewers, the building of the Julian Aqueduct, the Porticus Neptuni in the Campus, his Thermae and the Pantheon, and in Gaul the magnificent aqueduct to supply Nemausus (Nîmes) now called the Pont du Gard. He also completed the survey of the Roman world begun by

Julius Caesar, from which he formed the map engraved on marble and afterwards placed in the Porticus Pollae. In 21 he married Julia, daughter of Augustus. He had been married twice before, first to Pomponia, daughter of T. Pomponius Atticus, and next to Marcella, niece of Augustus. He continued to be employed in various military commands in Gaul, Spain (where he subdued the Cantabrians B.C. 18), Syria (where he founded the colony of Berytus, *Beyrout*), and Pannonia, till his death in B.C. 12. By his first wife Pomponia, Agrippa had Vipsania, married to Tiberius, the successor of Augustus; and by his third wife, Julia, he had 2 daughters, Julia, married to L. Aemilius Paulus, and Agrippina, married to Germanicus, and 3 sons, Caius Caesar, Lucius Caesar [CAESAR], and Agrippa Postumus, who was banished by Augustus to the island of Planasia, and was put to death by Tiberius at his accession, A.D. 14 (Tac. *Ann.* i. 3, ii. 39, 40). In manner he is described as blunt, "vir rusticitati propior quam deliciis" (Plin. *H.N.* xxxv. § 26), though of his good taste his works are sufficient proof. The "torvitas" is shown in the stern expression of his face as preserved to us in coins and busts.

Agrippa, Postumus. [See above.]

Agrippina. 1. Daughter of M. Vipsanius Agrippa and of Julia, the daughter of Augustus, married Germanicus, by whom she had nine children, among whom were the emperor Caligula, and Agrippina, the mother of Nero. She was distinguished for her virtues and heroism, and shared all the dangers of her husband's campaigns. On his death in A.D. 17 she returned to Italy; but the favour with which she was received by the people increased the hatred and jealousy which Tiberius and his mother Livia had long entertained towards her. For some years Tiberius disguised his hatred, but at length under the pretext that she was forming ambitious plans, he banished her to the island of Pandataria (A.D. 30), where she died 3 years afterwards, A.D. 33, probably by voluntary starvation (Tac. *Ann.* i.-vi.; Suet. *Aug.* 64, *Tib.* 53; Dio Cass. lviii. 22).—2. Daughter of Germanicus and Agrippina [No. 1.], and mother of the emperor Nero, was born at Oppidum Ubiorum, afterwards called in honour of her Colonia Agrippina, now *Cologne*. She was beautiful and intelligent, but licentious, cruel, and ambitious. She was first married to Cn. Domitius Ahenobarbus (A.D. 28), by whom she had a son, afterwards the emperor Nero; next to Crispus Passienus; and thirdly to the emperor Claudius (49), although she was his niece. In 50, she prevailed upon Claudius to adopt her son, to the prejudice of his own son Britannicus; and in order to secure the succession for her son, she poisoned the emperor in 54. Upon the accession of Nero, who was then only 17 years of age, she governed the Roman empire for a few years in his name. The young emperor soon became tired of the ascendancy of his mother, and after making several attempts to shake off her authority, he caused her to be assassinated in 59. (Tac. *Ann.* xii. xlii. xiv.; Dio Cass. lix.-lxi.; Suet. *Claud.* 43, 44; *Ner.* 5, 6.)

Agrippinenses. [COLONIA AGRIPPINA.]

Agrius (Ἄγριος). 1. Son of Porthaon and Euryte, and brother of Oeneus, king of Calydon in Aetolia; his six sons, of whom one was Thersites, deprived Oeneus of his kingdom, and gave it to their father; but Agrius and four of his sons were afterwards slain by Diomedes, the grandson of Oeneus (*Il.* xiv. 117; Paus. ii. 25; *Ov. Her.* ix. 153; *Hyg. Fab.* 175).—2. Son

of Odysseus and Circe, according to a doubtful line in Hes. *Th.* 1013.

Agroeciŭs or **Agroetiŭs**, a Roman grammarian, probably lived in the 5th century after Christ, and wrote an extant work *De Orthographia et Differentia Sermonis*, which is printed in Putschius, *Grammaticae Latinae Auctores Antiqui*, pp. 2266-2275.

Agron (Ἄγρων). 1. Son of Ninus, the first of the Lydian dynasty of the Heraclidae.—2. Son of Pleuratus, king of Illyria, died B.C. 231, and was succeeded by his wife Teuta, though he left a son Pinnes or Pinneus by his first wife, Tritaeta, whom he had divorced. (Dio Cass. xxxiv. 46, 151; Polyb. ii. 2.)

Agrōtēra. [ARTEMIS.]

Agryle. [AGRAULE.]

Agyieus (Ἄγυιεύς), a surname of Apollo, as the protector of the streets and public places.

Agylla (Ἄγυλλα), the ancient Greek name of the Etruscan town of CAERE.

Agyrĭum (Ἀγύριον: Ἀγυριναιός, Agyrinensis: *S. Filippo d'Argĭro*), a town in Sicily on the Cyamosorus, NW. of Centuripae and NE. of Enna, the birth-place of the historian Diodorus. The town was originally Sikel, but had adopted the special worship of Heracles, perhaps replacing some native deity.

Agyrrĭus (Ἀγύρριος), an Athenian, after being in prison many years for embezzlement of public money, obtained about B.C. 395 the restoration of the Theoricon, and also raised to three obols the pay for attending the assembly. He was appointed to command the fleet in B.C. 389. (*Xen. Hell.* iv. 8, 31; *Dem. c. Timoc.* p. 742, § 134; *Arist. Ath. Pol.* 41.)

Ahāla, Serviliŭs, the name of several distinguished Romans, who held various high offices in the state from B.C. 478 to 342. Of these the best known is C. Servilius Ahala, magister equitum in 439 to the dictator L. Cincinnatus, when he slew SP. MAELIUS in the forum, because he refused to appear before the dictator (*Liv.* v. 9). Ahala was afterwards brought to trial, and only escaped condemnation by a voluntary exile. M. Brutus claimed descent on the mother's side from this Ahala (cf. *Cic. Att.* xiii. 40).

Aharna, a town in Etruria, NE. of Volsiui (*Liv.* x. 25).

Ahēnōbarbus, Domitiŭs, the name of a distinguished Roman family. They are said to have obtained the surname of Ahenobarbus, *i.e.* 'Brazen-Beard' or 'Red-Beard,' because the Dioscuri announced to one of their ancestors the victory of the Romans over the Latins at lake Regillus (B.C. 496), and, to confirm the truth of what they said, stroked his black hair and beard, which immediately became red (Suet. *Ner.* 1; *Plut. Aemil.* 25).—1. **Cn.**, plebeian aedile B.C. 196, praetor 194, and consul 192, when he fought against the Boii.—2. **Cn.**, son of No. 1, consul suffectus in 162.—3. **Cn.**, son of No. 2, consul 122, conquered the Allobroges in Gaul, in 121, at the confluence of the Sulga and Rhodanus. He was censor in 115 with Caecilius Metellus. The *Via Domitia* in Gaul was made by him (*Cic. Font.* 4, 18; 12, 36; *Clu.* 42, 119; *Strab.* iv. p. 191).—4. **Cn.**, son of No. 3, tribune of the plebs 104, brought forward the law (*Lex Domitia*), by which the election of the priests was transferred from the collegia to the people. The people afterwards elected him Pontifex Maximus out of gratitude. He was consul in 96, and censor in 92, with Licinius Crassus, the orator. In his censorship he and his colleague shut up the schools of the

Latin rhetoricians: but otherwise their censorship was marked by their violent disputes (Liv. *Ep.* lvii.; Cic. *pro Deiot.* 11, 31).—5. L., brother of No. 4, praetor in Sicily, probably in 96, and consul in 94, belonged to the party of Sulla, and was murdered at Rome in 82, by order of the younger Marius. His cruelty is noticed in Cic. *Verr.* v. 3.—6. Cn., son of No. 4, married Cornelia, daughter of L. Cinna, consul in 87, and joined the Marian party. He was proscribed by Sulla in 82, and fled to Africa, where he was defeated and killed by Cn. Pompey in 81.—7. L. (the friend of Cicero), son of No. 4, married Porcia, the sister of M. Cato, and was a staunch and courageous supporter of the aristocratical party. He was aedile in 61, praetor in 58, and consul in 54. On the breaking out of the civil war in 49 he threw himself into Corfinium, but was compelled by his own troops to surrender to Caesar. He next went to Massilia, and, after the surrender of that town, repaired to Pompey in Greece: he fell in the battle of Pharsalia (48), where he commanded the left wing, and, according to Cicero's assertion in the second Philippic (11, 27), by the hand of Antony (Caes. *B. C.* i. 6, 16; iii. 99; cf. index to Cicero's letters).—8. Cn., son of No. 7, was taken with his father at Corfinium (49), was present at the battle of Pharsalia (48), and returned to Italy in 46, when he was pardoned by Caesar. After Caesar's death in 44, he commanded the republican fleet in the Ionian sea. He afterwards became reconciled to Antony whom he accompanied in his campaign against the Parthians in 36. He was consul in 32, and deserted to Augustus shortly before the battle of Actium.—9. L., son of No. 8, married Antonia, the daughter of Antony by Octavia; was aedile in 22, and consul in 16; and, after his consulship, commanded the Roman army in Germany and crossed the Elbe (Tac. *Ann.* iv. 44). He died A.D. 25.—10. Cn., son of No. 9, consul A.D. 32, married Agrippina, daughter of Germanicus, and was father of the emperor Nero. [AGRIPPINA.]

Ajax (Ἄϊαξ). 1. Son of Telamon, king of Salamis, by Periboea or Eriboea, and grandson of Aeacus. In the Homeric legend, however, he is merely known as son of Telamon. There is no hint of the descent from Aeacus, and therefore from Zeus, nor of his being a cousin of Achilles. The assignment to him of the left wing in the fleet with his 12 Salaminian ships (while Achilles held the right) belongs to the later catalogue (*Il.* ii. 557), and probably originated when Salamis was united to Athens. Homer calls him Ajax the Telamonian, Ajax the Great, or simply Ajax, whereas the other Ajax, son of Oileus, is always distinguished from him by some epithet. He is represented in the *Iliad* as second only to Achilles in bravery, and as the hero most worthy, in the absence of Achilles, to contend with Hector, as *πύργος Ἀχαιῶν*, especially sturdy and enduring in fight (*Il.* ii. 768, vi. 5, vii. 182, xi. 545, xvii. 233): but also wise in council (vii. 289), though a clumsy speaker (xiii. 824). There is no trace of the *ἔβρις* which later traditions attribute; on the contrary, he appears as reverent in spirit and obedient to the gods (see especially *Il.* vii. 194, xvi. 120, and his prayer, xvii. 645). Later than the *Iliad* came the story that in the contest for the arms of Achilles, which were to be given to the worthiest of the surviving Greeks, he was defeated by Odysseus. This is mentioned in the *Odyssey* (xi. 545). Further particulars are derived from later poets: that his defeat (upon the testimony of Trojan captives, who said that

Odysseus had done them most harm) resulted in madness sent upon him by Athena, and that having slaughtered a flock of sheep, as though they were his enemies among the Greeks, he slew himself with the sword which Hector had given him. This story is given in the *Aethiopis* of Arctinus and the *Iliad Minor* of Lesches (of which fragments are preserved), as well as in the Tragedians. From his blood sprang the purple flower (Iris?) marked with the letters AI (Paus. i. 35; Theoc. x. 28; Ov. *Met.* xiii. 394; Verg. *Ecl.* iv. 107; Euphorion, *fr.* 36). Among other versions of his story preserved in post-Homeric poets and in works of art may be noticed, that his mother Periboea was an Athenian; that his wife Tecmessa was taken by him in the siege of a Phrygian town of which her father Teleutas was king (Soph. *Aj.* 20, 487); that at his birth Heracles sought an omen for him to show that he would be as strong as the lion-skin which he himself wore, whereupon Zeus sent an eagle (Pind. *Isthm.* v. 37): hence he was vulnerable only in the side uncovered by the lion-skin. Ajax was worshipped at Salamis, where he had a temple and a festival (*Diet. Antig.* s.v. *Aianteia*). After the union of Salamis with Athens, the Athenians adopted the Salaminian hero as *ἐπώνυμος* for their own country. The tribe Aiantis was called after him; he was summoned to the help of Athens before the battle of Salamis (Herod. viii. 64); his statue stood near the *βουλευτήριον* (Paus. i. 5): he was regarded as ancestor of Peisistratus, of Harmodius, of Miltiades, and of Alcibiades.—2. Son of Oileus, king of the Locrians, also called the lesser Ajax, sailed against Troy with 40 ships. He is described as small of stature, and wears a linen cuirass (*λινοθώραξ*), but is brave and intrepid, skilled in throwing the spear, and, next to Achilles, the most swift-footed among the Greeks. On his return from Troy his vessel was wrecked on the Whirling Rocks (*Γυράλ πέτραι*); he himself got safe upon a rock through the assistance of Poseidon; but as he boasted that he would escape in defiance of the immortals, Poseidon split the rock with his trident, and Ajax was swallowed up by the sea. This is the account of Homer, but his death is related somewhat differently by Virgil and other writers, who tell us that the anger of Athena was excited against him, because, on the night of the capture of Troy, he violated Cassandra in the temple of the goddess, where she had taken refuge, and that, his vessel being wrecked on the Capharean rocks, he was killed by lightning (*Aen.* i. 40). He was worshipped as a national hero both by the Opuntian and the Italian Locrians.

Aides (Ἄϊδης). [HADES.]

Aidōneus (Ἄϊδωνεύς). 1. A lengthened form of *Aides*. [HADES].—2. A mythical king of the Molossians in Epirus, husband of Persephone, and father of Core. When Theseus and Pirithous attempted to carry off Core, Aidoneus had Pirithous killed by Cerberus, and kept Theseus in captivity till he was released by Heracles.

Aius Locūtius or **Lōquens**, a Roman divinity. A short time before the Gauls took Rome (B.C. 390) a voice was heard at Rome in the Via Nova, during the silence of night, announcing that the Gauls were approaching. No attention was at the time paid to the warning, but the Romans afterwards erected on the spot where the voice had been heard, an altar with a sacred enclosure around it, to Aius Locutius, or the 'Announcing Speaker.' (Liv. v. 32; Cic. *Div.* i. 45, 101, ii. 82, 69; Gell. xvi. 17.)

Alābanda (ἡ Ἀλάβανδα or τὰ Ἀλάβανδα: Ἀλαβανδεύς or Ἀλάβανδος: *Arabissar*), an inland town of Caria, near the Marsyas, to the S. of the Maeander, was situated between two hills. Under the Romans it was the seat of a conventus juridicus. Pliny speaks of a *lapis Alabandicus* found here, fusible and used for glass-making (*H. N.* xxxvi. 62).

Alabon (Ἀλαβόν) or **Alabis**, a river on the E. coast of Sicily, perhaps *La Cantara* (Diod. iv. 78). It is probably the same as the *Abolus* of Plutarch (*Tim.* 34).

Alagōnia (Ἀλαγονία), a town of the Eleuthero-Laconians on the frontiers of Messenia.

Alalcomēnae (Ἀλακκομεναί: Ἀλακκομεναίος, Ἀλακκομενεύς: *Sulinari*), an ancient town of Boeotia, E. of Coronēa, with a temple of Athena, who is said to have been brought up by its autochthonous founder Alalcomeneus (Paus. ix. 33, 5; Hom. *Il.* iv. 8; Strab. pp. 411, 418), and who was hence called *Alalcomenēis* (Ἀλακκομενηῖς, ἶδος).

Alalia. [ALERIA.]

Alander. [LALANDUS.]

Alāni (Ἀλανοί, Ἀλανοί, i.e. *mountaincers*, from the Sarmatian word *ala*), a great Asiatic people, included under the general name of Scythians, but probably a branch of the Massagetae (Amm. Marc. xxii. 8, 30, xxxi. 2). They were a nation of warlike horsemen. They are first found about the E. part of the Caucasus, in the country called Albania, which appears to be only another form of the same name. In the reign of Vespasian they made incursions into Media and Armenia; and at a later time they pressed into Europe, as far as the banks of the Lower Danube, where, towards the end of the 5th century, they were routed by the Huns, who then compelled them to become their allies. In A.D. 406, some of the Alani took part with the Vandals in their irruption into Gaul and Spain, where they became incorporated in the kingdom of the Visigoths.

Alāricus, in German *Al-ric*, i.e. 'All-rich,' elected king of the Visigoths in A.D. 398, had previously commanded the Gothic auxiliaries of Theodosius. He twice invaded Italy, first in A.D. 402-403, when he was defeated by Stilicho at the battle of Pollentia, and a second time in 408-410; in his second invasion he took and plundered Rome, 24th of August, 410. He died shortly afterwards at Consentia in Bruttium, while preparing to invade Sicily, and was buried in the bed of the river Basentinus, a small tributary of the Crathis. (Jornand. *de Reb. Get.* 30; Oros. vii. 29; Zosim. v. vi.; Aug. *Civ. Dei*, i. 1; Procop. *Bell. Vand.* i. 2.)

Alastor (Ἀλάστωρ). 1. 'The scarer' or 'driver': the avenging deity who follows up the sinner, and drives him to fresh crime, and so becomes an evil genius in his family after him (Aesch. *Ag.* 1465; Soph. *O. C.* 788; Eur. *Or.* 1556): hence sometimes the man who is thus driven (Aesch. *Eum.* 237).—2. A surname of Zeus and of the Furies as Avengers.—3. A Lycian, companion of Sarpedon, slain by Odysseus (*Il.* v. 677).—4. A Trojan name (*Il.* iv. 295, xx. 463).

Alba Silvius. [SILVIUS.]

Alba. 1. (*Abla*), a town of the Bastitani in Spain.—2. (*Alwana*), a town of the Barduli in Spain.—3. **Augusta** (*Aulps*), a town of the Elicoci in Gallia Narbonensis.—4. **Fucientia** or **Fucentis** (Albenses: *Alba* or *Albi*), a town of the Marsi, and subsequently a Roman colony, was situated on a lofty rock near the lake Fucinus. It was a strong fortress, and was

used by the Romans as a state prison (Strab. p. 240; Liv. xlv. 42).—5. **Longa** (adj. *Albāni*), the most ancient town in Latium, is said to have been built by Ascanius, and to have founded Rome. It was called *Longa*, from its stretching in a long line down the Alban Mount towards the Alban Lake. Alba was regarded as the primitive Latin town. It was the religious head of the Latin confederate 30 cantons. Here the Latins assembled for their festival and offered sacrifice to Jupiter Latiaris. At some time (traditionally in the reign of Tullus Hostilius) Alba was destroyed, and its inhabitants became part of the Roman people; but the Alban clans retained their family shrines, and the Alban Mount continued to be the place for the *Latiar*, or *Feriae Latinae* (see *Dict. Antiq.* s.v.). The surrounding country was studded with the villas of the Roman aristocracy and emperors (Pompey's, Domitian's, &c.), each of which was called *Albanum*, and out of these a new town at length grew, also called *Albanum* (*Albano*), on the Appian road.—6. **Pompeia** (Albenses Pompeiani: *Alba*), a town in Liguria, founded by Scipio Africanus I., and colonised by Pompeius Magnus, the birth-place of the emperor Pertinax.

Albānia (Ἀλβανία: Ἀλβανί, *Albāni*; *Schirwan* and part of *Daghestan*, in the S.E. part of *Georgia*), a country of Asia on the W. side of the Caspian, extending from the rivers Cyrus and Araxes on the S. to M. Ceraunius (the E. part of the Caucasus) on the N., and bounded on the W. by Iberia. It was a fertile plain, abounding in pasture and vineyards; but the inhabitants were fierce and warlike. They were a Scythian tribe, probably a branch of the Massagetae, and identical with the ALANI. The Romans first became acquainted with them at the time of the Mithridatic war, when they encountered Pompey. (Strab. p. 501.)

Albānum. [ALBA, No. 5.]

Albānus Lacus (*Lago di Albano*), a small lake about 5 miles in circumference, W. of the Mons Albanus between Bovillae and Alba Longa, is the crater of an extinct volcano, and is many hundred feet deep. The emissarium which the Romans bored through the solid rock (traditionally during the siege of Veii) in order to carry off the superfluous water of the lake, is extant at the present day (see *Dict. Antiq.* s.v. *Emissarium*).

Albānus Mons (*Monte Cavo* or *Albano*), was, in its narrower signification, the mountain in Latium on whose declivity the town of Alba Longa was situated. It was the sacred mountain of the Latins, on which the religious festivals of the Latin League were celebrated (*Latiar*, or *Feriae Latinae*), and on its highest summit was the temple of Jupiter Latiaris, to which the Roman generals ascended in triumph, when this honour was denied them in Rome. The Mons Albanus in its wider signification included the Mons ALGIDUS and the mountains about Tusculum.

Albi Montes, a lofty range of mountains in the W. of Crete, 300 stadia in length, covered with snow the greater part of the year.

Albici (Ἀλβλοικοί, Ἀλβειῖς), a warlike Gallic people, inhabiting the mountains north of Massilia (Strab. p. 203; Caes. *B. C.* i. 34).

Albingaunum. [ALBIUM INGAUNUM.]

Albinovānus, **Celsus**, is mentioned by Horace (*Ep.* i. 8), as *scriba* of Tiberius Nero, and warned to avoid plagiarism. We have no record of his writings. It is surmised that he is the Celsus mentioned in *Ov. Pont.* i. 9.

Albinovānus, C. Pēdo, a friend of Ovid, who addresses to him one of his Epistles from Pontus (iv. 10). We have no warrant for attributing to Albinovanus the three elegies, *Epicēdium Drusi, de Maecenatis Obitu*, and *de Moribundo Maecenate*, printed by Wernsdorf, in his *Poëtae Latini Minores*, vol. iii. iv., and by Meinecke, Quodlinburg, 1819. Their authorship remains unknown. Only one genuine fragment of Albinovanus survives: the 23 lines *de Navigatione Germanici*, which are quoted by Seneca (*Suas.* i. 14) with approval. They seem to have formed part of an epic poem on contemporary history. He wrote also an epic, *Thescis* (Ov. *l.c.*), and epigrams. He is called by Quintilian (x. 1, 90) a poet 'non indignus cognitione.'

Albinōvānus, P. Tullius, belonged to the Marian party, was proscribed in b.c. 87, but was pardoned by Sulla in 81, in consequence of his putting to death many of the officers of Norbanus, whom he had invited to a banquet at Ariminum.

Albinus or **Albus, Postumius**, the name of a patrician family at Rome, many of the members of which held the highest offices of the state from the commencement of the republic to its downfall.—**1. A.**, surnamed *Regillensis*, dictator b.c. 498, when he conquered the Latins in the great battle near lake Regillus, and consul 496, in which year some of the annals placed the battle (Liv. ii. 19; Dionys. vi. 2; Cic. *N. D.* ii. 2, 6).—**2. Sp.**, consul 466, and a member of the first decemvirate 451 (Liv. iii. 2, 31, 70).—**3. A.**, consul b.c. 464 (Liv. iii. 4).—**4. Sp.** (son of No. 2), cons. trib. in b.c. 432 (Liv. iv. 25).—**5. P.**, cons. trib. b.c. 411 (Liv. iv. 49).—**6. M.**, censor b.c. 403 (Liv. v. 1; *Fast. Cap.*)—**7. A.**, cons. trib. b.c. 397 (Liv. v. 16).—**8. Sp.**, cons. trib. b.c. 394 (Liv. v. 26).—**9. Sp.**, consul 344, and again 321. In the latter year he marched against the Samnites, but was defeated near Caudium, and obliged to surrender with his whole army, who were sent under the yoke. The senate, on the advice of Albinus, refused to ratify the peace which he had made with the Samnites, and resolved that all persons who had sworn to the peace should be given up to the Samnites, but they refused to accept them (Liv. viii. 16, ix. 1–10; Appian, *de Reb. Samn.* 2; Cic. *de Off.* iii. 30.—**10. L.**, consul 234, and again 229. In 216 he was praetor, and was killed in battle at Litana by the Boii. His head was cut off, lined with gold, and used as a cup by the Boii (Liv. xxiii. 24; Polyb. iii. 106, 118; Cic. *Tusc.* i. 37, 89.—**11. Sp.**, consul in 186, when the senatusconsultum was passed, which is extant, for suppressing the worship of Bacchus in Rome. He died in 179.—**12. A.**, consul 180, when he fought against the Ligurians, and censor 174. He was subsequently engaged in many public missions. Livy calls him Luscus, from which it would seem that he was blind of one eye (Liv. xl. 41, xlii. 10, xlv. 17).—**13. Sp.**, brother of Nos. 12 and 14, surnamed Paullulus, consul 174 (Liv. xxxix. 45, xli. 26, xliii. 2).—**14. L.**, praetor 180, in Further Spain, where he remained two years, and conquered the Vaccaei and Lusitani. He was consul in 173, and afterwards served under Aemilius Paulus in Macedonia in 168 (Liv. xl. 44, xlv. 41).—**15. Sp.**, lieutenant of Paullus b.c. 168, consul 110, carried on war against Jugurtha in Numidia, but effected nothing. When Albinus departed from Africa, he left his brother Aulus in command, who was defeated by Jugurtha. Spurius was condemned by the Mumia Lex, as guilty of treasonable practices with Jugurtha.

—**16. A.**, consul 151, imprisoned by tribunes for conducting the loves with too much severity (Liv. *Ep.* 48; Pol. xxxv. 3); accompanied Mummius to Greece as legate in 146 (Cic. *Att.* xiii. 30, 32). He wrote a Roman history in Greek, of which Polybius did not think highly (Pol. xl. 6). Cicero speaks of him as a learned man (*Acad.* ii. 45, 137, *Brut.* 21, 81).—**17. A.**, consul b.c. 99, with M. Antonius, is said by Cicero to have been a good speaker (*Brut.* 25, 94).

Albinus (Ἀλβίνος), a Platonic philosopher, lived at Smyrna in the 2nd century after Christ, and wrote an *Introduction to the Dialogues of Plato*.—*Editions.* In the first edition of Fabricius's *Bibl. Graec.* vol. ii., and prefixed to Etwall's edition of three dialogues of Plato, Oxon. 1771; Schneider, 1852; C. Hermann, 1873.

Albinus, Clōdīus, whose full name was *Decimus Clodius Ceionius Septimius Albinus*, was born at Adrumetum in Africa. The emperor Commodus made him governor of Gaul and afterwards of Britain, where he was on the death of Commodus in A.D. 192. In order to secure the neutrality of Albinus, Septimius Severus made him Caesar; but after Severus had defeated his rivals, he turned his arms against Albinus. A great battle was fought at Lugdunum (*Lyons*), in Gaul, the 19th of February, 197, in which Albinus was defeated and killed. (Dio Cass. lxx. 4; *Vita Alb.*)

Albion or **Alēbion** (Ἀλβίων, Ἀλεβίων), son of Poseidon and brother of Dereynus or Bergion, with whom he attacked Heracles, when he passed through their country (Liguria) with the oxen of Geryon. They were slain by Heracles.

Albion, another name of BRITANNIA, by which it was originally distinguished from Ierne (Plin. *H. N.* iv. § 102).

Albis (*Elbe*), one of the great rivers in Germany, the most easterly which the Romans became acquainted with, rises according to Tacitus in the country of the Hermunduri. The Romans reached the Elbe for the first time in b.c. 9 under Drusus, and crossed it for the first time in b.c. 3 under Domitius Ahenobarbus. Tiberius reached the Elbe A.D. 5; but after that the legions were withdrawn from this part of Germany, whence the expression in Tac. *Germ.* 41, 'nunc tantum auditur.'

Albium Ingaunum or **Albingaunum** (*Albenga*), a town of the Ingauni on the coast of Liguria, and a municipium (Plin. iii. § 48; Strabo, p. 202, writes it Ἀλβιγγαῦνον).

Albium Intemeliū or **Albintemeliū** (*Vintimiglia*) a town of the Inteuclii on the coast of Liguria, and a municipium. (Strabo connects both this name and the preceding with the word *Alp.*)

T. Albūcius or **Albūtius**, studied at Athens, and belonged to the Epicurean sect; he was well acquainted with Greek literature, but was satirised by Lucilius on account of his affecting on every occasion the Greek language and philosophy. He was praetor in Sardinia in b.c. 105; and in 103 was accused of extortion by C. Julius Caesar, and condemned. He retired to Athens and pursued the study of philosophy. (Cic. *Brut.* 35, 131; *de Fin.* i. 38; *Orat.* 44, 149; *Tusc.* v. 37, 108.)

Albūla, an ancient name of the river TIBER.

Albūlae Aquae. [ALBUNEA.]

Albūnea (Albūla, *Stat. Silv.* i. 3. 75; according to some, **Albūna** in Tib. ii. 5. 69), a prophetic nymph or Sibyl, to whom a grove was cou-

secrated in the neighbourhood of Tibur (*Tivoli*), with a fountain and a temple (Verg. *Aen.* vii. 81; Hor. *Od.* i. 7, 12). This fountain was the largest of the Albulæ aquæ, still called *Acque Albule*, sulphurous springs at Tibur, which flow into the Anio. Hence the story of the Anio bearing the oracular books unwetted in its stream to Tibur (Tib. ii. 5, 69). The name perhaps belonged to other sulphurous springs, for Probus (*ad Georg.* i. 10) mentions one so called in the Laurentine district. Near it was the oracle of Faunus Fatidicus. The temple is still extant at Tivoli.

Alburnus Mons, a mountain in Lucania (Verg. *Georg.* iii. 146).

Alcaeus (Ἀλκαῖος), 1.—Son of Perseus and Andromeda, and father of Amphitryon and Anaxo.—2. A name of Heracles.—3. Son of Heracles, ancestor of Candaules (Herod. i. 7).

Alcaeus. 1. Of Mytilene in Lesbos, the earliest of the Aeolian lyric poets. He belonged to the nobles of Mytilene and fought both with sword and pen in the struggles of the oligarchs against those who usurped the sovereignty. About the year 612 B.C. Melanchrus, the despot of Mytilene, was slain by a faction in which the brothers of Alcaeus, Kilus and Antemenidas, were joined with Pittacus. Their party, however, was overcome by Myrsilus, who made himself despot, and the brothers went into exile, Alcaeus to Egypt and Antemenidas to Assyria, where he seems to have taken service with Nebucadrezzar. One of the odes of Alcaeus tells of an ivory-hilted sword which his brother had worn in this service. Myrsilus was slain by the popular party, led by Pittacus; and we find Alcaeus making war upon Pittacus in the interest of the oligarchic faction. He was defeated and imprisoned, but soon pardoned by Pittacus. The only other event of which we



Alcaeus.
(From a coin of Mytilene.)

have distinct notice, is that when the Athenians tried to colonise Sigeum, Alcaeus fought in the Mytilenæan army against them, and incurred the disgrace (as he himself tells) of leaving his shield in his flight from the battle (Hdt. v. 95; Strab. p. 600). His poetry, in ten books, included hymns to the gods and odes, the latter being divided into political (*στασιωτικὰ*), scolia and erotica; all, however, practically of the class of scolia or drinking songs, and greatly inferior poetry to that of his younger contemporary Sappho. Among the few fragments remaining are the originals of Horace's odes 'Vides ut alta,' 'O navis referent,' and 'Nunc est bibendum,' which last is a rejoicing over the death of Myrsilus. He has given his name to the Alcaic metre, and seems also to have been the earliest writer of Sapphics.—*Editions.* Bergk, in *Poetae Lyrici*, 1867; Hartung, 1855.—2. A comic poet at Athens belonging to the transition between Old and New Comedy, about B.C. 388.—3. Of Messene, author of epigrams in *Anth. Pal.*, about B.C. 200.

Alcāmēnes (Ἀλκαμένης). 1. Son of Teleclus, king of Sparta, from B.C. 779 to 742.—2. A sculptor of Athens, flourished from B.C. 444 to 400 and was the most famous of the pupils of Phidias. His greatest works were a statue of Aphrodite (Plin. xxxvi. 16; Lucian,

Imag. 4), and a Dionysus. We are told also by Pausanias that the west pediment in the temple of Zeus at Olympia was his work. It is thought that this belongs to an early period of his art, before he came under the influence of Phidias. [Cf. AGORACRITUS.]

Alcander (Ἀλκανδρος), a young Spartan, who thrust out one of the eyes of Lycurgus, when his fellow-citizens were discontented with the laws he proposed. Lycurgus pardoned the outrage, and thus converted Alcander into one of his warmest friends. (Plut. *Lyc.* 11; Ael. *V.H.* xiii. 23.)

Alcāthōē or **Alcīthōē** (Ἀλκαθόη or Ἀλκιθόη), daughter of Minyas, refused with her sisters Leucippe and Arsippe to join in the worship of Dionysus when it was introduced into Bœotia, and were accordingly changed by the god into bats, and their weaving-loom into vines (Ov. *Met.* iv. 1–40, 390–415). A somewhat different legend existed, apparently an attempt to explain a human sacrifice. The daughters of Minyas for the above reason being driven mad by Dionysus, Leucippe gave up her son Hippasos to be torn in pieces. Hence, it was said, came the custom that the priest of Dionysus slew any maiden of the race of Minyas whom he found at the festival of Agrionia (Ant. Lib. 10; Plut. *Q.G.* 38; Ael. *V.H.* iii. 42; *Dict. of Ant.* s.v. *Agrionia.*)

Alcāthōus (Ἀλκάθοος). 1. Son of Pelops and Hippodamīa, brother of Atreus and Thyestes, obtained as his wife Euaechme, the daughter of Megareus, by slaying the Cithaeronian lion, and succeeded his father-in-law as king of Megara. He restored the walls of Megara, in which work he was assisted by Apollo. The stone upon which the god used to place his lyre while he was at work was believed, even in late times, to give forth a sound, when struck, similar to that of a lyre (Ov. *Met.* viii. 15).—2. Son of Aesyetes and husband of Hippodamīa, the daughter of Auchises and sister of Aeneas, was one of the bravest of the Trojan leaders in the war of Troy, and was slain by Idomeneus (*Il.* xiii. 427, 466).

Alcestis or **Alcestē** (Ἀλκίστις or Ἀλκίστη), daughter of Pelias and Anaxibia, wife of Admetus, died in place of her husband. [ADMETUS.]

Alcētas (Ἀλκέτας), two kings of Epirus. 1. Son of Tharypus, was expelled from his kingdom, and was restored by the elder Dionysius of Syracuse. He was the ally of the Athenians in B.C. 373 (Demosth. *Timoth.* pp. 1187, 1190, §§10, 22; Paus. i. 11; Diod. xv. 13).—2. Son of Arymbas, and grandson of Alcetas I., reigned B.C. 313–303, and was put to death by his subjects (Diod. xix. 88; Plut. *Pyrrh.* 3).

Alcētas. 1. King of Macedonia, reigned 29 years, and was father of Amyntas I.—2. Brother of Perdiccas and son of Oroutes, was one of Alexander's generals. On the death of Alexander, he espoused his brother's party, and upon the murder of the latter in Egypt in 321, he joined Eumenes. He killed himself at Termessus in Pisidia in 320, to avoid falling into the hands of Antigonus.

Alcībīades (Ἀλκιβιάδης), son of Clinias and Dinomache, was born at Athens about B.C. 450, and on the death of his father in 447, was brought up by his relation Pericles. He possessed a beautiful person, transcendent abilities, and great wealth, which received a large accession through his marriage with Hipparche, the daughter of Hipponicus. His youth was disgraced by his amours and debaucheries, and Socrates, who saw his vast capabilities, attempted to win him to the paths of virtue, but in vain. Their

intinacy was strengthened by mutual services. At the battle of Potidaea (B.C. 432) his life was saved by Socrates, and at that of Delium (424) he saved the life of Socrates. He did not take much part in public affairs till after the death of Cleon (422), but he then became one of the leading politicians, and the head of the war party in opposition to Nicias. Enraged at the affront put upon him by the Lacedaemonians, who had not chosen to employ his intervention in the negotiations which ended in the peace of 421, and had preferred Nicias to him, he induced the Athenians to form an alliance with Argos, Mantinea and Elis, and to attack the allies of Sparta. In 415 he was foremost among the advocates of the Sicilian expedition, which he believed would be a step towards the conquest of Italy, Carthage, and Peloponnesus. While the preparations for the expedition were going on, there occurred the mysterious mutilation of the Hermes-busts, which the popular fears connected in some unaccountable manner with an attempt to overthrow the Athenian constitution. Alcibiades was charged with being the ring-leader in this attempt. He had been already appointed along with Nicias and Lamachus as



Alcibiades.

commander of the expedition to Sicily, and he now demanded an investigation before he set sail. This, however, his enemies would not grant; as they hoped to increase the popular odium against him in his absence. He was therefore obliged to depart for Sicily; but he had not been there long, before he was recalled to stand his trial. On his return homewards, he managed to escape at Thurii, and thence proceeded to Sparta, where he acted as the avowed enemy of his country. At Athens sentence of death was passed upon him, and his property was confiscated. At Sparta he rendered himself popular by the facility with which he adopted the Spartan manners; but the machinations of his enemy Agis II. induced him to abandon the Spartans and take refuge with Tissaphernes (412), whose favour he soon gained. Through his influence Tissaphernes deserted the Spartans and professed his willingness to assist the Athenians, who accordingly recalled Alcibiades from banishment in 411. He did not immediately return to Athens, but remained abroad for the next 4 years, during which the Athenians under his command gained the victories of Cynossema, Abydos, and Cyzicus, and got possession of Chalcedon and Byzantium. In 407 he returned to Athens, where he was received with great enthusiasm, and was appointed commander-in-chief of all the land and sea forces. But the defeat at Notium, occasioned during his absence by the imprudence of his lieutenant, Antiochus, furnished his enemies with a handle against him, and he was superseded in his command (B.C. 406). He now went into voluntary exile to his fortified domain at Bisantho in the Thracian Chersonesus, where he made war on the neighbouring Thracians. Before the fatal battle of Aegos-

Potami (405), he gave an ineffectual warning to the Athenian generals. After the fall of Athens (404), he was condemned to banishment, and took refuge with Pharnabazus; he was about to proceed to the court of Artaxerxes, when one night his house was surrounded by a band of armed men, and set on fire. He rushed out sword in hand, but fell, pierced with arrows (404). The assassins were probably either employed by the Spartans, or (according to Plutarch) by the brothers of a lady whom Alcibiades had seduced. He left a son by his wife Hippareto, named Alcibiades, who never distinguished himself. It was for him that Isocrates wrote the speech *Περὶ τοῦ Ζεύρου*. (Plut. *Alcib.*; Nepos, *Alcib.*; Thuc. v.-viii.; Xen. *Hell.* i. 11; Diod. xiii.; Andoc. in *Alc. de Myst.*; Isocr. *de Bigis.*)

Alcidāmas (Ἀλκιδάμας), a Greek rhetorician, of Elaea in Aegina, in Asia Minor, was a pupil of Gorgias, and resided at Athens between B.C. 432 and 411. His works were characterised by pompos diction and the extravagant use of poetical epithets and phrases (Quintil. iii. 1, 10; Arist. *Rhet.* i. 13, 5, iii. 3, 8; Cic. *Tusc.* i. 48, 116). There are two declamations extant which bear his name, entitled *Odysseus* (in which Odysseus accuses Palamedes) and *de Sophistis*. These are generally thought by modern critics to be the work of different authors, and it is possible that neither is by Alcidamas. In a fragment of a speech about Messene, Alcidamas seems to condemn slavery as contrary to natural law.—Editions of the two declamations ascribed to him, in Reiske's *Orat. Gr.*; Bekker's *Orat. Att.*; Blass, 1871.

Alcīdas (Ἀλκίδας Dor. = Ἀλκείδης), a Spartan commander of the fleet B.C. 428-427. In the former year he was sent to Mytilene, and in the latter to Corcyra. (Thuc. iii. 16, 26, 69.)

Alcīdes (Ἀλκείδης), a name of Amphitryon, the son of Alcaeus, and more especially of Hercules, the grandson of Alcaeus. Alcaeus also seems to have been an early name of Hercules himself.

Alcīmedē (Ἀλκίμεδη), daughter of Phylacus and Clymene, wife of Aeson, and mother of Jason (Ov. *Her.* vi. 105; Ap. Rh. i. 45).

Alcīmus (Ἀλκίμος) **Alethius**, the writer of 7 short poems, a rhetorician in Aquitania, is spoken of in terms of praise by Sidonius Apollinaris and Ausonius.—Editions. In Meier's *Anthologia Latina*, 254-260, and in Wernsdorf's *Poetae Latini Minores*, vol. vi.

Alcīmedon (Ἀλκίμεδων), an Arcadian hero, father of Phialo, whom he cast forth upon the mountains with the child which she had borne to Hercules. Hercules, guided by a jay (κίσσα) discovered and saved them (Paus. viii. 12, 2).

Alcīnōus (Ἀλκίνοος). 1. Son of Nausithous, and grandson of Poseidon, is celebrated in the story of the Argonauts, and still more in the Odyssey. Homer represents him as the happy ruler of the Phaeacians in the island of Scheria, friend of the Immortals, who appear in visible form to him and his people. He has by Arete five sons and one daughter, Nausicaa. The way in which he received Ulysses, and the stories which the latter related to the king about his wanderings, occupy a considerable portion of the Odyssey (books vi. to xiii.). Pliny (iv. § 52) identifies Scheria with Corfu, the inhabitants of which are said still to point out the rocky island of *Pontikonisi*, noticed by Pliny, in shape like a ship, as the rock into which the Phaeacian ship (*Od.* xiii. 160) was changed. The doom of the city of Alcīnōus,

ALCIPHON

that it should be overwhelmed by a mountain is foretold as though to enhance the nobility of the character of Alcinous, but is not further related. [For the Argonaut story, which places Alcinous in the island of Drepane, see ARGONAUTÆ; Ap. Rh. iv. 990.]—2. A Platonic philosopher, who probably lived under the Caesars, wrote a work entitled *Epitome of the Doctrines of Plato*, but he ascribes to Plato much that belongs to Aristotle, and some theories about transmigration, which are probably derived from Pythagoras. His *δαίμονες* are not unlike the Gnostic Eons.—*Editions.* By Fell, Oxon. 1667, and by J. F. Fischer, Lips. 1873, 8vo.

Alciphron (Ἀλκίφρων), the most distinguished of the Greek epistolary writers, was probably a contemporary of Lucian, about A.D. 180. The letters (118 in number, in 3 books) are written by fictitious personages, and the language is distinguished by its purity and elegance. The new Attic comedy was the principal source from which the author derived his information respecting the characters and manners which he describes, and for this reason they contain much valuable information about the private life of the Athenians of that time.—*Editions.* By Bergler, Lips. 1715; Hercher, 1873; Meineke, 1858.

Alcippe. [HALIRRHOTHUS.]

Alcithœe. [ALCATHOE.]

Alcmaeon (Ἀλκμαίων). 1. Son of Amphiaræus and Eriphyle, and brother of Amphiloehus (Paus. x. 10, 2). His mother was induced by the necklace of Harmonia, which she received from Polyneices, to persuade her husband Amphiaræus to take part in the expedition against Thebes; and as he knew he would perish there, he enjoined his sons to kill their mother as soon as they should be grown up, before they went against Thebes. Alcmaeon took part in the expedition of the Epigoni against Thebes. The oracle made his leadership in the expedition a condition of its success, and his mother, bribed by Thersander with the dress of Harmonia, overcame his scruples about starting without having avenged his father, wishing that her son also might die; and on his return home after the capture of the city, he slew his mother according to the injunction of his father, and urged also by the oracle of Apollo. For this deed he became mad, and was haunted by the Erinnyes. He went to Psophis, and was there purified by Phegeus, whose daughter Arsinoë or Alphasiboea he married, giving her the necklace and peplos of Harmonia. But as the land of this country ceased to bear on account of its harbouring a matricide, his madness returned; he left Psophis and repaired to the country at the mouth of the river Achelous. Here in the alluvial deposit of the river was ground which had not existed when his mother cursed him, and so he was healed from his madness. The god Achelous gave him his daughter Callirrhœe in marriage; and as the latter wished to possess the necklace and peplos of Harmonia, Alcmaeon went to Psophis and obtained them from Phegeus, under the pretext of dedicating them at Delphi; but when Phegeus heard that the treasures were fetched for Callirrhœe, he caused his sons to murder Alcmaeon. Alcmaeon was worshipped as a hero at Thebes, and at Psophis his tomb was shown, surrounded with cypresses. His sons by Callirrhœe avenged his death. (Paus. viii. 24; Thuc. ii. 102; Plut. *de Exil.* p. 602; Apollod. iii. 7; Ov. *Met.* ix. 407.)—2. Son of Megacles, was greatly enriched by Croesus,

as related in *Idt.* vi. 125.—3. Of Crotona in Italy. He is said to have been the first person who dissected animals, and he made important discoveries in anatomy and natural philosophy. There are traces of Pythagorean influence in his opinions. He wrote several medical and philosophical works, which are lost. (Diog. Laërt. viii. 83; Clem. Alex. *Strom.* i. 308.)

Alcmaeōnidae (Ἀλκμαίωνῖδαι), a noble family at Athens, members of which fill a space in Grecian history from B.C. 750 to 400. They were a branch of the family of the Nelidae, who were driven out of Pylus in Messenia by the Dorians, and settled at Athens. In consequence of the way in which Megacles, one of the family, treated the insurgents under Cylon (B.C. 612), they brought upon themselves the guilt of sacrilege, and were in consequence banished from Athens, about 595. About 560 they returned from exile, but were again expelled by Pisistratus. In 548 they contracted with the Amphictyonic council to rebuild the temple of Delphi, and obtained great popularity throughout Greece by executing the work in a style of magnificence which much exceeded their engagement. On the expulsion of Hippias in 510, they were again restored to Athens. They now joined the popular party, and Clisthenes, who was at that time the head of the family, gave a new constitution to Athens. [See also CLISTHENES, MEGACLES, PERICLES.]

Alcman (Ἀλκμάν, also called Ἀλκμαίων), the chief lyric poet of Sparta, by birth a Lydian of Sardis, was brought to Laconia as a slave, when very young, and was emancipated by his master, who discovered his genius. He lived in the 7th century B.C., and most of his poems were composed after the conclusion of the second Messenian war. Lyric poetry was chiefly used at Sparta for religious worship, and accordingly Alcman wrote pæans, wedding hymns and processional hymns (*prosodia*), but he wrote also *parthenia* (for girls to sing in chorus), and is said by some ancient writers to have been the inventor of erotic poetry. His metres were very various. The Cretic hexameter was named from him Alcmanic. His dialect was the Spartan Doric, with an intermixture of epic and Aeolic. The Alexandrian grammarians placed Alcman at the head of their canon of the 9 lyric poets. The fragments of his poems are edited by Welcker, Gissen, 1815; Bergk, in *Poetae Lyrici Graeci*, 1867; Dramard-Baudry, Paris, 1870.

Alcmēnē (Ἀλκμήνη), daughter of Electryon, king of Mycenæ, by Anaxo or Lysidice. The brothers of Alcmenē were slain by the sons of Pterelaus; and their father set out to avenge their death, leaving to Amphitryon his kingdom and his daughter Alcmenē, whom Amphitryon was to marry. But Amphitryon having unintentionally killed Electryon before the marriage, Sthenelus expelled both Amphitryon and Alcmenē, who went to Thebes. But here, instead of marrying Amphitryon, Alcmenē declared that she would only marry the man who should avenge the death of her brothers. Amphitryon undertook the task, and invited Creon of Thebes to assist him. During his absence, Zeus, in the disguise of Amphitryon, visited Alcmenē, and, pretending to be her husband, related in what way he had avenged the death of her brothers. (Pind. *Nem.* x. 15, *Isthm.* vii. 5). Amphitryon himself returned the next day; Alcmenē became the mother of Heracles by Zeus, and of Iphicles by Amphitryon. [HERACLES.] When Heracles was raised to the rank of a god, Alcmenē, fearing Eurystheus, fled with the sons of Heracles

to Athens; but when Hyllus died she returned to Thebes and, according to some, died there (Anton. Lib. 33); Pausanias (i. 41) says that she died near Megara, and was buried there. Pherecydes (*ap. Ant. Lib.*) relates that Zeus sent Hermes to conduct her to the Islands of the Blest, where she married Rhadamanthys. From this comes a variant, that she married Rhadamanthys while he was king of Ocalia. (Apollod. ii. 4, 11; Plut. *Lys.* 28.)

Alcÿōnē or **Halcÿōnē** (Ἀλκυόνη) 1. A Pleiad, daughter of Atlas and Pleione, and beloved by Poseidon.—2. Daughter of the Thessalian Aeolus and Enarete, wife of the Malian king Ceÿx.—3. Daughter of the wind-god Aeolus and Aegiale, wife of Ceÿx, the son of Hesperus. They lived so happily that they were presumptuous enough to call each other Zeus and Hera, for which Zeus metamorphosed them into birds, *alcyon* and *cejx* (Ap. Rh. i. 1087). Others relate that Ceÿx perished in a shipwreck, that Alcyone for grief threw herself into the sea, and that the gods, out of compassion, changed the two into birds (Hyg. *Fab.* 65; Ov. *Met.* xi. 410-750). It was fabled that during the seven days before, and as many after, the shortest day of the year, while the bird *alcyon* was breeding, there always prevailed calms at sea. Hence the term ἄλκυονίδες ἡμέραι (Arist. *H. A.* v. 9; cf. Theocr. vii. 57).

Alcÿōneus (Ἀλκυονεύς), a giant killed by Heracles at the Isthmus of Corinth (Apollod. i. 6, 1; Pind. *Nem.* iv. 27). He is called βουβότας (*Nem.* vi. 36), because he was said to have driven off the cattle of the Sun from Erytheia. Later poets represent him as lying under Aetna.

Alcÿōnium Māre (ἡ Ἀλκυονίς θάλασσα), the E. part of the Corinthian Gulf.

Alēa (Ἀλέα), a surname of Athene, under which she was worshipped at Alea, Mantinea, and Tegea. Her temple at the latter place was one of the most celebrated in Greece. It is

Alebïon. [ALBION.]

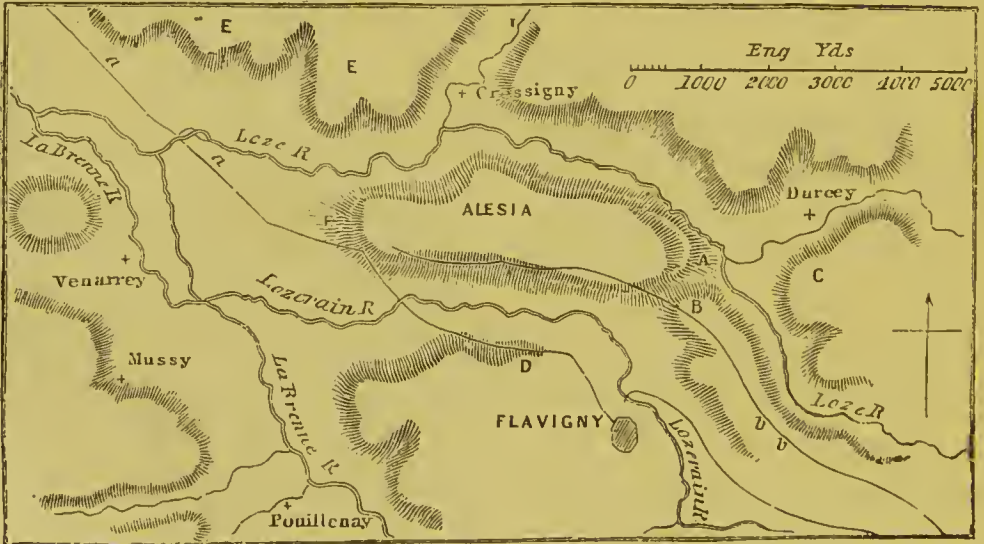
Alecto. [EUMENIDES.]

Alemanni or **Alamanni** or **Alamani** (from the German *alle Männer*, all men), a confederacy of German tribes, chiefly of Suevic extraction, between the Danube, the Rhine, and the Main, though we subsequently find them extending their territories as far as the Alps and the Jura. The different tribes of the confederacy were governed by their own kings, but in time of war they obeyed a common leader. They were brave and warlike, and proved formidable enemies to the Romans. They first came into contact with the Romans in the reign of Caracalla, who assumed the surname of *Alemanicus* on account of a pretended victory over them (A.D. 214). They were attacked by Alexander Severus (234), and by Maximin (237). They invaded Italy in 270, but were driven back by Aurelian, and were again defeated by Probus in 282. After this time they continually invaded the Roman dominions in Germany, and, though defeated by Constantius I., Julian (357), Valentinian, and Gratian, they gradually became more and more powerful, and in the fifth century were in possession of Alsace and of German Switzerland.

Alēria (Ἀλερία: Ἀλαλία in Herod.), one of the chief cities of Corsica, on the E. of the island, on the S. bank of the river Rhotanus (*Tarignano*) near its mouth. It was founded by the Phocaeans B.B. 564, was plundered by L. Scipio in the first Punic war, and was made a Roman colony by Sulla. (Hdt. i. 165; Zonar. viii. 11; Diod. v. 13.)

Alēsa. [HALESA.]

Alēsia (Ἀλεσία), an ancient town of the Mandubii in Gallia Lugdunensis, said to have been founded by Hercules, and situated on a high hill (now *Auxois*), which was washed by the two rivers Lutosa (*Oze*) and Osera (*Ozerain*). It was taken and destroyed by Caesar,



Plan of the Environs of Alesia.

A, the east end of the hill of Alesia, where Vercingetorix built his stone wall; B, hill partly occupied by Caesar; C, ditto; D, ditto; E, ditto; F, hospital of *Alise*; a a, road from *Montbard* and *Auxerre*; b b, road to *Dijon*.

said to have been built by Aleus, son of Aphidas, king of Tegea, from whom the goddess derived this surname (Paus. viii. 4, 4).

Alēa (Ἀλέα: Ἀλεύς), a town in Arcadia, E. of the Stymphalian lake, with a celebrated temple of Athene, the ruins of which are near *Piali* (Paus. viii. 28).

in B.C. 52, after a memorable siege, but was afterwards rebuilt. (Caes. B. G. vii. 68-90; Strab. p. 191; Diod. iv. 19.)

Alēsiae (Ἀλεσῖαι), a town in Laconia, W. of Sparta, on the road to Pherac (Paus. iii. 20).

Alēsium (Ἀλεσίον), a town in Elis, not far

from Olympia, afterwards called *Alesiaeum* (Strab. p. 341; Hom. *Il.* ii. 617).

Alésius Mons (τὸ Ἀλήσιον ὄρος), a mountain in Arcadia, with a temple of Poseidon Hippius and a grove of Demeter. [MANTINEA.]

Alétes (Ἀλήτης), son of Hippotes and a descendant of Heracles, is said to have taken possession of Corinth, and to have expelled the Sisyphids, thirty years after the first invasion of Peloponnesus by the Heraclids. His family, called the Aletidae, maintained themselves at Corinth down to the time of Bacchis. (Strab. p. 389; Paus. ii. 4; Vell. Pat. i. 3). According to tradition he got his name, 'Wanderer,' because his father had been banished for the murder of Carnus. It is not improbable that he may be under this name merely the representative of the migrating Dorians, who were spoken of as ἀλήται. Regarding the manner in which Aletes took Corinth, there are various stories. The historical account is that the conquerors entrenched themselves on the Solygiau hill, and from that basis got possession of the town (Thuc. iv. 42). Pausanias (ii. 4, 3) says that the two kings Doris and Hyanthidas made terms for themselves to remain in the land while their Aeolian subjects were driven out. From their names it might rather be imagined that they were eponyms of Dorian tribes. A more popular legend is that Aletes consulted the oracle of Zeus at Dodona, and was told that he might take the city on a festal day if he could first induce a native of the place to give him a clod of earth. Aletes disguised himself and asked a Corinthian for bread; the man churlishly gave him a clod, upon which he, recognising the omen, said, δέχεται καὶ βῶλον Ἀλήτης. As a festival of the Dead was going on, he contrived to accost the daughter of Creon the king, and promised to marry her if she would open the city gates for him, which she did. He called the place Διὸς Κόρινθος, because he had gained it by the aid of Zeus; hence the proverb for an 'old story,' because this story was so often told. (Schol. ad Pind. *Nem.* vii. 155.) The legend seems to have grown up somehow as an explanation of the proverb itself, and of the custom of asking for earth in token of submission. [For another story of the taking of Corinth see HELLOTIS.] Aletes also fought against Atreus when Codrus devoted himself [see CODRUS]. He divided his people into eight tribes, with eight districts. From him the Corinthians are called παῖδες Ἀλάτα (Pind. *Ol.* xiii. 17).

Alethēa (Ἀλήθεια), Truth personified, the daughter of Zeus (Pind. *Ol.* xi. 6; Schol. *ad loc.*). The Romans regarded her as daughter of Saturnus = Κρόνος (Plut. *Q. R.* 11). Gellius apparently confuses Κρόνος and χρόνος when he says (xii. 11) that she was the daughter of Tempus.

Alētis. [ERIGONE.]

Aletium (Aletinus), a town of Calabria (Strab. p. 282; Plin. iii. § 105).

Aletrium or **Alatrium** (Aletrinas, ātis: *Alatri*), an ancient town of the Hernici, subsequently a municipium and a Roman colony, W. of Sora and E. of Anagnia (Liv. ix. 42; Cic. *Clu.* 16, 42; Strab. p. 287; *C. I. L.* i. 1166). It is especially remarkable for its remains of ancient walls in polygonal masonry.

Aleuādae. [ALEUAS.]

Aleuas (Ἀεῦας), a descendant of Heracles, was the ruler of Larissa in Thessaly, and the reputed founder of the celebrated family of the Aleuadae (Pind. *Pyth.* x. 5; Theocr. xvi.

34). In Ael. *H. A.* viii. 11 we have a story of a sorpent falling in love with him while he tended cattle on Ossa. [For the history of the Aleuadae see THESSALIA.]

Aleus. [ALEA.]

Alex or **Halex** (*Alece*), a small river in S. Italy, was the boundary between the territory of Rhegiun and of the Locri Epizephyrii (Strab. p. 260; Thuc. iii. 99).

Alexander (Ἀλεξανδρος), the usual name of PARIS in the *Iliad*.

Alexander Sevērus. [SEVERUS.]

Alexander. I. *Minor Historical Persons.*

1. Son of **Aeropus**, and son-in-law of Antipater, a native of the Macedonian district called Lyncestis, whence he is usually called Alexander Lyncestes. He was an accomplice in the murder of Philip, B.C. 336, but was pardoned by Alexander the Great. He accompanied Alexander to Asia; but in 334 he was detected in carrying on a treasonable correspondence with Darius, was kept in confinement and put to death in 330 (Arr. i. 25; Curt. viii. 8; Plut. *Al.* 10; Just. xii. 14).—2. Son of **Antonius**, the triumvir, and Cleopatra, surnamed Helios, born with his twin-sister Cleopatra Selene, B.C. 40. After the battle of Actium they were taken to Rome by Augustus, and were generously educated by Octavia, the wife of Antonius, with her own children (Plut. *Ant.* 54, 87; Dio Cass. xlix. 40, li. 21).—3. Eldest son of **Aristobulus II.**, king of Judaea, rose in arms in B.C. 57 against Hyrcanus, who was supported by the Romans. Alexander was defeated by the Romans in 56 and 55, and was put to death by Pompey at Antioch in 49 (Jos. *Ant.* xiv. 5; *B. J.* i. 8).—4. Third son of **Cassander**, king of Macedonia, by Thessalonica, sister of Alexander the Great. In his quarrel with his elder brother Antipater for the government [ANTIPATER], he called in the aid of Pyrrhus of Epirus and Demetrius Polioretetes, by the latter of whom he was murdered B.C. 294 (Plut. *Pyrrh.*; *Dem.*; Just. xvi. 1).—5. **Jannaeus**, the son of Joannes Hyrcanus, and brother of Aristobulus I., king of the Jews B.C. 104–77. At the commencement of his reign he was engaged in war with Ptolemy Lathyrus, king of Cyprus; and subsequently he had to carry on for six years a dangerous struggle with his own subjects, to whom he had rendered himself obnoxious by his cruelties and by opposing the Pharisees. He signalled his victory by the most frightful butchery of his subjects (Jos. *Ant.* xii. 12).—6. Surnamed **Isius**, the chief commander of the Aetolians, took an active part in opposing Philip of Macedonia (B.C. 198, 197), and in the various negotiations with the Romans, including the embassy to Rome, B.C. 189, to obtain peace for the Aetolians on terms of submission after the victories of Fulvius Nobilior (Liv. xxxii. 32; Pol. xvii. xviii. xxii. 9).—7. Tyrant of **Pherae**, nephew of Jason, and also of Polyphron, whom he murdered, thus becoming Tagus of Thessaly, B.C. 369 (Plut. *Pel.* 29 &c.; Xen. *Hell.* vi. 4; Cic. *de Off.* ii. 7, 25). In consequence of his tyrannical government the Thessalians applied for aid first to Alexander II., king of Macedonia, and next to Thebes. The Thebans sent Pelopidas into Thessaly to succour the malcontents; but having ventured incautiously within the power of the tyrant, he was seized by Alexander and thrown into prison, B.C. 368. The Thebans sent a large army into Thessaly to rescue Pelopidas, but they were defeated in the first campaign, and did not obtain their object till the next year, 367. In 364 Pelopidas again entered

Thossaly with a small force, but was slain in battle by Alexander. The Thebans now sent a large army against the tyrant, and compelled him to become a dependent ally of Thebes. Wo afterwards hour of Alexander making piratical descents on many of the Athenian dependencies, and even on Attica itself. Ho was murdered in 367, by his wife Thebe, with the assistance of her three brothers, when, as it is said, he was planning to murder her and marry the widow of his unco Jason. Reference to the anecdote in *Plut. Pel.* 29 will show that Shakespearo in all probability took some suggestions for the plot of *Hamlet* from what is related of Alexander of Pherae, especially as regards the 'play-scene.'—8. Son of Polysperchon, tho Maccdonian, was chiefly employed by his father in the command of the armies which he sent against Cassander. Thus he was sent against Athens in B.C. 318, and was engaged in military operations during the next year in various parts of Greece. But in 315 he became reconciled to Cassander, and we find him in 314 commanding on behalf of the latter. He was murdered at Sicyon in 314 (*Diod. xviii.* 65 &c., *xix.* 11, 53, 60, 66).—9. Ptolemaeus. [PTOLEMAEUS.]—10. Tiberius, born at Alexandria, of Jewish parents, and nephew of the writa Philo. He deserted the faith of his aucestors, and was rewarded for his apostasy by various public appointments. In the reign of Claudius he succeeded Fadus as procurator of Judaea (A.D. 46), and was appointed by Nero procurator of Egypt. He was the first Roman governor who declared in favour of Vespasian; and he accompanied Titus in the war against Judaea, and was present at the taking of Jerusalem. (*Jos. Ant.* xx. 4, *B. J.* ii. 11 &c.; *Tac. Ann.* xv. 28, *Hist.* i. 11, ii. 74, 79.)

II. Kings of Epirus.

1. Son of Neoptolemus and brother of Olympias, the mother of Alexander the Great. Philip made him king of Epirus in place of his cousin Aeacides, and gave him his daughter Cleopatra in marriage (B. C. 336). In 332, Alexander, at the request of the Tarentines, crossed over into Italy, to aid them against the Lucanians and Bruttii. After meeting with considerable success, he was defeated and slain in battle in 326, near Pandosia, on the banks of the Acheron in Southern Italy. (*Just.* viii. 6, xii. 2; *Liv.* viii. 17, ix. 17).—2. Sou of Pyrrhus and Ianassa, daughter of the Sicilian tyrant Agathocles, succeeded his father in B. C. 272, and drove Antigonus Gonatas out of Macedonia. He was shortly afterwards deprived of both Macedonia and Epirus by Demetrius, the son of Antigonus; but he recovered Epirus by the aid of the Acarnanians. (*Plut. Pyrrh.* 9; *Just.* xxvi. 2, xxviii. 1.)

III. Kings of Macedonia.

1. Son of Amyntas I., distinguished himself in the life-time of his father by killing the Persian ambassadors who had come to demand the submission of Amyntas, because they attempted to offer indignities to the ladies of the court, about B. C. 507. He succeeded his father shortly afterwards, was obliged to submit to the Persians, and accompanied Xerxes in his invasion of Greece (B. C. 480). He gained the confidence of Mardonius, who sent him to Athens to propose peace to the Athenians, which was rejected. He was secretly inclined to the cause of the Greeks, and informed them the night before the battle of Plataeae of the

intention of Mardonius to fight on the following day. He died B. C. 454, and was succeeded by Perdiccas II. (*Hdt.* vii. 173, viii. 136, ix. 44; *Just.* vii. 3).—2. Son of Amyntas II., whom he succeeded, reigned B. C. 369–367 (*Plut. Pel.* 26; *Diod.* xv. 60; *Dem. F.L.* p. 402, § 195). A usurper, of the name of Ptolemy Alorites, having risen against him, Pelopidas, who was called in to mediate between them, left Alexander in possession of the kingdom, but took with him to Thebes several hostages; among whom was Philip, afterwards king of Macedonia, and father of Alexander the Great. Alexander was shortly afterwards murdered by Ptolemy Alorites.

3. Alexander 'The Great,' Son of Philip II. and Olympias, was born at Pella, B. C. 356. His early education was committed to Leonidas and Lysimachus, who taught him to compare himself with Achilles; at the age of 13, he was also placed under the care of Aristotle, who acquired an influence over his mind and character which was manifest to the latest period of his life. At the age of 16 Alexander was entrusted with the government of Macedonia by his father, while he was obliged to leave his kingdom to march against Byzantium. He first distinguished himself, however, at the battle of Chaeronæa (338), where the victory was mainly owing to his impetuosity and courage. On the murder of Philip (336), to which he was considered by some, though probably with injustice, to have been privy, Alexander ascended the throne, at the age of 20, and found himself surrounded by enemies on every side. He first put down rebellion in his own kingdom, and then rapidly marched into Greece. His unexpected activity overawed all opposition; Thebes, which had been most active against him, submitted when he appeared at its gates; and the assembled Greeks at the Isthmus of Corinth, with the sole exception of the Lacedæmonians, elected him to the command against Persia, which had previously been bestowed upon his father. He now directed his arms against the barbarians of the north, marched (early in 335) across mount Haemus, defeated the Triballi, and advanced as far as the Danube, which he crossed; and on his return subdued the Illyrians and Taulantii. A report of his death having reached Greece, the Thebans once more took up arms. But a terrible punishment awaited them. He advanced into Boeotia by rapid marches, took Thebes by assault, destroyed all the buildings, with the exception of the house of Pindar, killed most of the inhabitants, and sold the rest as slaves. (*Arr. i.* 7; *Just.* xi. 2; *Plut. Al.* 11.) Alexander now prepared for his great expedition against Persia. Philip having been nominated leader of the war against Persia by the Greek States, whose best policy in the interests of their own freedom would have been to preserve the balance of Persia against Macedon, Alexander now succeeded to the enterprise. In the spring of 334, he crossed the Hellespont, with about 35,000 men. Of these 30,000 were foot and 5000 horse; and of the former only 12,000 were Maccdonians. At Ilium he offered sacrifice to Athene, placed garlands on the tomb of Achilles and himself ran round it. Alexander's first engagement with the Persians was on the river Granicus in Mysia (May 334), where they were entirely defeated by him. This battle was followed by the capture or submission of the chief towns on the W. coast of Asia Minor. Halicaruassus was not taken

till late in the autumn, after a vigorous defence by Memnon, the ablest general in the Persian service, whose death in the following year (333) relieved Alexander from a formidable opponent. He now marched along the coast of Lycia and Pamphylia, and then N. into Phrygia and to Gordium, where he cut or untied the celebrated Gordian knot, attaching the yoke to the pole of the waggon (traditionally that of Gordius), which, it was said, was to be loosened only by the conqueror of Asia. In 333, he marched from Gordium though the centre of Asia Minor into Cilicia, where he nearly lost his life at Tarsus by a fever, brought on by his great exertions, or through bathing, when fatigued, in the cold waters of the Cydnus. Darius meantime had collected an army of 500,000 or 600,000 men, with 30,000 Greek mercenaries, whom Alexander defeated in the narrow plain of Issus. Darius escaped across the Euphrates by the ford of Thapsacus; but his mother, wife, and children fell into the hands of Alexander, who treated them with the utmost delicacy and respect. It was a fortunate capture for Alexander, since Darius for a long time abstained from opposition in hopes of ransoming the captives, and so lost valuable time. Alexander now directed his armies against the cities of Phoenicia, most of which submitted; but Tyre was not taken till the middle of 332, after an obstinate defence of seven months. Next followed the siege of Gaza, which again delayed Alexander two months. His cruelty towards Batis its defender, whom he fastened to the chariot and dragged round the walls, in imitation of Achilles, is unlike his previous character. Afterwards, according to Josephus, he marched to Jerusalem, intending to punish the people for refusing to assist him, but he was diverted from his purpose by the appearance of the high priest, and pardoned the people. There is no doubt that this story, which rests on the authority of Josephus alone, should be rejected. Alexander next marched into Egypt, which willingly submitted to him, for the Egyptians had ever hated the Persians, who treated their national religion and customs with contempt, while Alexander's policy was exactly the opposite. At the beginning of 331, Alexander founded at the mouth of the W. branch of the Nile, the city of ALEXANDRIA, and about the same time visited the temple of Jupiter Ammon, in the desert of Libya, and was saluted by the priests as the son of Jupiter Ammon.—In the spring of the same year (331), Alexander set out to meet Darius, who had collected another army. He marched through Phoenicia and Syria to the Euphrates, which he crossed at the ford of Thapsacus; thence he proceeded through Mesopotamia, crossed the Tigris, and at length met with the immense hosts of Darius, said to have amounted to more than a million of men, in the plains of Gaugamela. The battle was fought in the month of October, 331, and ended in the complete defeat of the Persians. Alexander pursued the fugitives to Arbela (*Erbil*), which place has given its name to the battle, though distant about 25 miles from the spot where it was fought. Darius, who had left the field of battle early in the day, fled to Ecbatana (*Hamadan*), in Media. Alexander was now the conqueror of Asia, and began to adopt Persian habits and customs, by which he conciliated the affections of his new subjects. From Arbela, he marched to Babylon, Susa, and Persepolis, all of which surrendered to him. At Susa he found a treasure of 40,000 talents, and,

among other spoils carried off by Xerxes, the statues of Harmodius and Aristogeiton, which he sent back to Athens. Here he received a reinforcement of 15,000 men from Greece. He is said to have set fire to the palace of Persepolis, and, according to some accounts, in the revelry of a banquet, at the instigation of Thais, an Athenian courtesan (Curt. v. 6; Arr. iii. 19; Diod. xvii. 70; Plut. *Al.* 42). The treasure found at Persepolis is said to have amounted to 120,000 talents.—At the beginning of 330 Alexander marched from Persepolis into Media, to Ecbatana, in pursuit of Darius, whom he followed through Rhagae and the passes of the Elburz mountains, called by the ancients the Caspian Gates, into Parthia, where the unfortunate king was murdered by Bessus, satrap of Bactria, and his associates. Alexander sent his body to Persepolis, to be buried in the tombs of the Persian kings. Bessus escaped to Bactria, and assumed the title of king of Persia. Alexander was engaged during the remainder of the year in subduing the N. provinces of Asia between the Caspian and the Indus—namely, Hyrcania, Parthia, Aria, the Drangae and Sarangae. It was during this campaign that PHILOTAS, his father PARMENION, and other Macedonians, were executed on the charge of treason. The proceedings in this matter were both cruel and unjust, and have left a stain upon Alexander's memory. In 329 Alexander crossed the mountains of the Paropamisus (the *Hindoo Koosh*), and marched into Bactria against Bessus, whom he pursued across the Oxus (which he crossed upon pontoons formed of inflated skins) into Sogdiana. In this country Bessus was betrayed to him, and was put to death. From the Oxus, after occupying Maracanda (*Samarcand*), he advanced as far as the Jaxartes (the *Sir*), which he crossed, and defeated several Scythian tribes N. of that river. After founding a city Alexandria on the Jaxartes, called also Alexandria Eskate, as the northern limit of his march—it is probably either *Khojend* or *Kokan*—he retraced his steps, and returned to Zariaspa or Bactra, where he spent the winter of 329. It was here that he killed his friend Clitus in a drunken revel.—In 328, Alexander again crossed the Oxus to complete the subjugation of Sogdiana, but was not able to effect it in the year, and accordingly went into winter quarters at Nautaca, a place in the middle of the province. At the beginning of 327, he took a mountain fortress, in which Oxyartes, a Bactrian prince, had deposited his wife and daughters. The beauty of Roxana, one of the latter, captivated the conqueror, and he accordingly made her his wife. This marriage with one of his Eastern subjects was in accordance with the whole of his policy. Having completed the conquest of Sogdiana, he marched S. into Bactria, and made preparations for the invasion of India. While the army was in Bactria another conspiracy was discovered for the murder of the king. The plot was formed by Hermolaus with a number of the royal pages, who were all put to death. Alexander found, or pretended to find, that the philosopher Callisthenes, whose freedom of speech he resented, was an accomplice and put him also to death, at the same time uttering a threat against the absent Greeks (*i.e.* Aristotle) who had sent Callisthenes to him (for the comment of Theophrastus, see Cic. *Tusc.* iii. 10, 21). Alexander did not leave Bactria till late in the spring of 327: he recrossed the Paropamisus mountains (*Hindoo Koosh*), and, marching by Cabul and the Cophen (*Cabul river*), crossed

the Indus, probably near the modern *Attock*. He met with no resistance till he reached the Hydaspes (*Jelum*), where he was opposed by Porus, an Indian king, whom he defeated after a gallant resistance, and took prisoner. Alexander restored to him his kingdom, and treated him with distinguished honour. He founded two towns, one on each bank of the Hydaspes: one called Bucephala, in honour of his horse Bucephalus, who died here, after carrying him through so many victories; and the other Nicaea, to commemorate his victory. From thence he marched across the Acesines (the *Chinab*) and the Hydraotes (the *Ravi*), and penetrated as far as the Hyphasis (*Gharra*). This was the furthest point which he reached, for the Macedonians, worn out by long service, and tired of the war, refused to advance further; and Alexander, notwithstanding his entreaties and prayers, was obliged to lead them back. He returned to the Hydaspes, where he had previously given orders for the building of a fleet, and then sailed down the river with about 8000 men, while the remainder marched along the banks in two divisions. This was late in the autumn of 327. The people on each side of the river submitted without resistance, except the Malli, in the conquest of one of whose towns (probably *Mooltan*), where he was the first to scale the wall, Alexander was severely wounded. At the confluence of the Acesines and the Indus, Alexander founded a city, and left Philip as satrap, with a considerable body of Greeks. Here he built some fresh ships, and continued his voyage down the Indus, founded a city at Pattala, the apex of the delta of the Indus, and sailed into the Indian ocean, which he reached about the middle of 326. Nearchus was sent with the fleet to sail along the coast to the Persian gulf [NEARCHUS]; and Alexander marched with the rest of his forces through Gedrosia, in which country his army suffered greatly from want of water and provisions. He reached Susa at the beginning of 325. Here he allowed himself and his troops some rest from their labours; and anxious to form his European and Asiatic subjects into one people, he assigned to about 80 of his generals Asiatic wives, and gave with them rich dowries. He himself took a second wife, Barsine, the eldest daughter of Darius, and according to some accounts, a third, Parysatis, the daughter of Ochus. About 10,000 Macedonians followed the example of their king and generals, and married Asiatic women. Alexander also enrolled large numbers of Asiatics among his troops, and taught them the Macedonian tactics. He moreover directed his attention to the increase of commerce, and for this purpose determined to make the Euphrates and Tigris navigable, by removing the artificial obstructions which had been made in the river for the purpose of irrigation. The Macedonians, who were discontented with several of the new arrangements of the king, rose in a mutiny, which he quelled with some difficulty. Towards the close of the same year (325) he went to Ecbatana, where he lost his great favourite HEPHÆSTION. From Ecbatana he marched to Babylon, subduing in his way the Cossaei, a mountain tribe; and before he reached Babylon he was met by ambassadors from almost every part of the known world. Alexander entered Babylon in the spring of 324, about a year before his death, notwithstanding the warnings of the Chaldaeans, who predicted evil to him if he entered the city at that time. He intended to make Babylon the capital of

his empire, as the best point of communication between his eastern and western dominions. His schemes were numerous and gigantic. His first object was the conquest of Arabia, which was to be followed, it was said, by the subjugation of Italy, Carthage, and the West. But his views were not confined merely to conquest. He ordered a fleet to be built on the Caspian, in order to explore that sea. He also intended to improve the distribution of waters in the Babylonian plain, and for that purpose sailed down the Euphrates to inspect the canal called Pallacopas. On his return to Babylon he was attacked by a fever, probably brought on by his recent exertions in the marshy districts around Babylon, and aggravated by the quantity of wine

he had drunk at a banquet given to his principal officers. He died after an illness of 11 days, in the month of May or June B.C. 323, at the age of 32, after a reign of 12 years and 8 months. He appointed no one as his successor, but just before his death he gave his ring to Perdiccas. Roxana was with child at the time of his death, and afterwards bore a son who is known by the name of Alexander Aegus.—Portraits of Alexander were made by Lysippus the sculptor, Apelles the painter, and Pyrgoteles the gem-engraver. His successors introduced his portrait upon their coins, as in the accompanying one of Lysimachus, where he is represented as Zeus Ammon.—The history of



Alexander, by Lysippus.

by Lysippus the sculptor, Apelles the painter, and Pyrgoteles the gem-engraver. His successors introduced his portrait upon their coins, as in the accompanying one of Lysimachus, where he is represented as Zeus Ammon.—The history of



Alexander as Zeus Ammon, on a coin of Lysimachus.

Alexander forms an important epoch in the history of mankind. Alexander himself must rank as one of the most remarkable men of all ages and countries. It would be difficult to name any one whose career was more remarkable, especially when we remember that all his achievements were crowded into twelve

years, and that he died before he reached middle life, younger in fact at the time of his death than Julius Caesar was when he began his career. As a general he has no proved superior in history. It is true that, as the Romans were glad to remark, his Asiatic opponents were, like other Asiatics, bad and untrustworthy troops such as have in other ages been defeated by forces small in number; but he had had to defeat Greek troops before he started for Asia, and in Asia itself Greeks were opposed to him; at Granicus 20,000 Greeks fought in the Persian army, and at Issus 30,000. When we consider his *uniform* success under these circumstances, we cannot set it down to the fact that his foes were a mob of unwarlike Asiatics. But a stronger evidence of his rank as a pre-eminent military commander is afforded by his strategical greatness and the absence of all failure in his provision for long and difficult marches arranged long beforehand, and for drawing reinforcements from Greece into the heart of Asia. His marches through such country as the defiles of the "Susian Gates" and the Hindoo Koosh, alone are evidence of marvellous skill. Of his power to organise and control the vast empire which he had conquered, it is more difficult to speak positively. The proof was to come in the following 20 or 30 years which he never saw. But his dealings with Greece, with Egypt, and so far with Persia give reason to believe that he had political capacity also, such as rarely has been surpassed. His character, which seems to have been naturally chivalrous and generous, however liable to fits of passion, had, it must be admitted, suffered by his Eastern conquests. His treatment of Batis, of Philotas and Parmenio, and of Callisthenes, and his affectation of Asiatic dress and manners, seem to show that, except as regards mere personal bravery, little of the early chivalry remained. His importance in history is due not merely to his traversing and opening up countries unknown to the Western nations. In spite of the break up of his plans and the general confusion which ensued from his premature death, it is not easy to overestimate the importance of the results to history from his policy of founding cities to mark his conquests, and planting in them Hellenising populations which spread so widely the Greek language and, in some cases, the Greek learning. And, as he initiated this policy, which his successors followed, it is not unfair to ascribe to him cities such as Antioch, hardly less than Alexandria.—4. **Aegus**, son of Alexander the Great and Roxana, was born shortly after the death of his father, in B.C. 323, and was acknowledged as the partner of Philip Arrhidaeus in the empire, under the guardianship of Perdicas, Antipater, and Polysperchon in succession. Alexander and his mother Roxana were imprisoned by Cassander, when he obtained possession of Macedonia in 316, and remained in prison till 311, when they were put to death by Cassander. (Diod. xix. 51, 52, 61, 105; Just. xv. 2.)

IV. *Kings of Syria.*

1. Surnamed **Balas**, a person of low origin, pretended to be the son of Antiochus IV. Epiphanes, and reigned in Syria B.C. 150-146. He defeated and slew in battle Demetrius I. Soter, but was afterwards defeated and dethroned by Demetrius II. Nicator (Polyb. xxxiii. 14; Just. xxv.; Joseph. *Ant.* xiii. 2).—2. Surnamed **Zebina** or **Zabinas** (i.e. *the slave*), son of a merchant, was set up by Ptolemy Physcon as a pretender to the throne of Syria, shortly after

the return of Demetrius II. Nicator from his captivity among the Parthians, B.C. 128. He defeated Demetrius in 125, but was afterwards defeated by Antiochus Grypus, by whom he



Alexander Balas, King of Syria, B.C. 150-146.
Obv., head of king; rev., eagle standing on beak of galley;
date, 169 = B.C. 150.

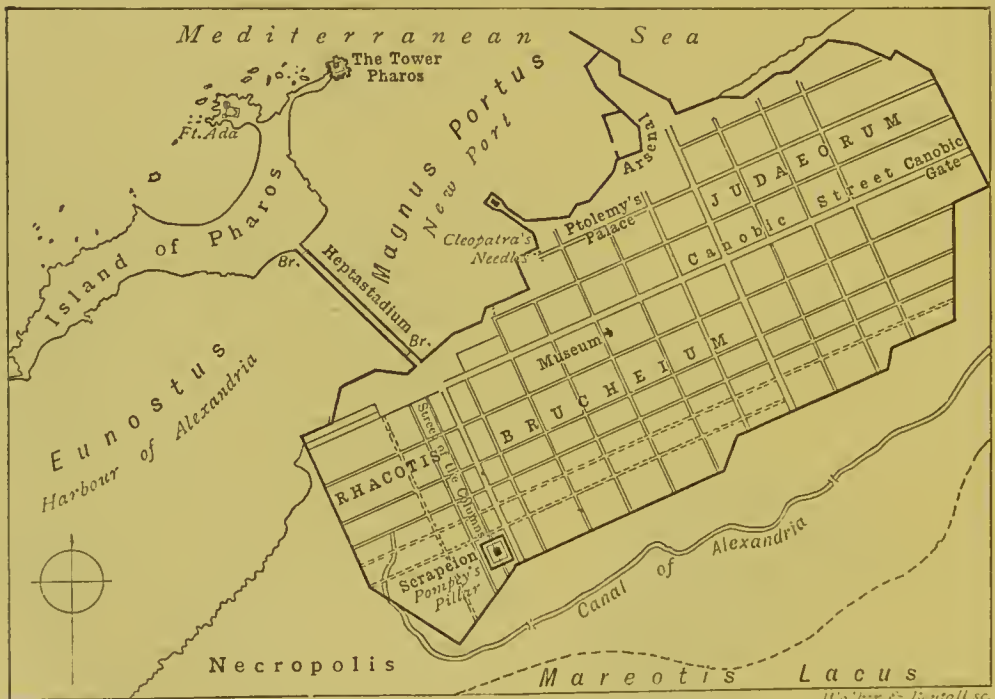
was put to death, 122. (Just. xxxix. 1; Joseph. *Ant.* xiii. 9.)

V. *Literary.*

1. Of **Aegae**, a peripatetic philosopher at Rome in the first century after Christ, was tutor to the emperor Nero (Suet. *Tib.* 57).—2. The **Aetolian**, of Pleuron in Aetolia, a Greek poet, lived in the reign of Ptolemaeus Philadelphus (B.C. 285-247), at Alexandria, where he was reckoned one of the seven tragic poets who constituted the tragic pleiad. He also wrote other poems besides tragedies. His fragments are collected by Capelmann, *Alexandri Aetoli Fragmenta*, Bonn, 1829.—3. Of **Aphrodisias**, in Caria, the most celebrated of the commentators on Aristotle, and hence called *Exegetes*, lived about A.D. 200. About half his voluminous works were edited and translated into Latin at the revival of literature; there are a few more extant in the original Greek, which have never been printed, and an Arabic version is preserved of several others. His most important treatise is entitled *De Fato*, an inquiry into the opinions of Aristotle on the subject of Fate and Free-will: edited by Orelli, Zurich, 1824; Usener, Berlin, 1859.—4. **Cornelius**, surnamed **Polyhistor**, a Greek writer, was made prisoner during the war of Sulla in Greece (B.C. 87-84), and sold as a slave to Cornelius Lentulus, who took him to Rome, made him the teacher of his children, and subsequently restored him to freedom. The surname of Polyhistor was given to him on account of his prodigious learning. He is said to have written a vast number of works, all of which have perished: the most important of them was one in 42 books, containing historical and geographical accounts of nearly all countries of the ancient world. Some fragments are collected by C. Müller, *Frag. Hist. Graec.* 1849.—5. Surnamed **Lychnus**, of Ephesus, a Greek rhetorician and poet, lived about B.C. 30. A few fragments of his geographical and astronomical poems are extant. (Strab. p. 642; Cic. *Att.* ii. 20, 22.) See C. Müller, *Frag. Hist. Graec.*—6. Of **Myndus**, in Caria, a Greek writer on zoology, of uncertain date.—7. **Numenius**, a Greek rhetorician, who lived in the second century of the Christian aera. Two works are ascribed to him, one *De Figuris Sententiarum et Elocutionis*, from which Aquila Romanus took his materials for his work on the same subject; and the other *On Show-speeches*; which was written by a later grammarian of the name of Alexander. Edited in Walz's *Rhetores Graeci*, vol. viii.; Spengel, 1856.—8. The **Paphlagonian**, a celebrated impostor, who flourished about the beginning of the second century after Christ, of whom Lucian has given an amusing account, chiefly of

the various contrivances by which he established and maintained the credit of an oracle, which he pretended to be the reappearance of Asclepius in the form of a serpent. The influence he attained over the populace seems incredible; indeed, the narrative of Lucian would appear to be a mere romance, were it not confirmed by some medals of Antoninus and M. Aurelius (Lucian, *Alex.*).—9. Surnamed *Philolaton*, a Greek rhetorician of Seleucia in Cilicia, was appointed Greek secretary to M. Antoninus, about A.D. 175. At Athens he conquered the celebrated rhetorician Herodes Atticus, in a rhetorical contest. All persons, however, did not admit his abilities; for a Corinthian said that he had found in Alexander 'the clay [*Πηλός*], but not Plato.' This saying gave rise to the surname of *Peloplatau* (Philostr. *Vit. Soph.* ii. 5).—10. *Philalēthes*, an ancient Greek physician, lived probably towards the end of the first century B.C., and succeeded Zeuxis as head of a celebrated Herophilean school of medicine, established in Phrygia between Laodicea and Carura (Strab. p. 580; Galeu. *de Diff. Puls.* iv. 4, vol. viii. p. 727, 746).—11. Of *Tralles* in Lydia, one of the most eminent of the ancient physicians, lived in the 6th century after Christ (Agathias, *Hist.* v. p. 149), and is the author of two extant Greek works:—1. *Libri Duodecim de Re Medica*; 2. *De Lumbricis* (Puschmann, Vienna, 1878).

which was joined to the city by an artificial dyke, called *Heptastadium*, which formed, with the island, the two harbours of the city, that on the NE. of the dyke being named the *Great Harbour* (now the *New Port*), that on the SW. *Eunostus* (*εὐνοστος*, the *Old Port*). These harbours communicated with each other by two channels cut through the *Heptastadium*, one at each end of it; and there was a canal from the *Eunostus* to the *Lake Mareotis*. The city was built on a regular plan; and was intersected by two principal streets, above 100 feet wide, the one extending 30 stadia from E. to W., the other across this, from the sea towards the lake, to the length of 10 stadia. The city was divided into three regions: the *Brucheium*, which was the *Royal*, or *Greek*, region at the eastern end, the *Rhacotis* or *Egyptian* quarter on the west, beyond which, and outside of the city, was the *Necropolis* or cemetery. A great lighthouse was built on the I. of *Pharos* in the reign of Ptolemy Philadelphus (B.C. 283). Under the care of the Ptolemies, as the capital of a great kingdom and of the most fertile country on the earth, and commanding by its position all the commerce of Europe with the East, Alexandria soon became the most wealthy and splendid city of the known world. Greeks, Jews, and other foreigners flocked to it; and its population probably amounted to three quarters of a



Plan of Alexandria.

Alexandria, oftener *-ia*, rarely *-ēa* (Ἀλεξάνδρεια: Ἀλεξανδρεὺς, Alexandrinus), the name of several cities founded by, or in memory of Alexander the Great.—1. (*Alexandria*, Arab. *Iskandaria*), the capital of Egypt under the Ptolemies, ordered by Alexander (who himself traced the ground plan) to be founded in B.C. 332. (Strab. p. 791; Arrian, iii. 1; Curt. iv. 8; Amm. Marc. xxii. 40; Plin. v. 10; Polyb. xxxix. 14; Caes. B.C. iii. 112.) It was built on the narrow neck of land between the Lake Mareotis and the Mediterranean, opposite to the I. of Pharos,

million (in Diod. Sic. xvii. 52 the free citizens alone are reckoned at 300,000, B.C. 58). Under the empire the food of the populations of Rome and Constantinople depended largely on the despatch of the corn-ships from Alexandria. Its fame was greatly increased through the foundation, by the first two Ptolemies, of the Museum, an establishment in which men devoted to literature were maintained at the public cost, and of the Library, which contained 90,000 distinct works, and 400,000 volumes, and the increase of which made it necessary to

establish another library in the Serapeium (Temple of Serapis), which reached to 42,800 volumes, but which was destroyed by the bishop Theophilus, at the time of the general overthrow of the heathen temples under Theodosius (A.D. 389). The Great Library suffered severely by fire when Julius Caesar was besieged in Alexandria, and was finally destroyed by Amrou, the lieutenant of the Caliph Omar, in A.D. 651. These institutions made Alexandria the chief centre of literary activity. When Egypt became a Roman province [ÆGYP'TUS], Alexandria was made the residence of the Praefectus Aegypti. Its government was peculiar and retained specially in the hands of the emperor, perhaps owing to the importance of the sending or delaying the corn supply. The emperor appointed the chief official, called *Juridicus Alexandriae*, who acted as procurator, exercising, without any municipal senate, jurisdiction over the city as apart from the Egyptian country districts. The Jewish population had a council and an *ἐθνάρχης* of their own, competent to deal with purely Jewish disputes; but in causes affecting other nationalities the sole authority was the *juridicus*. Other subordinate officers belonging to the city were the *ἐξηγητής*, who managed the markets and commerce, the town-clerk called *ὑπομηματογράφος*, and the *νικετηρὸς στρατηγός*, or *praefectus vigilum* for the police. In matters beyond municipal concern the Praefectus Aegypti was supreme. It retained its commercial and literary importance, and became also a chief seat of Christianity and theological learning. Among the ruins of the ancient site are the remains of the cisterns by which the whole city was supplied with water, house by house; the two obelisks (vulg. *Cleopatra's Needles*), which adorned the gateway of the royal palace, and, outside the walls, to the S., the column of Diocletian (vulg. *Pompey's Pillar*). The modern city stands on the dyke uniting the island of Pharos to the mainland.—**2. A. Troas**, also **Troas** simply (Ἄ. ἡ Τρωάς: *Eskistamboul*, i.e. the *Old City*), on the sea-coast SW. of Troy, was enlarged by Antigonus, hence called *Antigonia*, but afterwards it resumed its first name. It flourished greatly, both under the Greeks and the Romans; it was made a colonia (Plin. v. § 124; Strab. p. 593). It is even said that both Julius Caesar and Constantine thought of establishing the seat of empire in it (cf. Suet. *Caes.* 79; Hor. *Od.* iii. 3. 37; Zosim. ii. 30).—**3. A. ad Issum** (Ἄ. κατὰ Ἴσσον: *Iskenderoon*, *Scanderoun*, *Alexandrette*), a seaport at the entrance of Syria, a little S. of Issus, on the coast road between that place and Rhossus. It possibly occupied the site of Myriandus (Xen. *An.* i. 4), and received its name in Alexander's honour.—**4.** In Susiana, aft. Antiochia, aft. Charax Spasini (Χάραξ Πασίνου or Σπασ.), at the mouth of the Tigris, built by Alexander; destroyed by a flood; restored by Antiochus Epiphanes: birthplace of Dionysius Periegetes and Isidorus Characenus.—**5. A. Ariae** (Ἄ. ἡ ἐν Ἀρίοις: *Herat*), founded by Alexander on the river Arius, in the Persian province of Aria, a very flourishing city, on the great caravan road to India.—**6. A. Arachosiae** or **Alexandropolis** (*Kandahar*?), on the river Arachotus, was probably not founded till after the time of Alexander.—**7. A. Bactriana** (Ἄ. κατὰ Βάκτρα: prob. *Khooloom*, Ru.), E. of Bactra (*Balkh*).—**8. A. ad Caucasum**, or *apud* Paropamisidas (Ἄ. ἐν Παροπαμισδαίς), at the foot of M. Paropamisus (*Hindoo Kooshi*), probably near Cabul.—**9. A.**

Ultima or **Alexandrescata** (Ἄ. ἡ ἐσχάτη: *Kokand*?), in Sogdiana, on the Jaxartes, a little E. of Cyropolis, marked the furthest point reached by Alexander in his Scythian expedition (Arrian, *An.* iv. 1, 3; Curt. vii. 6).

Alexānor (perhaps an old surname of Asclepius), son of Machaon and grandson of Asclepius, to whom he is said to have built the temple of Titane, near Sicyon (Paus. ii. 11, 6).

Alexiāres, brother of Anicetus, son of Heracles and Hehe. Both these sons were probably imagined out of surnames of Heracles similar in meaning to *ἀλεξίκακος*.

Alexinus (Ἄλεξίνος), of Elis, a philosopher of the Dialectic or Megarian school, and a disciple of Eubulides, lived about the beginning of the 3rd century B.C. From Cic. *Acad.* ii. 24, 75, he seems to have dealt in sophistical puzzles. He died from being wounded by a reed while swimming in the Alpheus (Diog. Laërt. ii. 109).

Alexis (Ἄλεξις), a comic poet, born at Thurii in Italy, and an Athenian citizen. He was the uncle and instructor of Menander, was born about B.C. 394, and lived to the age of 106. He was the chief poet of the Middle Comedy, and wrote 245 plays, of which we have fragments from 140, but not of sufficient length to criticise. He lived on into the period of the New Comedy; but the fragments of his works show the political allusions, and also mythological subjects, which do not belong to the New Comedy (*Poet. Comic. Frag.* ed. Meineke, 1847).

Alfēnus Varus. [VARUS.]

Algīdus Mons, a range of mountains in Latium, extending S. from Praeneste to M. Albanus, cold, but covered with wood, and containing good pasturage. The two kinds of oak, deciduous and evergreen (*quercus et ilices*, Hor. *Od.* iii. 23, 10, iv. 4, 50), may still be seen on its slopes. It was an ancient seat of the worship of Diana. From it the Aequi usually made their incursions into the Roman territory. A small town, *Algīdus*, on its slopes is mentioned in Strabo, p. 237.

Aliēnus Caecina. [CAECINA.]

Alimentus, **L. Cincius**, a celebrated Roman annualist, was praetor in Sicily, B.C. 209, and wrote his *Annales*, which contained an account of Rome to the second Punic war. He was for some time a prisoner in Hannibal's army. Hence when Livy appeals to his writings for matters connected with the second Punic war (as regards the route of Hannibal, Liv. xxi. 38), the statements are entitled to more respect than they sometimes receive.

Alinda (τὰ Ἄλινδα: Ἄλινδεύς), a fortress and small town, SE. of Stratouice, where Ada, Queen of Caria, fixed her residence, when she was driven out of Halicarnassus (B.C. 340).

Aliphēra (Ἀλίφειρα, Ἀλίφρηρα, Ἀλιφειραῖος, Ἀλιφρηεύς: nr. *Nerovitza*, Ru.), a fortified town in Arcadia, situated on a mountain on the borders of Elis, S. of the Alphēns, said to have been founded by the hero Alipherus, son of Lycæon (Paus. viii. 26).

Aliphērus. [ALIPHERA.]

Aliso (*Elson*), a strong fortress built by Drusus B.C. 11, at the confluence of the Luppia (*Lippe*) and the Eliso (*Almo*) (Dio Cass. liv. 33; Tac. *Ann.* ii. 7).

Alsentia (*Alsit*), a river flowing into the Mosella (*Mosel*).

Allectus, the chief officer of Carausius in Britain, whom he murdered in A.D. 293. He then assumed the imperial title himself, but

was defeated and slain in 296 by the general of Constantius.



Allectus, Roman Emperor, A.D. 293-296.
Obv., head of Emperor; rev., Pax (struck in London).

Allia, or more correctly **Alia**, a small river, which rises in the neighbourhood of Crnstumerium, and flows into the Tiber, crossing the Via Salaria about 11 miles from Rome. It is memorable for the defeat of the Romans by the Gauls on its banks, July 16th, B.C. 390; which day, *dies Alliensis*, was hence marked as an unlucky day in the Roman calendar. (Liv. vi. 1, 28; Tac. *Hist.* ii. 91; Verg. *Aen.* vii. 717.) There is some dispute about its identification, but it seems probable that it is the stream now known as *Scolo del Casale*, which crosses the road at *Fonte di Papa*. It is a very small brook, but runs in a deep hollow.

A. Allienus. 1. A friend of Cicero, was the legate of Q. Cicero in Asia, B.C. 60, praetor in 49, and governor of Sicily on behalf of Caesar in 48 and 47 (Cic. *Q. F.* i. 1; *Att.* x. 15; *Fam.* xiii. 78).—2. A legate of Dolabella, by whom he was sent into Egypt in 43 (Cic. *Phil.* xi. 12).

Allifae, or more correctly **Alifae** (Alifanns: *Allife*), a town of Samnium, on the Volturnus, in a fertile country. It was celebrated for the manufacture of its large drinking-cups (*Alifana* sc. *pocula*, Hor. *Sat.* ii. 8, 39).

Allobroges (Nom. Sing. Allöbrox: ἄλλοβρογες, ἄλλοβρυγες, ἄλλοβριγες), a powerful people of Gaul dwelling between the Rhodanus (*Rhone*) and the Isara (*Isère*). In the time of Julius Caesar their territory extended as far as that corner of L. Lemannus where Geneva stands. At that point they were bounded on the east by the Nantuates, south of whom came the Centrones, and next, forming the southern border of the Allobroges (*i.e.* immediately across the Isère), the Graioceli and the Vocontii. To the west they were bounded by the Rhone, as far as Lyons, and the same river formed their northern boundary up to the Lake of Geneva. Hence their territory at that time comprised the NW. corner of Savoy and part of the department of Isère, with the southern corner of Drôme. Their chief city was Vienna (*Vienne*) on the Rhone (Caes. *B. G.* i. 6 and 10; Strab. p. 185). But there is good reason to suppose that their territory was not the same two centuries earlier (as modern writers seem generally to assume). There can be no doubt that the country which both Polybius and Livy call 'the Island,' was precisely the country of the Allobroges in Caesar's time: but in Polybius, iii. 49, 50, the ἄλλοβριγες are obviously not the people of the 'Island,' but dwell in the country through which Hannibal was next to pass; they furnished guides at first and afterwards attacked him on his march. It is probable that they then dwelt south of the Isère, perhaps near *Gap*, and at a late time (before B.C. 121) moved northwards and occupied the 'Island.' Livy (xxi. 31) though he says correctly, speaking of the Island, 'incolunt prope Allobroges,' yet seems to confuse them with the then dwellers in the Island as described by Polybius. If the Celtic etymology of their

name (*ail*, 'other,' and *brog*, 'dwelling') is correct, they would seem to have been at one time a roving tribe. They were conquered, in B.C. 121, by Q. Fabius Maximus Allobrogicus, and made subjects of Rome, but they bore the yoke unwillingly, and were always disposed to rebellion. In B.C. 63 their ambassadors first intrigued with Catiline, and then divulged the conspiracy (Sall. *Cat.* 41; Cic. *Cat.* iii. 5).

Almo (*Almone*), a small river, rises near Bovillae, and flows into the Tiber S. of Rome, half a mile from the walls on the Ostian road, in which the statues of Cybele were washed annually. (*Dict. Ant.* s. v. *Megalesia*.)

Almōpes (Ἀλμῶπες), a people in Macedonia, inhabiting the district Almopia between Eordaea and Pelagonia.

Alōeus (Ἀλωεύς) 1. Son of Helior, and brother of Aretes. He was King of Asopia (Paus. ii. 41).—2. Son of Poseidon and Canace, married Iphimedia, the daughter of Triops. His wife was beloved by Poseidon, by whom she had two sons, Otus and Ephialtes, who are usually called the *Alōidae*, from their reputed father Alōeus. In Hom. *Il.* v. 385 they are genuine sons of Alōeus—in *Od.* xi. 305; Ap. Rh. i. 481; Ov. *Met.* vi. 116, of Poseidon. They were renowned for their extraordinary strength and daring spirit. When they were 9 years old, each of their bodies measured 9 cubits in breadth and 27 in height. At this early age, they threatened the Olympian gods with war and attempted to pile Ossa upon Olympus, and Pelion upon Ossa. They would have accomplished their object, says Homer, had they been allowed to grow up to the age of manhood; but Apollo destroyed them before their beards began to appear (*Od.* xi. 305 seq.). They also put the god Ares in chains, and kept him imprisoned for 13 months. Ephialtes is said to have sought the love of Hera and Otus of Artemis (or both of Artemis): therefore Artemis passed between them in the form of a hind, at which they hurled spears and slew one another (Pind. *Pyth.* iv. 88; Apollod. i. 482). In Hades they were bound to a pillar by serpents, and plagned by the cries of an owl (ὄπιος, however, means 'shriek-owl') (Hyg. *Fab.* 28; cf. Verg. *Aen.* vi. 582). The Thracian legend is totally different. They are heroes who founded Asara on Helicon, and instituted the worship of the Muses. Their graves were honoured at Anthedon (Paus. ix. 22; Diod. v. 51). They were worshipped also in Naxos (*C. I. G.* ii. 2420). The conclusion should be that they were originally for the Thracians deities representing the increase and produce of the earth, and presiding over agricultural work: under this view the names are connected with ἀλωή, and with ὠθέω, ἐφάλλομαι, as describing the work of the wine-press. These earth-deities were then imagined by the Greeks as in conflict with the gods of Olympus.

Alōidae. [ALOEUS.]

Alonta (Ἀλόντα: *Terek*), a river of Sarmatia Asiatica, flowing into the Caspian (Ptol. v. 9, 12).

Alōpe (Ἀλόπη), daughter of Cercyon, became by Poseidon the mother of Hippocoon. She was put to death by her father, but her body was changed by Poseidon into a well, which bore the same name (Hyg. *Fab.* 187; Paus. i. 5; Aristoph. *Av.* 559).

Alōpe (Ἀλόπη: Ἀλοπεύς, Ἀλοπίτης). 1. A town in the Opuntian Locris, opposite Euboea (Thuc. ii. 26; Strab. p. 426).—2. A town in Phthiotis in Thessaly (*Il.* ii. 682; Strab. p. 427, 432).

Alōpēce (Ἄλωπεκὴ and Ἄλωπεκαί: Ἄλωπε-
κέος), a demus of Attica, of the tribe Antiochis,
11 stadia E. of Athens, on the hill Anchesmus.

Alopeconnesus (Ἀλωπεκόννησος: Ἄλωπεκου-
νήσιοι: *Alexi*?), a town in the Thracian Cher-
sonesus, founded by the Aeolians (Dem. *de*
Cor. p. 256, § 92; Liv. xxxi. 16).

Alorus, a town of Macedonia, west of
Methone, in the Thermaic Gulf, birthplace of
Ptolemaeus Alorites (Strab. p. 330).

Alpēnus (Ἄλπηρός, Ἄλπηροί), a town of the
Epicnemidii Locri at the entrance of the pass
of Thermopylae (Hdt. vii. 176, 216).

Alpes (αἱ Ἄλπεις, ἡ Ἄλπις, τὰ Ἄλπεινὰ
ὄρη, τὰ Ἄλπεια ὄρη; probably from the Celtic
Alb or *Alp*, 'a height'), the mountains forming
the boundary of northern Italy, are a part of
the great mountain-chain which extends from
the Gulf of Genoa to the Adriatic near Trieste,
but on the west the line of demarcation between
the Alps and the Apennines, running southwards,
is not very distinct, while on the east the spurs
from the Cornice Alps, separating the valleys
of the Save and Drave from the Adriatic,
pass into the Illyrian mountains, and so east-
ward to the Balkans. Of the Alps proper the
Greeks had very little knowledge, and included
them under the general name of the Rhipaeen
mountains. They appear in Lycophron (*Alex.*
1361) as Σάλια. The Romans first obtained
some knowledge of them by their conquest of
Cisalpine Gaul and by Hannibal's passage
across them: this knowledge was gradually
extended by their various wars with the inhabi-
tants of the mountains, who were not finally
subdued till the reign of Augustus. In the
time of the emperors the different parts of the
Alps were distinguished by the following names,
most of which are still retained. We enu-
merate them in order from W. to E. 1. **ALPES**
MARITIMAE, the *Maritime* or *Ligurian Alps*,
from Genoa (*Genoa*), where the Apennines
begin, run W. as far as the river Varns (*Var*) and
M. Cema (*la Caillole*), and then N. to M. Vesulus
(*Monte Viso*). (Plin. *H. N.* iii. § 117; Strab.
p. 201; Mel. ii. 4.)—2. **ALPES COTTIAE** or **COT-**
TIANAE, the *Cottian Alps* (so called from a king
Cottius in the time of Augustus), from Monte
Viso to Mont Cenis, contained M. Matriona,
afterwards called M. Janus or Janua (*Mont*
Genèvre), across which Cottius constructed a
road, which became the chief means of commu-
nication between Italy and Gaul.—3. **ALPES**
GRAIAE, also *Saltus Graivus* (the Romans fanci-
fully connected the name with the legendary
passage of Hercules, but it is probably Celtic,
and has nothing to do with Greece) and *Mons*
Graivus (Tac. *Hist.* iv. 68), the *Graian Alps*,
from Mont Cenis to the Little St. Bernard
inclusive, contained the Jugum Cremonis (Liv.
xxi. 38) (*le Cramont*) and the Centronicae
Alps, apparently the little St. Bernard and the
surrounding mountains.—4. **ALPES PENNINAE**,
the *Pennine Alps*, from the Great St. Bernard
to the Simplon inclusive, the highest portion of
the chain, including Mont Blanc, and Monte
Rosa. The Great St. Bernard was called M.
Penninus, and on its summit the inhabitants
worshipped a deity, whom the Romans called
Jupiter Penninus. The name is probably
derived from the Celtic *pen*, 'a height.' Livy
(xxi. 38) expressly rejects the absurd derivation
from *Poeni*, which was based on the idea that
Hannibal had gone round to Martigny in the
upper Rhone valley.—5. **ALPES LEPONTIORUM**
or **LEPONTIAE**, the *Lepontian* or *Helvetian*
Alps, occupied by the Celtic Lepontii, from the

Simplon to the St. Gothard.—6. **ALPES RHAETI-**
CAE, the *Rhaetian Alps*, from the St.
Gothard to the Ortler and the pass of the
Stelvio. [Cf. *ADULA MONS.*]—7. **ALPES TRIDEN-**
TINAE, the mountains of southern Tyrol, in
which the Athēsis (*Adige*) rises, with the pass
of the Brenner.—8. **ALPES NORICAE**, whence
the Drave rises (Plin. iii. § 139), the *Noric*
Alps, NE. of the Tridentine Alps, comprising
the mountains in the neighbourhood of Salz-
burg, with mines worked by the Romans for
iron.—9. **ALPES CARNICAE**, the *Carnic Alps*,
E. of the Tridentine, and S. of the Noric, to
Mount Terglu. From these mountains flows
the Save (Plin. *ib.*).—10. **ALPES JULIAE**, the
Julian Alps, from Mount Terglu to the com-
mencement of the Illyrian or Dalmatian moun-
tains (Tac. *Hist.* iii. 8), which are known by the
name of the Alpes Dalmaticae, further north
by the name of the Alpes Pannonicae. The
Alpes Juliae were so called because Julius
Caesar or Augustus constructed roads across
them: they are also called Alpes Venetae.
(Ann. Marc. xxxi. 16). We have some men-
tion of the industries and produce of the Alps,
which then, as now, consisted of pine wood,
resin, honey, wax and cheese, with but little
corn (Strab. p. 206); and of alpine animals,
the chamois (*rupicapra*), the ibex, the marmot,
white hares and ptarmigan (Plin. viii. § 214,
x. § 186, Varr. *R.R.* iii. 12).

Principal Passes of the Alps.

It will be useful to enumerate the passes
used by the Romans, and, no doubt, communi-
cated to them by the natives of the various
districts as the *easiest* routes; for we can
hardly doubt that there were other mountain
paths traversed, though less frequently, by the
natives themselves. The Roman roads, or bridle
tracks, over the Alps were as follows, reckoning
from the western sea coast:—1. *Per Alpes Mari-*
timas, corresponding to the Cornice Road, from
the Var to Genoa, which was opened in the
time of Augustus as a regular road, the Ligu-
rians being entirely subdued. Turbia was re-
garded as the summit of the pass: thence it
passed rather north of Nice.—2. It is probable
that the modern *Col de l'Argentière*, from
Cuneo by the valley of the Stura to Barcelo-
nette, by the valley of the Ubaye and so to Gap,
was used by the Romans (see Freshfield, *Alp.*
Journ. xi. 282; Desjardins, *Géogr. de la Gaule*
Rom. i. 96). If so, this pass led from Pollentia
to Vapincum, and was, no doubt, like the fol-
lowing, described as *per Alpes Cottias*.—3. *Per*
Alpes Cottias, i.e. the pass of *Mont Genèvre*
from Augusta Taurinorum (*Turin*) to Brigantio
(*Briançon*). It thence at first followed the
Durance to *Chorges* in the Caturiges: whence
those who were bound for the Southern *Pro-*
vincia (Nîmes, Orange, &c.) continued by the
Durance; those who went northwards to Va-
lence, Vienne, &c., crossed the Col Bayard by
Gap, down the valley of the Drac, into the
valley of the Isère. This in all probability was
the route of Hannibal (see Freshfield, *l.c.*, who,
however, makes Hannibal reach Italy by the
Col de l'Argentière mentioned above). Pompey
probably shortened the route by taking the Col
de Lauteret from Briançon after he had crossed
the Genèvre. This Col is higher than the
Genèvre itself but a much more direct route to
Grenoble, and after the time of Pompey it be-
came a recognised Roman road.—4. North of
the Genèvre is the pass of *Mont Cenis*, which
also belongs to the *Alpes Cottiae*. There is

little doubt that over this, or rather over the *Petit Mont Cenis*, from Susa (*Segusio*) was a route used by the Romans: here probably Caesar passed to Gallia Ulterior (*B.G.* i. 10). The pass descends by the valley of the Arc, through the territory of the Centrones into the valley of the Isère.—5. *Per Alpes Graias*: this is the pass of the *Little St. Bernard*, from the plain of the Po at Ivrea, through the defiles of the valley of Aosta, then from Aosta (*Augusta Praetoria*), S. Didier (*Arbrigitum*) over the pass to B. St. Maurice (*Kergintrum*), and by the valley of the Isère, directly to Vienna or northwards to Geneva. It will be found impossible to make the route by the valley of Aosta agree with Polybius's account of Hannibal's route. 6. *Per Alpes Penninas*: the Great St. Bernard, from Martigny (*Ocotodurus*) to Aosta (*Tac. Hist.* i. 61, iv. 68; cf. *Liv.* xxi. 38). 7. *Per Alpes Rhaeticas*, from Brigantia ou L. Constance to Mediolanum (*Milan*). This passage had two alternative routes: *a*, most direct, by Curia (*Coire*) over the *Julier* pass as far as *Bivium* (*Bivio*), thence over the Septimer to Casaccia and Clavenna (*Chiavenna*); *b*, branching off at Bivio by the remainder of the *Julier* pass to Silvaplana, and then by the Maloja to Chiavenna, rejoining the Septimer route at Casaccia. Both routes pass by Tinnetto (*Tinzen*) on the Swiss side. Either will suit the description in *Claud. Bell. Get.* 320–360.—8. Also *per Alp. Rhaet.*, from Brigantia to Tridentum, striking off from the preceding at Clunia (*Feldkirch*), and passing by the upper Inn and Meran to Bauziauum (*Botzen*).—9. A divergence from the preceding by the *Puster Thal* and Lienz, to reach Aquileia. [Possibly also a direct road from Sebatum (*Brunnecken*) to *Belluno*.]—10. *Per Alpes Tridentinas*, from Verona to Tridentum, thence up the valley of the Athesis, and over the Brenner, and so to Augusta Viudelicorum (*Augsburg*).—11. *Per Alpes Carnicas*, from Aquileia through Julium Carnicum (*Zuglio*), by the pass of *Sta Croce* and the valley of the *Gail* into the valley of the *Drave*, near Aguontum (*Lienz*).—12. Slightly east of the preceding (from which it diverged near Gemona), more directly to Villa ad Aquas (*Villach*), by the low pass of *Tarvis* (the lowest in the chain of the Alps).—13. *Per Alpes Julias*, through the valley of the Sontius (*Isonzo*), by the *Predil* pass to Villa ad Aquas.—14. Also *per Alp. Julias*, from Aquileia by the valley of the *Wippach* over the pass of *Loitsch* to Emoua (*Laibach*), and the valley of the *Save*. The last five were intended as lines of communication from Aquileia to Rhaetia, Noricum, and Pannonia.

Of these passes Nos. 1, 3, 5, 7 were known to Polybius (cited by Strabo, p. 209), and Nos. 1, 3, 4, 5 are mentioned by Varro (*Serv. ad Aen.* x. 13), who reckons five passes, probably because he considers the *Col de Lauteret* passed by Pompey as a separate one. He brings Hasdrubal over the Cenis. The communication with the Central Alps was by No. 6 to the Rhone valley, and thence by *Viviscus* (*Vevey*) and Minnodunum (*Moudon*) to Aventicum; or by No. 7 to Brigantia, thence by the western road through Vindonissa (*Windisch*) to Salodurum (*Solothurn*) and Aventicum.

Alphēnus Varus. [VARUS.]

Alphēsibōea (Ἀλφεσιβοία). 1. Mother of Adonis. [ADONIS.]—2. Daughter of Phegeus, who married Alcmæon. [ALCMAEON.]—3. Daughter of Bias and wife of Pelias (*Theoc.* iii. 45).

Alphēus Mytilēneus (Ἀλφειὸς Μυτιληναῖος), the author of about 12 epigrams in the Greek

Anthology, was probably a contemporary of the emperor Augustus (*Anth. Pal.*).

Alphēus (Ἀλφειός; Dor. ἄλφεός; *Alfeo, Rofeo, Rizzo, Rufca*), the chief river of Peloponnesus, rises at Phylaco in Arcadia, shortly afterwards sinks under ground, appears again near Asea, and then mingles its waters with those of the Eurōtas. After flowing 20 stadia, the two rivers disappear under ground: the Alpheus again rises at Pegae in Arcadia, and increased by many affluents, among them the Ladon and the Erymanthus, flows NW. through Arcadia and Elis, not far from Olympia, and falls into the Ionian sea. (Paus. viii. 54; Strab. pp. 275, 343). The subterranean descent of the river, which is confirmed by modern travellers, gave rise to the stories about the river-god Alphēus and Artemis Alpheiaea, or the nymph Arethusa: *a*. that the river-god Alpheus loved Artemis and she escaped him by the strange disguise of smearing her face and the faces of her nymphs with mud (Paus. vi. 227: *b*. that Artemis fled from him to Ortygia (*Pind. Nem.* i. and Schol.): *c*. the later poeticised legends, where instead of Artemis we have a nymph Arethusa pursued by Alpheus, both changed to streams passing under the sea and at last united in Ortygia (Paus. v. 7, 2; *Ov. Met.* v. 752, with the intervention of Artemis; *Verg. Aen.* iii. 694; *Stat. Silv.* i. 2, 203; *Theb.* i. 271, iv. 239). The actual sequence appears to be, that the Artemis of Elis and Arcadia was a deity of fountains and streams who was σύμβωμος, or united in worship, with Alpheus, and was called Artemis Alpheiaea or ποταμία. This worship was transferred to Ortygia by some of the family of the Iamidæ at Olympia who joined in the Corinthian settlement and established a temple of Artemis ποταμία and also named a spring in Ortygia after the spring Arethusa in Elis. It is easy to understand how later orthodoxy found it necessary to substitute Arethusa for Artemis in the legend of the passage under the sea. (*Pind. Ol.* v., *Nem.* i.; *Diod.* v. 8; Strab. p. 270.) Strabo mentions the story of the sancer thrown into the fountain at Olympia and coming up in Ortygia with the sacrificial stains upon it: for, when the nymph, pursued by Alpheus, was changed by Artemis into the fountain of Arethusa in the island of Ortygia at Syracuse, the god continued to pursue her under the sea, and attempted to mingle his stream with the fountain at Ortygia.

Alphūs Avītus. [AVITUS.]

Alpinus. [See under BIBACULUS.]

Alsa, a small river of Venetia, which flows into the Adriatic a little west of Aquileia. The younger Constantine fell here, A. D. 340.

Alsium (Alsiensis: *Palo*), one of the most ancient Etruscan towns on the coast near Caere, and a Roman colony after the 1st Punic war. In its neighbourhood Pompey had a country-seat (*villa Alsiensis*).

Althæa (Ἀλθαία), daughter of the Aetolian king Thestius and Eurythemis, married Oeneus, king of Calydon, by whom she became the mother of several children. [See MELEAGER.]

Althæa, the chief town of the Olcades in the country of the Oretani in Hispania Tarracoenensis.

Althēmēnes (Ἀλθημένης or Ἀλθαιμένης), son of Catreus, king of Crete. In consequence of an oracle, that Catreus would lose his life by one of his children, Althemenes quitted Crete and went to Rhodes. There he unwittingly killed his father, who had come in search of his son. (*Diod.* v. 59; *Apollod.* iii. 2.)

Altinum (Altinas: *Altino*), a municipium in the land of the Veneti in the N. of Italy, at the mouth of the river Silis and on the road from Patavium to Aquileia, was a wealthy manufacturing town, and the chief emporium for all the goods which were sent from southern Italy to the countries of the north. Goods could be brought from Ravenna to Altinum through the Lagoons and the numerous canals of the Po, safe from storms and pirates. There were many beautiful villas around the town. (Mart. iv. 25; Strab. p. 214; Tac. *Hist.* iii. 6.)

Altis (Ἄλτις), the sacred grove of Zeus at OLYMPIA.

Aluntium or Haluntium (Ἀλουντίου), a town on the N. coast of Sicily, on a steep hill, celebrated for its wine. It lay between Tyndaris and Calacta: the town of S. Marco probably occupies its site. (Dionys. i. 51; Cic. *Verr.* iv. 23. 1.)

Alus or Halus (Ἄλος, ἄλος: Ἀλεύς: nr. *Κεφαλοσι*, Ru.), a town in Phthiotis in Thessaly, at the extremity of M. Othrys, built by Athamas. (Il. ii. 682; Hdt. vii. 173; Strab. p. 432.)

Alÿattes (Ἀλυάττης), king of Lydia, B.C. 617-560, succeeded his father Sadyattes, and was himself succeeded by his son Croesus. He carried on war with Miletus from 617 to 612, and with Cyaxares, king of Media, from 590 to 585; an eclipse of the sun, which happened in 585 during a battle between Alyattes and Cyaxares, led to a peace between them. Alyattes drove the Cimmerians out of Asia and took Smyrna. The tomb of Alyattes, N. of Sardis, near the lake Gygaea, which consisted of a large mound of earth, with a circumference of nearly a mile, raised upon a foundation of great stones, still exists. (Hdt. i. 25, 73, 93; Strab. p. 627.)

Alÿba (Ἀλύβη), a town on the S. coast of the Euxine. (Il. ii. 857.)

Alypius (Ἀλύπιος), of Alexandria, probably lived in the 4th century of the Christian aera, and is the author of a Greek musical treatise entitled 'Introduction to Music' (εἰσαγωγή μουσική), printed by Meibomius in *Antiquae Musicae Auctores Septem*, Amstel. 1652; *Script. Metricæ*, ed. Westphal, 1866.

Alyzia or Alyzæa (Ἀλυζία, Ἀλύζεια: Ἀλυζαῖος; Ru. in the valley of *Kandili*), a town in Acarnania near the sea opposite Leucas, with a harbour and a temple both sacred to Heracles. The temple contained one of the works of Lysippus representing the labours of Heracles, which the Romans carried off. (Thuc. vii. 31; Xen. *Hell.* v. 4; Strab. p. 450; Cic. *Fam.* xvi. 2; Plin. iv. 2.)

Amadocus (Ἀμάδοκος) or **Mēdocus** (Μήδοκος). 1. King of the Odrysæ in Thrace, when Xenophon visited the country in B.C. 400. He and Sathies, who were the most powerful Thracian kings, were frequently at variance, but were reconciled to each other by Thrasymbulus, the Athenian commander, in 390, and induced by him to become the allies of Athens (Diod. xiii. 105; Xen. *An.* vii. 2, *Hell.* iv. 8).—2. A ruler in Thrace, who, in conjunction with Berisades and Cersobleptes, succeeded Cotys in 358. (Dem. in *Arist.* p. 623.)

Amafinius, one of the three writers on Epicurean philosophy who preceded Cicero (the other two being Rabirius and Catius Insuber). They wrote simply and in a popular manner, especially on the physical theories of Epicurus, merely drawing from the Greek sources without any original reasoning. (Cic. *Acad.* i. 2, 5; *Tusc.* i. 3, 6, ii. 3, 7, iv. 3, 6.)

Amagetobria. [MAGETOBRIA.]

Amalthæa (Ἀμάλθεια). 1. The nurse of the infant Zeus in Crete. According to some traditions Amalthæa is the goat who suckled Zeus, and who was rewarded by being placed among the stars. [ÆGA.] According to others, Amalthæa was a nymph, daughter of Oceanus, Helios, Haemonius, or of the Cretan king Melisseus, who fed Zeus with the milk of a goat. When this goat broke off one of her horns, Amalthæa filled it with fresh herbs and gave it to Zeus, who placed it among the stars. According to other accounts Zeus himself broke off one of the horns of the goat Amalthæa, and gave it to the daughters of Melisseus, and endowed it with the wonderful power of becoming filled with whatever the possessor might wish. This story is explanatory of the celebrated horn of Amalthæa, commonly called the horn of plenty or cornucopia, which was used in later times as the symbol of plenty in general. (Athen. p. 503; Strab. p. 458; Ov. *Fast.* v. 115, *Met.* ix. 87.) [For the story of Amalthæa giving the horn of plenty to Achelous, and his exchange, see ACHELOUS.] In Diod. iii. 68, there is a story that Amalthæa was beloved by the Libyan Ammon, who gave her a horn-shaped portion of land of great fertility.—2. One of the Sibyls, identified with the Cumæan Sibyl, who sold to king Tarquinius the celebrated Sibylline books (Lactant. *Inst.* i. 6, 10), but distinguished from her in Tibull. ii. 5, 67.

Amalthæum or Amalthæa, a villa of Atticus on the river Thyamis in Æpirus, was perhaps a shrine of the nymph Amalthæa, which Atticus adorned with statues and bas-reliefs, and converted into a beautiful summer retreat. Cicero, in imitation, constructed a similar retreat on his estate at Arpinum. (Cic. *de Legg.* ii. 3, 7; *Att.* i. 13.)

Amantia (Ἀμαντία: Amantinus, Amantiānus, or Amantes, pl.: *Nivitsa*), a Greek town and district in Illyricum; the town, said to have been founded by the Abantes of Euboea, lay at some distance from the coast, E. of Oricum. (Caes. *B.C.* iii. 12, 40; Cic. *Phil.* xi. 11.)

Amānus (δ' Ἀμανός, τὸ Ἀμανόν: Ἀμανίτης, Amaniensis: *Almadagh*), a branch of Mt. Taurus, which runs from the head of the Gulf of Issus NE. to the principal chain, dividing Syria from Cilicia and Cappadocia (Strab. pp. 521, 535). There were two passes in it: the one, called the Syrian Gates (αἱ Συριαὶ πύλαι, Syriae Portae: *Bylan*) near the sea; the other, called the Amanian Gates (Ἀμανίδες or Ἀμανικαὶ πύλαι: Amanicæ Pylae, Portae Amani Montis: *Demir Kapu*, i.e. *the Iron Gate*), further to the N. The former pass was on the road from Cilicia to Antioch, the latter on that to the district Commageue; but, on account of its great difficulty, the latter pass was rarely used, until the Romans made a road through it. (Arrian. *An.* ii. 7; Polyb. xii. 17, 19; Strab. p. 676; Cic. *Fam.* xv. 4.)

Amardi or Mardi (Ἀμαρδοί, Μάρδοι), a powerful, warlike, and predatory tribe who dwelt on the S. shore of the Caspian Sea. (Strab. p. 514.)

Amardus or Mardus (Ἀμαρδος, Μάρδος: *Kizil Ozien*), a river flowing through the country of the Mardi into the Caspian Sea.

Amarynceus (Ἀμαρυγκεύς), a chief of the Eleus (Il. xxiii. 630), is said by some writers to have fought against Troy; but Homer only mentions his son Dioces (*Amaryncides*) as taking part in the Trojan war (Il. ii. 622, iv. 517).

Amarynthus (Ἀμάρυνθος: Ἀμαρύνθιος), a town in Euboea 7 stadia from Eretria, to which it belonged, with a celebrated temple of Artemis

(Strab. p. 448; Paus. i. 31; Liv. xxxv. 38), who was hence called *Amarynthia* or *Amarysia*, and in whose honour there was a festival of this name both in Euboea and Attica. (See *Dict. of Antiq.* art. *Amarynthia*.)

Amāsēnus (*Amaseno*), a river in Latium, rises in the Volscian mountains, flows by Privernum, and after being joined by the Ufens (*Ufente*), which flows from Setia, falls into the sea between Circeii and Terracina, though the greater part of its waters are lost in the Pontino marshes. (Verg. *Aen.* vii. 684, xi. 547.)

Amāsia or **-ea** (*Ἀμάσεια*: *Ἀμασεύς*: *Amasiah*), the capital of the kings of Pontus, was a strongly fortified city on both banks of the river Iris. It was the birthplace of Mithridates the Great and of the geographer Strabo. It is described by Strabo (p. 561).

Amāsis. 1. King of Egypt, B.C. 572–528 [the Egyptian Aahmes II]. When the expedition of Apries against Cyrene had failed [APRIES], Amasis, whom he had trusted to quell the mutinous troops, became their leader and defeated his master. For six years he reigned jointly with Apries, and then put him to death. Although the Egyptian party who had given him the throne expected him to withdraw all favour from the Greeks and cease to employ them or mercenaries, he did just the contrary. He formed a body-guard of Ionians at Memphis, married Ladice, a native of Cyrene, of the family of the Battadiade, and restored Naucratis as a settlement for Greek traders in the Delta. [NAUCRATIS.] His reign was one of great prosperity. (Hdt. ii. 161–182, iii. 1–16; Diod. i. 68, 95).—2. A Persian, sent in the reign of Cambyses (B.C. 525) against Cyrene, took Barca, but did not succeed in taking Cyrene. (Hdt. iv. 167, 201.)

Amāstris (*Ἀμαστρίς*, Ion. *Ἀμηστρίς*). 1. Wife of Xerxes, and mother of Artaxerxes I., was of a cruel and vindictive character (Hdt. vii. 61, ix. 108–113).—2. Also called *Amāstrine*, niece of Darius, the last king of Persia. She married, 1. Craterus; 2. Dionysius, tyrant of Heraclea in Bithynia, B.C. 322; and 3. Lysimachus, B.C. 302. Having been abandoned by Lysimachus upon his marriage with Arsinoë, she retired to Heraclea, where she reigned. She was drowned by her two sons about 288. (Arrian. *An.* vii. 4; Diod. xx. 109; Memn. 4, 5.)

Amāstris (*Ἀμαστρίς*: *Ἀμαστρινός*: *Amasera*), a large and beautiful city, with two harbours, on the coast of Paphlagonia, built by Amāstris after her separation from Lysimachus (about B.C. 300), on the site of the old town of Sesānus, which name the citadel retained. The new city was built and peopled by the inhabitants of Cytorus and Cromna. (*Il.* ii. 853; Strab. p. 544; Plin. *Ep.* x. 99; Catull. 4, 11.)

Amāta, wife of king Latinus and mother of Lavinia, opposed Lavinia being given in marriage to Aeneas, because she had already promised her to Turnus. When she heard that Turnus had fallen in battle, she hung herself. (Verg. *Aen.* xii. 600; Dionys. i. 64.)

Amāthūs, untis (*Ἀμαθούς, οὐντος*: *Ἀμαθούσιος*: *Limasol*), an ancient town on the S. coast of Cyprus, with a celebrated temple of Aphrodite, who was hence called *Amathūsiā*. But it preserved its Phoenician character and retained the worship of Melcart. It long remained faithful to Persia (Hdt. v. 104). There were copper-mines in the neighbourhood of the town (*secundam Amathuntā metalli*, Ov. *Met.* x. 220). CYPRUS.]

Amātius, surnamed *Pseudomarius*, originally an oculist. It is said that his real name was

Herophilus, which he romanised into Amatius. Pretended to be either the son or grandson of the great Marius, and was put to death by Antony in B.C. 41. (Val. Max. ix. 15, 2; Appian. *B. C.* ii. 2; Cic. *Att.* xii. 49, xiv. 6–8, *Phil.* i. 2, 5.)

Amāzōnes (*Ἀμαζόνες*), a mythical race of warrior women who engaged in battle with different Greek heroes according to various local traditions. Their especial country in legend was in Pontus, near the river Thermodon, where, by some accounts, the Naiad Harmonia had born them to Arcs, and where they founded the city Themiscyra, in the neighbourhood of the modern Trebizond (Paus. i. 2; Diod. iv. 16; Ap. Rh. ii. 996; Pherecyd. *fr.* 25). Their country was inhabited only by the Amazons, who were governed by a queen; but in order to propagate their race, they met once a year the Gargareans in Mount Caucasus. The children of the female sex were brought up by the Amazons, and each had her right breast cut off, the better to manage spear and bow (whence the name, *α-μαζός*, according to most; Diod. ii. 45; Apollod. ii. 5; Arrian. *An.* vii. 13; cf. *Unimammia*, Plaut. *Cure.* iii. 75), but it should be observed that this does not appear in any art representation of an Amazon. The male children were sent to the Gargareans or put to death. The foundation of several towns in Asia Minor and in the islands of the Aegean is ascribed to them, e.g. of Ephesus, Smyrna, Cyne, and Myrina, and it is particularly to be noticed that very prevalent traditions connect them, not merely with the north of Asia Minor, Colchis, the Caucasus, &c., but also with Thrace and Scythia (Aesch. *Pr.* 723; Verg. *Aen.* xi. 659; Strab. p. 504; Hdt. iv. 110). The Greeks believed in their existence as a real historical race down to a late period; and hence it is said that Thalestris, the queen of the Amazons, hastened to Alexander, in order to become a mother by the conqueror of Asia (Plut. *Alex.* 46). The following are the chief mythical adventures with which the Amazons are connected. In Homer they appear in Phrygian and Lycian story (*Il.* iii. 188, vi. 186)—they are said to have invaded Lycia in the reign of Iobates, but were destroyed by Bellerophon, who happened to be staying at the king's court. [BELLEROPHONTES; LAOMEDON.] They also invaded Phrygia, and fought with the Phrygians and Trojans when Priam was a young man. Their story was developed by Arctinus, who, unlike Homer, makes their queen Penthesilea the ally of Priam, but in the period of the war after the close of the Iliad, when she was slain by Achilles. This is a favourite subject in art (Q. Smyrn. i. 669). A later story tells of their being repelled from the island of Leuce at the mouth of the Danube by the ghost of Achilles. The ninth among the labours imposed upon Heracles by Eurystheus, was to take from Hippolyte, the queen of the Amazons, her girdle, the ensign of her kingly power, which she had received as a present from Ares. [HERACLES.] The Athenian story makes them invade Attica, penetrating into the town itself, in revenge for the attack which Theseus had made upon them. They are repelled and driven back to Asia by Theseus. This was the subject of Micon's picture of the Amazons on the Stoa Poikile (Paus. i. 15, 2; Aristoph. *Lys.* 678; cf. Aesch. *Enum.* 655; Plut. *Thes.* 27). As to the origin of these stories different theories have been put forward. That of O. Müller and later writers following him, is that the story arose from armed maiden attendants (*ιερόδουλοι*) of

the 'Magna Mater' under one or more of her names, the Goddess of Comana, Artemis of Ephesus, Cybele, the Goddess Ma or Amma. This may derive some probability from the accounts of their connexion with Artemis in some stories, their attendance on her as huntress maidens, their offerings to Artemis Tauropolos, their recognition of her power in Laconia (Pans. iii. 25, 2). But, on the other hand, nothing can be further removed than the Amazons, as represented to us, from the sensuality of the temple-slaves. A more likely origin is suggested by the legends which make them come from Thracian and Scythian lands, connected with the Thracian Ares, whose children they are by some accounts, and to whom they sacrifice horses (Ap. Rh. ii. 387). Coupling this with the accounts which reached the Greeks regarding the life and character of women among these northern races, their free and hardy life, hunting and bathing like men (Hdt. iv. 116), it is easy to understand how these stories of warrior women may have grown up, and how they reached Greece in connexion

Ambiatinus Vicus, a place in the country of the Treviri near Coblenz, where the emperor Caligula was born (Suet. Cal. 8).

Ambibāri, an Armoric people in Gaul, near the modern *Ambières* in Nonnaudy (Caes. B. G. vii. 75).

Ambiliāti, a Gallic people, perhaps in Brittany (Caes. B. G. iii. 9).

Ambiōrix, a chief of the Eburones in Gaul, cut to pieces, in conjunction with Catiuolcus, the Roman troops under Sabinus and Cotta, who were stationed for the winter in the territories of the Ebrones, b.c. 54. He failed in taking the camp of Q. Cicero, and was defeated on the arrival of Caesar, who was unable to obtain possession of the person of Ambiorix, notwithstanding his active pursuit of the latter. (Caes. B. G. v. 26-51, vi. 29-43, viii. 24; Dio Cass. xl. 5, 31.)

Ambivareti, the clientes or vassals of the Aedui, probably dwelt N. of the latter (B. G. vii. 75).

Ambivariti, a Gallic people, W. of the Maas, in the neighbourhood of Namur (B. G. iv. 9).



Wounded Amazons. (Phigalean Marbles.)

with stories of Ares; the connexion with Artemis probably arose merely from the huntress character which belonged to her. In art the Amazons are a favourite subject alike in great sculptures such as those from the temple frieze at Bassae, from the Mausoleum and from Xanthus, and on vases. It is noticeable that in the more archaic art they are dressed and armed exactly like male warriors (*ἀνδρῶνειαι*); but after the Persian wars in vase pictures they assume an Oriental type of dress and appearance, while in sculptures they become idealised warrior maidens, resembling some types of the huntress Artemis, and perhaps modelled after Spartan maidens. In the Greek form they wear the chiton with the right breast bare whether on foot or on horseback; on the vases their garb is Oriental with the Phrygian cap and with the Asiatic or the Scythian trousers. The characteristic Amazonian arms besides the bow are the double battle-axe and the crescent shield (cf. Hor. Od. iv. 4, 17; Dict. Ant. s.v. *Pelta*, *Securis*). [PENTHESILEA.]

Ambarri, a people of Gaul, on the Arar (*Saône*) E. of the Aedui, and of the same stock as the latter (Caes. B. G. vii. 75; Liv. v. 34).

Ambiāni, a Belgic people, between the Bellovaci and Atrebatas, conquered by Caesar in b.c. 57. Their chief town was Samarobriva, afterwards called Ambiani, now *Amiens* (Caes. B. G. ii. 4, 15, vii. 75).

Ambivius Turpio. [TURPIO.]

Amblada (τὰ Ἀμβλαδα: Ἀμβλαδεύς), a town in Pisidia, on the borders of Caria; famous for its wine (Strab. p. 570).

Ambrācia (Ἀμπρακία, afterwards Ἀμβρακία: Ἀμβρακιώτης, Ἀμβρακιεύς, Ambraciensis: *Arta*), a town on the left bank of the Arachthos, 80 stadia from the coast, N. of the Ambracian Gulf, was originally included in Acarnania, but afterwards in Epirus. It was colonised by the Corinthians about b.c. 660, and at an early period acquired wealth and importance. It became subject to the kings of Epirus about the time of Alexander the Great. Pyrrhus made it the capital of his kingdom, and adorned it with public buildings and statues. At a later time it joined the Aetolian League, was taken by the Romans in b.c. 189, and stripped of its works of art. Its inhabitants were transplanted to the new city of NICOPOLIS, founded by Augustus after the battle of Actium, b.c. 31. South of Ambracia on the E. of the Arachthos, and close to the sea, was the fort *Ambracius*. (Strab. pp. 325, 452; Hdt. viii. 45; Thuc. i. 46, ii. 80, iii. 105; Polyb. xxii. 9-13; Liv. xxxviii. 3-9.)

Ambracius Sinus (Ἀμπρακιὸς or Ἀμβρακιὸς κόλπος: *G. of Arta*), a gulf of the Ionian Sea between Epirus and Acarnania, said by Polybius to be 300 stadia long and 100 wide, and with an entrance only 5 stadia in width. Its real length is 25 miles and its breadth 10; the

entrance is about half a mile wide, narrowing in one part to 700 yards.

Ambrōnes (*Ἀμβρωνες*), a Celtic people, who joined the Cimabri and Teutones in their invasion of the Roman dominions, and were defeated by Marius near Aquæ Sextiæ (*Aix*) in B.C. 102.

Ambrosius, bishop of Milan A.D. 374. [See *Dict. of Christian Biography*.]

Ambrýsus or **Amphrýsus** (*Ἀμβρουσός*: *Ἀμφρουσεύς*: nr. *Dhístomo*), a town in Phocis strongly fortified, S. of M. Parnassus: in the neighbourhood were numerous vineyards. It was fortified with a double wall by the Thebans as a stronghold against Philip. (Strab. p. 423; Paus. x. 36, 1.)

Amustus, Fábýs. The notable persons of this name are 1. **M.**, pontifex maximus in the year when Rome was taken by the Gauls, B.C. 390. His three sons, Kaeso, Numerius, and Quintus, were sent as ambassadors to the Gauls when the latter were besieging Clusium, and took part in a sally of the besieged against the Gauls (B.C. 391). The Gauls demanded that the Fabii should be surrendered to them for violating the law of nations; and upon the senate refusing to give up the guilty parties, they marched against Rome. The three sons were in the same year elected consular tribunes (Liv. v. 35, 41).—2. **M.**, consular tribune in B.C. 331 and 369, and censor in 363, had two daughters, of whom the elder was married to Ser. Sulpicius, and the younger to C. Licinius Stolo, the author of the Licinian Rogations. According to the story recorded by Livy, the younger Fabia induced her father to assist her husband in obtaining the consulship for the plebeian order, into which she had married (Liv. vi. 22, 34, 36).—3. **M.**, thrice consul, in B.C. 360, when he conquered the Hernici, a second time in 356, when he conquered the Falisci and Tarquinienes, and a third time in 354, when he conquered the Tiburtes. He was dictator in 351. He was the father of the celebrated Q. Fabius Maximus Rullianus. [MAXIMUS.] (Liv. vii. 11, 17, 22, viii. 33.)

Amēnānus (*Ἀμενανός*, Dor. *Ἀμενας*), a river in Sicily near Catania, sometimes dried up for years together (*nunc fluit, interdum suppressis fontibus aret*, Ov. *Met.* xv. 280; Strab. p. 240), possibly owing to volcanic changes in Etna, at whose foot it rises.

Amēria (Amerinus: *Amelia*), an ancient town in Umbria, and a municipium, the birthplace of Sex. Roscius defended by Cicero, was situate in a district rich in vines (Verg. *Georg.* i. 265), on a hill 56 miles from Rome, between the valleys of the Tiber and the Nar (Strab. p. 227; Plin. iii. § 114).

Ameriōla, a town in the land of the Sabines, destroyed by the Romans at a very early period (Liv. i. 38; Plin. iii. § 68).

Amestrátus (Amestratinus: *Mistretta*), a town in the N. of Sicily, not far from the coast, the same as the *Myttistratum* of Polybius and the *Amastra* of Silius Italicus, taken by the Romans from the Carthaginians in the first Punic war (Cic. *Verr.* iii. 39, 43, 74).

Amestris. [AMASTRIS.]

Amida (*ἡ Ἀμίδα*: *Diarbekr*), a town in Sophene (Armenia Major) on the Upper Tigris. It was taken by the Persian king Sapor A.D. 359, when Ammianus Marcellinus was among the defenders (Am. Marc. xix. 1). The Romans afterwards recovered it.

Amilcar. [HAMILCAR.]

Aminias (*Ἀμεινίας*), brother of Aeschylus, distinguished himself at the battle of Salamis

(B.C. 480); he and Eumenes were judged to have been the bravest on this occasion among all the Athenians (Hdt. viii. 84, 93; Plut. *Them.* 14; Diod. xi. 27).

Amípsias (*Ἀμειψίας*), a comic poet of Athens, contemporary with Aristophanes, whom he twice conquered in the dramatic contests, gaining the second prize with his *Connus* when Aristophanes was third with the *Clouds* (B.C. 423), and the first with his *Comastæ* when Aristophanes gained the second with the *Birds* (B.C. 414). (Diog. Laert. ii. 28.)

Amisía or **Amisius** (*Ems*), a river in northern Germany well known to the Romans, on which Drusus had a naval engagement with the Bructeri, B.C. 12 (Strab. p. 290; Mela, iii. 3; Tac. *Ann.* i. 60, 63, 70, ii. 23).

Amisía (*Emden* ?), a fortress on the left bank of the river of the same name (Tac. *Ann.* ii. 8).

Amisōdārus (*Ἀμισώδαρος*), a king of Lycia, who brought up the monster Chimaera; his sons Atymnius and Maris were slain at Troy by the sons of Nestor (*Il.* xvi. 317–328; Apollod. ii. 3).

Amīsus (*Ἀμισός*: *Ἀμισηνός*, Amisenus: *Samsun*), a large city on the coast of Pontus, on a bay of the Euxine Sea, called after it (Amisenus Sinus). Mithridates enlarged it, and made it one of his residences. It was taken by Lucullus B.C. 71, by Pharnaces B.C. 47, freed by Julius Caesar, and again held by tyrants, liberated from the tyrant Strato by Augustus immediately after Actium (see Ramsay's *Asia Minor*, p. 194). It became one of the *civitates foederatae*, and before Trajan's time was attached to the province of Bithynia-Pontus as a free city (Strab. p. 547; Dio Cass. xlii. 46; App. *B. C.* ii. 91; Plut. *Luc.* 15; Plin. *Ep.* x. 93).

Amiternum (*Torre d'Amiterno*), an ancient Sabine town, according to Cato and Varro the cradle of the Sabine race (Dionys. i. 14, ii. 49). It stood on the Aternus, under the highest of the Apennines (*Gran Sasso d'Italia*). It fell into decay in the civil wars, but was re-colonised and became a place of importance under the Empire, and was the birthplace of Sallust. According to Liv. x. 39 it was in the power or the alliance of Samnium at the beginning of the third Samnite war, and was taken B.C. 293 (Verg. *Aen.* vii. 710; Strab. p. 228).

Ammiānus (*Ἀμμιανός*), a Greek epigrammatist, but probably a Roman by birth, the author of nearly thirty epigrams in the Greek Anthology, lived under Trajan and Hadrian.

Ammiānus Marcellinus, by birth a Greek, and a native of Syrian Antioch, was admitted at an early age among the imperial bodyguards. He served many years under Ursicinus, one of the generals of Constantius, both in the West and East, and he subsequently attended the emperor Julian in his campaign against the Persians (A.D. 363). Eventually he established himself at Rome, where he composed his history, and was alive at least as late as 390. His history, written in Latin, extended from the accession of Nerva, A.D. 96, the point at which the histories of Tacitus terminated, to the death of Valens, A.D. 378, comprising a period of 282 years. It was divided into 31 books, of which the first 13 are lost. The remaining 18 embrace the acts of Constantius from A.D. 353, the seventeenth year of his reign, together with the whole career of Gallus, Julianus, Jovianus, Valentinianus, and Valens. The portion preserved was the more important part of the work, as he was a contemporary of the events described in these books. The style of Ammianus is too often affected and bombastical.

bastic, but his accuracy, fidelity, and impartiality deserve praise.—*Editions.* By Eysseuhardt, Berl. 1871; Gardthausen, Gött. 1875.

Ammôn, more correctly **Amon** or **Amun**, the supreme god of the Egyptians according to the Theban theology. He may possibly, as some think, have been originally the god of animal and vegetable fruitfulness; but there is no doubt that as Amen-Ra at Thebes he was the Sun-God, who ruled over all the upper and the under world, and whose representative on the earth was the reigning king of Egypt. His worship in the original form was set aside by Amenhotep IV., who from his mother, apparently a Mesopotamian, had adopted views in favour of a purer monotheism, and substituted the worship of 'the sun's disk' for the orthodox worship of Amun, and though the original faith was restored by the following dynasty, and especially by Ramses II. (=Sesostris), some traces of the change remained. A further variation from other lands was caused by the Ethiopian conquest of Egypt in the 8th century B.C., whence some Ethiopian characteristics were introduced into his worship, and the erroneous idea arose that the Egyptians had derived the religion of Amun from Meroë (Hdt. ii. 29, 42). When Psammetichus established his rule in Lower Egypt at Sais, in the 7th century B.C., the exclusive worship of Amun, except in his special temples, diminished; but soon after this he was brought into relation with Greek mythology, through the settlers at Naucratis, &c., and still more through the Greek colonists of Cyrene, who became acquainted with the famous oracle of Ammon in the western Oasis of the Ammonium (*Siwah*), founded by a colony of Egyptians and Ethiopians in the 8th century. His worship spread in Greece, being identified with that of Zeus; so that he became *Zeus* 'Αμμων, and to the Romans Jupiter Ammon. (Pind. *Pyth.* iv. 16; Plat. *Polit.* 257 B, where 'our' God means Cyrenaic.) It appears in Laconia (Paus. iii. 18, 2). The oracle from the Ammonium, to which tradition gave the same origin as that of Dodona (Hdt. ii. 54), gained much influence with the Greeks after Alexander's visit, and sacred embassies were sent to it [see *Dict. Ant.* s.v. *Theoris*]. In Egyptian art Ammon is represented sometimes with a

head-dress of two lofty feathers, symbolising his rule over the upper and under world; sometimes as a ram-headed deity with an orb over the horns, symbolising the sun. Some take the ram merely to signify animal fruitfulness. It looks more like the remnant of a totemistic religion, especially where the custom of clothing the statue in the skin of a slaughtered ram is mentioned (Hdt. ii. 42). In Greek art this symbol of the ram is preserved, but brought into agreement with Greek taste by merely showing the horns added to the ideal human



Ammon.
(From Wilkinson's *Egyptians*.)

head, as in figures of Zeus Ammon and Alexander the Great (seen in coins of Lysimachus). See coin, p. 50.

Ammonium. [OASIS.]

Ammōnius (Ἀμμώνιος). 1. **Grammaticus**, of Alexandria, left this city on the overthrow of the heathen temples in A.D. 389, and settled at Constantinople. He wrote, in Greek, a valuable work, *On the Differences of Words of like Signification* (περὶ ὁμοίων καὶ διαφόρων λέξεων).—*Editions.* By Valckenaer, Lugd. Bat. 1739; by Schafer, Lips. 1822.—2. **Son of Hermeas**, studied at Athens under Proclus (who died A.D. 484), and was the master of Simplicius, Damascius, and others. He wrote numerous commentaries in Greek on the works of the earlier philosophers. His extant works are *Commentaries on the Isagoge of Porphyry*, or *the Five Predicables*, first published at Venice in 1500; and *On the Categories of Aristotle*, and *De Interpretatione*, published by Brandis in his edition of the Scholia of Aristotle.—3. **Of Lamprae** in Attica, a Peripatetic philosopher, lived in the first century of the Christian era, and was the instructor of Plutarch (Plut. *Symp.* iii. 1).—4. Surnamed **Saccas**, or sack-carrier, because his employment was carrying the corn landed at Alexandria, as a public porter, was born of Christian parents. Some writers assert, and others deny, that he apostatised from the faith. At any rate he combined the study of philosophy with Christianity, and is regarded by those who maintain his apostasy as the founder of the later Platonic School. Among his disciples were Longinus, Herennius, Plotinus, and Origen. He died A.D. 243, at the age of more than 80 years.

Amnias, a river of Pontus, E. of the Halys (Strab. p. 562; Appian, *Mithr.* 18).

Amnisus (Ἀμισός), a town in the N. of Crete and the harbour of Cnossus, situated on a river of the same name, the nymphs of which, called *Amnisiades*, were in the service of Artemis (Strab. p. 470; Od. xix. 188; Ap. Rh. iii. 881; Callim. *Hymn. Dian.* 15).

Amon. [AMMON.]

Amor. [EROS.]

Amorgus (Ἀμοργός; Ἀμοργίνος; *Amorgo*), an island in the Grecian Archipelago, one of the Sporades, the birthplace of Simonides, and under the Roman emperors a place of banishment, more favourable than Gyarus as being productive of corn, oil, and wine. It had three towns on its western coast, Aigiale, Arcesius, and Minon. (Strab. p. 487; Scyl. p. 22; Tac. *Ann.* iv. 30.)

Amōrium (Ἀμόριον), a city of Galatia, 30 miles SW. of Pessianus.

Ampē (Ἀμπη, Hdt.) or **Ampelōne** (Plin.), a town at the mouth of the Tigris, where Darius I. planted the Milesians whom he removed from their own city after the Ionian revolt (B.C. 494). (Hdt. vi. 20; Plin. vi. § 159.)

L. Ampelius, the author of a small work, entitled *Liber Memorialis*, lived in the 2nd century of the Christian era. His work is a sort of commonplace-book, containing a meagre summary of the most striking natural objects and of the most remarkable events, divided into 50 chapters. He is praised by Sidonius Apollinaris (ix. 299). It is generally printed with Florus, and is published separately by Beck, Lips. 1826; Wölfelin, Lips. 1854.

Ampēlus, the personification of the vine. He was a beautiful youth, son of a satyr and a nymph, and beloved by Dionysus. According to Ovid (*Fast.* iii. 407), he was killed by falling

from a vine branch, and was placed, as Vindemitor, in the stars; according to Nonn. *Dionys.* x. 175, he was changed into a vine. A marble group now in the British Museum represents Dionysus with Ampelus half changed into a vine.

Ampēlus (Ἀμπελος), a promontory at the extremity of the peninsula Sithonia in Chalcidice in Macedonia, near Torone.

Ampēlūsia (Ἀμπελουσία: *C. Espartel*), the promontory at the W. end of the S. or African coast of the Fretum Gaditanum (*Straits of Gibraltar*). The natives of the country called it Cotes (αἱ Κάτεις). (Strab. p. 825; Plin. v. 1.)

Amphaxitis (Ἀμφαξιτίς), a district of Mygdonia in Macedonia, at the mouths of the Axios and Echedorus (Polyb. v. 97; Strab. p. 330).

Amphēa (Ἀμφεία: Ἀμφεύς), a small town of Messenia on the borders of Laconia and Messenia, conquered by the Spartans in the first Messenian war (Paus. iv. 5, 9).

Amphīārāus (Ἀμφιάραος), son of Oicles and Hyperinnestra, daughter of Thestius, was descended on his father's side from the famous seer Melampus, and was himself a great prophet and a great hero at Argos, having first gained his prophetic powers by sleeping in the *μαντικὸς οἶκος* at Phlius (Paus. ii. 13, 6). By his wife Eriphyle, the sister of Adrastus, he was the father of Alcmaeon, Amphilocheus, Eurydice, and Demonassa. He took part in the hunt of the Calydonian boar, and the Argonautic voyage. He also joined Adrastus in the expedition against Thebes, although he foresaw its fatal termination, through the persuasions of his wife Eriphyle, who had been induced to persuade her husband by the necklace of Harmonia which Polyneices had given her. On leaving Argos, however, he enjoined his sons to punish their mother for his death. [ALCMAEON.] During the war against Thebes, Amphiaras fought bravely, but could not escape his fate. Pursued by Periclymenus, he fled towards the river Ismenius, and the earth swallowed him up together with his chariot, before he was overtaken by his enemy. (*Od.* xv. 240-247; Pind. *Nem.* ix. 57, *Ol.* vi. 21; Aesch. *Sept.* 587; Soph. *El.* 837; Stat. *Theb.* vii. 816.) In Paus. i. 34 there is a story that he was swallowed up by the earth at Harua, near Mycalessus. Zeus made him immortal, and henceforth he was worshipped as a hero between Potniae and Thebes (Hdt. i. 46, viii. 134), but afterwards with greater fame near Oropus, where also his temple for dream-oracles was situated (Paus. i. 34). (See *Dict. of Ant.* art. *Oraculum*.)

Amphicaea or **Amphicēa** (Ἀμφίκαϊα, Ἀμφίκληϊα: Ἀμφικαϊεύς: *Dhadhi* or *Oghunitzā*?), a town in the N. of Phocis, with an adytum of Dionysus, was called for a long time *Ophitēa* (Ὀφιτεία) (Hdt. viii. 33; Paus. x. 3, 33).

Amphictyōn (Ἀμφικτυών). 1. A king of Attica who drove out his father-in-law Cranaus, and reigned for 12 years, when he was displaced by Erichthonius (Paus. i. 2, 5; Apollod. i. 7).—2. The mythical founder of the Amphictyonic council, son of Deucalion (Paus. x. 8). He had a temple at Anthela, near Thermopylae (Hdt. vii. 200).

Amphidāmas (Ἀμφιδάμας). 1. Son of Aleus and brother of Lycurgus, the Arcadian king (Paus. viii. 4, 6; Ap. Rh. i. 161); others make him the father, others the son, of Lycurgus (*Il.* ii. 603). He was one of the Argonauts. (Other mythical persons of the same name, *Il.* x. 266; Hes. *Op.* 652).—2. General of the Eleans B.C.

218, taken prisoner by Philip, king of Macedon (*Polyb.* iv. 75, 84, 86).

Amphidoli (Ἀμφιδόλοι), a town in Pisatis in Elis (Xen. *Hell.* iii. 2, 30; Strab. pp. 341, 349).

Amphilōchia (Ἀμφιλοχία), the country of the Amphilochi (Ἀμφιλοχοί), an Epirot race, at the E. end of the Ambracian gulf, usually included in Acarnania. Their chief town was Argos AMPHILOCHICUM. (Strab. p. 326.)

Amphilōchus (Ἀμφιλοχος), son of Amphiaras and Eriphyle, and brother of Alcmaeon. He took an active part in the expedition of the Epigoni against Thebes, assisted his brother in the murder of their mother [ALCMAEON], and afterwards fought against Troy, and was in the wooden horse (Quint. Sm. xii. 323). On his return from Troy, together with Mopsus, who was like himself a seer, he founded the town of Mallos in Cilicia. Hence he proceeded to his native place, Argos, but returned to Mallos, where he was killed in single combat with Mopsus (Strab. p. 675; Lycophr. 439), or by Apollo (Strab. p. 676). Others relate (Thuc. ii. 68) that, after leaving Argos, Amphilocheus founded Argos Amphilocheum on the Ambracian gulf. He was worshipped at Mallos in Cilicia, at Oropus, and at Athens. (Paus. i. 34, 2, iii. 15, 6; cp. Mopsus.)

Amphilŷtus (Ἀμφίλυτος), a celebrated seer in the time of Peisistratus (B.C. 559), is called both an Acarnanian and an Athenian: he may have been an Acarnanian who received the franchise at Athens (Hdt. i. 62; Plat. *Theag.* p. 124).

Amphimāchus (Ἀμφίμαχος). 1. Son of Cteatus, grandson of Poseidon, one of the four leaders of the Epeans against Troy, was slain by Hector (*Il.* xiii. 185).—2. Son of Nomion, with his brother Nastes, led the Carians to the assistance of the Trojans, and was slain by Achilles (*Il.* ii. 870).—3. Son of Polyxeus (*Il.* ii. 623).

Amphimalla (τὰ Ἀμφίμαλλα), a town on the N. coast of Crete, on a bay called after it (*G. of Armiro*).

Amphimēdon (Ἀμφιμέδων), of Ithaca, a guest-friend of Agamemnon, and a suitor of Penelope, slain by Telamachus (*Od.* xxii. 254, xxiv. 108).

Amphinōmus (Ἀμφινόμος) and his brother Anapius were dutiful citizens of Catane, who in an eruption of Aetna carried off, the one his father, the other his mother, on their shoulders. The lava turned aside and spared them. They appear in later coins of the city. (Paus. x. 28, 4; Claudian, vii. 41; Auson. *Ord. Urb. Nob.* 92.)

Amphion (Ἀμφίων). 1. Son of Zeus and Antiope, the daughter of Nycteus of Thebes, and twin-brother of Zethus. Amphion and Zethus were born either at Eleutherae in Boeotia or on Mount Cithaeron, whither their mother had fled, and grew up among the shepherds, not knowing their descent. Hermes (according to others, Apollo, or the Muses) gave Amphion a lyre, who henceforth practised song and music, while his brother spent his time in hunting and tending the flocks. (*Od.* xi. 260; Eur. *Antiope*. Fr.; Paus. ii. 6, 2; Ov. *Met.* vi. 110; Hor. *Ep.* i. 18.) Having become acquainted with their origin, they marched against Thebes, where Lycus reigned, the husband of their mother Antiope, whom he had repudiated, and had then married Dirce in her stead. They took the city, and as Lycus and Dirce had treated their mother with great cruelty, the two brothers killed them both. They put Dirce to death by tying her to a bull, who dragged her about till she perished; and they then threw her body into a well, which was from this time called the well of Dirce (Stat. *Theb.* ix. 678). After they had obtained posses-

sion of Thebes, they fortified it by a wall. It is said that when Amphion played his lyre, the stones moved of their own accord and formed the wall (Schol. Ap. Rh. i. 740, 763; Apollod. iii. 5, 5; Hor. *Od.* iii. 11; Prop. i. 9, 10; Stat. *Theb.* iv. 357). Amphion afterwards married Niobe, who bore him many sons and daughters, all of whom were killed by Apollo. His death

more successful, and drove the Edonians out of the 'Nine Ways,' which was henceforth called Amphipolis. (Hdt. v. 126, ix. 75; Thuc. i. 100,



Zethus and Amphion. (From a Bas-relief at Rome.)

is differently related: some say that he killed himself from grief at the loss of his children (Ov. *Met.* vi. 270), and others tell us that he was killed by Apollo because he made an assault on the Pythian temple of the god. Amphion and his brother were buried at Thebes. A connexion may be traced between the Theban legend of these twin sons of Zeus and the Lacedaemonian legend of the Dioscuri; and, again, between Amphion and Apollo. The punishment inflicted upon Dirce is represented in the celebrated Farnese bull, the work of Apollonius and Tauriscus, which was discovered in 1546, and placed in the Farnese palace at Rome. (Plin. xxxvi. § 34.) [DIRCE.]—2. Son of Jasus and father of Chloris (*Od.* xi. 281). In Homer, this Amphion, king of Orchomenos, is distinct from Amphion the husband of Niobe; but in some traditions they were regarded as the same person.

Amphipolis (Ἀμφίπολις; Ἀμφιπολίτης; *Neokhorio*, in Turkish *Jeni-Keui*), a town in Macedonia on the left or eastern bank of the Strymon, just below its egress from the lake Cercinitis, and about 3 miles from the sea. The Strymon flowed almost round the town, nearly forming a circle, whence its name Amphipolis. It was originally called Ἐννεα ὁδοί, 'the Nine Ways,' and belonged to the Edonians, a Thracian people. Aristagoras of Miletus first attempted to colonise it, but was cut off with his followers by the Edonians in B.C. 497. The Athenians made a next attempt with 10,000 colonists, but they were all destroyed by the Edonians in 465. In 437 the Athenians were



Coin of Amphipolis. Obv., Apollo, laurel-crowned; rev., torch and crown.

iv. 102, v. 6.) It was one of the most important of the Athenian possessions, being advantageously situated for trade on a navigable river in the midst of a fertile country, and near the gold mines of M. Pangaeus. Hence the indignation of the Athenians when it fell into the hands of Brasidas (B.C. 424) and of Philip (358). Under the Romans it was a free city, and the capital of *Macedonia prima*: the Via Egnatia



Plan of the neighbourhood of Amphipolis. 1, site of Amphipolis; 2, site of Eion; 3, ridge connecting Amphipolis with Mt. Pangaeus; 4, Long Wall of Amphipolis; the three marks across indicate the gates; 5, Palisade (σταθραμα) connecting the Long Wall with the bridge over the Strymon; 6, Lake Cercinitis; 7, Mt. Cerdylum; 8, Mt. Pangaeus.

ran through it. The port of Amphipolis was Eion.

Amphis (Ἄμφις), an Athenian comic poet, of the middle comedy, contemporary with the philosopher Plato. We have the titles of 26 of his plays, and a few fragments of them (Meineke, *Frag. Com. Graec.*).

Amphissa (Ἀμφισσα; Ἀμφισσεύς, Ἀμφισσαῖος; *Salona*), one of the chief towns of the Locri Ozolae on the borders of Phocis, 7 miles from Delphi, said to have been named after Amphissa, daughter of Macareus, and beloved by Apollo. In consequence of the Sacred War declared against Amphissa by the Amphietyons, the town was destroyed by Philip, B.C. 338 (Aesch. *Ctes.* p. 71; Strab. p. 419), but it was soon afterwards rebuilt, supplying 400 hoplites against Brennus B.C. 279 (Paus. x. 23, 1); was taken by the Romans B.C. 190 (Liv. xxxvii. 5). Under the empire it had freedom from tribute (Plin. iv. § 7).

Amphistratus (Ἀμφίστρατος) and his brother Creas, the charioteers of the Dioscuri, were said to have taken part in the expedition of

Jason to Colchis, and to have occupied a part of that country which was called after them *Heniochia*, as *heniochus* (*ἡνίοχος*) signifies a charioteer (Strab. p. 496; Arist. *Pol.* viii. 4, 3).

Amphitritē (*Ἀμφιτρίτη*), a Nereid or an Oceanid, wife of Poseidon and goddess of the sea, especially of the Mediterranean. In the Odyssey Amphitrito is merely the name of the sea



Amphitrite holding a rudder.
(From a Bas-relief published by Winckelmann.)

(in the Iliad the word does not occur), and she first occurs as a goddess in Hesiod. She was carried off from Naxos by Poseidon, or, according to others, having fled to Atlas was tracked out by a dolphin, which Poseidon therefore placed in the stars. Later poets again use the word as equivalent to the sea in general. She became by Poseidon the mother of Triton, Rhode or Rhodos, and Benthescyma.

Amphitrōpē (*Ἀμφιτρόπη*; *Ἀμφιτροπαίεύς*), an Attic demus belonging to the tribe Antiochis, in the neighbourhood of the silver mines of Laurium.

Amphitryon or **Amphitryō** (*Ἀμφιτρυών*), son of Alcaeus, king of Tiryns, and Astydameia, or Laonome, or Lysidice. Alcaeus had a brother Electryon, who reigned at Mycenae. Between Electryon and Pterelaus, king of the Taphians, a furious war raged, in which Electryon lost all his children except Licymnius, and was robbed of his oxen. Amphitryon recovered the oxen, but on his return to Mycenae accidentally killed his uncle Electryon. He was now expelled from Mycenae, together with Alcmene the daughter of Electryon, by Sthenelus the brother of Electryon, and went to Thebes, where he was purified by Creon. In order to win the hand of Alcmene, Amphitryon prepared to avenge the death of Alcmene's brothers on the Taphians, and conquered them, after Comaetho, the daughter of Pterelaus, through her love for Amphitryon, cut off the one golden hair on her father's head which rendered him immortal. During the absence of Amphitryon from Thebes, Jupiter visited ALCMENE, who became by the god the mother of Heracles; the latter is called *Amphitryoniades* in allusion to his reputed father. Amphitryon fell in a war against Erginus, king of the Minyans (Paus. viii. 14, 15, 17, ix. 10; Apollod. ii. 4; Hes. *Sc.* 11; Pind. *Nem.* x. 13, *Pyth.* ix. 81). Euripides (*H. F.*) represents his death as caused by Heracles after the war with the Minyans. The comedy of Plautus, called *Amphitruo*, is a ludicrous representation of the visit of Zeus to Alcmene in the disguise of her lover Amphitryon.

Amphōtērus (*Ἀμφότερος*). [ACARNAN.]

Amphrysus (*Ἀμφρυσός*). 1. A small river in Thessaly which flowed into the Pagasaeon gulf, on the banks of which Apollo fed the herds of Admetus (*pastor ab Amphryso*, Verg. *Georg.*

iii. 2; cf. Strab. p. 433; Ap. Rh. i. 54; Ov. *Met.* i. 580).—2. See AMBRYSUS.

Ampsāga (*Wad-el-Kabir*, or *Suffjmar*), a river of N. Africa, which divided Numidia from Mauretania Sitifensis. It flows past the town of Cirta (*Constantina*).

Ampsancetus or **Amsancetus Lacus** (*Lago d'Ansanti* or *Mufiti*), a small lake in Samnium near Aeculanum, four miles from the modern *Frigento*. Sulphurous vapours arose from it. Near it was a chapel of the god Mephitis with a cavern from which mephitic vapours also came, and which was therefore regarded as an entrance to the lower world. (Verg. *Aen.* vii. 563; Plin. ii. § 208; Cic. *Div.* i. 36.)

Ampsvarii. [ANSIBARII.]

Ampyēs (*Ἄμπυκος*). 1. Son of Pelias, husband of Chloris, and father of the famous seer Mopsus, who is hence called *Ampyēides*. Pausanias (v. 17) calls him Ampyx.—2. Son of Iapetus, a bard and priest of Ceres, killed by Phineus at the marriage of Perseus (Ov. *Met.* v. 111).

Ampyx. [AMPYCUS.]

Amūlius. [ROMULUS.]

Amýclae. 1. (*Ἀμύκλαι*; *Ἄμυκλαίεύς*, *Ἄμυκλαίος*; *Sklaovokhorī* or *Aia Kyriaki*?), an ancient town of Laconia on the Eurotas, in a beautiful town country, 20 stadia SE. of Sparta (Polyb. v. 19; Liv. xxxiv. 28). It is mentioned in the Iliad (ii. 584), and is said to have been founded by the ancient Lacedaemonian king Amyclas, father of Hyacinthus, and to have been the abode of Tyndarus, and of Castor and Pollux, who are hence called *Amyclaei Fratres* (Paus. iii. 1; Stat. *Theb.* vii. 413). After the conquest of Peloponnesus by the Dorians, the Achaeans maintained themselves in Amyclae for a long time; and it was only shortly before the first Messenian war that the town was taken and destroyed by the Lacedaemonians under Teleclus. The tale ran that the inhabitants had been so often alarmed by false reports of the approach of the enemy, that they passed a law that no one should speak of the enemy; and accordingly when the Lacedaemonians at last came, and no one dared to announce their approach, 'Amyclae perished through silence;' hence arose the proverb, *Amyclis ipsis taciturnior* (Paus. iii. 2; Strab. p. 364; Serv. *ad Aen.* x. 564). After its destruction by the Lacedaemonians Amyclae became a village, and was only memorable by the festival of the Hyacinthia (see *Dict. of Ant.* s.v.) celebrated at the place annually, and by the temple and colossal statue of Apollo, who was hence called *Amyclacus*.—2. (Amyclanus), an ancient town of Latium, E. of Terracina, on the Sinus Amyclanus, was, according to tradition, an Achaean colony from Laconia. In the time of Augustus the town had disappeared; the inhabitants were said to have deserted it on account of its being infested by serpents (Plin. iii. 9); but when Virgil (*Aen.* x. 564) speaks of *tacitae Amyclae*, he probably transfers to this town the epithet belonging to the Amyclae in Laconia [No. 1] (cf. Sil. viii. 528; *Pervigil. Ven.* 92). Near Amyclae was the Spelunca (*Sperlonga*), or natural grotto, a favourite retreat of the emperor Tiberius.

Amýclas. [AMYCLAE.]

Amyclides, a name of Hyacinthus, as the son of Amyclae.

Amýcus (*Ἄμυκος*), son of Poseidon and Bithynis, king of the Bebryces, was celebrated for his skill in boxing, and used to challenge strangers to box with him. When the Argonauts came to his dominions, Pollux accepted the

challenge and killed him (Apollod. i. 9; Ap. Rh. ii.). On the *Ficoroni Cistu* he is represented as bound to a tree by Polydeuces. On his grave grew the 'laurus insana,' a branch of which caused strife (Plin. xvi. § 239).

Amydon (Ἀμυδών), a town in Macedonia on the river Axios (*Il.* ii. 849; *Juv.* iii. 69).

Amydonē (Ἀμυμώνη), one of the daughters of Danaus and Elephantis. When Danaus arrived in Argos, the country was suffering from a drought, and Danaus sent out Amydome to fetch water. She was attacked by a satyr, but was rescued from his violence by Poseidon, who appropriated her to himself, and then showed her the wells at Lerna. According to another account he bade her draw his trident from the rock, from which a threefold spring gushed forth, which was called after her the well and river of Amydome. Her son by Poseidon was called Nauplius (Apollod. ii. 1; *Hyg. Fab.* 169; *Paus.* ii. 37; *Strab.* p. 368; *Eur. Phoen.* 188).

Amynder (Ἀμύνανδρος), king of the Athamans in Epims, an ally of the Romans in their war with Philip of Macedonia, about B.C. 198, but an ally of Antiochus B.C. 189 (*Pol.* xvi. 27, xxii. 8; *Liv.* xxvii. 30, xxxii. 14, xxxv. 47, xxxviii. 1).

Amyntas (Ἀμύντας). 1. I. King of Macedonia, reigned from about B.C. 540 to 500, and was succeeded by his son Alexander I. He acknowledged himself to Megabyzus a vassal of Persia. He was in alliance with the Peisistratids, and offered Hippias a refuge (*Hdt.* viii. 139; *Thuc.* ii. 100; *Paus.* ix. 40).—2. II. King of Macedonia, son of Philip, the brother of



Amyntas II., King of Macedonia, B.C. 398-369. *Obv.*, head of king; *rev.*, horse.

Perdiccas II., at first, like his father, prince of upper Macedonia (*Thuc.* ii. 95), obtained the throne of Macedonia B.C. 393 by the murder of the usurper Pausanias. Soon after his accession he was driven from Macedonia by the Illyrians, but was restored to his kingdom by the Thessalians. On his return he was engaged in war with the Olynthians, in which he was assisted by the Spartans, and by their aid Olynthus was reduced in 379. Amyntas united himself also with Jason of Pherae, and carefully cultivated the friendship of Athens. Amyntas died B.C. 370, and left by his wife Eurydice three sons, Alexander, Perdiccas, and the famous Philip (*Diod.* xiv. 89 f., xv. 19, 60; *Xen. Hell.* v. 2).—3. Grandson of Amyntas II., was excluded by Philip from the succession on the death of his father Perdiccas III. in B.C. 360. He was put to death in the first year of the reign of Alexander the Great, 336, for a plot against the king's life (*Just.* xii. 6; *Curt.* vi. 9, 17).—4. A Macedonian officer in Alexander's army, son of Andromenes. He and his brothers were accused of being privy to the conspiracy of Philotas in 330, but were acquitted. Some little time after he was killed at the siege of a village (*Arr.* iii. p. 72 f.).—5. A Macedonian traitor, son of Antiochus, took refuge at the court of Darius, and became one of the commanders of the Greek mercenaries. He was present at the

battle of Issus (B.C. 333), and afterwards fled to Phoenicia, and having gathered ships went to Egypt, got possession of Pelusium, and was killed in battle against Mazaces, the Persian governor of Memphis (*Arr.* i. 24 f.; *Curt.* iii. 11, iv. 7; *Plut. Alex.*; *Diod.* xvii. 48).—6. A king of Galatia, supported Antony, and fought on his side against Augustus at the battle of Actium (B.C. 31). He fell in an expedition against the town of Homouada or Homona (*Strab.* p. 567).—7. A Greek writer of a work entitled *Statismi* (Σταθμοί), probably an account of the different halting-places of Alexander the Great in his Asiatic expedition (*Athen.* ii. p. 67 &c.).

Amyntor (Ἀμύντωρ), son of Ormenus of Eleon in Thessaly, where Autolyclus broke into his house, and father of PHOENIX, whom he cursed on account of unlawful intercourse with his mistress. According to Apollodorus he was a king of Ormenium, and was slain by Heracles, to whom he refused a passage through his dominions, and the hand of his daughter ASTYDAMIA. (*Il.* ix. 434, x. 226; *Apollod.* ii. 7, iii. 13). According to Ovid (*Met.* xii. 364) he was king of the Dolopes.

Amyrtaeus (Ἀμυρταῖος), an Egyptian, assumed the title of king, and joined Inarus the Libyan in the revolt against the Persians in B.C. 460. They at first defeated the Persians [ACHAEMENES], but were subsequently totally defeated, 455. Amyrtaeus escaped, and maintained himself as king in the marshy districts of Lower Egypt, till about 414, when the Egyptians expelled the Persians, and Amyrtaeus reigned 6 years. (*Hdt.* ii. 140, iii. 15; *Thuc.* i. 110; *Diod.* xi. 74.)

Amyrus (Ἀμυρος), a river in Thessaly, with a town of the same name upon it, flowing into the lake Boebeis: the country around was called the Ἀμυρικὸν πεδῖον (*Strab.* 442; *Polyh.* v. 99).

Amythæon (Ἀμυθᾶων), son of Cretheus and Tyro, father of Bias and of the seer Melampus, who is hence called *Amythæonius* (*Verg. Georg.* iii. 550). He dwelt at Pylus in Messenia, and is mentioned among those to whom the restoration of the Olympian games was ascribed. (*Paus.* v. 8; *Od.* xi. 258.)

Anābon (Ἀνάβων), a district of the Persian province of Aria, S. of Aria Proper, containing 4 towns, which still exist, Phra (*Ferrah*), Bis (*Beest* or *Bost*), Gari (*Ghore*), Nii (*Neh*).

Anabūrā (Ἀνάβουρα) a town of Pisidia. It stood NW. of Antiocheia and SW. of the river Lalandus. Its name seems to have been changed to Neapolis between the times of Strabo and Pliny, or, rather, it was deserted when Neapolis was built near it. (*Strab.* p. 570; *Liv.* xxxviii. 15; *Ramsay*).

Anāces (Ἄνακες). [ANAX, No. 2.]

Anacharsis (Ἀνάχαρσις), a Scythian of princely rank, left his native country to travel in pursuit of knowledge, and came to Athens, about B.C. 594. He became acquainted with Solon, and by his talents and acute observations, and his simplicity of life, he excited general admiration. The fame of his wisdom was such, that he was even reckoned by some among the seven sages. He was killed by his brother Saulius on his return to his native country: according to Herodotus, because he was introducing the Greek worship of Cybele; according to Diogenes Laërtius, by accident. (*Hdt.* iv. 76; *Diog. Laërt.* i. 101; *Plut. Sol.* 5, *Conviv. Sept. Sap.*; *Lucian, Scythia, Anacharsis*; *Athen.* pp. 159, 428, 437, 613.) Cicero

(*Tusc. Disp.* v. 32) quotes from one of his letters. Those which are ascribed to him are spurious (ed. Hercher, 1873, *Epistologr. Graec.*)

Anacrëon (*Ἀνακρέων*), a celebrated lyric poet, born at Teos, an Ionian city in Asia Minor. He removed from his native city, with the great body of its inhabitants, to Abdera, in Thrace, when Teos was taken by the Persians (about B.C. 540), but lived chiefly at Samos, under the patronage of Polyerates, in whose praise he wrote many songs. After the death of Polyerates (522), he went to Athens at the invitation of the tyrant Hipparchus, where he became acquainted with Simonides and other poets. He died at the age of 85, choked, as was said, by a grape-stone (Plin. vii. 5; Val. Max. ix. 12, 8), probably about 478: the place of his death is uncertain. The Athenians set up his statue in the Acropolis, as the type of age still constant to the pleasures of youth (Paus. i. 25). The universal tradition of antiquity represents Anacreon as a consummate voluptuary; and his poems prove the truth of the tradition. He sings of love and wine with hearty good will; and we see in him the luxury of the Ionian inflamed by the fervour of the poet. The tale that he loved Sappho is very improbable. (Hdt. iii. 121; Plat. *Charm.* p. 157; Hipparch. p. 228; Athen. p. 429, 599, 600; Strab. p. 638.) Of his poems only a few genuine fragments have come down to us; and these seem to show him as a poet light and graceful, but without force and passion. He probably followed the Lesbian poets as regards metre and style, but wrote in the Ionic dialect. The collection of love songs and drinking songs which bear his name are of various authorship and dates.—*Editions*: by Fischer, Lips. 1793; Bergk, Lips. 1878; Rose, 1876; Weise, Lips. 1878.

Anactōriūm (*Ἀνακτόριον*: *Ἀνακτόριος*), a town in Acarnania, built by the Corinthians,



Coin of Anactorium in Acarnania.

Obv., head of Athene, with legend *Ἀνακτοριέων*; rev., Pegasus.

upon a promontory of the same name (near *La Madonna*) at the entrance of the Ambracian gulf. Its inhabitants were removed by Augustus after the battle of Actium (B.C. 31) to Nicopolis.

Anädÿömēnē. [APHRODITE.]

Anagnia (Anaguinus: *Anagni*), an ancient town of Latium, the chief town of the Hernici, and subsequently both a municipium (having first received the *civitas sine suffragio* as a punishment for disaffection) and a Roman colony. (Liv. ix. 43; Diod. xx. 80; Plin. iii. 63.) It lay in a very beautiful and fertile country on a hill, at the foot of which the *Via Laviniana* and *Via Praenestina* united (*Compitum Anagninum*). In the neighbourhood Cicero had an estate, *Anagninum* (Cic. *pro Dom.* 30).

Anagyriis (*Ἀναγυροῦς*, *οἰντρος*: *Ἀναγυρσίος*, *Ἀναγυροντρόθεν*: nr. *Vari.* Ru.), a demus of Attica, belonging to the tribe Erechtheis, S. of Athens, near the promontory Zoster (Strab. p. 398; Paus. i. 81).

Anaitica (*Ἀναϊτικὴ*), a district of Armenia, in which the goddess Anaitis was worshipped; also called *Aciliscene*.

Anaitis (*Ἀναΐτις*), an Asiatic divinity, whose name is also written *Anaea*, *Aneitis*, *Tanaïs*, or *Nanaea*. Her worship prevailed in Armenia, Cappadocia, Assyria, Persis, &c., and seems to have been a part of the worship, so common among the Asiatics, of the creative powers of nature, both male and female. The Greek writers sometimes identify Anaitis with Artomis, and sometimes with Aphroditē. (Strab. pp. 512, 559, 733, 738; Plut. *Artax.* 27, *Lucull.* 24; Paus. iii. 16; Amm. Marc. xxiii. 3; Clem. Alex. p. 43.)

Anamari or **-res**, a Gallic people in the plain of the Po, in whose land the Romans founded Placentia (Polyb. ii. 32). Possibly, however, we should here read the name as Ananes instead of making this people distinct from the following.

Ananes, a Gallic people, W. of the Trebia, between the Po and the Apennines (Polyb. ii. 17).

Ananius (*Ἀνάσιος*), a Greek iambic poet, contemporary with Hipponax, about B.C. 540. (Fragments in Bergk, *Poetae Lyrici*, ii. 1878.)

Anāphē (*Ἀνάφη*: *Ἀναφαῖος*: *Anaphi*, *Nanfio*), a small island in the S. of the Aegean sea, E. of Thera, with a temple of Apollo Aegletes, who was hence called *Anaphēus* (Strab. p. 484; Ov. *Met.* vii. 461).

Anaphlystus (*Ἀναφλύστος*: *Ἀναφλύστιος*: *Anavyso*), an Attic demus of the tribe Antiochis on the SW. coast of Attica, opposite the island Eleussa, called after Anaphlystus, son of Poseidon (Hdt. iv. 29; Strab. p. 398).

Anapius. [AMPHINOMUS.]

Anāpus (*Ἀναπος*). 1. A river in Acarnania, flowing into the Achelous (Thuc. ii. 82).—2. (*Anapo*), a river in Sicily, flowing into the sea S. of Syracuse through the marshes of Lysimelia (Thuc. vi. 96; Theocr. i. 68; Ov. *Met.* v. 416).

Anartes or **-ti**, a people of Dacia, N. of the Theiss (Caes. B. G. vi. 25).

Anas (*Ἄνας*: *Guadiana*), one of the chief rivers of Spain, rising in Celtiberia in the mountains near Laminium, forms the boundary between Lusitania and Baetica, and flows into the ocean by two mouths (now only one) (Strab. p. 139; Plin. iii. 1).

Anatolius. 1. Bishop of Laodicea, A.D. 270, an Alexandrian by birth, was the author of several mathematical and arithmetical works, of which some fragments have been preserved.—2. An eminent jurist, was a native of Berytus, and afterwards P. P. (*praefectus praetorio*) of Illyricum. He died A.D. 361. A work on agriculture, often cited in the Geoponica, and a treatise concerning *Sympathies and Antipathies*, are assigned by many to this Anatolius. The latter work, however, was probably written by Anatolius the philosopher, who was the master of Iamblichus, and to whom Porphyry addressed *Homeric Questions*.—3. Professor of law at Berytus, is mentioned by Justinian among those who were employed in compiling the Digest. He wrote notes on the Digest, and a very concise commentary on Justinian's Code. Both of these works are cited in the Basilica. He perished A.D. 557, in an earthquake at Constantinople, whither he had removed from Berytus.

Anaurus (*Ἀναυρός*), a river of Thessaly flowing into the Pagasaeon gulf, in which Jason lost a sandal (Ap. Rh. i. 8; Athen. p. 72).

Anāva (*Ἀναβά*), an ancient, but early decayed, city of Great Phrygia, on the salt lake of the same name, between Celaenae and Colossae (*Hagee Ghioul*) (Hdt. vii. 30). In Frederic Barbarossa's march (A.D. 1190) the country is described as near the sources of the Maeander 'per loca desertissima uhi lacus salinarum.' It is a mistake to identify it with Aescania.

Anax (*Ἄναξ*). 1. A giant, son of Uranus and Gaea, and father of Asterius (Paus. i. 35, vii. 2).—2. An epithet of protecting deities in the plural *Ἄνακες*, or *Ἀνακτες*, or *Ἄνακες παῖδες*, used to designate the Dioscuri especially, but also the Curetes or the Cabiri, and the Tritonides (Paus. ii. 22, 6, x. 38, 3; Cic. *N. D.* iii. 21, 53).

Anaxāgōras (*Ἀναξαγόρας*), a Greek philosopher of the Ionian school, was born at Clazomenae in Ionia, B.C. 500. He gave up his property to his relations, as he intended to devote his life to higher ends, and went to Athens at the age of 20; here he remained 30 years, and became the intimate friend and teacher of the most eminent men of the time, such as Pericles and Euripides. His doctrine gave offence to the religious feelings of the Athenians; and the enemies of Pericles availed themselves of this circumstance to accuse him of impiety, B.C. 450. It was only through the eloquence of Pericles that he was not put to death; but he was sentenced to pay a fine of 5 talents and to quit Athens. He retired to Lampsacus, where he died in 428 at the age of 72. Anaxagoras was dissatisfied with the systems of his predecessors, the Ionic philosophers, and struck into a new path. The Ionic philosophers had endeavoured to explain nature and its various phenomena by regarding matter in its different forms and modifications as the cause of all things. Anaxagoras, on the other hand, conceived the necessity of seeking a higher cause, independent of matter, and this cause he considered to be *νοῦς*—that is, mind, thought, or intelligence.

Anaxander (*Ἀναξανδρος*), king of Sparta, son of Eurycrates, fought in the second Messenian war, about B.C. 668 (Paus. iii. 14, 4, iv. 16, 2).

Anaxandrides (*Ἀναξανδρίδης*). 1. Son of Theopompus, king of Sparta (Hdt. viii. 131).—2. King of Sparta, son of Leon, reigned from about B.C. 560 to 520. Having a barren wife whom he would not divorce, the ephors made him take with her a second. By her he had Cleomenes; and after this by his first wife Dorieus, Leonidas, and Cleombrotus (Hdt. i. 65, v. 39; Paus. iii. 3).—3. An Athenian comic poet of the middle comedy, a native of Camirus in Rhodes, began to exhibit comedies in B.C. 376. Aristotle held him in high esteem (*Rhet.* iii. 10; *Eth. Eud.* vi. 10; *Nicom.* vii. 10); one of the best known fragments of his plays contrasts the religious observances of Greeks and Egyptians (Athen. p. 374). He wrote also dithyrambs, which have not survived (Meineke, *Frag.*).

Anaxarchus (*Ἀναξαρχος*), a philosopher of Abdera, of the school of Democritus (a pupil of Metrodorus), accompanied Alexander into Asia (B.C. 334), and gained his favour by flattery and wit. He was named *ὁ εἰδαιμονικός*, as being an optimist in temper. After the death of Alexander (323), Anaxarchus was thrown by shipwreck into the power of Nicocreon, king of Salamis in Cyprus, to whom he had given mortal offence, and who had him pounded to death in a stone mortar. (Cic. *Tusc.* ii. 22, 52, *N. D.* iii. 33, 82; Arr. iv. 10; Plut. *Alex.* 52.)

Anaxarēte (*Ἀναξαρέτη*), a maiden of Cyprus, remained unmoved by the love of Iphis, who at last, in despair, hanged himself at her door. She looked with indifference at the funeral of the youth, but Venus changed her into a stone statue, which was preserved in the temple of Venus Prospiciens (*Ἄφροδ. παρακύπτουσα*) at Salamis in Cyprus. Ant. Liberalis tells us the same story of a Greek Arsinoe beloved by a Phoenician youth. It may be connected with the approach of the Greek colonists to the worship of Astarte (Ov. *Met.* xiv. 698; Ant. Lib. 39).

Anaxībīa (*Ἀναξιβία*), daughter of Pleistheues, sister of Agamemnon, wife of Strophius, and mother of Pylades.

Anaxībīus (*Ἀναξιβίος*), the Spartan admiral stationed at Byzantium on the return of the Cyrean Greeks from Asia, B.C. 400. In 389 he succeeded Dercyllidas in the command in the Aegean, but fell in a battle against Iphicrates, near Antandrus, in 388 (Xeu. *An.* v. 1, vi. 1; *Hell.* iv. 8).

Anaxidāmus (*Ἀναξίδαμος*), king of Sparta, son of Zenxidamus, lived to the end of the second Messenian war, B.C. 668 (Paus. iii. 7).

Anaxilāus (*Ἀναξίλαος*) or **Anaxīlas** (*Ἀναξίλας*). 1. Tyrant of Rhegium, of Messenian origin, took possession of Zancle in Sicily about B.C. 494, peopled it with fresh inhabitants, and changed its name into Messene. He died in 476 (Hdt. vi. 22, vii. 165; Thuc. vi. 4).—2. Of Byzantium, surrendered Byzantium to the Athenians in B.C. 408.—3. An Athenian comic poet of the middle comedy, contemporary with Plato and Demosthenes. We have a few fragments, and the titles of 19 of his comedies. (Meineke).—4. A physician and Pythagorean philosopher, born at Larissa, was banished by Augustus from Italy, B.C. 23, on the charge of magic (Euseb. *Chron. ad Olymp.* 138).

Anaximander (*Ἀναξίμανδρος*), of Miletus, was born B.C. 610, and died 547 in his 64th year. He was one of the earliest philosophers of the Ionian school, and the immediate successor of Thales, its first founder. He first used the word *ἀρχή* to denote the origin of things, or rather the material out of which they were formed; he held that this *ἀρχή* was the infinite (*τὸ ἄπειρον*), everlasting, and diviue, though not attributing to it a spiritual or intelligent nature; and that it was the substance into which all things were resolved on their dissolution. He was a careful observer of nature, and was distinguished by his astronomical, mathematical, and geographical knowledge: he is said to have introduced the use of the gnomon into Greece.

Anaximēnes (*Ἀναξιμένης*). 1. Of Miletus, the third in the series of Ionian philosophers, flourished about B.C. 544; but as he was the teacher of Anaxagoras, B.C. 480, he must have lived to a great age. He considered air to be the first cause of all things, the primary form, as it were, of matter, into which the other elements of the universe were resolvable.—2. Of Lampsacus, accompanied Alexander the Great to Asia (B.C. 334), and wrote a history of Philip of Macedonia; a history of Alexander the Great; and a history of Greece in 12 books, from the earliest mythical ages down to the death of Epaminondas. Of these a few fragments remain. He also enjoyed great reputation as a rhetorician, and is the author of a scientific treatise on rhetoric, the *Ῥητορικὴ πρὸς Ἀλέξανδρον*, usually printed in the works of Aristotle. He was an enemy of Theophrastus,

and published under his name a work calumniating Sparta, Athens, and Thebes, which produced great exasperation against Theophrastus. (Paus. vi. 18, 3; Diod. xv. 76, 89.)

Anazarbus or **-a** (*Ἀναζαρβός* or *-ά*: *Ἀναζαρβεύς*, Anazarbēnus: *Anasarba* or *Naversa*, Ru.), a considerable city of Cilicia Campestris, on the left bank of the river Pyramus, at the foot of a mountain of the same name. Augustus conferred upon it the name of Caesarea (ad Anazarbum); and, on the division of Cilicia into the two provinces of Prima and Secunda, it was made the capital of the latter. It was almost destroyed by earthquakes in the reigns of Justinian and Justin.

Ancaeus (*Ἀγκαῖος*). 1. Son of the Arcadian Lycurgus and Creophile or Eurynome, and father of Agapenor. He was one of the Argonauts, and took part in the Calydonian hunt, in which he was killed by the boar (Ap. Rh. i. 164; Paus. viii. 4; Ov. *Met.* viii. 391).—2. Son of Poseidon and Astypalaea or Alta, king of the Leleges in Samos, husband of Samia, and father of Perilaus, Enodos, Samos, Alitherses, and Parthenope. His story shows points of resemblance to that of the son of Lycurgus, for he also is represented as one of the Argonauts; but they differ in that the son of Lycurgus is celebrated for strength; the son of Poseidon is noted for skilful seamanship: he became the helmsman of the ship Argo after the death of Tiphys (Ap. Rh. i. 188, ii. 867–900). A well-known proverb is said to have originated with this Ancaeus. He had been told by a seer that he would not live to taste the wine of his vineyard; and when he was afterwards on the point of drinking a cup of wine, the growth of his own vineyard, he laughed at the seer, who, however, answered, *πολλὰ μετὰ τὴν πέλει κύλικος καὶ χεῖλος ἄκρου*, 'There is a many a slip between the cup and the lip.' At the same instant Ancaeus was informed that a wild boar was near. He put down his cup, went out against the animal, and was killed by it (Ap. Rh. *l.c.*; Tzetzes and Lycophr. 488).

Ancalites, a people of Britain (Caes. *B. G.* v. 21). They are placed by some writers at Henley-on-Thames, on the Oxfordshire bank.

Q. Ancharius, tribune of the plebs, b.c. 59, took an active part in opposing the agrarian law of Caesar. He was praetor in 56, and succeeded L. Piso in the province of Macedonia. (Cic. *pro Sest.* 53, 113; *in Pis.* 36, 89; *ad Fam.* xiii. 40.)

Anchesmus (*Ἀγχεσμός*), a hill not far from Athens, with a temple of Zeus, who was hence called *Anchesmius*.

Anchiäle and **-lus** (*Ἀγχιάλη*). 1. (*Akiälē*), a town in Thrace on the Black Sea, on the borders of Moesia (Strab. p. 329; Ov. *Trist.* i. 9, 36).—2. Also *Anchialos*, an ancient city of Cilicia, W. of the Cydnus near the coast, said to have been built by Sardanapalus (Strab. p. 672; Athen. p. 529; Arrian, ii. 5).

Anchises (*Ἀγχίσις*), son of Capys and Themis, the daughter of Ilus, king of Dardanus on Mount Ida. As descended by the royal line from Zeus, he is called *ἄναξ ἀνδρῶν* (see *Il.* v. 268; xx. 215–240). In beauty he equalled the immortal gods, and was beloved by Aphrodite, by whom he became the father of Aeneas, who is hence called *Anchisiades* (*Hymn. ad Ven.* 45 seq.; Hes. *Theog.* 1008). The goddess warned him never to betray the real mother of the child; but as on one occasion he boasted of his intercourse with the goddess, he was struck by a flash of lightning, which according to

some traditions killed, but according to others only blinded or lamed him. Virgil in his *Aeneid* makes Anchises survive the capture of Troy, and Aeneas carries his father on his shoulders from the burning city. He further relates that Anchises died soon after the first arrival of Aeneas in Sicily, and was buried on mount Eryx. This tradition seems to have been believed in Sicily, for Anchises had a sanctuary at Egesta, and the funeral games celebrated in Sicily in his honour continued down to a late period. There is, however, the greatest difference of traditions as to his burial-place: it was in Ida, and honoured by herdsmen (Eustath. *ad Il.* xii. 98); in Pallene (Schol. *ad Il.* xiv. 459); in Arcadia, where Aeneas was supposed to have settled for a while on his way to Sicily, having landed on the Laconian coast (Paus. viii. 12, 8); in Epirus (Procop. *Goth.* iv. 22); in Sicily (Verg. *Aen.* v. 760; Hyg. *Fab.* 260); in Latium (see Serv. *ad Aen.* i. 570, iii. 711). This variation is accounted for by the variety of legends about the wanderings of Aeneas [see that article].

Anchisia (*Ἀγχισία*), a mountain in Arcadia, NW. of Mantinea, where Anchises is said to have been buried [see above].

Ancon (*Λευκοσώρων Ἀγκών*), a harbour and town at the mouth of the river Iris in Pontus.

Ancona or **Ancon** (*Ἀγχών*: Anconitanus: *Ancona*), a town in Picenum on the Adriatic sea, lying in a bend of the coast between two promontories, and hence called *Ancon* or an 'elbow.' It was built by the Syracusans, who



Coin of Ancona in Italy.
Obv., head of Aphrodite; rev., bent arm holding a palm branch.

settled there about b.c. 392, discontented with the rule of the elder Dionysius; and under the Romans, who made it a colony, it became one of the most important seaports of the Adriatic. It possessed an excellent harbour, completed by Trajan, and it carried on an active trade with the opposite coast of Illyricum. The town was celebrated for its temple of Venus and its purple dye: the surrounding country produced good wine and wheat (Strab. p. 241; Plin. iii. § 111; Caes. *B. C.* i. 11; Tac. *Ann.* iii. 9; Juv. iv. 40; Catull. 36, 13). The coin shows Aphrodite as tutelary deity.

Ancorarius Mons, a mountain in Mauretania Caesariensis, S. of Caesarea, abounding in citron trees, the wood of which was used by the Romans for furniture (Plin. xiii. § 95).

Ancōre. [NICAEA.]

Ancus Marcius, fourth legendary king of Rome, reigned 24 years, b.c. 640–616, and is said to have been the son of Numa's daughter. Like Numa he embodies the priestly or pontifical institutions of the regal period, but especially has assigned to him those religious ceremonies which belonged to war. He conquered the Latins, took many Latin towns, transported the inhabitants to Rome, and gave them the Aventine to dwell on: these conquered Latins formed the original Plebs. He also founded a colony at Ostia, at the mouth of the Tiber; built a fortress on the Janiculum as a protection

against Etruria, and united it with the city by a bridge across the Tiber; dug the ditch of the Quirites, which was a defence for the open ground between the Caelian and the Palatine; and built a prison. He was succeeded by Tarquinius Priscus. (Liv. i. 32; Dionys. iii. 36; Cic. *de Rep.* ii. 18.)

Ancyra (Ἀγκύρα: Ἀγκυρανός, Ancyranus). (*Angora* or *Enguri*), a city of Galatia in Asia Minor, in 39° 56' N. lat. It was an important junction of roads both pre-Roman and Roman, especially the roads from Byzantium and Chalcedon to Tavium and Armenia beyond the Halys, and the roads southwards to Cilicia and westwards to Sardis. In the time of Augustus, when Galatia became a Roman province, Ancyra was the capital: it was originally the chief city of a Gallic tribe named the Tectosages, who came from the S. of France. Under the Roman empire it had the name of Sebaste, which in Greek is equivalent to Augusta in Latin. Hence the inhabitants of the district of which it was metropolis were called Σεβαστηνοὶ Τεκτοσάγες, and Ancyra was called Σεβαστὴ Τεκτοσάγειον, to distinguish it from two other Sebastes of Galatia, Tavium and Pessinus. When Augustus recorded the chief events of his life on



Coin of Ancyra in Phrygia.

Obv., head of the Senate; rev., within wreath ANKYRANON.

bronze tablets at Rome, the citizens of Ancyra had a copy made, which was cut on marble blocks and placed at Ancyra in a temple dedicated to Augustus and Rome. This inscription is called the *Monumentum* (or *Marmor Ancyranum*) (Mommsen, 1865; *C. I. L.* i.). It has erroneously been supposed that there was another Ancyra in Phrygia, for which Strab. pp. 567, 576, and Ptol. v. 2, 22 have been cited, but the fact is that both these writers sometimes (though not consistently) extend Phrygia so as to include part of Galatia.

Andania (Ἀνδάνια: Ἀνδανεύς, Ἀνδάνιος), a town in Messenia, between Megalopolis and Messene, the capital of the kings of the race of the Leleges, abandoned by its inhabitants in the second Messenian war, and from that time a mere village. Pausanias found only ruins. Oechalia is identified by Strabo with Andania, but by Pausanias with Carnasium, one mile distant, where mysteries were celebrated. (See OECHALIA; Paus. iv. 33, 6; Strab. pp. 339, 350; Liv. xxxvi. 31.)

Andécavi, Andégavi, Andes, a Gallic people N. of the Loire, with a town of the same name, also called Juliomagus, now *Angers* (Caes. *B. G.* ii. 35; Tac. *Ann.* iii. 40).

Andeira (τὰ Ἀνδεῖρα: Ἀνδεῖρηνός), a city of Mysia, celebrated for its temple of Cybele surnamed Ἀνδεῖρηνή (Plin. v. § 126).

Andematunnum. [LINGONES.]

Anderida, a Roman station in South Britain on the site of Pevensey in Sussex. The district *Anderida* (which is said to be named from a Celtic word *andred*, meaning uninhabited or 'forest' land) formed a wide tract of the Wcald of Kent and Sussex, extending into Hampshire.

Anderitum (*Anterivux*), a town of the Gabali in Aquitania (Caes. *B. G.* vii. 75).

Andes. 1. See ANDECAVI.—2. A *pagus* or township near Mantua, the birthplace of Virgil. Whether it was the name of a single *vicus*, or village, is not certain; but an old tradition (Dante, *Purg.* xviii. 83) identifies it with *Pistola* on the Mincio, about 3 miles below Mantua. Whether this is correct or not, it cannot have been many miles from Mantua, and it is hard to account for the 'xxx milia' in Probus, unless he meant to say 30 miles from Cremona.

Andocides (Ἀνδοκίδης). 1. Son of Leogoras, who fought against the Peisistratidae (Andoc. *de Myst.* § 106). He was one of the envoys for the truce with Sparta, B.C. 445, and held command with Glaucan at Coreyra B.C. 435 (Andoc. *de Pace*, § 6; Thuc. i. 51).—2. Grandson of the preceding, son of another Leogoras, was the second in date of the Ten Attic Orators. He was born about B.C. 440 (cf. Andoc. *de Red.* § 7; [Lys.] in *Andoc.* § 46). In 415 he was implicated in the charge of mutilating the Hermae (he does not seem to have been connected with the other charge of profaning the mysteries), and being denounced by Diocleides along with his father and other relations and supposed accomplices (42 in all) was imprisoned. To save these persons he revealed what he knew: viz. that certain persons previously named by Teucros, and four others, were guilty. He and his relations thus escaped; but as he was regarded as implicated in the impiety the promise of indemnity did not save him from *ἀτιμία*, which involved his banishment. The truth seems to have been that he admitted belonging to the club at which the mutilation had been proposed, and by the members of which it was carried out, but he himself was ill at the time (so he stated in the speech 15 years afterwards), and took no part in the act. In his exile he traded in timber and supplied the fleet at Samos with oars. Hence when he attempted to live at Athens in 411 he was denounced for supplying the democracy at Samos and driven from Athens. He then despatched corn from Cyprus to Athens, which facilitated his return to Athens in the following year, and it was at this time that he delivered the speech still extant, *On his Return*, in which he petitioned for permission to reside at Athens, but in vain. He was thus driven into exile a third time, and went to reside at Elis. In 403 he again returned to Athens upon the overthrow of the tyranny of the Thirty by Thrasybulus, and the proclamation of the general amnesty. He was now allowed to remain quietly at Athens for the next 4 years, but in 399 his enemies accused him of having profaned the mysteries; he defended himself in the oration still extant, *On the Mysteries*, and was acquitted. In 391 he was sent as ambassador to Sparta to conclude a peace, which on his return in 390 he defended unsuccessfully in the extant speech *On the Peace with Lacedaemon*. He seems to have died soon afterwards, perhaps in exile. Besides the three orations already mentioned there is a fourth against Alcibiades, said to have been delivered in 415, which is spurious. Andocides was not a trained rhetorician, and his speeches have not art or grace of style, and are lacking in skill of arrangement; on the other hand, he is unaffected and natural, and has passages of forcible and telling narrative (e.g. *de Myst.* § 43 f., 48 f.). It is to his credit that his advice to accept the peace with Lacedaemon was sound statesmanship, though rejected by his country-

men.—*Editions.* *Oratores Attici*, Bekker 1828, Baiter 1850 C. Müller 1868; text by Teubner, 1871.

Andraemon (Ἀνδραίμων). 1. Husband of Gorge, daughter of Oenens king of Calydon, in Aetolia, whom he succeeded, and father of Thoas, who is hence called *Andraemonides* (*Il.* ii. 638; *Od.* xiv. 499; *Paus.* x. 38, 5).—2. Son of Oxylus, and husband of Dryope, who was mother of Amphissus by Apollo (*Ov. Met.* ix. 363; *Ant. Lib.* 32).

Andriscus (Ἀνδρίσκος), a man of low origin, who pretended to be a natural son of Perseus, king of Macedonia, was seized by Demetrius, king of Syria, and sent to Rome. He escaped from Rome, assumed the name of Philip, and obtained possession of Macedonia, B.C. 149. He defeated the praetor Juventius, but was conquered by Caecilius Metellus, and taken to Rome to adorn the triumph of the latter, 148. (*Vell. Pat.* i. 11; *Flor.* ii. 14; *Amm. Marc.* xiv. 11, 31; *Liv. Ep.* 49, 50, 52.)

Andrôcles (Ἀνδροκλήης), an Athenian demagogue. He was an enemy of Alcibiades; and it was chiefly owing to his exertions that Alcibiades was banished. After this event, Andrôcles was for a time at the head of the democratical party; but in B.C. 411 he was put to death by the oligarchical government of the Four Hundred (*Thuc.* viii. 65; *Aristoph. Vesp.* 1187; *Plut. Alc.* 19; *Andoc. de Myst.* 27).

Androclus, the slave of a Roman consular, was sentenced to be exposed to the wild beasts in the circus; but a lion which was let loose upon him, instead of springing upon his victim, exhibited signs of recognition, and began licking him. Upon inquiry it appeared that Androclus had been compelled by the severity of his master, while in Africa, to run away from him. Having one day taken refuge in a cave from the heat of the sun, a lion entered, apparently in great pain, and seeing him, went up to him and held out his paw. Androclus found that a large thorn had pierced it, which he drew out, and the lion was soon able to use his paw again. They lived together for some time in the cave, the lion catering for his benefactor. But at last, tired of this savage life, Androclus left the cave, was apprehended by some soldiers, brought to Rome, and condemned to the wild beasts. He was pardoned, and presented with the lion, which he used to lead about the city. (*Gell.* v. 14; *Sen. de Benef.* ii. 19; *Aelian.* V. H. vii. 48.)

Andrôgêos (Ἀνδρόγεως), son of Minos and Pasiphaë, or Crete, conquered all his opponents in the games of the Panathenaea at Athens. This extraordinary good luck, however, became the cause of his destruction, though the mode of his death is related differently. According to some accounts Aegeus, fearing his strength, sent him to fight against the Marathonian bull, who killed him; according to others, he was assassinated by his defeated rivals on his road to Thebes, whither he was going to take part in a solemn contest (*Apollod.* iii. 1. 2, 15. 7; *Paus.* i. 27, 9). Propertius (*ii.* 1. 61) speaks of his being recalled to life by Aesculapius. A third account related that he was assassinated by Aegeus himself (*Diod.* iv. 60). Minos made war on the Athenians in consequence of the death of his son, and imposed upon them the tribute of seven youths and seven maidens from which they were delivered by THESEUS. At Phalerum there was an altar called 'the Altar of the Hero,' which Pansanias (*i.* 1) states to be really the altar of Androgeos. In the games of the Ceramicus for the son of Minos,

he is known as Eurygyces (*Hesych.* s.v. ἐπ' Εὐρυγύη ἀγών: cf. *Hes. fr.* 106).

Andrômâche (Ἀνδρομάχη), a daughter of Eëtion, king of the Cilician Thebes, and one of the noblest female characters in the *Iliad*. Her father and her 7 brothers were slain by Achilles at the taking of Thebes, and her mother, who had purchased her freedom by a large ransom, was killed by Artemis (*Il.* vi. 414 fl.). She was married to Hector, by whom she had a son Scamandrius (Astyanax), and for whom she entertained the most tender love (cf. *Il.* xxii. 460, xxiv. 725). On the taking of Troy her son was hurled from the wall of the city, and she herself fell to the share of Neoptolemus (Pyrrhus), the son of Achilles, who took her to Epirus, and to whom she bore 3 sons, Molossus, Pielus, and Pergamus. She afterwards married Helenus, a brother of Hector, who ruled over Chaonia, a part of Epirus, and to whom she bore Cestrinus. (*Verg. Aen.* iii. 295; *Paus.* i. 11; *Pind. Nem.* iv. 82, vii. 50.) In Euripides, *Androm.*, she lives until the death of Neoptolemus in Phthia. After the death of Helenus, she followed her son Pergamus to Asia, where an heroum was erected to her.

Andrômâchus (Ἀνδρόμαχος). 1. Ruler of Tauromenium in Sicily about B.C. 344, and father of the historian Timaeus (*Plut. Tim.* 10; *Diod.* xvi. 7, 68).—2. Of Crete, physician to the emperor Nero, A.D. 54–68; was the first person on whom the title of *Archiatr* was conferred, and was celebrated as the inventor of a famous compound medicine and antidote called *Theriacâ Andromachî*, which retains its place in some foreign Pharmacopoeias to the present day. Andrômachus has left the directions for making this mixture in a Greek elegiac poem, consisting of 174 lines, edited by Tidicaeus, Tiguri, 1607, and Leinker, Norimb. 1754; Kühn, 1826.

Andrômêda (Ἀνδρομέδη), daughter of the Ethiopian king Cepheus and Cassiopëa. [The story belongs also to Phoenicia and is localised at Joppa: see *Strab.* pp. 43, 759; *Pans.* iv. 35, 9; *Plin.* v. § 59.] Her mother boasted that the beauty of her daughter surpassed that of the Nereids, who prevailed on Poseidon to visit the country by an inundation and a sea-monster. The oracle of Ammon promised deliverance if Andromeda was given up to the monster; and Cepheus, obliged to yield to



Andromeda and Perseus. (From a Terra-cotta.)

the wishes of his people, chained Andromeda to a rock. Here she was found and saved by Perseus, who slew the monster and obtained her as his wife. Andromeda had previously been promised to Phineus, and this gave rise to the famous fight of Phineus and Perseus at the wedding, in which the former and all his associates were slain (*Ov. Met.* v. 1 seq.). After

her death, she was placed among the stars. (Apollod. ii. 4; Hyg. *Fab.* 64; *Poet. Ast.* ii. 10; *Arat. Phaen.* 198; *Ov. Met.* iv. 662.)

Andronicus (*Ἀνδρόνικος*). 1. **Cyrrhestes**, so called from his native place, Cyrrha, probably lived about B.C. 100, and built the octagonal tower at Athens, called 'the tower of the wuids' (*Vitr.* i. 6, 4; cf. *Dict. of Ant.* s.v. *Horologium*).—2. **Livius Andronicus**, the earliest Roman poet, was a Greek, probably a native of Tarentum. He was brought to Rome B.C. 275 and became the slave of M. Livius Salinator, by whom he was manumitted, and from whom he received the Roman name Livius. He obtained at Rome a perfect knowledge of the Latin language. He was employed by M. Livius to teach his sons (and perhaps other children), and for the benefit of his pupils translated the *Odyssey* into Saturnian verse (*Cic. Brut.* 18, 71; *Gell.* xviii. 9), of which some fragments remain (*Wordsworth, Fr.*). He also translated tragedies and a few comedies from the Greek, using in them some of the Greek metres, especially the trochaic. His first play was acted B.C. 240, and he himself was one of the actors (*Liv.* vii. 2). In B.C. 207 he was appointed by the Pontifex to write a poem on the victory at Sena (*Liv.* xxvii. 37). He cannot be called an original poet, but he gave the first impulse to Latin literature. From Horace (*Ep.* ii. 1. 69) we learn that his poems, probably the translation of the *Odyssey* in particular, long remained a school-book. (Fragments in *Duntzer*, 1835; *Ribbeck, Scen. Rom.* 1871; *Wordsworth*.)

—3. Of **Rhodes**, a Peripatetic philosopher at Rome, about B.C. 58. He published a new edition of the works of Aristotle and Theophrastus, which formerly belonged to the library of Apellicon, and which were brought to Rome by Sulla with the rest of Apellicon's library in B.C. 84. Tyrannio commenced this task, but apparently did not do much towards it (*Strab.* 665; *Gell.* xx. 5; *ARISTOTELES*). The arrangement which Andronicus made of Aristotle's writings seems to be the one which forms the basis of our present editions. He wrote many commentaries upon the works of Aristotle; but none is extant, for the paraphrase of the Nicomachean Ethics ascribed to him was not his work.

Andrôpôlis (*Ἀνδρῶν πόλις: Chabur*), a city of Lower Egypt, on the W. bank of the Canopic branch of the Nile, was the capital of the Nomos Andropolites, and, under the Romans, the station of a legion.

Andros (*Ἄνδρος: Ἄνδριος: Andro*), the most northerly and one of the largest islands of the Cyclades, SE. of Euboea, 21 miles long and 8 broad, early attained importance, and colonised Acanthus and Stagira about B.C. 654 (*Thuc.* iv. 84, 88). It was taken by the Persians in their invasion of Greece, was afterwards subject to the Athenians, at a later time to the Macedonians, and at length to Attalus III., king of Pergamus, on whose death (B.C. 133) it passed with the rest of his dominions to the Romans (*Hdt.* viii. 111, 121; *Liv.* xxxi. 45). It was celebrated for its wine, whence the whole island was regarded as sacred to Dionysus (*Dict. Ant.* s.v. *Theoxenia*). Its chief town, also called Andros, contained a celebrated temple of Dionysus, and a harbour of the name of Ganreleon, and a fort Gaurion.

Andrôtion (*Ἀνδροτίων*). 1. An Athenian orator, and a contemporary of Demosthenes, against whom the latter delivered an oration, which is still extant.—2. The author of an

Atthis, or a work on the history of Attica (*Paus.* vi. 7, 2, x. 8, 1).

Anemôrêa, afterwards **Anemôlêa** (*Ἀνεμώρεια, Ἀνεμώλεια*), a town on a hill on the borders of Phocis and Delphi (*Il.* ii. 521; *Strab.* p. 423).

Anemûrium (*Ἀνεμούριον: Aniamur*), a town and promontory at the S. point of Cilicia, opposite to Cyprus.

Angerôna or **Angerônîa**, a Roman goddess respecting whom we have different statements, some representing her as the goddess of silence, others as the goddess of anguish and fear—that is, the goddess who not only produces this state of mind, but also relieves men from it. Her statue stood in the temple of Volupia, with her mouth bound and sealed up. Hence an ancient surmise that she was a protectress of Rome, keeping in silence a secret name of the city (*Plin.* iii. § 65). A modern theory is that she was a goddess of the new year, her festival falling at the winter solstice (*C. I. L.* i. p. 409), and in this view her name is derived *ab angere*ndo, i.e. from the turning back of the sun. If so we can only suppose the attitude of silence to denote that none can reveal what the new year will bring. Her festival, called *Angeronalia*, *Divalia*, or *feriae divae Angerona*, was on Dec. 21. (*Macrob.* i. 10, 7; *Varr. L. L.* vi. 23; *Plin. l. c.*; *Kal. Praenest.*)

Angîtes (*Ἀγγίτης: Anghista*), a river in Macedonia, flowing into the Strymon (*Hdt.* vii. 113).

Angîtia or **Anguitia**, a goddess worshipped by the Marsians and Marrubians, who lived about the shores of the lake Fucinus. Originally an Italian deity, she was later made a sister of Medeia, or identified with Medeia herself (*Verg. Aen.* vii. 759; *Serv. ad loc.*; *Sil. Ital.* viii. 500; *Plin.* vii. 15, xxv. 10; *Gell.* xvi. 11.)

Angli or **Anglii**, a German people of the race of the Suevi, on the left bank of the Elbe, afterwards passed over with the Saxons into Britain, which was called after them England. [*SAXONES.*] (*Tac. Germ.* 40; *Ptol.* ii. 11.)

Angrivarîi, a German people dwelling on both sides of the Visurgis (*Weser*), separated from the Cberusci by an agger or mound of earth (*Tac. Ann.* ii. 19). They were generally on friendly terms with the Romans, but rebelled in A.D. 16, and were subdued. Towards the end of the first century they extended their territories southwards, and, in conjunction with the Chamavi, took possession of part of the territory of the Bructeri, S. and E. of the Lippe, the Angaria or Engern of the middle ages. (*Tac. Germ.* 34.)

Anicêtus, a freedman of Nero, and formerly his tutor, was employed by the emperor in the execution of many of his crimes; he was afterwards banished to Sardinia, where he died.

Anicius Gallus. [*GALLUS.*]

Anîgrus (*Ἀνίγρος: Mavro-Potamo*), a small river in the Triphylian Elis, the *Minyeius* (*Μινυήσιος*) of Homer (*Il.* xi. 721), rises in M. Lapi-thas, and flows into the Ionian sea near Samicum; its waters are sulphurous, and have a disagreeable smell, and its fish are not catable. This, according to the legend, was caused by the wounded Centaurs bathing in it to wash out the poison from the arrows of Heracles (*Strab.* pp. 344–347; *Paus.* v. 5; *Ov. Met.* xv. 281). Near Samicum was a cave sacred to the Nymphs *Anigrîdes* (*Ἀνιγρίδες* or *Ἀνιγριάδες*), where persons with cutaneous diseases were cured by the waters of the river.

Anio, anciently **Anien** (hence Gen. Anienis: *Teverone* or *l'Aniene*), in Greek *Ἀνίων* aud

'*Avlŷs*, a river, the most celebrated of the tributaries of the Tiber, rises in the mountains of the Hernici near Treba (*Trevi*), flows first NW. and then SW. through narrow mountain-valleys, receives the brook *Digentia* (*Licenza*) above Tibur, forms at Tibur beautiful waterfalls (hence *praeceps Anio*, Hor. *Od.* i. 7, 13; cf. Strab. p. 238; Stat. *Silv.* i. 3. 73), and flows, forming the boundary between Latium and the land of the Sabines, into the Tiber, 3 miles above Romo, where the town of Antemnae stood. The water of the Anio was conveyed to Rome by two aqueducts, the *Anio vetus* and *Anio novus*. (See *Dict. of Ant.* s.v. *Aquaeductus*.)

Anius (*'Anios*), son of Apollo (according to others, of *Zarex*, who afterwards married his mother), and priest of Apollo at Delos. His mother was Rhoio (= pomegranate), daughter of Staphylus (= grapes), and granddaughter of Dionysus. Staphylus, seeing his daughter with child, placed her in a chest and set her adrift. She came to land, as variously stated, in Delos or Euboea, and bore her son Anius. By Dryope he had three daughters, Oeno, Spermo, and Elais, to whom Dionysus gave the power of producing at will any quantity of wine, corn, and oil—whence they were called *Oenotrōpae*. With these necessaries, being taken to Troy by Palamedes (or by Menelaus), they are said to have supplied the Greeks during the first 9 years of the Trojan war. According to Ovid they were changed into doves to escape from Agamemnon. Roman legends make them and their father entertain Aeneas at Delos. Anius represents the connexion which was imagined between Apollo and Dionysus, and the names of his kindred point the same way (Tzet. *ad Lyc.* 580; Diod. v. 62; Verg. *Aen.* iii. 80; Ov. *Met.* xiii. 632; Dionys. i. 59).

Anna, Anna Perenna. Anna was daughter of Belus and sister of Dido. After the death of the latter, she fled from Carthage to Italy, where she was kindly received by Aeneas. Here she excited the jealousy of Lavinia, and being warned in a dream by Dido, she fled and threw herself into the river Numicius. Henceforth she was worshipped as the nymph of that river under the name of ANNA PERENNA. [In a mine of Laberius the names are *Anna Perenna*, and in a satire of M. Varro *Anna ac Peranna*; Gell. xiii. 23.] There are various other stories respecting the origin of her worship. Ovid relates that she was considered by some as Luna, by others as Themis, by others as Io, daughter of Inachus, by others as the Anna of Bovillae, who supplied the plebs with food when they seceded to the Mons Sacer. Her festival was celebrated on the 15th of March, when plebeian men and women met in couples and feasted and drank, either under extemporised booths or in the open. According to Martial, there had once been a maiden sacrifice. A special place was at the first milestone on the Via Flaminia. The identification of this goddess with Anna, the sister of Dido, is undoubtedly of late origin. Some have regarded her merely as the goddess of flowing waters; others, in view of her legendary reference to Luna, and Io, and Themis, the mother of the Hours, treat her, with greater probability, as the goddess of the year, worshipped in the spring. But the opinion of Usener deserves consideration—that she represents the union of two goddesses (*Anna ac Peranna*), one the goddess of the year in its course, the other of the completed year; and the story of the wooing of Minerva through Anna by Mars is regarded as

a corruption of the myth of Mars and Nerio (Ov. *Fast.* iii. 523–693; Mart. iv. 64, 16; Macrobi. *Sat.* i. 12, 6; C. I. L. i. p. 322).

Anna Comnēna, daughter of Alexis I. Comnenus (reigned A.D. 1081–1118), wrote the life of her father Alexis in 15 books, which is one of the most valuable histories of the Byzantine literature. — *Editions.* By Pousin, Paris, 1651; Schopen, Bonn, 1839; Reifferscheid, 1878.

Annālis, a cognomen of the Villia Gens, first acquired by L. Villius, tribune of the plebs, in B.C. 179, because he introduced a law fixing the year (*annus*) at which it was lawful for a person to be a candidate for the public offices.

M. Anneius, legate of M. Cicero during his government of Cilicia, B.C. 51 (Cic. *Fam.* xiii. 55, 57; xv. 4).

T. Annianus, a Roman poet, lived in the time of Trajan and Hadrian, and wrote *Fescennine* verses, and also a poem (*Faliscum*) about country life at Falerii (Gell. vi. 7; Auson. *Id.* 13).

Annicēris (*'Avvikepis*). There were two Cyrenaic philosophers of this name: 1. **A.** the elder, ransomed Plato for 20 minae when he was sold as a slave by Dionysius about B.C. 388 (Diog. Laërt. ii. 86).—2. **A.** the younger, pupil of Antipater, and contemporary of Hegesias, about B.C. 320–280. He limited the doctrine of pleasure as the only principle so far that he allowed the wise to make sacrifices for friendship, gratitude, and patriotism.

Annius Cimber. [CIMBER.]

Annius Milo. [MILO.]

Anser, a poet of the Augustan age, a friend of the triumvir M. Antonius (Cic. *Phil.* xiii. 5, 11). As a writer of light and wanton verse he is called *procax* by Ovid (*Trist.* ii. 495). There does not seem much ground for the theory of Servius, Donatus, &c., that he is alluded to as *anser* in Verg. *Ecl.* ix. 36, and that he was a detractor of Virgil's fame; or for supposing that the line of Propert. iii. 32, 83, refers to him.

Ansibarīi or Ampsivarīi, a German people, originally dwelt S. of the Bructeri, between the sources of the Ems and the Weser; driven out of their country by the Chauci in the reign of Nero (A.D. 59), they asked the Romans for permission to settle in the Roman territory between the Rhine and the Yssel, but when their request was refused they wandered into the interior of the country to the Cherusci, and were at length extirpated, according to Tacitus. We find their name, however, among the Franks in the time of Julian. (Tac. *Ann.* xiii. 55, 56; Amn. Marc. xx. 10.)

Antaeōpōlis (*'Avtaīopolis*; nr. *Gau-el-Kebir*), a city of Upper Egypt (the Thebaïs), on the E. side of the Nile, but at some distance from the river, was one of the chief seats of the worship of Osiris (Ptol. iv. 5, 71; Plin. v. 49).

Antaeus (*'Avtaīos*), son of Poseidon and Go, a mighty giant and wrestler in Libya. The strangers who came to his country were compelled to wrestle with him; the conquered were slain, and out of their skulls he built a house to Poseidon. He was vanquished by Heracles. According to some accounts he was invincible as long as he remained in contact with his mother earth; therefore Heracles lifted him and strangled him in the air. This seems to be a later addition, for in works of art the older examples show the ordinary wrestling (Antaeus vanquished by being thrown); the lifting, only in later monuments. The tomb of Antaeus (*Antaei collis*), which formed a moderate hill in the shape of a man stretched out at full length,

was shown near the town of Tingis in Mauretania. (Pind. *Isthm.* iii. 70; Plat. *Theaet.* 169; Apollod. ii. 5, 11; Hyg. *Fab.* 31; Ov. *Ibis*, 393; Luc. *Phars.* iv. 590; Juv. iii. 89; Strab. p. 829.)

Antagōras (Ἀνταγόρας), of Rhodes, flourished about B.C. 270, a friend of Antigonos Gonatas, and a contemporary of Aratus. He wrote an epic poem entitled *Thebais*, and also epigrams, of which specimens are still extant (*Anth. Pal.*).

Antalcidas (Ἀνταλκίδας), a Spartan, son of Leon, is chiefly known by the treaty concluded with Persia in B.C. 387, usually called the peace of Antalcidas, since it was the fruit of his diplomacy. According to this treaty all the Greek cities in Asia Minor, together with Clazomenae and Cyprus, were to belong to the Persian king; the Athenians were allowed to retain only Lemnos, Imbros, and Scyros, and all the other Greek cities were to be independent.

Antander (Ἀντάνδρος), brother of Agathocles, king of Syracuse, wrote the life of his brother.

Antandrus (Ἀντανδρος; Ἀντάνδριος; *Antandro*), a city of Great Mysia, on the Adramyttian Gulf, at the foot of Mount Ida; an Aeolian colony. Virgil represents Aeneas as touching here after leaving Troy. (*Aen.* iii. 106; Strab. p. 606; Thuc. viii. 108; Hdt. v. 26, vii. 42.)

Antarādas (Ἀντάραδος; *Tortosa*), a town on the N. border of Phoenicia, opposite the island of Aradus.

Antēa or **Antia** (Ἀντεία), daughter of the Lycian king Iobates, wife of Proetus of Argos. She is also called Stheneboea. Respecting her love for Bellerophon, see BELLEROPHONTES.

Antemnae (Antemnae, atis), an ancient Sabine town at the junction of the Anio and the Tiber, destroyed by the Romans in the earliest times (Varr. *L. L.* v. 28; Verg. *Aen.* vii. 681; Liv. i. 10; Dionys. ii. 32; Strab. p. 230).

Antenor (Ἀντήνωρ). 1. A Trojan, husband of Theano, was one of the wisest among the elders at Troy, and a companion of Priam; he received Menelaus and Ulysses into his house when they came to Troy as ambassadors, and advised his fellow-citizens to restore Helen to Menelaus (*Il.* iii. 148, 262, vii. 347; cf. Plat. *Symp.* 221 c). In post-Homeric story he is a traitor to his country who concerted a plan of delivering the city, and even the palladium, into the hands of the Greeks. Hence on the capture of Troy he was spared by the Greeks (Dar. Phryg. 5; Dict. Cret. v. 1, 4, 8; Serv. *ad Aen.* i. 246, 651, ii. 15; Tzetz. *Lyc.* 339; Paus. x. 27). His history after this event is related differently. Some writers relate that he founded a new kingdom at Troy; according to others, he embarked with Menelaus and Helen, was carried to Libya, and settled at Cyrene; while a third account states that he went with the Heneti to Thrace, and thence to the western coast of the Adriatic, where the foundation of Patavium and several towns is ascribed to him. (Pind. *Pyth.* v. 83; Strab. pp. 212, 543, 552; Liv. i. 1; Serv. *ad Aen.* i. 1, ix. 264.)—2. Son of Euphranor, an Athenian sculptor, made the first bronze statues of Harmodius and Aristogiton, which the Athenians set up in the Ceramīcus, B.C. 509. These statues were carried off to Susa by Xerxes, and their place was supplied by others made either by Callias or by Praxiteles. After the conquest of Persia, Alexander the Great sent the statues back to Athens, where they were again set up in the Ceramīcus.

Anteros. [EROS.]

Antevorta, also called **Porrima** or **Prorsa**, and **Postvorta**, are described either as the two sisters or as companions of the Roman goddess

Carmouta; but originally they were only two attributes of the one goddess Carmenta, the former describing her knowledge of the future, and the latter that of the past, analogous to the two-headed Janus (Ov. *Fast.* i. 633; Gell. xvi. 16; Macrobi. *Sat.* i. 7; INDIGITAMENTA).

Anthēdōn (Ἀνθηδών; Ἀνθηδώνιος; *Lukisi*?), a town of Boeotia with a harbour, on the coast of the Euboean sea, at the foot of M. Messapius, said to have derived its name from a nymph Anthedon, or from Anthedon, son of Glaucus, who was here changed into a god (Ov. *Met.* vii. 232, xiii. 905). The inhabitants lived chiefly by fishing. (Strab. pp. 460, 404, 446; Paus. ix. 22; *Il.* ii. 508.)

Anthēmius, emperor of the West, A.D. 467–472, was killed on the capture of Rome by Ricimer, who made Olybrius emperor.

Anthēmūs (Ἀνθεμούς, οὔντος; Ἀνθεμούσιος), a Macedonian town in Chalcidice (Hdt. v. 94; Thuc. ii. 99).

Anthēmūsia or **Anthēmus** (Ἀνθεμουσία), a city of Mesopotamia, SW. of Edessa, and a little E. of the Euphrates. The surrounding district was called by the same name, but was generally included under that of OSRHOENE.

Anthēne (Ἀνθηνη), a place in Cynuria, in the Peloponnesus (Thuc. v. 41; Paus. iii. 38).

Anthylla (Ἀνθύλλα), a considerable city of Lower Egypt, near the mouth of the Cauopic branch of the Nile, below Naucratis, the revenues of which, under the Persians, were assigned to the wife of the satrap of Egypt, to provide her with shoes (Hdt. ii. 97; Athen. p. 33).

Antias, Q. Valerius, a Roman annalist, wrote, about B.C. 90, a history of Rome from the earliest times in more than 70 books (Gell. vi. 9, 17). He is mentioned by Dionysius among the well-known annalists (i. 7, ii. 13), but not by Cicero. Livy mentions him more than any other (35 times), and apparently without misgiving in the first decade (e.g. vii. 36, ix. 27, 37, 43); but having later the means of comparing him with more trustworthy authorities, such as Polybius, he stigmatises him as the most mendacious of the annalists (xxvi. 49, xxx. 19, xxxiii. 10, xxxviii. 23, xxxix. 43; cf. Gell. *l.c.*; Oros. v. 16). He seems to have been reckless in his invention of precise numbers, obviously exaggerated, and of circumstantial details.—Fragments by Krause 1833, Roth 1852, Wordsworth 1874.

Anticlēa (Ἀντίκλεια) daughter of Autolyceus, wife of Laertes, and mother of Odysseus, died of grief at the long absence of her son (*Od.* xi. 85, 152, xv. 356), or, according to Hyginus (*Fab.* 243), put an end to herself. A story is mentioned by Plutarch (*Q. Gr.* 43) and Hyginus (*Fab.* 201) that before marrying Laertes she lived on intimate terms with Sisyphus; whence Ulysses is called a son of Sisyphus (Soph. *Aj.* 190; Eur. *Iph. Aul.* 524, *Cycl.* 104; Ov. *Met.* xiii. 31).

Anticlidēs (Ἀντικλείδης), of Athens, lived after the time of Alexander the Great, and was the author of several works, the most important of which was entitled *Nōsti* (Νόστοι), containing an account of the return of the Greeks from their mythical expedition (Plut. *Alex.* 46; Athen. pp. 157, 384, 446).

Anticyra, more anciently **Anticirra** (Ἀντίκιρρα, or Ἀντίκυρα; Ἀντικυρεῖς, Ἀντικυραῖος). 1. (*Aspra Spitiā*), a town in Phocis, with a harbour, on a peninsula on the W. side of the Sinus Anticyranus, a bay of the Crissaean Gulf, called in ancient times Cyparissus. It continued to be a place of importance under the Romans (Strab. p. 418; Paus. x. 3, 36; Gell. xvii. 13; Liv. xxii. 18).—2. A town in Thessaly,

on the Sporcheus, not far from its mouth (Hdt. vii. 198; Strab. pp. 418, 428, 484).—Both towns were celebrated for their hellebore, the chief remedy in antiquity for madness (and, according to Pliny, for epilepsy). It is not to be supposed from Horace *A. P.* 300 that there was a third place of the name: he means that even three, if they existed, would be too few (Hor. *Sat.* ii. 3, 83, 166; *Ov. Pont.* iv. 3, 53; *Pers.* iv. 16; *Juv.* xiii. 97; *Plut. de Coh. Ira.* 13; *Plin.* xxv. § 47).

Antigēnes (*Ἀντιγένης*), a general of Alexander the Great, on whose death he obtained the satrapy of Susiana, and espoused the side of Eumenes. On the defeat of the latter in B.C. 316, Antigēnes fell into the hands of his enemy Antigonus, and was burnt alive by him (*Plut. Alex.* 80, *Eum.* 13; *Diod.* xix. 44).

Antigēnidas (*Ἀντιγενηςίδας*), a Theban, a celebrated flute-player, and a poet, lived in the time of Alexander the Great.

Antigōnē (*Ἀντιγόνη*), daughter of Oedipus by his mother Jocaste, and sister of Ismene, and of Eteocles and Polynices. In the tragic story of Oedipus Antigone appears as a noble maiden, with a truly heroic attachment to her father and brothers. When Oedipus had blinded himself, and was obliged to quit Thebes, he was accompanied by Antigone, who remained with him till he died in Colonus, and then returned to Thebes. After her two brothers had killed each other in battle, and Creon, the king of Thebes, would not allow Polynices to be buried, Antigone alone defied the tyrant, and buried the body of her brother. Creon thereupon ordered her to be shut up in a subterranean cave, where she killed herself. Haemon, the son of Creon, who was in love with her, killed himself by her side. This is the story of Sophocles. In a lost *Antigone* of Euripides Creon is induced (by the intercession of Dionysus) to give her in marriage to Haemon, and she bears a son named Maeon. In Hyginus (*Fab.* 72) Antigone is delivered by Creon to Haemon to be put to death, but he marries her and lives with her in concealment in a shepherd's hut, where she bears a son. When this son is grown up he is recognised in Thebes by Creon as having the mark borne by all the dragon race. Hence he discovers that Antigone still lives, and rejects the intercession of Heracles. Haemon kills Antigone and then himself. The intercession of Heracles seems to be the subject of a vase-painting belonging to the fourth century B.C. (see Baumeister). Some have thought that Hyginus is giving the story of Euripides' play; but it does not seem to agree with the slight notices which we possess of that play, and probably reproduces the plot of a later drama. It should be observed that the stories followed by the tragedians seem to be of late, probably Attic, origin. Homer does not mention Antigone (though he names 'Maeon son of Haemon' in *Il.* iv. 394). Pindar speaks of burial given to all seven Argive armies (*Ol.* vi. 15; *Nem.* ix. 24; cf. *Paus.* ix. 18, 3) without exception. The first notice of burial refused is in Aesch. *Th.* 1017.

Antigōnēa and **-ia** (*Ἀντιγόνηα*, *Ἀντιγοῖα*). 1. (*Tepecinā*), a town in Epirus (Illyricum), at the junction of a tributary with the Aous, and near a narrow pass of the Acroceraunian mountains (*Liv.* xxxii. 5, xliii. 23).—2. A Macedonian town in Chalcidice.—3. See MANTINEA.—4. A town on the Orontes in Syria, founded by Antigonus as the capital of his empire B.C. 306, but most of its inhabitants were transferred by Seleucus to ANTIOCHIA, which was built in its

neighbourhood (Strab. p. 750; *Diod.* xx. 47; *Dio Cass.* xl. 29; *Liban. Antioch.* p. 349).—5. A town in Bithynia, afterwards Nicaea.—6. A town in the Troas. [ALEXANDRIA, No. 2.]

Antigōnus (*Ἀντιγόνος*). 1. King of ASIA, surnamed the One-eyed (Lucian, *Macrob.* 11; *Pol.* v. 67), son of Philip of Elymiotis, and father of Demetrius Polioretēs by Stratonice. He was one of the generals of Alexander the Great, and in the division of the empire after the death of the latter (B.C. 323), he received the provinces of the Greater Phrygia, Lycia, and Pamphylia (*Curt.* x. 25, 2). On the death of the regent Antipater in 319, he aspired to the sovereignty of Asia. In 316 he defeated Eumenes and put him to death, after a struggle of nearly 3 years (*Nep. Eum.*; *Plut. Eum.*; *Diod.* xix. 43; EUMENES). From 315 to 311 he carried on war, with varying success, against Seleucus, Ptolemy, Cassander, and Lysimachus. By the peace made in 311, Antigonus was allowed to have the government of all Asia; but peace did not last more than a year. After the defeat of Ptolemy's fleet in 306, Antigonus assumed the title of king, and his example was followed by Ptolemy, Lysimachus, and Seleucus. In the same year Antigonus, hoping to crush Ptolemy, invaded Egypt, but was compelled to retreat. His son Demetrius Polioretēs carried on the war with success against Cassander in Greece, but he was compelled to return to Asia to the assistance of his father, against whom Cassander, Seleucus, Ptolemy, and Lysimachus had formed a fresh confederacy. Antigonus and Demetrius were defeated by Lysimachus at the decisive battle of Ipsus in Phrygia, in 301. Antigonus fell in the battle in the 81st year of his age (*Diod.* xx. 46–86; *Plut. Demetr.* 15–30; *Just.* xv. 2–4).—2. **Gonatas**, son of Demetrius Polioretēs, and grandson of the preceding. He



Coin of Antigonus Gonatas, ob. B.C. 239. *Obv.*, head of Poseidon; *rev.*, Apollo with bow, seated on a prow. Probably refers to a naval success at Cos. (Some have called it a coin of the 1st Antigonus, referring to his victory at Cyprus, B.C. 306.)

assumed the title of king of Macedonia after his father's death in Asia, in B.C. 283, but he did not obtain possession of the throne till 277. He defeated an army of the Gauls (part of the reserves left by Brennus) B.C. 276 (*Just.* xxv. 2; cf. *Diog. Laërt.* ii. 140). He was driven out of his kingdom by Pyrrhus of Epirus in 273, but recovered it in the following year: he was again expelled by Alexander, the son of Pyrrhus, and again recovered his dominions. After a long war with Athens he besieged and took the city, and placed a Macedonian garrison in it, B.C. 263. He died in 239. He was succeeded by Demetrius II. His surname Gonatas is usually derived from Gonnos or Gonni in Thessaly; but some think that the name means having an iron plate protecting the knee. (*Plut. Demetr.* 51, *Pyrrh.* 26; *Just.* xxv. 1, xxv. 1–3; *Polyb.* xxii. 43 f., *Lucian, Macrob.* 11.)—3. **Doson** (so called because he was always about to give but never did), nephew of the preceding,

son of Demetrius of Cyrene, and grandson of Demetrius Poliorcetes. On the death of Demetrius II. in B.C. 229, he was left guardian of his son Philip, but he married the widow of Demetrius, and became king of Macedonia himself. Aratus, by an unfortunate policy, called in the assistance of Antigonus against Sparta, and put him in possession of the Acrocorinthus. Antigonus defeated Cleomenes at Sellasia in 221, and took Sparta. On his return to Macedonia, he defeated the Illyrians, and died a few days afterwards, 220. (Polyb. ii. 45 f.; Just. xxviii. 3; Plut. *Arat.*, *Cleom.*)—4. King of **Judaea**, son of Aristobulus II., was placed on the throne by the Parthians in B.C. 40, but was taken prisoner by Sosius, the lieutenant of Antony, and was put to death by the latter in 37 (Dio Cass. xlix. 22; Jos. B. J. i. 13).—5. Of **Carystus**, lived at Alexandria about B.C. 250, and wrote a work still extant, entitled *Historiæ Mirabiles*, which is only of value from its preserving extracts from other and better works.—*Editions.* By J. Beckmann, Lips. 1791; by Westermann in his *Paradoxographi*, Bruns. 1839; Keller, 1377.

Antilibanus (Ἀντιλίβανος: *Jebel-es-Sheikh* or *Anti-Lebanon*), a mountain on the confines of Palestine, Phœnicia, and Syria, parallel to Libanus (*Lebanon*), which it exceeds in height. Its highest summit is M. Hermon (also *Jebel-es-Sheikh*). (Strab. p. 754; Ptol. v. 15.)

Antilochus (Ἀντίλοχος), son of Nestor and Anaxibia or Eurydice (*Od.* iii. 452), accompanied his father to Troy, and distinguished himself by his bravery. He was a favourite of Zeus and of Achilles (*Il.* xviii. 16, xxiii. 506, 607). He was slain before Troy by Memnon the Ethiopian; according to Pindar he had come to help his father, who was hard pressed by Memnon, and saved him at the cost of his own life (*Od.* iii. 111, iv. 188; Pind. *Pyth.* vi. 28; cf. Xen. *Venat.* i. 14), and was buried by the side of his friends Achilles and Patroclus (*Od.* xxiv. 72), and with them received honours of sacrifice in after times (Strab. p. 596). The grief of his father and of the whole army at his death is mentioned in Soph. *Phil.* 424; Hor. *Od.* ii. 9, 13; Q. Smyrn. iii. 516.

Antimachus (Ἀντίμαχος). 1. A Trojan, persuaded his countrymen not to surrender Helen to the Greeks. He had three sons, two of whom were put to death by Menelaus (*Il.* xi. 123, 128).—2. Of Claros or Colophon, a Greek epic and elegiac poet, was probably a native of Claros, but was called a Colophonian, because Claros belonged to Colophon (*Clarius poeta*, Ov. *Trist.* i. 6. 1). He flourished towards the end of the Peloponnesian war; his chief work was an epic poem of great length called *Thebais* (*Θηβαίς*). Antimachus was one of the fore-runners of the poets of the Alexandrine school, who wrote more for the learned than for the public at large. Though he seems to have been little regarded by writers nearer to his time, the Alexandrine grammarians assigned to him the second place among the epic poets, and the emperor Hadrian preferred his works even to those of Homer. (Dio Cass. lix. 4.) He also wrote a celebrated elegiac poem called *Lyde*—which was the name of his wife or mistress—as well as other works. There was likewise a tradition that he made a recension of the text of the Homeric poems, from which also he seems to have borrowed.—Fragments by Schellenberg, 1786; Bergk, 1866.

Antinöpolis (Ἀντινόου πόλις or Ἀντινόεια: *Enseneh*, Ru.), a splendid city, built by Hadrian, in memory of his favourite ANTINOUS, on the E.

bank of the Nile, upon the site of the ancient Besa, in Middle Egypt (Heptanomis). It was the capital of the Nomos Antinoïtes, and had an oracle of the goddess Besa. (Ptol. iv. 5, 61; Paus. viii. 9; Dio Cass. lix. 11.)

Antinöus (Ἀντίνοος). 1. Son of Eupithes of Ithaca, and one of the suitors of Penelope, was slain by Ulysses.—2. A youth of extraordinary beauty, born at Claudiopolis in Bithynia, was the favourite of the emperor Hadrian, and his companion in his journeys. He was drowned in the Nile, A.D. 122. This, as seems probable, was an act of suicide from melancholy; though some regarded it as caused by a superstition that the sacrifice of his life would avert evil from the emperor. The grief of the emperor knew no bounds. He enrolled Antinöus amongst the gods, caused a temple to be erected to him at Mantinæ, and founded the city of ANTINOOPOLIS in honour of him. Festivals in his honour were celebrated in Bithynia and at Athens, Argos, and Mantinea. A large number of works



Antinous. (From a bas-relief in Villa Albani.)

of art of all kinds were executed in his honour, and many of them are still extant. (Dio Cass. lix. 11; Spartian. *Hadri.* 14; Paus. viii. 9. 4.)

Antiochia and -*cha* (Ἀντιόχεια: Ἀντιοχείως and -*cheios*, fem. Ἀντιοχίς and -*chissa*, Antiochénus), the name of several cities of Asia, 16 of which are said to have been built by Seleucus I. Nicator, and named in honour of his father Antiochus. 1. **A. Epidaphnes**, or **ad Daphnem**, or **ad Orontem** (Ἀ. ἐπὶ Δάφνη: so called from a neighbouring grove: Ἀ. ἐπὶ Ὀρόντη: *Antakia*, Ru.), the capital of the Greek kingdom of Syria, and long the chief city of Asia and perhaps of the world, stood on the left bank of the Orontes, about 20 miles (geog.) from the sea, in a beautiful valley, about 10 miles long and 5 or 6 broad, enclosed by the ranges of Amanus on the NW. and Casius on the SE. It was built by Seleucus Nicator, about B.C. 300, and peopled chiefly from the neighbouring city of ANTIGONIA. It flourished so rapidly as soon to need enlargement; and other additions were again made to it by Seleucus II. Callinicus (about B.C. 240), and Antiochus IV. Epiphanes (about B.C. 170). Hence it obtained the name of Tetrapolis (τετραπόλις, i.e. 4 cities). It had a considerable commerce, the Orontes being navigable up to the city, and the high road between Asia and Europe passing through it. Under the Romans

it was metropolis of the province and the residence of the proconsuls of Syria; it was favoured and visited by emperors; and was made



Genius of Antioch.

a colonia with the Jus Italicum by Antoninus Pius. Though far inferior to Alexandria as a seat of learning, yet it derived some distinction in this respect from the teaching of Libanus and other sophists; and its eminence in art is attested by the beautiful gems and medals still found among its ruins. The annexed figure, representing the *Genius of Antioch*, was the work of Euty-

chides of Sicyon, a pupil of Lysippus. It represents Antioch as a female figure, seated on the rock Silpius and crowned with towers, with ears of corn in her hand, and with the river Orontes at her feet. This figure appears constantly on the later coins of Antioch.—Antioch was de-



Coin of Antioch.

Obv., head of city; *rev.*, ram running to right; above crescent and star and magistrate's name; date 105 = B.C. 60.

stroyed by the Persian king Chosroës (A.D. 540), but rebuilt by Justinian, who gave it the name of Thēūpolis (Θεοῦπόλις). The ancient walls, which still surround the insignificant modern town, are probably those built by Justinian. The name of Antiochia was also given to the surrounding district, *i.e.* the NW. part of Syria, which bordered upon Cilicia. (Strab. pp. 749-751; Tac. *Hist.* ii. 80; Procop. *B. P.* ii. 8; Liban. p. 321).—2. **A. ad Maeandrum** (Ἀ. πρὸς Μαίανδρῶ); nr. *Yenishehr*, Ru.), a city of Caria, on the Maeander, built by Antiochus I. Soter on the site of the old city of Pythopolis (Strab. p. 630).—3. **A. Pisidiae** or **ad Pisidiam** (Ἀ. Πισιδίας or πρὸς Πισιδίᾳ), a considerable city on the borders of Phrygia Parorcios and Pisidia; built by colonists from Magnesia; declared a free city by the Romans after their victory over Antiochus the Great (B.C. 189); made a colony under Augustus, and called Caesarea. It was celebrated for the worship and the great temple of Men Ascaenus (the Phrygian Moon-god), which the Romans suppressed. Its remains are still considerable, denoting a strong fortress of the Hellenistic type. It is thought that a semicircular rock-cutting marks the Phrygian temple. (Strab. p. 577).—4. **A. Margiāna** (Ἀ. Μαργιανή; *Meru Shah-Jehan*?), a city in the Persian province of Margiana, on the river Margus, founded by Alexander, and at first called Alexandria; de-

stroyed by the barbarians, rebuilt by Antiochus I. Soter, and called Antiochia. It was beautifully situated, and was surrounded by a wall 70 stadia (about 8 miles) in circuit. Among the less important cities of the name were: (5.) **A. ad Taurum** in Commagene; this according to some is the modern *Marash*, which others with greater probability make the site of **GERMANICIA**; (6.) **A. ad Cragum**, and (7.) **A. ad Pyramum**, in Cilicia. The following Antiochs are better known by other names: **A. ad Sarum** [ADANA]; **A. Characenes** [CHARAX]; **A. Callirhoe** [EDESSE]; **A. ad Hippum** [GADARA]; **A. Mygdoniae** [NISIBIS]; in Cilicia [TARSUS]; in Caria or Lydia [TRALLES].

Antiochus (Ἀντίοχος). I. *Kings of Syria*.

1. **Soter** (reigned B.C. 280-261), was the son of Seleucus Nicator, the founder of the Syrian



Coin of Antiochus I. Soter, King of Syria. B.C. 280-261. *Rev.*, Apollo seated on the Omphalos, a bow in his left hand, an arrow in his right.

kingdom of the Selencidae. He married his stepmother Stratonice, whom his father surrendered to him on the representation of the physician that it would restore him to health. He succeeded his father B.C. 280. He gained his surname from successful contest against the Gauls, but eventually fell in battle against them B.C. 261. (Just. xvii. 2; Plut. *Demetr.* 38, 39; Appian, *Syr.* 59-65).—2. **Theos** (B.C. 261-246), son and successor of No. 1. The Milesians gave him the surname of *Theos*, because he delivered them from their tyrant, Timarchus. He carried on war with Ptolemy Philadelphus, king of Egypt, which was brought to a close by his putting away his wife Laodice, and marrying Bereuce, the daughter of Ptolemy. After the death of Ptolemy, he recalled Laodice, but, in revenge for the insult she had received, she caused Antiochus and Berenice to be murdered. During the reign of Antiochus, Arsaces founded the Parthian empire (250) and Theodotus established an independent kingdom at Bactria. He was succeeded by his son Seleucus Callinicus. His younger son Antiochus Hierax also assumed the crown, and carried on war some years with his brother. [SELEUCUS II.] (Just. xxvii. 1; Val. Max. ix. 14; Athen. p. 45).—3. **The Great** (B.C. 223-187), second son of Seleucus Callinicus, succeeded to the throne on the death of his brother Seleucus Ceraunus, when he was only in his 15th year. After defeating (220) Molon, satrap of Media, and his brother Alexander, satrap of Persis, who had attempted to make themselves independent, he carried on war against Ptolemy Philopator, king of Egypt, in order to obtain Coele-Syria, Phoenicia, and Palestine, but was obliged to cede these provinces to Ptolemy, in consequence of his defeat at the battle of Raphia near Gaza, in 217. (Polyb. v. 82; Just. xxxi. 1.) He next marched against Achaenus, who had revolted in Asia Minor, and whom he put to death, when he fell into his hands in 214. [ACHAEUS.] Shortly after this he was engaged for 7 years (212-205) in an attempt to regain

the E. provinces of Asia, which had revolted during the reign of Antiochus II.; but though he met with great success, he found it hopeless to effect the subjugation of the Parthian and Bactrian kingdoms, and accordingly concluded a peace with them. (Polyb. x. 27.) In 205 he renewed his war against Egypt with more success, and in 198 conquered Palestine and Coele-Syria, which he afterwards gave as a dowry with his daughter Cleopatra upon her marriage with Ptolemy Epiphanes. In 196 he crossed over into Europe, and took possession of the Thracian Chersonese. This brought him into contact with the Romans, who commanded him to restore the Chersonese to the Macedonian king; but he refused to comply with their demand; in which resolution he was strengthened by Hannibal, who arrived at his court in 195. Hannibal urged him to invade Italy without loss of time; but Antiochus did not follow his advice, and it was not till 192 that he crossed over into Greece, at the request of the Aetolian League, of which he was named general. (Polyb. xviii. 32, xx. i.; Liv. xxxiv. 60, xxxv. 45.) In 191 he was defeated by the Romans at Thermopylae, and compelled to return to Asia: his fleet was also vanquished in two engagements. In 190 he was again defeated

Epimanes ('the madman') in parody of *Epiphanes* (Polyb. xxvi. 10).—5. **Eupator** (B.C. 164–162), son and successor of Epiphanes, was nine years old at his father's death, and reigned under the guardianship of Lysias. He was dethroned and put to death by Demetrius Soter,



Coin of Antiochus IV. Epiphanes, King of Syria, B.C. 175-164. *Rev.*, Zeus holding Victory.

the son of Seleucus Philopator, who had hitherto lived at Rome as a hostage. (Polyb. xxxi. 12; Just. xxxiv. 3.)—6. **Theos** or **Dionysus Epiphanes**, son of Alexander Balas. He was brought forward as a claimant to the crown in 144, against Demetrius Nicator by Tryphon, but he was murdered by the latter, who ascended the throne himself in 142 (Just



Coin of Antiochus III. the Great, King of Syria, B.C. 223-187. (*Rev.* as above.)

by the Romans under L. Scipio, at Mount Sipylus, near Magnesia, and compelled to sue for peace, which was granted in 188, on condition of his ceding all his dominions E. of Mount Taurus, paying 15,000 Euboic talents within 12 years, giving up his elephants and ships of war, and surrendering the Roman enemies; but he allowed Hannibal to escape. In order to raise the money to pay the Romans, he attacked a wealthy temple in Elymais, but was killed by the people of the place (187). He was succeeded by his son Seleucus Philopator. (Liv. xxxvii. 25–44; Polyb. xxi. 9–20; Just. xxxii. 2; Diod. xxix. 18.)—4. **Epiphanes** (B.C. 175–164), son of Antiochus III., was given as a hostage to the Romans in 188, and was released from captivity in 175 through his brother Seleucus Philopator, whom he succeeded in the same year. He carried on war against Egypt from 171 to 168 with great success, in order to obtain Coele-Syria and Palestine, which had been given as a dowry with his sister, and he was preparing to lay siege to Alexandria in 168, when the Romans compelled him to retire. He endeavoured to root out the Jewish religion and to introduce the worship of the Greek divinities; but this attempt led to a rising of the Jewish people, under Mattathias and his heroic sons the Maccabees, which Antiochus was unable to put down. He died, B.C. 163, in the course of an unsuccessful campaign, at Tabae in Persia in a state of raving madness, which the Jews and Greeks equally attributed to his sacrilegious crimes. (Liv. xli.–xlv.; Polyb. xxvi.–xxxi.; Just. xxiv. 3; Joseph. *Ant.* xii. 5.) His subjects gave him the name of



Coin of Antiochus VI. Theos, or Dionysus, King of Syria, B.C. 144-142. *Obv.*, Antiochus with diadem and the rayed crown which passed from Ptolemy Energetes to the Seleucidae; *rev.*, the Dioscuri, whom some interpret as symbolising the divided power of Antiochus and Tryphon, part of whose name appears as TPY.

xxxvi. 1).—7. **Sidetes** (B.C. 137–128), so called from Side in Pamphylia, where he was brought up, younger son of Demetrius Soter, dethroned Tryphon. He married Cleopatra, wife of his elder brother Demetrius Nicator, who was a prisoner with the Parthians. He carried on war against the Parthians, at first with success, but was afterwards defeated and slain in battle in 128. (Just. xxxviii. 10; Athen. 449, 540).—8. **Grypus**, or Hook-nosed (B.C. 125–96), second son of Demetrius Nicator and Cleopatra. He was placed upon the throne in 125 by his mother Cleopatra, who put to death his eldest brother Seleucus, because she wished to have the power in her own hands. He poisoned his mother in 120, and subsequently carried on war for some years with his half-brother A. IX. Cyzicenus. At length, in 112, the two brothers agreed to share the kingdom between them, A. Cyzicenus having Coele-Syria and Phoenicia, and A. Grypus the remainder of the provinces. Grypus was assassinated in 96. (Just. xxxix. 1–3; Liv. *Ep.* 60; Atheu. p. 540.)—9. **Cyzicenus**, from Cyzicus, where he was brought up, son of A. VII. Sidetes and Cleopatra, reigned over Coele-Syria and Phoenicia from 112 to 96, but fell in battle in 95 against Seleucus Epiphanes, son of A. VIII. Grypus (Appian, *Syr.* 69).—10. **Eusebes**, son of A. IX. Cyzicenus, defeated Seleucus Epiphanes, who had slain his father in battle, and maintained the throne against the brothers of Seleucus. He succeeded his father

Antiochus IX. in 95. (Appian, *Syr.* 69; Diod. xxxiv. 38.)—**11. Epiphanes**, son of A. VIII. Grypus and brother of Seleucus Epiphanes, carried on war against A. X. Eusebes, but was defeated by the latter, and drowned in the river Orontes (Appian, *l.c.*; Diod. *l.c.*).—**12. Dionysus**, brother of No. 11, held the crown for a short time, but fell in battle against Aretas, king of the Arabians. The Syrians, worn out with the civil broils of the Seleucidae, offered the kingdom to Tigranes, king of Armenia, who united Syria to his own dominions in 83, and held it till his defeat by the Romans in 69 (Joseph. *Ant.* xiii. 15).—**13. Asiaticus**, son of A. X. Eusebes and Sclene (or Cleopatra) daughter of Ptolemy Physcon, became king of Syria on the defeat of Tigranes by Lucullus in 69; but he was deprived of it in 65 by Pompey, who reduced Syria to a Roman province. In this year the Seleucidae ceased to reign. (Appian, *Syr.* 49, 70; Cic. *Verr.* iv. 27, 61 ff.)

II. *Kings of Commagene.*

1. Son of Mithridates I. Callinicus, the stepson of Antiochus Epiphanes (above, No. 11). Made an alliance with the Romans, about B.C. 64. He assisted Pompey with troops in 49, had friendly communications with Cicero, then proconsul of Cilicia; was attacked by Antony in 38. He was succeeded by Mithridates II. about 31. (Dio Cass. xxxv. 2, xlix. 20; Appian, *Mithr.* 106; Cic. *Fam.* xv. 1, 2; Cass. *B. C.* iii. 5.)—**2.** Succeeded Mithridates II., and was put to death at Rome by Augustus in 29 (Dio Cass. lii. 43).—**3.** Succeeded No. 2, and died in A.D. 17. Upon his death, Commagene became a Roman province, and remained so till A.D. 38 (Tac. *Ann.* ii. 42, 56).—**4.** Surnamed EPIPHANES MAGNUS son of Antiochus III. received his paternal dominion from Caligula in A.D. 38. He was subsequently deposed by Caligula, but regained his kingdom on the accession of Claudius in 41. He was a faithful ally of the Romans, and assisted them in their wars against the Parthians under Nero, and against the Jews under Vespasian. At length in 72, he was accused of conspiring with the Parthians against the Romans, was deprived of his kingdom, and retired to Lacedaemon, where he passed the remainder of his life. His sons Epiphanes and Callinicus lived at Rome. (Dio Cass. lix. 8, lx. 8; Joseph. *Ant.* xix. 9, *B. J.* v. 11, vii. 7; Tac. *Ann.* xiii. 7.)

III. *Literary.*

1. Of **Aegae** in Cilicia, a sophist, or, as he himself pretended to be, a Cynic philosopher. He flourished about A.D. 200, during the reign of Severus and Caracalla. During the war of Caracalla against the Parthians, he deserted to the Parthians together with Tiridates. He was one of the most distinguished rhetoricians of his time, and also acquired some reputation as a writer.—**2.** Of **Ascalon**, the founder of the fifth Academy, was a friend of Lucullus and the teacher of Cicero during his studies at Athens (B.C. 79); but he had a school at Alexandria also, as well as in Syria, where he seems to have ended his life (B.C. 68). His principal teacher was Philo, who succeeded Plato, Arcesilas, and Carneades, as the founder of the fourth Academy. He is, however, better known as the adversary than the disciple of Philo; and Cicero mentions a treatise called *Sosus*, written by him against his master, in which he refutes the scepticism of the Academics (*Acad.* iv. 4, 11). He was in his own philosophy an

Eclectic, seeking a middle course between Zeno, Aristotle, and Plato. He made truth rest upon authority whenever he could find points agreed upon by these philosophers, and laboured to show that they differed in expression rather than in essentials. (Cic. *Acad.* ii. 18, 43, &c.; *de Fin.* v. 25; *Tusc.* v. 8.)—**3.** Of **Syracuse**, a Greek historian, lived about B.C. 423, and wrote a history of Sicily in 9 books from the mythical Sicilian king Cocalus to his own date, to which it is not improbable that Thucydides was to some extent indebted in the beginning of book vi. He wrote also a history of the Greek colonies in Italy. (Diod. xii. 71; Dionys. i. 12; a few fragments in C. Müller's *Frag. Hist. Graec.*)

Antiōpē (Ἀντιόπη). **1.** Daughter of Nycteus and Polyxo, or of the river god Asopus in Boeotia, became by Zeus the mother of Amphion and Zethus. Dionysus threw her into a state of madness on account of the vengeance which her sons had taken on Dirce. [AMPHION.] In this condition she wandered through Greece, until Phocus, the grandson of Sisyphus, cured and married her.—**2.** An Amazon, sister of Hippolyte, wife of Theseus, and mother of Hippolytus. [THESEUS.]

Antipater (Ἀντίπατρος). **1.** The Macedonian, an officer greatly trusted by Philip and Alexander the Great, was left by the latter regent in Macedonia when he crossed over into Asia in B.C. 334. In this office he quelled the Thracians on one hand, and on the other suppressed the Spartan rising by a victory at Megalopolis (B.C. 330). In consequence of dissensions between Olympias and Antipater, the latter was summoned to Asia in 324, and Craterus appointed to the regency of Macedonia, but the death of Alexander in the following year prevented these arrangements from taking effect. Antipater now obtained Macedonia again, and in conjunction with Craterus, who was associated with him in the government, carried on war against the Greeks, who endeavoured to establish their independence. This war, usually called the Lamian war, from Lamia, where Antipater was besieged in 323, was terminated by Antipater's victory over the confederates at Crannon in 322. This was followed by the submission of Athens and the death of DEMOSTHENES. In 321 Antipater crossed over into Asia in order to oppose Perdiccas; but the murder of PERDICCAS in Egypt put an end to this war, and left Antipater supreme regent. Antipater died in 319, after appointing Pylsperchon regent, and his own son CASSANDER to a subordinate position. (Diod. xvii. xviii.; Just. xiii. 4-6.)—**2.** Grandson of the preceding, and second son of Cassander and Thessalonica. After the death of his elder brother Philip IV. (B.C. 295), great dissensions ensued between Antipater and his younger brother Alexander, for the kingdom of Macedonia. Antipater, believing that Alexander was favoured by his mother, put her to death. The younger brother upon this applied for aid at once to Pyrrhus of Epirus and Demetrius Poliorcetes. The remaining history is related differently: but so much is certain, that both Antipater and Alexander were subsequently put to death—Alexander by Demetrius and Antipater by Lysimachus (Just. xvi. 1, 2; Plut. *Demetr.*), and that Demetrius became king of Macedonia.—**3.** Father of Herod the Great, son of a noble Idumean of the same name, espoused the cause of Hyrcanus against his brother Aristobulus. He ingratiated himself with the Romans, and

in B.C. 47 was appointed by Caesar procurator of Judaea, which appointment he held till his death in 43, when he was carried off by poison which Malichus, whose life he had twice saved, bribed the cup-bearer of Hyrcanus to administer to him. (*Jos. Ant.* xiv. 9; *B. J.* i. 10.)—

4. Eldest son of Herod the Great by his first wife, Doris, brought about the death of his two half-brothers, Alexander and Aristobulus, in B.C. 6, but was himself condemned as guilty of a conspiracy against his father's life, and was executed five days before Herod's death. (*Jos. Ant.* xvii. 1; *B. J.* i. 28.)—5. Of Tarsus, a Stoic philosopher, the successor of Diogenes in the chair at Athens, and the teacher of Panaetius, about B.C. 144 (*Cic. Off.* iii. 12, 50; *Div.* i. 3, 6).

—6. Of Tyre, a Stoic philosopher, died shortly before B.C. 45, and wrote a work on Duties (*de Officiis*) (*Cic. Off.* ii. 24).—7. Of Cyrene, a pupil and follower of Aristippus (*Diog. Laërt.* ii. 96; *Cic. Tusc.* v. 38, 112).—8. Of Sidon, the author of several epigrams in the Greek Anthology, flourished about B.C. 108–100, and lived to a great age.—9. Of Thessalonica, the author of several epigrams in the Greek Anthology, lived in the latter part of the reign of Augustus.

Antipater, L. Caelius, a Roman jurist and historian, and a contemporary of C. Gracchus (B.C. 123), and L. Crassus, the orator, wrote *Annales*, which were epitomised by Brutus, and which contained a valuable account of the second Punic war. He seems to have been honest and trustworthy, but too prone to rhetorical ornament. (*Cic. Div.* i. 24, 49, *ad Att.* xiii. 8; *Liv.* xxi. 46, xxvii. 27).

Antipatria (*Ἀντιπάτρια*: *Berat?*), a town in Illyricum on the borders of Macedonia, on the left bank of the Apsus (*Liv.* xxxi. 27).

Antiphānes (*Ἀντιφάνης*). 1. A comic poet, next to Alexis the most important, of the middle Attic comedy, born about B.C. 404, and died 330. He wrote 365, or at the least 260 plays (titles of 150 remain), which were distinguished by elegance of language. Probably many were recited, but not produced on the stage. (Fragments in *Meineke*.)—2. Of Berga in Thrace, a Greek writer on marvellous and incredible things (*Strab.* pp. 47, 102, 104; *Polyb.* xxxiii. 12).—3. An epigrammatic poet, several of whose epigrams are still extant in the Greek Anthology, lived about the reign of Augustus.

Antiphātes (*Ἀντιφάτης*), king of the mythical Laestrygonians in Sicily, represented as giants and cannibals. They destroyed 11 of the ships of Ulysses, who escaped with only one vessel (*Od.* x. 80; *Ov. Met.* x. 233; *Juv.* xiv. 20).

Antiphellus (*Ἀντιφελλος*: *Antiphilo*), a town on the coast of Lycia, between Patara and Aperlae, originally the port of PHELLUS (*Strab.* p. 666).

Antiphēmus (*Ἀντιφήμος*), the Rhodian, founder of Gela, in Sicily, B.C. 690.

Antiphilus (*Ἀντιφίλος*). 1. Of Byzantium, an epigrammatic poet, author of several excellent epigrams in the Greek Anthology, was a contemporary of the emperor Nero.—2. Of Egypt, a distinguished painter, the rival of Apelles, painted for Philip and Alexander the Great (*Quint.* xii. 10; *Plin.* xxxv. § 114, 138).

Antiphon (*Ἀντιφῶν*). 1. The most ancient of the 10 orators in the Alexandrine canon, was a son of Sophilus the Sophist, and born at Rhamnus in Attica, in B.C. 480. He belonged to the oligarchical party at Athens, and took an active part in the establishment of the government of the Four Hundred (B.C. 411), after the

overthrow of which he was brought to trial, condemned, and put to death. The oratorical powers of Antiphon are highly praised by the ancients. He introduced great improvements in public speaking, and was the first who laid down theoretical laws for practical eloquence; he opened a school in which he taught rhetoric, and the historian Thucydides is said to have been one of his pupils. The orations which he composed were written for others; and the only time that he spoke in public himself was when he was accused and condemned to death. This speech, which was considered in antiquity a masterpiece of eloquence, is now lost. (*Thuc.* viii. 68; *Cic. Brut.* 12.) We still possess 15 orations of Antiphon, 3 of which were written by him for others, and the remaining 12 as specimens for his school, or exercises on fictitious cases of trials for homicide. They are printed in the collections of the Attic orators, and separately, edited by Baiter and Sauppe, Zürich, 1838; C. Muller, 1868.—2. A tragic poet, whom many writers confound with the Attic orator, lived at Syracuse, at the court of the elder Dionysius, by whom he was put to death (*Arist. Rhet.* ii. 6).—3. Of Athens, a sophist and an epic poet, wrote a work on the interpretation of dreams, referred to by Cicero and others. He is the same person as Antiphon an opponent of Socrates. (*Xen. Mem.* i. 6.)

Antiphus (*Ἀντιφός*). 1. Son of Priam and Hecuba, slain by Agamemnon (*Il.* iv. 489, xi. 101).—2. Son of Thessalus, and one of the Greek heroes at Troy (*Il.* ii. 676).

Antipolis (*Ἀντιπολις*: *Antibes*, pronounced by the inhabitants *Antiboul*), a town in Gallia Narbonensis on the coast, in the territory of the Deciates, a few miles W. of Nicaea, was founded by Massilia, and received *Jus Latinum* after B.C. 46; the *muria*, or salt pickle made of fish, prepared at this town, was very celebrated (*Strab.* pp. 180, 184; *Tac. Hist.* ii. 15; *Mart.* xiii. 103).

Antirrhium (*Ἀντίρριον*: *Castello di Romelia*), a promontory on the borders of Aetolia and Locris, opposite Rhium (*Castello di Morea*) in Achaia, with which it formed the narrow entrance of the Corinthian gulf: the straits are sometimes called the *Little Dardanelles*.

Antissa (*Ἀντισσα*: *Ἀντισσαίος*: *Kalas Limneonas*), a town in Lesbos with a harbour, on the W. coast between Methymna and the promontory Sigrium, was originally on a small island opposite Lesbos, which was afterwards united with Lesbos (*Plin.* ii. § 204; *Ov. Met.* xv. 287). It joined Mitylene in the revolt (*Thuc.* iii. 18, 28). It was destroyed by the Romans, B.C. 168, and its inhabitants removed to Methymna, because they had assisted Antiochus (*Strab.* p. 618; *Liv.* xlv. 31).

Antisthēnes (*Ἀντισθένης*). 1. An Athenian, founder of the sect of the Cynic philosophers. His mother was a Thracian. In his youth he fought at Tanagra (B.C. 426), and was a disciple first of Gorgias, and then of Socrates, whom he never quitted, and at whose death he was present. He died at Athens, at the age of 70. Among his pupils were Crates of Thebes and Diogeus of Sinope. He taught in the Cynosarges, a gymnasium for the use of Athenians born of foreign mothers; whence probably his followers were called Cynics (*κυνικοί*), though others derive their name from their dog-like neglect of all forms and usages of society. His writings have perished, except two declamations, named *Ajax* and *Ulysses*, about the arms of Achilles, the genuineness of which is

disputed. He was an enemy to all speculation, and thus was opposed to Plato, whom he attacked furiously in one of his dialogues: in especial he denied ideas, and asserted that the individual alone existed. He paid little regard to art, learning, and scientific research. His philosophical system was confined almost entirely to ethics, and he taught that virtue is the sole thing necessary: and virtue consisted in complete independence of surroundings, in avoiding evil and having no needs. Hence it amounted to apathy. The later Cynics, such as Diogenes, sank to a lower depth both of ignorance and disregard of conventional morality. He showed his contempt of all the luxuries and outward comforts of life by his mean clothing and hard fare. From his school the Stoics subsequently sprang. In one of his works entitled *Physicus*, he contended for the Unity of the Deity (Cic. *de Nat. Deor.* i. 13, 32). Fragments edited by Winekelmann, 1842.—**2.** A Greek historian of Rhodes about B.C. 200 (Polyb. xvi. 14). Ed. by C. Müller in *Frag. Hist. Graec.*—**3.** A Spartan admiral mentioned in B.C. 412 and 399 (Thuc. viii. 39; Xen. *Hell.* iii. 2, 6).

Antistivs, P., tribune of the plebs, B.C. 88, a distinguished orator, supported the party of Sulla, and was put to death by order of young Marius in 82. His daughter Antistia was married to Pompeius Magnus (Cic. *Brut.* 63, 226, *pro Rosc. Am.* 32, 90; Vell. Pat. ii. 26; Appian, *B. C.* i. 88). Others of this name are mentioned by Livy at various dates, of whose history nothing important is preserved.

Antistivs Labeo. [LABEO.]

Antistivs Vetus. [VETUS.]

Antitaurus (Ἀντίταυρος: *Ali-Dagh*), a chain of mountains, which strikes off NE. from the main chain of the Taurus on the S. border of Cappadocia, in the centre of which district it turns to the E. and runs parallel to the Taurus as far as the Euphrates. Its average height exceeds that of the Taurus; and one of its summits, Mouut Argaeus, near Mazaca, is the loftiest mountain of Asia Minor.

Antium (Antias: *Torre* or *Porto d' Anzo*), a very ancient town of Latium on a rocky promontory running out some distance into the Tyrrhenian sea. It was founded by Tyrrhenians and Pelasgians, and in earlier and even later times was noted for its piracy. Although united by Tarquinius Superbus to the Latin League, it generally sided with the Volscians against Rome (Liv. ii. 33, 63, 65; Dionys. iv. 49, vi. 92, ix. 58). It was taken by the Romans in B.C. 467, and was made a Latin colony (Liv. iii. 1; Dionys. ix. 59), but it revolted, was taken a second time by the Romans in B.C. 338, was deprived of all its ships—the beaks of which (*rostra*) served to ornament the platform of the speakers in the Roman forum—was forbidden to have any ships in future, and was made a Roman colony (Liv. vii. 27, viii. 12-14). But it gradually recovered its former importance, was allowed in course of time again to be used as a seaport, and in the latter times of the republic and under the empire, became a favourite residence of many of the Roman nobles and emperors. The emperor Nero was born here, and in the remains of his palace the celebrated Apollo Belvedere was found (Strab. p. 232; Cic. *Att.* ii. 1, 7, 11; Suet. *Aug.* 58, *Ner.* 6; Tac. *Ann.* xiv. 27, xv. 23). Antium possessed a celebrated temple of Fortune (*O Diva, gratum quae regis Antium*. Hor. *Od.* i. 35), of Aesculapius, and at the port of Ceno, a little to the

E. of Antium, a temple of Neptune, on which account the place is now called *Nettuno*.

Antiv Restio. [RESTIO.]

Antônia. 1. *Major*, elder daughter of M. Antonius and Octavia, wife of L. Domitius Ahenobarbus, and mother of Cn. Domitius, the father of the emperor Nero. Tacitus calls this Antonia the younger daughter. (Tac. *Ann.* iv. 44, xii. 64; Suet. *Ner.* 5; Plut. *Ant.* 87; cf. Dio Cass. li. 15).—2. *Minor*, younger sister of the preceding, wife of Drusus, the brother of the emperor Tiberius, and mother of Germanicus, the father of the emperor Caligula, of Livia or Livilla, and of the emperor Claudius. She died A.D. 38, soon after the accession of her grandson Caligula. She was celebrated for her beauty and virtue (Plut. *Ant.* 87; Tac. *Ann.* xi. 3; Val. Max. iv. 3, 3).—3. Daughter of the emperor Claudius, married first to Pompeius Magnus, and afterwards to Faustus Sulla. Nero wished to marry her after the death of his wife Poppaea, A.D. 66; and on her refusal he caused her to be put to death on a charge of treason (Suet. *Claud.* 27, *Ner.* 35; Tac. *Ann.* xii. 2, xiii. 23, xv. 53; Dio Cass. lx. 5).

Antônia Turris, a castle on a rock at the NW. corner of the Temple at Jerusalem, which commanded both the temple and the city. It was at first called Baris: Herod the Great changed its name in honour of M. Antonius. It contained the residence of the Procurator Judaea.

Antônini Itineraria. There are two lists of stations on Roman roads and their distances bearing this name. The most probable account of them is that they are based on work done in the time of Antoninus Caracalla (A.D. 211-217) and that additions were made at various times to this groundwork. The recension which we now have belongs to the early part of the 4th century, for on the one hand it contains the town Diocletianopolis; on the other, distances are not reckoned from Constantinople.—*Editions* by Tobler, St. Gall, 1863; Parthey, 1848.

Antôninópolis (Ἀντωνινοπόλις: *-της, ñnus*), a city of Mesopotamia, between Edessa and Dara, *aft.* Maximianopolis, and *aft.* Constantia.

Antoninus, M. Aurelius. [M. AURELIUS.]

Antoninus Pius, Roman emperor, A.D. 138-161. His name in the early part of his life, at full length, was *Titus Aurelius Fulvius Boionius Arrius Antoninus*. These names probably imply inheritance from various relations. His father and grandfather, both of consular rank, both bore the names Aurelius Fulvius; his mother was an Arria, and he reckoned a Boionius also among his maternal ancestors. His paternal ancestors came from Nemausus (*Nismes*) in Gaul; but Antoninus himself was born near Lanuvium, September 19th, A.D. 86. From an early age he gave promise of his future worth. In 120 he was consul, and subsequently proconsul of the province of Asia: on his return to Rome he lived on terms of the greatest intimacy with Hadrian, who adopted him on February 25th, 138. Henceforward he bore the name of *T. Aelius Hadrianus Antoninus Caesar*, and on the death of Hadrian, July 2nd, 138, he ascended the throne. The senate conferred upon him the title of *Pius*, or the *dutifully affectionate*, because he persuaded them to grant to his father Hadrian the apotheosis and the other honours usually paid to deceased emperors, which they had at first refused to bestow upon Hadrian. The reign of Antoninus is almost a blank in history—a blank caused by the suspension for a time of war, violence,

and crime. He was one of the best princes that ever mounted a throne, and all his thoughts and energies were dedicated to the happiness of his people. No attempt was made to achieve new conquests, and various insurrections among the Germans, Dacians, Jews, Moors, Egyptians, and Britons, were easily quelled by his legates. The 'wall of Antonine' between the Clyde and the Forth was raised by the præfect Lollius Urbicus at this time. In all the relations of private life the character of Antoninus was without reproach. He was faithful to his wife Faustina, notwithstanding her profligate life, and after her death loaded her memory with honours. He died at Lorium, March 7th, 161, in his 75th year. He was succeeded by M.



Antoninus Pius, Roman Emperor, A.D. 138-161.
(The legend on the obverse, in full, is Antoninus Augustus Pius, Pater Patriae, Tribunitia Potestas, Consul III.)

Aurelius, whom he had adopted, when he himself was adopted by Hadrian, and to whom he gave his daughter FAUSTINA in marriage (Life in *Scriptores Hist. August.*, usually attributed to Capitolinus, but by some assigned to Spartianus).

Antônînus Liberâlis, a Greek grammarian, probably lived in the reign of the Antonines, about A.D. 147, and wrote a work on Metamorphoses (*Μεταμορφώσεων συναγωγή*), in 41 chapters, which is extant, derived from ancient sources, and valuable for tracing variations of mythology.—*Editions*: by Verheyk, Lugd. Bat. 1774; by Koch, Lips. 1832; by Westermann, in his *Paradozographi*, Brunsv. 1839.

Antônîus. 1. **M.**, the orator, born B.C. 143; quaestor in 113; praetor in 104, when he fought against the pirates in Cilicia; consul in 99; and censor in 97. He belonged to Sulla's party, and was put to death by Marius and Cinna when they entered Rome in 87: his head was cut off and placed on the Rostra. Cicero mentions him and L. Crassus as the most distinguished orators of their age; and he is introduced as one of the speakers in Cicero's *De Oratore*.—2. **M.**, surnamed **CRETICUS**, elder son of the orator, and father of the triumvir, was praetor in 75, and received the command of the fleet and all the coasts of the Mediterranean, in order to clear the sea of pirates; but he did not succeed in his object, and used his power to plunder the provinces. He died shortly afterwards in Crete, and was called *Creticus* in derision (Plut. *Ant.* 1; Diod. xl. 1).—3. **C.**, younger son of the orator, and uncle of the triumvir, was expelled the senate in 70 for extortion; but afterwards was the colleague of Cicero in the praetorship (65) and consulship (63). He was one of Catiline's conspirators, but deserted the latter on Cicero's promising him the province of Macedonia. He had to lead an army against Catiline, but unwilling to fight against his former friend, he gave the command on the day of battle to his legate, M. Petreius. At the conclusion of the war Antonius went into his province, which he plundered shamefully; and

on his return to Rome in 59 was accused both of taking part in Catiline's conspiracy and of extortion in his province. He was defended by Cicero, but was condemned, and retired to the island of Cephallenia. He was subsequently recalled, probably by Caesar, and was in Rome at the beginning of 44 (Cic. *Clu.* 42, *Cat.* iii. 6, *Cacl.* 31, *Flacc.* 38; Dio Cass. xxxvii. 40, xxxviii. 10). He was surnamed *Hybrida*, possibly as being *semiferus* (Plin. viii. 213).—4. **M.**, the **Triumvir**, was son of No. 2 and Julia, the sister of L. Julius Caesar, consul in 64, and was born about 83. His father died while he was still young, and he was brought up by Cornelius Lentulus, who married his mother Julia, and who was put to death by Cicero in 63 as one of Catiline's conspirators: whence he became a personal enemy of Cicero. Antony indulged in his earliest youth in every kind of dissipation, and his affairs soon became deeply involved. In 58 he went to Syria, where he served with distinction under A. Gabinius. He took part in the campaigns against Aristobulus in Palestine (57, 56), and in the restoration of Ptolemy Auletes to Egypt in 55. In 54 he went to Caesar in Gaul, and by the influence of the latter was elected quaestor. As quaestor (52) he returned to Gaul, and served under Caesar for the next two years (52, 51). He returned to Rome in 50, and became one of the most active partisans of Caesar. He was tribune of the plebs in 49, and in January fled to Caesar's camp in Cisalpine Gaul (with another tribune, Q. Cassius Longinus), after putting a veto upon the decree of the senate which deprived Caesar of his command. He accompanied Caesar in his victorious march into Italy, and was left by Caesar in the command of Italy, while the latter carried on the war in Spain. In 48 Antony brought the troops left in Italy to join Caesar in Epirus, after several delays, for which he was rebuked, and was present at the battle of Pharsalia, where he commanded the left wing; and in 47 he was again left in the command of Italy during Caesar's absence in Africa. In 44 he was consul with Caesar, when he offered him the kingly diadem at the festival of the Lupercalia. After Caesar's murder on the 15th of March, Antony endeavoured to succeed to his power. He therefore used every means to appear as his representative; as surviving consul he pronounced the speech over Caesar's body and read his will to the people; and he also obtained the papers and private property of Caesar. But he found a new and unexpected rival in young Octavianus, the adopted son and great-nephew of the dictator, who came from Apollonia to Rome, assumed the name of Caesar, and at first joined the senate in order to crush Antony. Towards the end of the year Antony proceeded to Cisalpine Gaul, which had been previously granted him by the senate; but Dec. Brutus refused to surrender the province to Antony and threw himself into Mutina, where he was besieged by Antony. The senate approved of the conduct of Brutus, declared Antony a public enemy, and entrusted the conduct of the war against him to Octavianus. Antony was defeated at the battle of Mutina, in April 43, and was obliged to cross the Alps. Both the consuls, however, had fallen, and the senate now began to show their jealousy of Octavianus. Meantime Antony was joined by Lepidus with a powerful army: Octavianus became reconciled to Antony; and it was agreed that the government of the state should be vested in Antony, Octavianus, and

Lepidus, under the title of *Triumviri Reipublicae Constituendae*, for the next 5 years. The mutual enemies of each were proscribed, and in the numerous executions that followed, Cicero, who had attacked Antony in the most unmeasured manner in his *Philippic Orations*, fell a victim to Antony. In 42 Antony and Octavianus crushed the republican party by the battle of Philippi, in which Brutus and Cassius fell. Antony then went to Asia, which he had received as his share of the Roman world. In Cilicia he met with Cleopatra, and followed her to Egypt, a captive to her charms. In 41 Fulvia, the wife of Antony, and his brother L. Antonius, made war upon Octavianus in Italy. Antony prepared to support his relatives, but the war was brought to a close at the beginning of 40, before Antony could reach Italy. The opportune death of Fulvia facilitated the reconciliation of Antony and Octavianus, which was cemented by Antony marrying Octavia, the sister of Octavianus. Antony remained in Italy till 39, when the triumvirs concluded a peace

gaged in war against Octavianus at the instigation of Fulvia, his brother's wife. He was unable to resist Octavianus, and threw himself into the town of Perusia, which he was obliged to surrender in the following year: hence the war is usually called that of Perusia. His life was spared, and he was afterwards appointed by Octavianus to the command of Iberia. His character is painted by Cicero in dark colours, perhaps with some exaggeration (Cic. *Phil.* iii. 12, v. 7, 11, xii. 8; Appian, *B. C.* v. 19-49).—7. **M.**, called by the Greek writers *Antyllus*—which is probably only a corrupt form of Antonillus (young Antonius)—elder son of the triumvir by Fulvia, was executed by order of Octavianus, after the death of his father in 30 (Suet. *Aug.* 63; Plut. *Ant.* 81).—8. **Julus**, younger son of the triumvir by Fulvia, was brought up by his stepmother Octavia at Rome, and received great marks of favour from Augustus. Horace notices him as a poet (*Od.* iv. 2). He was consul in B.C. 10, but was put to death in 2, in consequence of his adulterous intercourse with Julia, the daughter of Augustus (Dio Cass. liv. 36, lv. 10; Tac. *Ann.* iv. 44; Vell. Pat. ii. 100).



M. Antonius and Cleopatra.

Obv., head of Antonius—legend 'Αντωνίος Αὐτοκράτωρ τριῶν τριῶν ἀνδρῶν (=third time triumvir); rev., head of Cleopatra—legend Βασίλισσα Κλεοπάτρα Θεὰ νεωτέρη.

with Sext. Pompey, and he afterwards went to his provinces in the East. In this year and the following Ventidius, the lieutenant of Antony, defeated the Parthians. In 37 Antony crossed over to Italy, when the triumvirate was renewed for 5 years. He then returned to the East, and shortly afterwards sent Octavia back to her brother, and surrendered himself entirely to the charms of Cleopatra. In 36 he invaded Parthia, but he lost a great number of his troops, and was obliged to retreat. He was more successful in his invasion of Armenia in 34, for he obtained possession of Artavasdes, the Armenian king, and carried him to Alexandria. Antony now laid aside entirely the character of a Roman citizen, and assumed the pomp and ceremony of an Eastern despot. His conduct, and the unbounded influence which Cleopatra had acquired over him, alienated many of his friends and supporters; and Octavianus thought that the time had now come for crushing his rival. The contest was decided by the memorable sea-fight off Actium, September 2nd, 31, in which Antony's fleet was completely defeated. Antony, accompanied by Cleopatra, fled to Alexandria, where he put an end to his own life in the following year (30), when Octavianus appeared before the city. (See Plut. *Ant.*; index to Cicero; Appian. *B. C.* iii., iv.; Dio Cass. xlv. ff.).—5. **C.**, brother of the triumvir, was praetor in Macedonia in 44, fell into the hands of M. Brutus in 43, by whom he was put to death in 42, to revenge the murder of Cicero (Plut. *Brut.* 28; Dio Cass. xlvii. 23).—6. **L.**, youngest brother of the triumvir, was consul in 41, when he triumphed for success over some Alpine tribes, and in the following winter en-

Antōniūs Felix. [FELIX.]
Antōniūs Musa. [MUSA.]
Antōniūs Primus. [PRIMUS.]
Antro (Ἀντρον: *Fano*), a town in Phthiotis in Thessaly, at the entrance of the Sinus Maliacus (*Il.* ii. 697; Strab. p. 435).
Antunnacum (*Andernach*), a town of the Ubii on the Rhine (*Amm. Marc.* xviii. 2).
Anūbis (Ἄνουβις), an Egyptian divinity (the Egyptian *Anpu*), the ruler of the dead. He watched over the rites of embalming, and conducted the dead in their course to the western realm of shades. In the Osiris myths he is subordinate to Osiris, and is represented as his son by Nephthys, and he is supposed, together with Horus, or Thoth, to weigh the actions of the dead in their judgment before Osiris, besides acting as their guide. Hence of course followed his identification with *Hermes* (*Hermanubis*). He was figured with the head of a jackal, because that animal, as haunting the graves, seemed the incarnation of the dead. The Romans imagined him with a dog's head (Plut. *de Is.*; Verg. *Aen.* viii. 698; Ov. *Met.* ix. 690; Prop. iii. 9. 41; Juv. xv. 8; Dionys. i. 18, 87; Strab. p. 805). His worship, with that of Isis and Serapis, was introduced both at Rome and in Greece, under the emperors.



Anubis. (Wilkinson's Egyptians.)

Anxur. [TARRACINA.]

Anxūrus, an Italian divinity, who was worshipped in a grove near Anxur (Tarracina) together with Feronia. He was regarded as a youthful Jupiter, and Feronia as Juno. On coins his name appears as Axur or Anxur.

Anysis (*Ἄνυσις*), according to Herodotus ii. 137, an ancient blind king of Egypt, in whose reign Egypt was invaded by the Ethiopians under their king Sahaco. He is supposed to come from a city Anysis, and to take refuge from the invaders in the marshes for 50 years, during which he increased his island by making mulefactors add earth to it by way of penalty. It is clear that Herodotus has misinterpreted his information, whether it was about the city or the man. He makes Anysis succeed Asykis (= Aseskaf or Shepseskaf), who reigned in the fourth dynasty, about B.C. 3600, nearly 3000 years before Sabaco.

Anÿtē (*Ἀνÿτή*), of Tegea, the authoress of several epigrams in the Greek Anthology, flourished about B.C. 700.—*Edition.* Kinkel, 1877.

Anÿtus (*Ἄνυτος*), a wealthy Athenian, son of Anthemion, the most influential and formidable of the accusers of Socrates, B.C. 399 (hence Socrates is called *Anÿtē reus*, *Hor. Sat.* ii. 4. 3). He was a leading man of the democratical party, and had taken an active part, along with Thrasybulus, in the overthrow of the 30 Tyrants. The Athenians, having repented of their condemnation of Socrates, sent Anÿtus into banishment to Heraclea in Pontus (*Xen. Hell.* ii. 3, 42).

Aōn (*Ἄων*), son of Poseidon, and an ancient Boeotian hero, from whom the Aones, an ancient race in Boeotia, were believed to have derived their name (*Strab.* pp. 401, 412; *Paus.* ix. 5). *Aōnia* was the name of the part of Boeotia, near Phocis, in which were Mount Helicon and the fountain Aganippe (*Aoniae aquae*, *Ov. Fast.* iii. 456). The Muses are also called *Aonides*, since they frequented Helicon and the fountain of Aganippe (*Ov. Met.* v. 333).

Aōnides. [AON.]

Aornus. 1. A rocky stronghold in the country between Cabul and the Indus, captured with difficulty by Alexander. It was said to rise to a height of more than 7,000 feet (*Arrian, An.* iv. 28; *Curt.* viii. 11; *Strab.* p. 688).—2. A lake in Thesprotian Epirus, where there was a *κεκομαρτεῖον*, or oracle of the dead, visited by Orpheus (*Paus.* ix. 30, 6). It is not clear whether this is another name for Lake Acherusia, or, rather, for the spot on its banks where the oracle stood, or whether it is a neighbouring lake (cf. *Hdt.* v. 92, 7; *Diod.* iv. 22; *ACHERUSIA*).

Aorsi (*Ἀορσοί*) or **Adorsi**, a powerful people of Asiatic Sarmatia, who appear to have had their original settlements on the N.E. of the Caspian, but are chiefly found between the Palus Maeotis (*Sea of Azof*) and the Caspian, to the S.E. of the river Tanaïs (*Don*), whence they spread far into European Sarmatia. They carried on a considerable traffic in Babylonian merchandise, which they fetched on camels out of Media and Armenia (*Strab.* pp. 492, 506; *Tac. Ann.* xii. 15).

Aōus or **Aeas** (*Ἄφος* or *Ἄϊας*: *Viosa*, *Viussa*, or *Voussa*), the principal river of the Greek part of Illyricum, rises in M. Lacmon, the N. part of Pindus, and flows into the Ionian sea near Apollonia.

Apāmēa or **-īa** (*Ἀπάμεια*: *Ἀπαμειεύς*, *Ἀπαμειεύς*, *-ēnus*, *-ensis*), the name of several Asiatic cities, some of which were founded by Seleucus I. Nicator, and named in honour of his wife

Apama. 1. **A. ad Orontem** (*Famieh*), the capital of the Syrian province Apamene, and, under the Romans, of Syria Secunda, was built by Seleucus Nicator on the site of the older city of PELLA, in a very strong position on the river Orontes or Axius, the citadel being on the left (W.) bank of the river, and the city on the right. It was surrounded by rich pastures, in which Seleucus kept a splendid stud of horses and 500 elephants (*Strab.* p. 752). As Famieh it was occupied by Tancred in the Crusades.—2. In **Osroēne** in Mesopotamia (*Balāsir*), a town built by Seleucus Nicator on the E. bank of the Euphrates, opposite to ZEUGMA, with which it was connected by a bridge, commanded by a castle, called Seleucia.—3. **A. Cibōtus** or **ad Maeandrum** (*Ἄ. ἡ Κιβωτός*, or *πρὸς Μαλαῖδρον*), a great city of Phrygia, on the Maeander, close above its confluence with the Marsyas. It was built on a site easy of access, yet defensible, by Antiochus I. Soter, who named it in honour of his mother Apama, and peopled it with the inhabitants of the neighbouring Celaenae. It became one of the greatest cities of Asia west of the Euphrates, and under the Romans it was the seat of a *Conventus Juridicus*. Standing at a junction of several Roman roads, it had a great commerce, until the change of roads under the Byzantine system, after the end of the 4th century A.D., caused it to decline in prosperity. The great routes from Constantinople and Nicomedia did not pass through Apamea, and the older Roman routes had lost their importance. The surrounding country, watered by the Maeander and its tributaries, was called Apamēna Regio.—4. **A. Myrlēon**, in Bithynia. [MYRLEA.]

Apelles (*Ἀπελλῆς*), one of the most celebrated of Grecian painters, son of Pythras, was born, most probably, at Colophon in Ionia. He studied first at Ephesus under Ephorus; then at Sicyon under Pamphilus. Thence he went to Pella and became the court painter to Philip and Alexander from B.C. 336 onwards. When Alexander set out for Asia Apelles returned to Ephesus, and lived both there and at Rhodes, the home of Protogenes, his greatest contemporary. Being driven by a storm to Alexandria, after the assumption of the regal title by Ptolemy (B.C. 306), whose favour he had not gained while he was with Alexander, his rivals laid a plot to ruin him, which he defeated by an ingenious use of his skill in drawing. We are not told when or where he died. Throughout his life Apelles laboured to improve himself, especially in drawing, which he never spent a day without practising. Hence the proverb *Nulla dies sine linea*. This and other sayings attributed to him, whether genuine or not, indicate his fame as an authority. A list of his works is given by Pliny. They are for the most part single figures, or groups of a very few figures. Of his portraits the most celebrated was that of Alexander wielding a thunderbolt, painted for the temple of Artemis at Ephesus; but the most admired of all his pictures was the

'Venus Anadyomene' (ἡ ἀναδυομένη Ἀφροδίτη), or Aphrodite rising out of the sea, painted for a temple at Cos, and placed in the temple of Caesar at Rome by Augustus, who remitted a tribute of 100 talents to the Coans as equivalent value. There can be no doubt that Apelles stands at the head of painters of the Hellenistic period. His work was chiefly portraiture—it was said that Alexander would sit to no other painter—and therefore it is possible that earlier painters such as Polygnotus or Zeuxis may have surpassed him in composition; but Apelles was probably the greatest Greek painter in technique, and brought colouring to a perfection unequalled in Greek art. (Plin. xxxv. 79–100; *Dict. Ant. s.v. Pictura.*)

Apellicon (Ἀπελλικῶν), of Teos, a Peripatetic philosopher and great collector of books. His valuable library at Athens, containing the autographs of Aristotle's works (which Apellicon is said to have discovered hidden in a cellar: Strab. p. 609; Plut. *Sull.* 26), was carried to Rome by Sulla (b.c. 88): Apellicon had died just before.

Apenninus Mons (δ' Ἀπέννινος and τὸ Ἀπέννινον ὄρος, probably from the Celtic *Pen* 'a height'), the *Apennines*, a chain of mountains which runs throughout Italy from N. to S., and forms the backbone of the peninsula. It is a continuation of the Maritime Alps [*ALPES*], begins near Genua and ends at the Sicilian sea, and throughout its whole course sends off numerous branches in all directions. It rises to its greatest height in the country of the Sabines, where one of its points (now *Monte Corno*, or *Gran Sasso d' Italia*) is 9521 feet above the sea; and further S., at the boundaries of Samnium, Apulia, and Lucania, it divides into two main branches, one of which runs E. through Apulia and Calabria, and terminates at the Salentine promontory, and the other W. through Brutium, terminating apparently at Rhegium and the straits of Messina, but in reality continued throughout Sicily. The greater part of the Apennines is composed of limestone, abounding in numerous caverns and recesses, which in ancient as well as in more recent times were the resort of numerous robbers: the highest points of the mountains are covered with snow, even during most of the summer (*nivuli vertice se attollens Apenninus*, Verg. *Aen.* xii. 703). For a general description see Polyb. ii. 16, iii. 110; Strab. pp. 128, 211; for the storms of the Apennines, Liv. xxi. 58.

M. Aper, a Roman orator and a native of Gaul, rose by his eloquence to the rank of quaestor, tribune, and praetor, successively. He is one of the speakers in the *Dialogue de Oratoribus* attributed to Tacitus.

Aper, **Arrius**, praetorian prefect, and son-in-law of the emperor Numerian, whom he was said to have murdered: he was himself put to death by Diocletian on his accession in A.D. 284.

Aperantia, a town and district of Aetolia near the Achelous, inhabited by the Aperantii (Polyb. xxii. 8; Liv. xxxviii. 3).

Aperlae (Ἀπερλαι: on a coin the inscr. is Ἀπερλαειτῶν), a town in Lycia a few miles west of Simena. It formed with three others, Simena, Apollonia and Isinda, a single *δήμος* or district with a common *βουλή* (Waddington, 1292, 1296). In later times it was the seat of a bishopric including the above towns. The inscriptions show the true spelling in Plin. v. 100.

Aperōpia, a small island off the prom. Buporthmus in Argolis (Paus. ii. 34, 9; Plin. iv. 56).

Apēsas (Ἀπέσας: *Phuka?*), a mountain on the

borders of Phliasia and Argolis, with a temple of Zeus, who was hence called *Apesantius*, and to whom Percus here first sacrificed.

Aphāca (τὰ Ἀφακα: *Afta?*), a town of Coele-Syria, between Heliopolis and Byblus, celebrated for the worship of Aphrodite Aphacitis.

Aphāreus (Ἀφαρεύς). 1. Son of the Messenian king Perieres, and founder of the town of Arene in Messenia, which he called after his wife. Lycus, son of Pandion, took refuge there and initiated Aphareus in the mysteries (Paus. iii. 1, iv. 2, 4.) He was buried at Sparta (Paus. iii. 11, 11; Theoc. xxii. 141). His two sons Idas and Lynceus, the *Apharetidae* (*Apharētia proles*, Ov. *Met.* viii. 304), are celebrated for their fight with the Dioscuri, which is described by Pindar (*Nem.* x. 111).—2. An Athenian orator and tragic poet, flourished b.c. 369–342. After the death of his father, his mother married the orator Isocrates, who adopted Aphareus as his son. He wrote 35 or 37 tragedies, and gained 4 prizes. (Plut. *Vit. X. Or.* 839.)

Aphētai (Ἀφῆται and Ἀφεταί: Ἀφεταῖος), a seaport and promontory of Thessaly, at the entrance of the Sinus Maliacus, from which the ship Argo is said to have sailed (Hdt. vii. 193, 196, viii. 4; Strab. p. 436; Ap. Rh. i. 591).

Aphidas (Ἀφείδας), son of Arcas, obtained from his father Tegea and the surrounding territory. He had a son, Aleus.

Aphidna (Ἀφιδνα and Ἀφιδναί: Ἀφιδναῖος), an Attic demus not far from Decelea, originally belonged to the tribe Aeantis, afterwards to Leontis, and last to Hadrianis. It was one of the 12 towns and districts into which Cecrops is said to have divided Attica; in it Theseus concealed Helen, but her brothers Castor and Pollux took the place and rescued their sister. (Hdt. ix. 73; Plut. *Thes.* 32; Paus. i. 17, 6.)

Aphrōdisias (Ἀφροδισίας: Ἀφροδισιεύς: Aphrodisiensis), the name of several places famous for the worship of Aphrodite. 1 **A. Cariae** (*Gheira*, Ru.), on the site of an old town of the Leleges, named Ninōē: under the Romans a *civitas foederata et libera*, with immunity from taxation, and independence of local government secured by ancient treaty. It was the chief town of Caria under Diocletian. (Strab. p. 576; Plin. v. 109; Tac. *Ann.* iii. 62; *C. I. G.* 2737; *C. I. L.* iii. 449).—2. **Veneris Oppidum**, a town on the coast of Cilicia, opposite to Cyprus (Liv. xxxiii. 20).—3. A town, harbour, and island, on the coast of Cyrenaica in N. Africa.—4. See *GADES*.

Aphrōditē (Ἀφροδίτη), the Greek goddess of beauty and love, and of fruitful increase, whether of animal or vegetable life, worshipped by the Romans as Venus. In the *Iliad* (though apparently in the later portions only) she is called the daughter of Zeus and Dione: another myth represented her as sprung from the foam of the sea [see *URANUS*]. She was wedded to Hephaestus. For the myths of her relations to others, and of her children, see *ARES*, *DIONYSUS*, *HERMES*, *POSEIDON*, *EROS*, *ANCHISES*, *ADONIS*, *CINYRAS*, *BUTES*. In the Homeric poems she took the side of the Trojans, interfering to protect Paris and Aeneas, and to save from defilement the body of Hector (*Il.* iii. 380, v. 311, xxiii. 185). [See also under *PARIS* and *VENUS*.]

Eastern Origin.—The myths of Aphrodite as presented in Greek literature result from a mixture of Greek and Oriental (chiefly Semitic) mythology. Many Eastern nations worshipped a deity who was at once the goddess of fruitfulness and generation and also of the moon or of the star Venus. Such was the Babylonish

Belit (the feminine of Baal), who appears in Herodotus i. 196, 199 as Mylitta; the Assyrian Ishtar (who was also to the Chaldeans the star Venus), the Phoenician Astarte or Ashtoreth, and the Syrian Atargates. This goddess, under her various names, was in each case the supreme deity of the female sex, whence probably it arose that she was regarded as the giver of all fruitful increase. But a leading idea in her worship was that (perhaps as being, so to speak, Queen of Heaven) she was the goddess of the



Ashtoreth, or the Moon Goddess. (Assyrian Cylinder: Layard.)

moou (see Hdt. i. 105; Strab. p. 807; Lucian, *de Dea Syr.* 4, 32; Herodian, v. 6, 10), for which reason some prefer to derive her worship as the goddess of fruitfulness from the idea that the moon was connected with menstruation, and, moreover, was supposed to control the dew which gave fertility to plants. The latter idea is traced in the story of the dew sent by Aphrodite to her altar at Eryx (Ael. D. N. A. x. 50; cf. Tac. *Hist.* ii. 3; *Pervig. Ven.* ii. 15). This worship of natural increase was degraded in the East to rites such as those of Mylitta described by Herodotus, a degradation which pervaded generally the worship of Astarte, and was transferred to some Greek temples, such as those at Corinth and Eryx. The animals and plants sacred in the worship of the Oriental, as of the Greek, deity were symbolical of fertility—the ram, the goat, the deer, the partridge, the purple mussel and various fish, the myrtle and cyprus. Again, perhaps alike from the influence of the moon upon the sea, and also from the dependence of mariners upon the stars, arose the connexion of the Eastern deity with the sea; and the fact that the goddess Derceto (Atargates), worshipped at Hieropolis (Bambyce), at Ascalon, and at other places in Syria, was represented as a goddess of fish, may be explained as due either to this connexion with the sea or to the idea that fish represented abundance and fruitfulness. Another very noticeable characteristic is the descent of this deity into the underworld of the dead, an idea which may be connected with the waning of the moon, but more probably with the death of vegetation in winter. In the celebrated myth of Ishtar there are many points of resemblance to the story of Persephone. Lastly, it should be observed that Astarte was an armed goddess, in Phoenicia, at Babylou, and at Carthage sometimes represented with a spear and a bow. Whether we are to regard this idea as suggested by the moonbeams, or, more simply, as showing the power of the nature-goddess to punish those who neglect her, the same is traceable in the Greek Aphrodite.

Origin in Greece.—The above are the characteristics which the Greeks seem to have borrowed from Eastern religions and eugrafted

on their own. In the Homeric age Aphrodite was accepted as a genuine Greek deity, yet traces of Eastern origin remained in the names *Κύπρις*, *Παφία*, *Κυθήρεια* in the Iliad, and *Κυπρογενής* in Hesiod. It is clear that under these names lies the truth that the Phoenicians established this worship, or a part of it, in the islands of Cyprus and Cythera, where they planted trading stations, especially for the trade in the purple mussel, and that it spread thence to Greece, as it also passed from Carthage to Eryx in Sicily. [It has, however, been observed that all the passages in the Iliad and Odyssey, where Aphrodite is represented either as a daughter of Zeus and Dione, or as named from Cyprus and Cythera, belong to the latest portions of those poems, and hence it is deduced that the oldest Homeric poems know nothing of the origin of the deity.] In Greek myths the connexion of the goddess with the moon, as a recognised attribute, disappears, because the Greeks already connected with the moon the names Hecate, Selene, and Artemis, and also because it was not her main characteristic; yet it survives in the terms *Οὐρανία* (see below), 'regina siderum,' and in the star Venus; it has, moreover, been pointed out that the Greek name Artemis has, possibly from this confusion, been given to the goddess of generation whom the old, non-Semitic, Babylonians worshipped as *Nanai*. If, however, the connexion with the moon has almost vanished, the main attribute of power over all fruitfulness and offspring, whether of the animal or of the vegetable world, belongs to Aphrodite through all Greek literature, and to Venus in Roman writers. It is only necessary to cite, among many passages, Hom. *Il.* v. 430, *Hymn. ad Aphr.* 3, 69; Hes. *Th.* 200; Eur. *Hipp.* 477; Lucret. i. 1; Hor. *Od.* i. 4; *Pervigil. Ven.*



Aphrodite and Eros. (Causel, *Museum Romanum*, vol. 1, tav. 40.)

Hence Aphrodite was attended by the *Horae* (Paus. v. 15, 3); hence she was the goddess of gardens (cf. Strab. p. 343), called *ἱερόκηπος*, worshipped in the 'gardens' at Athens, where stood the noted statue by Alcamenes (Paus. i. 19, 2; Plin. xxxvi. 16), and in the marsh or *ἐν*

καλάμοις, as suggesting rich growth of vegetation (Athen. p. 572); hence also the animals sacred to Aphrodite were usually, as in the East above noticed, those which were regarded as specially prolific—the ram, the goat, the rabbit, the hare, the deer, the partridge, the sparrow: similarly the myrtle, the cypripis, and the pomegranate are stated by Pliny to produce fertility (xxii. 107, 160, xxiv. 14, xxviii. 102). [For the degradation—increased, no doubt, if not originated, by Eastern influence—of this form of worship to a patronage of Hetaerae and the services of the *ιερόδουλοι* (*Venered*) in certain temples, see Strab. pp. 272, 378, 745; Cic. *Div. in Caec.* 17, 55.]



Aphrodite issuing from the sea, and received by Eros. (From a silver relief. *Gazette Arch.* 1879.)

Her connexion with the sea is traced in Hes. *Th.* 188 in the story of her birth from the mutilation of Uranus (Hesiod making her drift to Cyprus eastward from Cythera instead of westward from Syria); so also in Plat. *Crat.* 406 c. It is also preserved in the epithets *ἀναδυομένη, ἀφρογενής, θαλασσία, ποντία, πελαγία, εὐπλοία, γαληναία*: in the special regard paid by mariners, and in the choice of the dolphin as sacred to her. Aphrodite, like her Eastern counterpart, is in some degree connected with the underworld: the traces of this appear in the statue at Delphi to an *Ἀφροδ. ἐπιτυμβία* (Plut. *Q. R.* 23); in the grave of Aphrodite-Ariadne at Naxos and at Amathus [ARIADNE], and in the myth of ADONIS. It is preferable to see in this the death of vegetation in winter rather than the phases of the moon. Lastly, for the armed Aphrodite who can revenge breaches of the laws of natural production (cf. Hom. *Il.* iii. 413) we have the epithet *ἔγχειος* (Hesych.), *ἐνόπιος* (*C. I. G.* 1444), and the armed statues at Cythera, Corinth, Epidaurus, and Sparta (Paus. ii. 5, 1, ii. 27, 4, iii. 15, 8, iii. 23, 1).

All the above characteristics seem to be borrowed from the East, though the theory cannot be positively rejected that many of them at least may have grown up in Greece itself as the genuine attributes of a goddess of natural powers, therefore called *γενετολλίς* and *κουροτρόφος*. At any rate it must be recognised that we can trace an earlier Greek goddess to whom such characteristics as were Oriental were transferred because she was through some likeness identified with the deity of Oriental religions. In the Aphrodite daughter of Zeus and Dione, as she appears to us in Homer and Sappho, we see a deity who was mainly a Greek conception. There was assuredly always a deity of love and birth for the Greeks, a power ruling over mortals and immortals alike, and therefore 'the oldest of the Fates' (Paus. i. 19, 2). The original of the daughter of Zeus and Dione (= Juno) may, as some think, have been Hebe, who remains as the goddess of Youth, while her chief powers have passed to Aphrodite. Again, in the stories of the marriage of Hephaestus with Aphrodite; and also with Charis—a legend probably starting from Lemnos—may lurk the truth that Aphrodite, as

goddess of love and beauty, has taken the place of a Greek deity Charis.

It remains to notice the distinction in Greek literature and art between *Ἀφροδίτη Οὐρανία* and *Ἀφροδίτη Πάνδημος*. There can be little doubt that the familiar distinction in philosophers was a later conception. Originally *Ἀφροδίτη Οὐρανία* was the Queen of the Heavens, equivalent to that Eastern goddess who ruled the moon and stars, who guided the mariners, and who ruled the sea. She is represented in Greek art seated on a flying swan (also on a globe, or standing on a tortoise), sometimes with a star-spangled sky as background. A stèle found at Kertsch is dedicated to *Ἀφροδίτη Οὐρανία*, who rules the Bosphorus.' On the other hand, *Ἀφροδίτη Πάνδημος* (who is represented riding on a goat) was no less recognised as an honoured deity in the state cult, nor was her worship committed to priestesses of low repute; she is called *σεμνή*, and her priestess in one inscription is specially stated to be a married woman and not a courtesan. The probability is that she represents the original goddess of love worshipped in Greece, and that the statement of Pausanias that she was so called when the demes of Attica were united, should be accepted. It was a later idea of philosophers and moralists to give to *οὐρανία* the sense of ennobling, and to *πάνδημος* of debasing, love, and again to make the former the



Aphrodite of Melos. (Venus of Milo: Louvre in Paris.)



Aphrodite of Cnidus (Munich).



Aphrodite (Venus de' Medici: Florence.)

patroness of the lawfully married, the latter of courtesans (see Plat. *Symp.* 180, 181; Paus. vi. 25, 2, ix. 16, 2; Theocr. *Epig.* 13). In art the nude statues are the later development, the weaker types of ordinary feminine beauty being later than the stronger; the more archaic statues were fully clothed, the earliest of all

probably ending in a quadrangular base, such as that at Delos, which Pausanias (ix. 40) calls the work of Daedalus. Of the numerous nude statues of Aphrodite, three of the most famous are here given. The first is an original statue found at Melos (*Milo*), and now in the Louvre at Paris, called the Venus of Milo. The second is a copy of the Aphrodite of Cnidus by Praxiteles, now at Munich. The third (Venus de' Medici) is evidently an imitation of the Cnidian Aphrodite: it was ascribed to Cleomenes until Michaelis showed that the inscription with that name is a very late addition. For the Roman goddess of love see VENUS.

Aphroditōpōlis (Ἀφροδίτης πόλις), the name of several cities in Egypt. **1.** In Lower Egypt: (1) In the Nomos Leontopolites, in the Delta, between Arthubis and Leontopolis (Strab. p. 802); (2) (*Chybin-el-Koum*) in the Nomos Prosopites, in the Delta, on a navigable branch of the Nile, between Naucratis and Sais; probably the same as Atarbechis, which is an Egyptian name of the same meaning as the Greek Aphroditopolis (Strab. p. 802).—**2.** In Middle Egypt, or Heptanomis, (*Atfyh*) a considerable city on the E. bank of the Nile; the chief city of the Nomos Aphroditopolites (Strab. p. 809).—**3.** In Upper Egypt, or the Thebaïs: (1) Veneris Oppidum (*Tachta*), a little way from the W. bank of the Nile; the chief city of the Nomos Aphroditopolis (Strab. p. 813; Plin. v. 61). (2) In the Nomos Hermonthites (*Deir*, NW. of Esneh), on the W. bank of the Nile (Plin. v. 60; Strab. p. 817).

Aphthōnius (Ἀφθώνιος), of Antioch, a Greek rhetorician, lived at the end of the 3rd century A.D. and wrote the introduction to the study of rhetoric, entitled *Progymnasmata* (προγυμνάσματα). It was constructed on the basis of the *Progymnasmata* of Hermogenes, and became so popular that it was used as the common school-book in this branch of education for several centuries.—In Walz's *Rhetores Graeci*, vol. i.; Spengel's *Rhet. Graec.* vol. ii. 1853. Aphthonius also wrote some Aesopic fables, which are extant.

Aphytis (Ἀφύτις: *Athyto*), a town in the peninsula Pallene in Macedonia, with a celebrated temple and oracle of Jupiter Ammon (Hdt. vii. 123; Thuc. i. 64; Strab. p. 330; Paus. iii. 18).

Apia (Ἀπία, sc. γῆ), the *Apian land*, an ancient name of Peloponnesus, especially Argolis, said to have been so called from Apis, a mythical king of Argos. The name is probably from the root *ap* (whence *aqua*), and corresponds with the Slavonic *Morca* from *more* = *mare*. If originally applied to the Western plain of Argolis, 'Waterland' would be appropriate, and, as its application extended, the significance was lost (cf. APULLA). [PELOPONNESUS; APIS.]

Apicata, wife of Sejanus, was divorced by him, A. D. 23, and put an end to her own life on the execution of Sejanus in 31 (Tac. *Ann.* iv. 3, 11; Dio Cass. lviii. 11).

Apicius, the name of three notorious gluttons.—**1.** The first lived in the time of Sulla, and is said to have procured the condemnation of Rutilius Rufus, B. C. 92.—**2.** The second and most renowned, *M. Gabius Apicius*, flourished under Tiberius. After squandering upwards of £800,000 upon his stomach he found that little more than 80,000 remained; upon which, despairing of being able to satisfy the cravings of hunger from such a pittance, he forthwith hanged himself. But he was not forgotten. Sundry cakes (*Apicia*) and sauces long kept

alive his memory, and his name passed into a proverb in all matters connected with the pleasures of the table. (Tac. *Ann.* iv. 1; Dio Cass. lvii. 19; Athen. p. 7; Plin. viii. 209, ix. 66, xix. 137; Juv. iv. 23; Sen. *de Vit. Beat.* 11, 4.)

—**3.** A contemporary of Trajan, sent to this emperor, when he was in Parthia, fresh oysters, preserved by a skilful process of his own (Athen. p. 7).—The treatise we now possess, bearing the title CAELII APICII *de Opsonis et Condimentis, sive de Re Culinaria, Libri decem*, is a sort of Cook and Confectioner's Manual, containing a multitude of receipts for cookery. It was probably compiled in the 3rd century A.D. by some Caelius who entitled it *Apicius* to indicate its subject, and should perhaps correctly be called *Caelii Apicius*.—*Edit.* Schuch. Heidelberg. 1874.

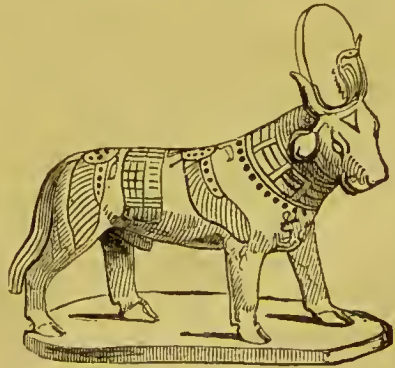
Apidānus (Ἀπιδανός, Ion. Ἡπιδανός), a river in Thessaly, which flows into the Enipeus near Pharsalus.

Apiōlae, a town of Latium, destroyed by Tarquinius Priscus (Liv. i. 35; Dionys. iii. 49).

Apion (Ἀπίων), a Greek grammarian, and a native of Oasis in Egypt, studied at Alexandria, and taught rhetoric at Rome in the reigns of Tiberius and Claudius. In the reign of Caligula he left Rome, and in A. D. 38 he was sent by the inhabitants of Alexandria at the head of an embassy to Caligula to bring forward complaints against the Jews residing in their city. Apion was the author of many works, all of which are now lost. Of these the most celebrated were upon the Homeric poems. The extant glosses bearing his name are not genuine, but those which he did write were used by Apollonius the Sophist in his Homeric Lexicon. He also wrote a work on Egypt in 5 books, and a work against the Jews, to which Josephus replied in his treatise *Against Apion*.

Apion, Ptolemaeus. [PTOLEMAEUS APION.]

Apis (Ἄπης). **1.** The Bull of Memphis, worshipped as a god among the Egyptians. This Apis was regarded as the incarnation of the supreme god Ptah, the god of the sun, and identified with Osiris, whence Apis is called by Greek writers an incarnation of Osiris (Strab. p. 807; Diod. i. 85; Plut. *Is.* 20, 29). The Egyptians held the new Apis to be born from a cow upon whom a spark from heaven fell at the death of the original Apis [see SERAPIS]. The symbol of



Apis (Wilkinson's *Egyptians*).

Apis was a bull with the sun-disk between its horns, the regular Egyptian symbol for the sun. The worship was maintained of the living incarnate Apis (as well as of the dead Osiris-Apis, or Serapis) and the great temple for his honour was at Memphis. He was called Epaphus by the Greeks and regarded as the

son of Isis (Hdt. ii. 153). There were certain signs by which he was recognised to be the god. It was requisite that he should be quite black, have a white square mark on the forehead, on his back a figure similar to that of an eagle, have two kinds of hair in his tail, and on his tongue a knot in the shape of a beetle. When all these signs were discovered, the animal was consecrated with great pomp, and was conveyed to Momphis. His birthday, which was celebrated every year, was his most solemn festival; it was a day of rejoicing for all Egypt (Hdt. iii. 28; Aelian, *H. A.* xi. 11). The god was allowed to live only a certain number of years (Athen. p. 168). If he had not died before the expiration of that period, he was killed and buried in a sacred well, the place of which was unknown except to the initiated. But if he died a natural death, he was buried publicly and solemnly; and as his birth filled all Egypt with joy and festivities, so his death threw the whole country into grief and mourning. (Plin. viii. 184; Plut. *Is.* 56.) This account of his being put to death is not borne out by the monumental representations of the Serapeum. Pliny (*l.c.*) tells the story that the refusal to take food from the hand of Germanicus was an omen of death.—2. Son of Phoroneus and Teledice or Laodice, succeeded his father in the kingdom of Argos and the Peloponnesus generally, which was called Apia after him. He ruled tyrannically and was slain by Thelxion and Telchin. From an confusion with the Egyptian Apis, he is further stated to have migrated to Egypt, founded Memphis, and to have been deified as Serapis (Apollod. ii. 1, 1; Euseb. *Chron.* 271).—3. Son of Telchin of Sicyon, also credited with giving the name Apia to Peloponnesus (Paus. ii. 5, 7).—4. Son of the Arcadian Jason, slain by Aetolus (Paus. v. 1, 6).—5. Son of Apollo, endowed with the arts of healing and prophecy, born at Naupactis, freed Argos from monsters. He also was said to have been the origin of the name Apia (Aesch. *Suppl.* 262). No doubt the converse was the truth and the name of the land was accounted for by the various local traditions.

Apis (Ἄπις), a city of Egypt, on the coast of the Mediterranean, on the border of the country towards Libya, about 10 stadia W. of Paraetonium; celebrated for the worship of the god Apis.

Apobathmi (Ἀπόβαθμοι), a place in Argolis on the sea not far from Tyrea, where Danaus is said to have landed (Pans. ii. 38, 4).

Apodōti and **Apodeōtae** (Ἀπόδωτοι and Ἀποδοτοί), a people in the SE. of Aetolia, between the Evenus and Hylaethns.

Apollināris, Sidōnius. [SIDONIUS.]

Apollinis Pr. (Ἀπόλλωνος ἄκρον; *C. Zibeeb* or *C. Farina*), a promontory of Zeugitana in N. Africa, forming the W. point of the Gulf of Carthage = the *Pulchri Promont.* Liv. xxix. 27.

Apollo (Ἀπόλλων), one of the great divinities of Greece. In literature he is the son of Zeus and Leto, born with his twin sister Artemis in Delos under Mount Cynthus, whither his mother had fled from the jealous anger of Hera. The three deities Zeus, Apollo and Athene were regarded as embodying in a special degree the divine powers, so that the solemn appeal in oath or prayer is *Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων* (*Il.* ii. 371, &c.) In Homer, however, we find Apollo only as the god of prophecy and as the god who sends plagues. The manifold attributes which will be described were the result partly of develop-

ment, but still more of the sweeping together of various local traditions and forms of worship into the religion of this deity, who became their representative. It is probably right to find the origin of most of these attributes in the nature-worship of the god of Light, and though in Homer the sun was a separate deity [HELIOS], Apollo becomes afterwards identified with the sun itself as well as with ideas belonging generally to light. The physical conception, however, was gradually lost (though revived sometimes in art), and Apollo's special provinces are prophecy, music, poetry and the preservation of the state from maladies. It is very doubtful if we should refer the epithets *λύκειος*, &c. to this original idea of light; but there is little doubt that the names *φοῖβος* and *χρυσικόμος* have this meaning. Hence Apollo is (1) *the god of the year and its months*, with epithets *ἠρομέδων*, *ἄρκτης*, *νεομήνιος*, *ἑβδομαγέτης* (cf. Hdt. vi. 57; Aesch. *Th.* 781): the new and full moon, the 7th and 20th of each month were sacred to him [cf. *Dict. Ant.* s. v. *Daphnephoria*]. He is the god who brings back sunshine and light in spring; according to Hes. *Op.* 526 the sun went to Ethiopia in winter (cf. Hdt. ii. 24). This return was celebrated at Delphi in the Theophania on the 7th of the month Bysios which began the Apollinean year (see *Dict. Ant.* s. v. *Theophania*.) It is now the general theory, and is very likely correct, that the victory of Apollo over dragons and serpents at Delphi and Delos (*Hymn. ad Ap.* 122, 178; Enr. *I. T.* 1250) symbolises the driving away of winter and darkness by the return of spring and light. In this view the dragon is darkness; the arrow which slew it is the ray of the sun (cf. Eur. *H. F.* 1090). It is possible also that the slaying of the giants Tityus and the Aloidae may refer to the same battle against winter. It may be observed, however, that these legends may also signify the prevalence of a new Greek religion over an older local worship. Apollo seems to have been once the rival of Aesclepius, to whom the serpent was sacred, and to have prevailed over him [ASCLEPIUS]: it is not improbable that at Delphi, at Delos, at Phlegyae and elsewhere, there was an old serpent-worship, possibly a relic of tribes to whom the serpent was a totem, which the Apollinean worship overthrew, and this would explain the expiation which Apollo had to make for the slaughter of the Python. Such an explanation would not exclude the probability that the dragon or serpent was regarded in the worship of Apollo as the symbol of darkness and winter, and that the armed dances at the Ephesian Ortygia and at Delos, like those of the Salii at Rome, represent an attempt of savage superstition to frighten away the powers of darkness (cf. Strab. p. 640; *Dict. Ant.* s. v. *Salii*). (2) As god of the sun and of the warmer part of the year Apollo was honoured partly, though not solely, in the character of a god of harvest in certain festivals belonging to the summer and early autumn (*Dict. Ant.* s. v. *Carnea*, *Delia*, *Hyacinthia*, *Pyanepsia*, *Thargelia*): hence also comes the epithet *σιτάλακας* (Paus. x. 15, 2). (3) *The god who sends plagues* (*Il.* i. 42; Paus. ix. 36, 3); and, by a common sequence, he was also the god of healing who averted plagues (Eur. *Alc.* 220). This connexion with sickness and death is no doubt owing to the observation that the heat of the sun favoured the spread of plagues, and that the sunstroke sometimes killed directly: for his healing character, besides

the belief that the god who brought sickness could also remove it, his identification with the worship of Asclepius is also answerable. Here belong the epithets *ὄλλιος*, *λοιμῖος*, *παιώνιος*, *ἀκείιος*, *παίων*, *ἀλεξιάκος* (which was said to refer to his staying the plague of Athens, Paus. i. 3, 4), *ἐπικούριος*, *ορίfer*. Apollo's arrows slay men, as those of Artemis slay women (see the story of ΝΙΟΒΕ). (4) *The god of oracles*. The prophetic power of Apollo is by some supposed to express the idea that his light penetrated all darkness: if it belongs to him as sun-god it might better be regarded as a characteristic of the all-seeing sun *ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει*. It is possible, however, that he became the deity of more oracular temples than any other god merely because he was eventually regarded as the vicegerent and mouthpiece of Zeus (cf. Aesch. *Eum.* 19; *Il.* i. 72) and thus absorbed many local oracles. The oracle of Zeus at Dodona was an earlier Greek oracle than that of Apollo at Delphi, of which the notice in *Il.* ix. 404 belongs to a late portion of the *Iliad*. It is said that Zeus and Apollo shared the oracle of Branchidae, which may account for his name Didymaeus there (Steph. s. v. *Δίδυμα*); or it may only express his twinship with Artemis. It is probable that Apollo occupied an oracular seat at Delphi once sacred to other deities in succession: to a nature-deity such as earth (*Eum.* 1); to Poseidon, whence the symbol of the dolphin and the names *δελφίνιος*, *δελφείος* *βομός*; and probably to Dionysus. (*Hymn. ad Apoll.* 319; *Dict. Ant.* s. v. *Oraculum*, where also an account of the numerous oracles of Apollo in Greece and Asia Minor will be found.) From oracular temples he has many surnames, such as Clarius, Lycius, Ismenius, Patareus. (5) *The founder of States and the leader of colonies*. This attribute is commonly derived from the fact that navigation began in spring and that colonies started then, led by the god of spring. It is better to assign a twofold reason: that Apollo's oracle sanctioned the enterprise of the colonists, and also that in most cases Apollo was the representative Hellenic god whose worship they carried with them. These functions are expressed in the epithets *πατρώος*, *ἀρχηγέτης*, &c. (see Thuc. vi. 3), in that of *ἀγνιεύς*, because he presided over the city, in traditions of States founded by his sons and grandsons, such as Ion, Dorus, Chæron, &c. (see also Paus. i. 42, 2; Callim. *Hymn. ad Apoll.* 55). (6) *The god of expiation and purification*: *σώτηρ*, *καθάρσιος*, *ιατρόμαντις*. This appears especially in the atoning rites at Delphi, and in the atonement at the Thargelia (see *Dict. Ant.* s. v.), and is dwelt upon in the *Eumenides*. This attribute may belong to him equally as the god of healing, as the god of oracles, and as the god of light. (7) Apollo as the god of prophecy and oracular wisdom (*Od.* viii. 488) was recognised also as the leader of the Muses, as the god of music and poetry (*Il.* i. 603; Pind. *Nem.* v. 23; Paus. v. 18. 4, x. 19. 4). (8) *The ideal of manly youth and beauty* (*Od.* viii. 86; Hes. *Th.* 347); hence a patron of athletes with the epithet *δρομαῖος*. (9) Some have connected with the preceding the attribute of *ἀγρείς*, *ἀγρεύτης*, &c., which he had as god of hunting (Soph. *O. C.* 1091; Paus. i. 41. 3); but it is more probable that this, as in the case of Artemis, arose from the fact that in various ancient local religions certain animals were sacred to him. On the whole it is most probable that in the consecration of the wolf to

Apollo, and in his names *λύκειος*, *λυκηγενῆς* we have, not the misinterpretation of a name meaning light, but the relic of an ancient totemistic religion in which a tribe whose totem was the wolf and whose animal worship was transferred to Apollo, at first imagined as the wolf-god and receiving special sacrifice of the sacred animal of the tribe, and then regarded as the wolf-slayer (*λυκοκτόνος*, Soph. *El.* 6, cf. Paus. x. 14, 7; Xen. *Anab.* ii. 2, 9). To this the story of the victory of the wolf (*i.e.* a wolf-tribe) over the bull at Argos [DANAUS], and the figure of a wolf on Argive coins (Paus. ii. 19, 3) seem to point; and to this belongs the name of the Lyceum at Athens. The shepherds, of whom in some districts he was a patron (cf. his service to Laomedon and Admetus), may have been glad to suppose him the slayer of the wolf rather than its protector. It is remarkable that Mars, between whom and Apollo a connexion has been traced, has the same sacred animal.—*Other attributes*. It is probably best to account in the same way for the story of the Teuissians that Apollo took the form of a dog, and also for the better known stories of Apollo *Smintheus* (*i. e.* the mouse-god), worshipped in several places under this title (Strab. pp. 486, 604, Ael. *H. A.* xiii. 5; cf. *Il.* i. 39), and represented by Scopas with a mouse at his foot. Some have supposed this to mean that as harvest-god he destroyed the mice to save the crops: it is more likely that the mouse was the sacred animal, and that the idea of its destruction by Apollo came later when the animal worship was transferred to him. The dolphin may have been sacred to him for a similar reason, or from an association of Poseidon with Delphi mentioned above: other reasons suggested are, that the dolphin symbolised his claim to spring, when navigation began, or that it was merely a misinterpretation of the local name Delphi. [For the laurel see ΔΑΦΝΕ.]—*Worship of Apollo at Rome*. This was introduced under Tarquinius Superbus, when the Sibylline books were brought to Rome. (Dionys. iv. 62; *Dict. Ant.* s. v. *Libri Sibyllini*). Hence he is called Cumæus Apollo: a temple was built to him B.C. 430 (Liv. iv. 25); the Lndi Apollinæres (*Dict. Ant.*) were celebrated from 212 B.C. onwards, and the worship of Apollo, the giver of victory at Actium, was especially favoured by Augustus, who was even said to be the son of Apollo (Suct. *Aug.* 94). As a Greek divinity he was honoured by the *Lectisternium* (*Dict. Ant.* s. v.). Apollo is in the more matured periods of Greek art generally represented as a handsome beardless youth. As god of music with the lyre he is always clothed, and wears the long tunic (*χίτων ὀρθοστάδιος*), as in the Vatican statue of Apollo Citharoedus (p. 90), a copy of the statue by Scopas placed by Augustus in the Palatine



Apollo Sauroctonos.

temple. As the archer god, slayer of the dragon, he is represented naked:



Apollo Citharoedus (in the Vatican).

the barbarians from his temple. The attributes of Apollo in art are the dolphin, the



The Belvedere Apollo (in the Vatican).

griffin [supposed to be derived from his connexion with Hyperborean lands], the wolf (Paus. x. 14), and the monse (as Apollo Smintheus), the laurel crown, the bow, the lyre, and the tripod. A favourite subject with vase-painters is the carrying off of the tripod by Heracles and its restoration to Apollo

(Paus. x. 13; HERACLES.)
Apollōcrātes (Ἀπολλοκράτης), elder son of Dionysius the Younger, was left by his father in command of the citadel of Syracuse, but was compelled by famine to surrender it to Dion, about B.C. 354 (Plut. *Dionys.* 37; Strab. p. 259.)
Apollōdōrus (Ἀπολλόδωρος).—1. Of **Amphipolis**, one of the generals of Alexander the Great, was intrusted in B.C. 331, together with Menes, with the administration of Babylon and of all the satrapies as far as Cilicia (Curt. v. 1; Diod. xvii. 54).—2. Tyrant of **Cassandra** (formerly Potidaea) in the peninsula of Pallene, obtained the supreme power in B.C. 379, and exercised it with the utmost cruelty. He was conquered and put to death by Antigonus Gonatas. (Polyb. vii. 7; Polyaen. vi. 7; Paus. iv. 5, 1.)—3. Of **Carystus**, a comic poet, probably lived B.C. 300–260, and was one of the most distinguished of the poets of the new Attic Comedy. It was from him that Terence took his *Heccyra* and

Phormio.—4. Of **Gela** in Sicily, a comic poet and a contemporary of Menander, lived B.C. 340–290. He is frequently confounded with Apollodorus of Carystus. The fragments of both are edited by Meineke.—5. A **Grammarian** of Athens, son of Asclepiades, and pupil of Aristarchus and Parnatius, flourished about B.C. 140. He wrote a great number of works, which have perished, among them the *Chronica*, a history of the world from the fall of Troy to his own time, and a geographical treatise—both in trimeter iambics. His surviving work is the *Bibliotheca*, which consists of three books and is of considerable value. It contains a well-arranged account of the mythology and the heroic age of Greece: it begins with the origin of the gods, and goes down to the time of Theseus, when the work suddenly breaks off.—*Editions*. By Heyne, Göttingen, 1803, 2d ed.; by Clavier, Paris, 1805, with a French translation; by Westermann in the *Mythographi*, Brunswick, 1843; by Hercher, 1874. Its genuineness is, however, doubted by some writers (see Hercher, and C. Robert, Berlin, 1873).—6. Of **Pergamus**, a Greek rhetorician, taught rhetoric at Apollonia in his advanced age, and had as a pupil the young Octavius, afterwards the emperor Augustus (Strab. p. 625; Suet. *Aug.* 89).—7. A painter of Athens, flourished about B.C. 408, with whom commenced a new period in the history of the art. He made a great advance in colouring, and invented aerial perspective, the treatment of different planes, and the right management of chiaroscuro (Plin. xxxv. 69; see further *Dict. Ant.* ii. 409). Hence he was the founder of the art of landscape painting.—8. An architect of Damascus, lived under Trajan and Hadrian, by the latter of whom he was put to death. He built the forum and the column of Trajan.

Apollōnīa (Ἀπολλωνία; Ἀπολλωνιάτης). 1. (*Pollina* or *Pollona*), an important town in Illyria or new Epirus, not far from the mouth of the Aons, and 60 stadia from the sea. It was founded by the Corinthians and Corcyraeans, and was equally celebrated as a place of commerce and of learning; many distinguished Romans, among others the young Octavius, afterwards the emperor Augustus, pursued their studies here. Persons travelling from Italy to Greece and the E., usually landed either at Apollonia or Dyrrhachium; and the Via Egnatia, the great high road to the East, commenced at Apollonia or, according to others, at Dyrrhachium (Thuc. i. 26; Strab. pp. 316, 322; Paus. v. 21, 12). [EGNATIA VIA].—2. (*Polina*), a town in Macedonia, on the Via Egnatia, between Thessalonica and Amphipolis, and S. of the lake of Bolbe (Plin. iv. 38; Athen. p. 334).—3. (*Sicoboli*), a town in Thrace on the Black Sea, with two harbours, a colony of Miletus, afterwards called Sozopolis, whence its modern name; it had a celebrated temple of Apollo, from which Lucullus carried away a colossus of this god, and erected it on the Capitol at Rome (Hdt. iv. 90; Strab. pp. 319, 541).—4. A castle or fortified town of the Locri Ozolae, near Naupactus.—5. A town in Sicily, on the N. Coast. It lay near Haluntium, a little way inland, and seems to have been a Sikel town whose name was changed when the neighbouring Greek colonists brought in the worship of Apollo. It is probably the modern *Pollina*. (Cic. *Verr.* iii. 43, v. 33; Diod. xiv. 72).—6. (*Abullionto*), a town in Bithynia on the lake Apolloniatas, through which the river Rhyndacus flows (Strab. p. 575).—7. A town on the borders of Mysia and Lydia,

in the Caicus valley, between Pergamus and Sardis (Strab. p. 625).—8. A town in Palestina, between Caesarea and Joppa.—9. A town in Assyria, in the district of Apolloniatis, through which the Delas or Duras (*Diala*) flows.—10. (*Marza Susa*), a town in Cyrenaica and the harbour of Cyrene, one of the 5 towns of the Pentapolis in Libya: it was the birthplace of Eratosthenes.—11. A Lycian town on an island, probably the island Dolichiste.

Apollōnis (*Palamut*), a city in Lydia, between Pergamus and Sardis. It was one of the 12 cities of Asia which were destroyed by an earthquake in the reign of Tiberius (A.D. 17). (Strab. p. 625; Tac. *Ann.* ii. 47.) Its original name was Doidya: it was a colony of Macedonian soldiers under the Seleucids about 260 B.C.; and was refounded by Attalus II., who named it Apollonis after his mother, about 159 B.C.

Apollōnis (*Ἀπολλώνιος*). 1. Of **Alabanda** in Caria, a rhetorician, taught rhetoric at Rhodes, about B.C. 120. He was a very distinguished teacher of rhetoric, and used to ridicule and despise philosophy. Scaevola was present at his lectures (Cic. *de Orat.* i. 17, 75). He was surnamed *ὁ Μαλακός*, and must be distinguished from the following.—2. Of **Alabanda**, surnamed **Molo**, likewise a rhetorician, taught rhetoric at Rhodes, and also distinguished himself as a pleader in the courts of justice (Strab. p. 655). In B.C. 81, when Sulla was dictator, Apollonius came to Rome as ambassador of the Rhodians, on which occasion Cicero heard him; Cicero also received instruction from Apollonius at Rhodes a few years later (Cic. *Brut.* 89–91), and later still Caesar (Suet. *Jul.* 4).—3. Son of **Archebulus**, a grammarian of Alexandria, in the first century of the Christian aera, and a pupil of Didymus. He wrote a Homeric Lexicon, based on glossaries of Apion, which is still extant, and though much interpolated, is a work of great value.—*Editions.* By Villoison, Paris, 1773; by H. Tollius, Lugd. Bat. 1788; and by Bekker, Berlin, 1833.—4. Surnamed **Dyscolus**, 'the ill-tempered,' a grammarian at Alexandria, in the reigns of Hadrian and Antoninus Pius (A.D. 117–161), taught at Rome as well as Alexandria. He and his son **HERODIANUS** are called by Priscian the greatest of all grammarians. Apollonius was the first who reduced grammar to anything like a system. Of his numerous works only 4 are extant. 1. *Περὶ συντάξεως τοῦ λόγου μερῶν*, 'de Constructione Orationis,' or 'de Ordinatione sive Constructione Dictionum,' in 4 books; edited by Fr. Sylburg, Frankf. 1590; by I. Bekker, Berlin, 1817; and by A. Buttmann, 1878. 2. *Περὶ ἀπτανυμίας*, 'de Proumine,' edited by I. Bekker, Berlin, 1814. 3. *Περὶ συνδέσμων*, 'de Conjunctionibus,' and 4. *Περὶ ἐπιρρομάτων*, 'de Adverbiis,' printed in Bekker's *Anecd.* ii. p. 477, &c. Among the works ascribed to Apollonius by Suidas there is one *περὶ κατεφουσμένης ἰστορίας*, on fictitious or forged histories: this has been erroneously supposed to be the same as the extant work *Ἰστορίαι θαυμασῖαι*, which purports to be written by an Apollonius (published by Westermann, *Paradoxographi*, Brunswick, 1839, and Keller, 1877); but it is now admitted that the latter work was written by an Apollonius who is otherwise unknown.—5. **Pergaeus**, from Perga in Pamphylia, one of the greatest mathematicians of antiquity, commonly called the 'Great Geometer,' was educated at Alexandria under the successors of Euclid, and flourished about B.C. 250–220. His most important work was a treatise on Conic Sections in 8 books, of which

the first 4, with the commentary of Eutocius, are extant in Greek; and all but the eighth in Arabic. We have also introductory lemmata to all the 8, by Pappus. Edited by Halley, 'Apoll. Perg. Conic. lib. viii., &c.,' Oxon 1710, fol. The eighth book is a conjectural restoration founded on the introductory lemmata of Pappus.—6. **Rhodium**, a poet and grammarian, son of Silleus or Illeus and Rhode, born at Alexandria (according to Athen. p. 283, and Aelian, *N. A.* xv. 23, he was a citizen of Naucratis), wrote in the reigns of Ptolemy Philopator and Ptolemy Euphronus B.C. 222–181. In his youth he was instructed by Callimachus; but they afterwards became bitter enemies. Their tastes were entirely different; for Apollonius admired and imitated the simplicity of the ancient epic poets, and disliked and despised the artificial and learned poetry of Callimachus. When Apollonius read at Alexandria his poem on the Argonautic expedition (*Argonautica*), it did not meet with the approbation of the audience: he attributed its failure to the intrigues of Callimachus, and revenged himself by writing a bitter epigram on Callimachus which is still extant (*Anth. Graec.* xi. 275). Callimachus in return attacked Apollonius in his *Ibis*, which was imitated by Ovid in a poem of the same name. Apollonius now left Alexandria and went to Rhodes, where he taught rhetoric with so much success that the Rhodians honoured him with their franchise: hence he was called the 'Rhodian.' He afterwards returned to Alexandria, where he read a revised edition of his *Argonautica* with great applause. He succeeded Eratosthenes as chief librarian at Alexandria, in the reign of Ptolemy Euphronus, about B.C. 194, and appears to have held this office till his death. The *Argonautica*, which consists of 4 books, and is still extant, gives a straightforward and simple description of the adventures of the Argonauts: it is a close imitation of the Homeric language and style, but exhibits marks of art and labour as of one who is a student only of the heroic age, and thus forms a contrast with the natural genius and flow of the Homeric poems. Still, although not an exception to the rule that the Alexandrian poetry was derivative and antiquarian, rather than original, Apollonius Rhodius has left us the best of the Alexandrian epics, presenting detached passages of vivid and telling description, which must rank high as poetry, when they are taken out of their somewhat dull and cold setting. Among the Romans the work was much read, and P. Terentius Varro Atacinus acquired great reputation by his translation of it. The *Argonautica* of Valerius Flaccus is only a free imitation of it.—*Editions.* By Brunck, Argentorat. 1780; by G. Schaefer, Lips. 1810–13; by Wellauer, Lips. 1828; Merkel, 1854. Apollonius wrote several other works which are now lost.—7. **Tyanensis** or **Tyanaeus**, *i. e.* of Tyāna in Cappadocia, a Pythagorean philosopher, was born about 4 years before the Christian aera. At a period when there was a general belief in magical powers, it would appear that Apollonius obtained great influence by pretending to them; and we may believe that his Life by Philostratus gives a just idea of his character and reputation, however inconsistent in its facts, and absurd in its marvels. Apollonius, according to Philostratus, was of noble ancestry, and studied first under Euthydemus, of Tarsus; but, being disgusted at the luxury of the inhabitants, he retired to the temple of Asclepius

at Aegae in Cilicia, guided, as was said, by some inspiration. Here he dwelt from the age of 16 to 20, regarded as having especial favour from the god, and, after a general study of Greek philosophy, adopting that of Pythagoras and living the ascetic life of a strict Pythagorean. He subsequently travelled throughout the East, visiting Nineveh, Babylon, and India. On his return to Asia Minor, we first hear of his pretensions to miraculous power, founded, as it would seem, on the possession of some divine knowledge derived from the East. From Ionia he crossed over into Greece, and from thence to Rome, where he arrived just after an edict against magicians had been issued by Nero. He accordingly remained only a short time at Rome, and next went to Spain and Africa; at Alexandria he was of assistance to Vespasian, who was preparing to seize the empire. The last journey of Apollonius was to Ethiopia, whence he returned to settle in the Ionian cities. On the accession of Domitian, Apollonius was accused of exciting an insurrection against the tyrant: he voluntarily surrendered himself and appeared at Rome before the emperor; but as his destruction seemed impending, he was smuggled out of Rome, or, as his admirers averred, escaped by the exertion of his supernatural powers. The last years of his life were spent at Ephesus, where he is said to have proclaimed the death of the tyrant Domitian at the instant it took place. It may be noted that Dio Cassius emphatically avows his belief in this story (lvii. *ad fin.*), though earlier in the same book (lvii. 18) he calls him an impostor, but does not seem to be aware that he is there speaking of the same Apollonius. Many of the wonders which Philostratus relates in connexion with Apollonius, curiously coincide with the Christian miracles. The proclamation of the birth of Apollonius to his mother by Proteus, and the incarnation of Proteus himself, the chorus of swans which sang for joy on the occasion, the casting out of devils, raising the dead, and healing the sick, the sudden disappearances and reappearances of Apollonius, his adventures in the cave of Trophonius, and the sacred voice which called him at his death, to which may be added his claim as a teacher having authority to reform the world—cannot fail to suggest the parallel passages in the Gospel history. We know, too, that Apollonius was one among many rivals set up by the Eclectics to our Saviour, an attempt renewed by the English freethinkers Blount and Lord Herbert. Still, it remains a doubtful question whether Philostratus was deliberately fabricating a parallel to please Julia Domna, who shared the eclecticism apparent in Alexander Severus when he placed busts of Christ and of Apollonius, of Orpheus and of Abraham in his Lararium, and who wished for some rival to set up against the exclusive Christian religion—whether in short he was, as Godet says, consciously opposing a Pythagorean Messiah to the Christian Messiah, or was merely (as seems more likely) a credulous romancer, weaving into his narrative besides what he derived from the earlier biographies of Apollonius by Maximus and Durius, stories also from Greek mythology and from the Gospels. For an estimate of the character of Apollonius we have no guide in the cursory allusions of Apuleius and Lucian, of whom the former seems to consider him as a magician, the latter as a teacher of imposture to Alexander. But we have some striking testimony to his personal virtue, and even to the purity of some of his tenets, in

Christian writers—in Eusebius (iii. 5, iv. 12); in Origen, who had the biography of Moeragenes before him (*contr. Cels.* vi. 41), and in Sidonius Apollinarius (*Ep.* viii. 3). These passages have been recently discussed by Professor Dyer (*Gods of Greece*), and in a dissertation by Professor Gildersleeve. We are led to the conclusion that Apollonius was probably one of those enthusiasts of high aim and real virtue whose claim to divine power and inspiration was not wholly a conscious imposture, but was possibly in greater part a self-deception. His tenets were that the soul must be liberated from the fetters of the sensual body by purity of life and true worship of the highest god, by prayer and contemplation but not by sacrifices: that life must be purified by asceticism and devoted to the good of the world, and that the highest proficients in such virtues would have supernatural powers such as were ascribed alike to Pythagoras and to Apollonius himself.—8. Of **Tyre**, a Stoic philosopher, who lived in the reign of Ptolemy Auletes, wrote a history of the Stoic philosophy from the time of Zeno (Strab. 757).—9. **Apollonius** and **Tauriscus** of Tralles (about 150 B.C.), were two brothers, and the sculptors of the group which is commonly known as the Farnese bull, representing the punishment of Dirce by Zethus and Amphion. [DIRCE.] It was taken from Rhodes to Rome by Asinius Pollio, and afterwards placed in the baths of Caracalla, where it was dug up in the sixteenth century, and deposited in the Farnese palace. It is now at Naples. These sculptors belong to the Hellenistic Asiatic schools. Their work is great in its rendering of anatomy, but departs from the repose of sculpture and prefers passion and emotion. Their style has many points of likeness to that of Agesander as seen in his Laocoon.—10. **Apollonius**, a sculptor of Athens in the 1st century B.C. His work is the famous Heracles-torso in the Vatican, belonging to what is now called the 'Attic Renaissance.'

Apollōphānes (*Ἀπολλοφάνης*), a poet of the old Attic Comedy, of whose comedies a few fragments are extant, lived about B.C. 400.

Apōno or **Apōni Fons** (*Abano*), warm medicinal springs, near Patavium, hence called *Aque Patavinæ*, were much frequented by the sick (Plin. ii. 227, xxxi. 61; Mart. vi. 42; Lucan, vii. 193; Claud. *Id.* 6).

Appia or **Apia** (*Ἀππία*, *Ἀπία*), a city of Plirgia Patatiana.

Appia Via, the most celebrated of the Roman roads (*regina viarum*, Stat. *Silv.* ii. 2, 12), was commenced by Ap. Claudius Caecus, when censor, B.C. 312, and was the great line of communication between Rome and southern Italy. It issued from the *Porta Capena*, and passing through *Arieia*, *Tres Tabernæ*, *Appii Forum*, *Tarracina*, *Fundi*, *Formiæ*, *Minturnæ*, *Sinuessa*, and *Casilinum*, terminated at *Capua* (181 Roman miles), but was eventually extended through *Calatia* and *Caudium* to *Beneventum*, and finally thence through *Venusia*, *Tarentum*, and *Uria* to *Brundisium*. The total distance by this route from Rome to Brundisium was 363 miles. A variation of the route from Beneventum by *Cumsum* and *Barium* to Brundisium was first regularly constructed and generally adopted under Trajan, with the name of *Via Trajana*, often called *Via Appia*. It was a route, however, sometimes used in earlier times (e.g. by Horace), instead of the regular road to Brundisium. In Horace's time also, travellers used the canal through the Pontine

narshes from Forum Appii; but a road also ran by the side of the canal (cf. Strab. p. 233). The road from Capua by Nuceria to Rhegium, originally Via Popilia, is also sometimes called Via Appia.

Appiānus (Ἀππιανός), the Roman historian, was born at Alexandria, and lived at Rome during the reigns of Trajan, Hadrian, and Antoninus Pius. He wrote in Greek a Roman history (Ῥωμαϊκὰ, or Ῥωμαϊκὴ ἱστορία), in 24 books, arranged not synchronistically, but ethnographically—that is, he did not relate the history of the Roman empire in chronological order; but he gave a separate account of the affairs of each country, till it was finally incorporated in the Roman empire. The subjects of the different books were: 1. The kingly period. 2. Italy. 3. The Samnites. 4. The Gauls or Celts. 5. Sicily and the other islands. 6. Spain. 7. Hannibal's wars. 8. Libya, Carthage, and Numidia. 9. Macedonia. 10. Greece and the Greek states in Asia Minor. 11. Syria and Parthia. 12. The war with Mithridates. 13–21. The civil wars, in 9 books, from those of Marius and Sulla to the battle of Actium. 22. Ἐκατονοταετία, comprised the history of a hundred years, from the battle of Actium to the beginning of Vespasian's reign. 23. The wars with Illyria. 24. Those with Arabia. We possess only 11 of these complete; namely, the 6th, 7th, 8th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, and 23rd: there are fragments of several of the others. The Parthian history, which has come down to us as part of the 11th book, is not a work of Appian, but merely a compilation from Plutarch's Lives of Antony and Crassus. Appian's work is a compilation. His style is clear and simple; but he possesses few merits as an historian, and he frequently makes blunders. Thus, for instance, he places Saguntum on the N. of the Iberus, and states that it takes only half a day to sail from Spain to Britain. Nevertheless he is an indispensable authority for the period of the civil wars, and in other portions has preserved for us records of writers whose works have perished.—*Editions.* Schweighäuser, 1785; Bekker, 1852; Mendelssohn, 1879.

Appiās, a nymph of the Appian well, which was situated near the temple of Venus Genetrix in the forum of Julius Caesar. It was surrounded by statues of nymphs, called *Appiades*. (Ov. *A. A.* i. 82, 3; Plin. xxxvi. 33.)

Appii Forum. [FORUM APPII.]

Appuleius. [APULEIUS.]

Appülēius Saturninus. [SATURNINUS.]

Apriēs (Ἀπρίης, Ἀπρίας), a king of Egypt, the Pharaoh-Hophra of Scripture, succeeded his father Psammetichus II. and reigned b.c. 588–570. He increased the number of Greek mercenaries to 30,000, which roused the jealousy of the Egyptian soldiers, who mutinied on the occasion of an unsuccessful attempt against Cyrene. They chose Amasis, the king's brother-in-law, as their leader, and defeated Apriēs and his mercenaries. Amasis allowed him to reign six years jointly with himself, and then put him to death. (Hdt. ii. 151.)

Aprōnius. 1. **Q.**, one of the worst instruments of Verres in oppressing the Sicilians.—2. **L.**, served under Drusus (A. D. 14) and Germanicus (15) in Germany. In 20 he was proconsul of Africa, and praetor of Lower Germany, where he lost his life in a war against the Frisii. Apronius had two daughters: one of whom was married to Plautius Silvanus; the other to Lentulus Gaetulicus, consul in 26.

Apsilae (Ἀψίλαι,) a Scythian people in Colchis, N. of the river Phasis.

Apsines (Ἀψίνης), of Gadara in Phoenicia, a Greek sophist and rhetorician, taught rhetoric at Athens about A. D. 235. Two of his works are extant: Περὶ τῶν μερῶν τοῦ πολιτικοῦ λόγου τέχνη, which is much interpolated; and Περὶ τῶν ἐσχηματισμένων προβλημάτων, both of which are printed in Walz, *Rhetor. Graec.*

Apsus (*Crevasta*), a river in Illyria (Nova Epirus), flowing into the Ionian sea (Strab. p. 316; Caes. *B. C.* iii. 13, &c.; Appian, *B. C.* ii. 56).

Apsyrtus. [ΑΨΥΡΤΟΣ.]

Apta Julia (Ἀπτὴ), chief town of the Vulgientes in Gallia Narbonensis, and a Roman colony.

Aptēra (Ἀπτέρα: Ἀππεραῖος: *Palaeokastron* on the G. of Suda), a town on the W. coast of Crete, 80 stadia from Cydonia (Strab. p. 479).

Apuāni, a Ligurian people on the Macra, were subdued by the Romans after a long resistance and transplanted to Samnium, B. C. 180 (Liv. xxxix. 2, 20, 32, xl. 1, 38, 41).

Apülēius, of Madaura in Africa, was born about A. D. 114, of respectable parents. He received the first rudiments of education at Carthage, and afterwards studied the Platonic philosophy at Athens. He next travelled extensively, visiting Italy, Greece, and Asia, becoming initiated in most mysteries, and gathering information on magic and necromancy. At length he returned home, and spent about two years at Rome; but soon afterwards undertook a new journey to Alexandria. On his way thither he was taken ill at the town of Oea, and was hospitably received into the house of a young man, Sicinius Pontianus, whose mother, a very rich widow of the name of Pudentilla, he married. Her relatives, being indignant that so much wealth should pass out of the family, accused Apuleius of gaining the affections of Pudentilla by charms and magic spells. The cause was heard at Sabrata before Claudius Maximus, proconsul of Africa, A. D. 173, and the defence (*Apologia*) spoken by Apuleius is still extant. Of his subsequent career we know little, except that he lectured on rhetoric at Carthage, and declaimed in public with great applause. The most important of the extant works of Apuleius are: 1. *Metamorphoseon seu de Asino Aureo Libri XI.* This celebrated romance is imitated from the Λούκιος ἢ ὄνος of Lucian, but has much that is the fruit of Apuleius' own imagination or researches, notably the tale of Cupid and Psyche, and the stories of bandits, magicians, jugglers and priests. It is a satire in the guise of a fantastical autobiography of a supposed Lucius who is transformed by an enchantress, with whom he is in love, into an ass, in which shape he has opportunities for observing the follies of men, until he is restored to his natural form by the priests of Isis. It seems to have been intended as a satire upon the hypocrisy and debauchery of certain orders of priests, the frauds of juggling pretenders to supernatural powers, and the general profligacy of public morals. A vein of mysticism, however, runs through the work, and there are some who discover a more recondite meaning, and especially bishop Warburton, in his *Divine Legation of Moses*, who has at great length endeavoured to prove, that the *Golden Ass* was written with the view of recommending the Pagan religion in opposition to Christianity, and especially of inculcating the importance of initiation into

the purer mysteries. The well-known and beautiful episode of Cupid and Psyche is introduced in the 4th, 5th, and 6th books. This, whatever opinion we may form of the principal narrative, is evidently an allegory, and is generally understood to shadow forth the progress of the soul to perfection. II. *Floridorum Libri IV.* An Anthology, containing select extracts from various orations and dissertations, collected probably by some admirer. III. *De Deo Socratis Liber.* IV. *De Dogmate Platonis Libri tres.* The first book contains some account of the *speculative doctrines* of Plato, the second of his *morals*, the third of his *logic*. V. *De Mundo Liber.* A translation of the work *περὶ κόσμου*, at one time ascribed to Aristotle. VI. *Apologia sive de Magia Liber.* The oration described above, delivered before Claudius Maximus.—The style of Apuleius is stilted and pretentious, and his writings are stated by Macrobius to have been of small account. His novel, however, is amusing, and in spite of its licentious tone, must be valued as instructive in several features of the period to which it belongs, as well as for the beauty of the allegory of Cupid and Psyche.—*Editions.* By Hildebrand, 1842; Oudendorp, 1823; *ed. princeps*, Rome, 1469; *Metamorph.* by Eyssenhardt, 1869; O. Jahu, 1856; cf. Friedländer, *Sittengesch.* vol. i.

Apūlia or Appulia (Ἀπουλία: Apūlus or Appūlus, Ἀπούλοι). The 'waterland' [root *ap*, *agua*, see *APIA*.] It is probable that the name first belonged, as Strabo says, to the plain just north of M. Garganus, which is extremely well watered. As the name was extended the meaning was lost, and Horace writes 'Siticulosae Apuliae,' and 'Daunus pauper aquae' (*Epod.* 3, 16; *Od.* iii. 30, 11), in reference to the plains of Northern Apulia, arid in summer. It included, in its widest signification, the whole of the SE. of Italy from the river Frento to the promontory Iapygium, and was bounded on the N. by the Frentani, on the E. by the Adriatic, on the S. by the Tarentine gulf, and on the W. by Samnium and Lucania, thus including the modern provinces of *Bari*, *Otranto*, and *Capitanata*, in the former kingdom of Naples. Apulia in its narrower sense was the country E. of Samnium on both sides of the Aufidus, the Daunia and Peucetia of the Greeks: the whole of the SE. part was called Calabria by the Romans. The Greeks gave the name of Daunia to the N. part of the country from the Frento to the Aufidus; of Peucetia to the country from the Aufidus to Tarentum and Brundisium, and of Iapygia or Messapia to the whole of the remaining S. part: though they sometimes included under Iapygia all Apulia in its widest meaning (Strab. pp. 277, 283, 285; Ptol. iii. 1, 15, 72.) The NW. of Apulia is a plain, but the S. part is traversed by the E. branch of the Apennines, and has only a small tract of land on the coast on each side of the mountains. The country was very fertile, especially in the neighbourhood of Tarentum, and afforded excellent pasturage; but the plain of Northern Apulia, rich in winter, became dry in summer, and the flocks were then driven to the upland valleys of Samnium and the *Abruzzi*. The population was of a mixed nature: in legend they are said to have settled in the country under the guidance of Iapex, Daunius, and Peucetius, three sons of an Illyrian king, Lyaon. But the Iapygian or Messapian race seems to have more affinity to Greeks than to the Italian stock. It may be conjectured that this part of Italy was peopled by Pelasgian tribes

from Epirus and Greece. The Apulians joined the Samnites against the Romans, and became subject to the latter on the conquest of the Samnites.

Aquae, the name given by the Romans to many medicinal springs and bathing-places (Plin. xxxi. 1-61):—(1) *AURELIAE* or *COLONIA AURELIA AQUENSIS* (*Baden-Baden*). (2) *APOLLINARES*, in Etruria between Sabate and Tarquinii = 'Phocbi vada' (Mart. vi. 42, 7). (3) *Bormonis*, applied to springs at *Bourbonne l'Archambault* in *Allier*, and also to those at *Bourbonne* in *Haute Marne*. Bormonia was a Celtic deity of medicinal springs. (4) *CUTILIAE*, mineral springs in Samnium near the ancient town of Cutilia, which perished in early times, and E. of Reāte. There was a celebrated lake in its neighbourhood with a floating island, which was regarded as the umbilicus or centre of Italy. Vespasian died at this place. (Dionys. i. 15; Macrobius. *Sat.* i. 7; Sen. *N. Q.* iii. 25; Strab. p. 228; Suet. *Vesp.* 24.) (5) *GRATIANAE*, *Aix* in Savoy on the *Lac de Bourget*. (6) *MATTIACAE* or *FONTES MATTIACI* (*Wiesbaden*), in the laud of the Mattiaci in Germany. (7) *NISINCI*, *Bourbon l'Anci* in *Saône-et-Loire*. (8) *PASSERIS*, in Etruria between Volturni and Forum Cassi (Mart. vi. 42) now *Bacucco*, 5 miles N. of *Viterbo*. (9) *PATAVINAE* [*APONI FONI*]. (10) *SEXTIAE* (*Aix*), a Roman colony in Gallia Narbonensis, founded by Sextius Calvinus, B.C. 122; its mineral waters were long celebrated, but were thought to have lost much of their efficacy in the time of Augustus. Near this place Marins defeated the Teutoni, B.C. 102 (Strab. pp. 178, 180). It is 13 miles N. of Marseilles. (11) *SOLIS* (*Bath*) in Britain called Ἰδῆα θερμὰ in Ptol. ii. 3, 28. (12) *STATIPELLAE* (*Acqui*), a town of the Statielli in Liguria, celebrated for its warm baths (Strab. p. 217; Plin. xxxi. 4). (13) *TARBELLAE*, on the Aturns (*Adour*), now *Dacs*. (14) *TAURI* in Etruria, 3 miles N. of *Cività Vecchia*: now *Bagni di Ferrata*.

Aquae, in Africa. 1. (*Meriga*, Ru.), in the interior of Mauretania Caesariensis.—2. *CALIDAE* (*Gurbos* or *Hammam l'Enf*), on the gulf of Carthage.—3. *REGIAE* (*Hammam Truzza*), in the N. part of Byzacena.—4. *TACAPITANAE* (*Hammam-el-Khabs*), at the S. extremity of Byzacena, close to the large city of Tacape (*Khabs*).

Aquila. 1. Of Pontus, translated the Old Testament into Greek, in the reign of Hadrian, probably about A.D. 130. Only a few fragments remain, which have been published in the editions of the Hexapla of Origen.—2. **Julius Aquila**, a Roman jurist quoted in the Digest, lived under or shortly before the reign of Septimius Severus, A.D. 193-198.—3. **L. Pontius Aquila**, a friend of Cicero, and one of Caesar's murderers, was killed at the battle of Mutina, B.C. 43 (Appian, *B. C.* ii. 133; Dio Cass. xlv. 38, 40; Cic. *Phil.* xi. 6, xiii. 12; *Fam.* x. 33).—4. **Aquila Romanus**, a rhetorician, who probably lived in the third century after Christ, wrote a small work entitled *De Figuris Sententiarum et Eloentionis*, which is usually printed with Rutilius Lupus.—*Editions.* By Ruhnken, Lugd. Bat. 1768, reprinted with additional notes by Frotseher, Lips. 1831.

Aquilāria (*Alhouareah*), a town on the coast of Zeugitana in Africa, on the W. side of Hermaeum Fr. (*C. Bon*), the E. extremity of the Gulf of Carthage. It was a good landing-place in summer (Ctes. *B. C.* ii. 23).

Aquilēia (*Aquileiensis*: *Aquileia* or *Aglar*), a town in Gallia Transpadana at the very top

of the Adriatic, between the rivers Sontius and Natiso, about 60 stadia from the sea. It was founded by the Romans in B.C. 182 as a bulwark against the N. barbarians, and is said to have derived its name from the favourable omen of an eagle (*aquila*) appearing to the colonists (Liv. xl. 84, xliii. 17; Vell. Pat. i. 15). As it was the key of Italy on the NE., it was made one of the strongest fortresses of the Romans (Amm. Marc. xxi. 12). From its position it became also a most flourishing place of commerce: the Via Aemilia was continued to this town, and from it all the roads to Rhaetia, Noricum, Pannonia, Istria, and Dalmatia branched off. Under Diocletian it was the chief city of Venetia and Histria. Ausonius (*Ord. Nob. Urb.* 6) reckons it as ninth of the cities of the Roman Empire in the 4th century, and in Italy inferior only to Rome, Milan, and Capua. It was taken and completely destroyed by Attila in A.D. 452; its inhabitants escaped to the Lagoons, where Venice was afterwards built.

Aquila Severa, Julia, a vestal virgin, whom Elagabalus married, after divorcing Paula (Dio Cass. lxxix. 9).

Aquilius or Aquilius. 1. **M'**, consul B.C. 129, finished the war against Aristonicus, son of Eumenes of Pergamus. He laid down the road in the province of Asia from Ephesus to Apamea. On his return to Rome he was accused of maladministration in his province, but was acquitted by bribing the judges (Just. xxxvi. 4; Vell. Pat. ii. 4).—2. **M'**, consul B.C. 101, conquered the slaves in Sicily, who had revolted under Athenion. In 93 he was accused of maladministration in Sicily, but was acquitted. In 88 he went into Asia as one of the consular legates in the Mithridatic war: he was defeated and handed over by the inhabitants of Mytilene to Mithridates, who put him to death by pouring molten gold down his throat (Appian, *Mithrid.* vii. 19, 21; Vell. Pat. ii. 18; Cic. *pro Leg. Man.* 5; Athen. p. 213.)

Aquilius Gallus. [GALLUS.]

Aquilônia (Aquilônai), a town of Samnium, E. of Bovianum, destroyed by the Romans in the Samnite wars (Liv. x. 38-43).

Aquinum (Aquinas: *Aquino*), a town of the Volscians, E. of the river Melpis, in a fertile country; a Roman municipium and afterwards a colony; the birth-place of Juvenal; celebrated for its purple dye (Strab. p. 237; Tac. *Hist.* i. 88, ii. 63; Hor. *Ep.* i. 10, 27; Juv. iii. 319; Cic. *Phil.* ii. 41, 106).

Aquitania. 1. The country of the Aquitani, extended from the Garumna (*Garonne*) to the Pyrenees, and from the ocean to Gallia Narbonensis; it was first conquered by Caesar's legates, and again upon a revolt of the inhabitants in the time of Augustus (Caes. *B. G.* i. 1, viii. 46; Appian, *B. C.* v. 92; Dio Cass. xlviii. 49; Suet. *Aug.* 21).—2. The Roman province of Aquitania, formed in the reign of Augustus, was of much wider extent, and was bounded on the N. by the Ligeris (*Loire*), on the W. by the ocean, on the S. by the Pyrenees, and on the E. by the Mons Cevenna, which separated it from Gallia Narbonensis (Strab. p. 177; Plin. iv. 108).—The *Aquitani* were one of the three races which inhabited Gaul; they were of Iberian or Spanish origin, and differed from the Gauls and Belgians in language, customs, and physical peculiarity (Dio Cass. *l.c.*; Strab. *l.c.*).

Ara Ubiorum, in the *Civitas Ubiorum* (= *Cologne*) was a sanctuary for the surrounding province, not merely for the Ubi, since one

of the Cherusci is mentioned as priest (Tac. *Ann.* i. 37, 39, 45, 57; see COLONIA AGRIPPINA).

Arābia (ἡ Ἀραβία: Ἀραβί, pl. Ἀραβες, Ἀραβῶν, Arabs, Arābūs, pl. Arābēs, Arābī: *Arabia*), a country at the SW. extremity of Asia, forming a large peninsula, of a sort of hatchet shape, bounded on the W. by the ARABICUS SINUS (*Red Sea*), on the S. and SE. by the ERYTHRAEUM MARE (*Gulf of Bab-el-Mandeb and Indian Ocean*) and on the NE. by the PERSICUS SINUS (*Persian Gulf*). On the N. or land side its boundaries were somewhat indefinite, but it seems to have included the whole of the desert country between Egypt and Syria, on the one side, and the banks of the Euphrates on the other; and it was often considered to extend even further on both sides, so as to include, on the E., the S. part of Mesopotamia along the left bank of the Euphrates, and, on the W., the part of Palestine E. of the Jordan, and the part of Egypt between the Red Sea and the E. margin of the Nile valley, which, even as a part of Egypt, was called Arabiae Nomos. In the stricter sense of the name, which confines it to the peninsula itself, Arabia may be considered as bounded on the N. by a line from the head of the Red Sea (at *Suez*) to the mouth of the Tigris (*Shat-el-Arab*) which just about coincides with the parallel of 30° N. lat. It was divided into 3 parts: (1) **Arabia Petraea** (ἡ πετραία Ἀραβία: NW. part of *El-Hejaz*), including the triangular piece of land between the two heads of the Red Sea (the peninsula of M. Sinai) and the country immediately to the N. and NE.; and called from its capital Petra, while the literal signification of the name 'Rocky Arabia' agrees also with the nature of the country; (2) **Arabia Deserta** (*El-Jebel*), including the great Syrian Desert and a portion of the interior of the Arabian peninsula; (3) **Arabia Felix** (*El-Nejed, El-Hejaz, El-Yemen, El-Hadramaut, Oman and El-Hejer*), consisted of the whole country not included in the other two divisions; the ignorance of the ancients respecting the interior of the peninsula leading them to accept the name Arabia Felix, although much of it consists of a sandy desert of steppes and table land, interspersed with Oases (*Wadis*), and fringed with mountains, between which and the sea, especially on the W. coast, lies a belt of low land (called *Tehamah*), intersected by numerous mountain torrents, which irrigate the strips of land on their banks, and produce that fertility with which the ancients credited the whole peninsula (Strab. p. 767; Diod. ii. 48; Mela, iii. 8; Plin. vi. 142 f.). [The name *Felix* or εὐδαίμων, or in Plin. v. 65 *beata*, is said to have arisen from the Semitic word *Jaman* meaning 'right side'—*i.e.* 'south'—being misinterpreted to mean 'lucky.'] The width of the *Tehamah* is, in some places on the W. coast, as much as from one to two days' journey, but on the other side it is very narrow, except at the E. end of the peninsula (about *Muskat* in Oman) where for a small space its width is again a day's journey.—The inhabitants of Arabia were of the Semitic race. The NW. district (Arabia Petraea) was inhabited by the various tribes which constantly appear in Jewish history: the Amalekites, Midianites, Edomites, Moabites, Ammonites &c. The Greeks and Romans called the inhabitants by the name of NABATHAEI, whose capital was Petra (Jos. *Ant.* xiv. 1, 4; Ptol. v. 17). The people of Arabia Deserta were called Arabes Scenitao (Σκηνῖται), from their dwelling in

tents, and Arabes Nomades (Νομάδες), from their modo of life, which was that of wandering herdsmen, who supported themselves partly by their cattle, and to a great extent also by the plunder of caravans, as their unchanged descendants, the *Bedouins*, still do. The people of the *Tchamah* were (and are) of the same race; but their position led them at an early period to cultivate both agriculture and commerce, and to build considerable cities. The chief tribes were known by the following names, beginning S. of the Nabathæi on the W. coast: the Thamydēni and Minaei (in the S. part of *Hejaz*) in the neighbourhood of Mac-oraba (*Mecca*); the Sabæi and Homeritæ in the SW. part of the peninsula (*Yemen*); on the SE. coast, the Chatramolitæ and Adramitæ (in *El-Hadramaut*, a country very little known, even to the present day); on the E. and NE. coast the Omaūtæ and Dara-chēni (in *Oman*, and *El-Asha* or *El-Hejer*).—From the earliest known period a considerable traffic was carried on by the people in the N. (especially the Nabathæi) by means of caravans, and by those on the S. and E. coast by sea, in the productions of their own country (chiefly gums, spices, and precious stones), and in those of India and Arabia. Besides this peaceful intercourse with the neighbouring countries, they seem to have made military expeditions at an early period, for there can be no doubt that the Hyksos or 'Shepherd-kings,' who for some time ruled over Lower Egypt, were Arabians. On the other hand, they have successfully resisted all attempts to subjugate them. The alleged conquests of some of the Assyrian kings could only have affected small portions of the country on the N. Of the Persian empire we are expressly told that they were independent. Alexander the Great died too soon even to attempt his contemplated scheme of circumnavigating the peninsula and subduing the inhabitants. The Greek kings of Syria made unsuccessful attacks upon the Nabathæi. Under Augustus, Aelius Gallus, assisted by the Nabathæi, made an expedition into Arabia Felix, but was compelled to retreat into Egypt to save his army from famine and the climate. Under Trajan, Arabia Petraea was conquered by A. Cornelius Palma (A.D. 107), and the country of the Nabathæi became a Roman province, to which in 295 Auranitis, Batanea, and Trachoutis were added (Dio Cass. lxxviii. 14; Amm. Marc. xiv. 8). In the 5th century there were two divisions of this province; the northern called Arabia with the chief city Bostra, the southern called Palaestina Tertia or Palaestina Salutaris of which Petra was the capital. Some partial and temporary footing was gained on the SW. coast by the Ethiopians; and both in this direction and from the N. Christianity was early introduced into the country, where it spread to a great extent, and continued to exist side by side with the old religion (which was Sabæism, or the worship of heavenly bodies), and with some admixture of Judaism, until the total revolution produced by the rise of Mohammedanism in 622.

Arābicus Sinus (ὁ Ἀραβικὸς κόλπος: *Red Sea*), a long narrow gulf between Africa and Arabia, connected on the S. with the *Indian Ocean* by the *Angustiae Divae* (*Straits of Babel-Mandeb*), and on the N. divided into two heads by the peninsula of Arabia Petraea (*Penins. of Sinai*), the E. of which was called *Sinus Aelanites* or *Aelaniticus* (*Gulf of Akaba*), and the W. *Sinus Heroopolites* or *Heroopoliti-*

cus (*Gulf of Suez*), which must in *Strabo's* time have extended 40 miles north of its present limit, and included *Lake Timsah*. The upper part of the sea was known at a very early period; but it was not explored in its whole extent till the maritime expeditions of the Ptolemies. Respecting its other name see ERYTHRAEUM MARE.

Arābis (Ἀραβίς, also Ἀράβιος, Ἀρβίς, Ἀρταβίς, and Ἀρτάβιος: *Poorally* or *Agbor*), a river of Gedrosia, falling into the Indian Ocean 1000 stadia (100 geog. miles) W. of the mouth of the Indus, and dividing the Orītae on its W. from the Arabitæ or Arbies on its E., who had a city named Arbis on its E. bank (*Strab.* p. 720; *Ptol.* vi. 19).

Arabisca (*Alanguer*), a town of the Lusitani on the right bank of the Tagus.

Arachnaeum (Ἀραχναῖον), a mountain forming the boundary between Argolis and Corinthia (*Paus.* ii. 25, 10).

Arachnē, a Lydian maiden, daughter of Idmon of Colophon, a famous dyer in purple. Arachne excelled in the art of weaving, and, proud of her talent, ventured to challenge Athene to compete with her. The work of Athene showed the Olympian gods in all their dignity. Arachne produced a piece of cloth in which the amours of the gods were woven, and as Athene was indignant at the taunt, and jealous of the faultless work, she tore it to pieces. Arachne in despair hanged herself: the goddess loosened the rope and saved her life, but the rope was changed into a cobweb and Arachne herself into a spider (ἀράχνη), the animal most odious to Athene. (*Ov. Met.* vi. 1 seq.; *Verg. Georg.* iv. 246.) The myth seems to represent the rivalry between the Lydian and Greek arts of weaving. Nonnus (*Dion.* xviii. 215) makes her an Assyrian.

Arāchōsiā (Ἀραχωσία: Ἀραχωτοί or -ῶται: *SE. part of Afghanistan* and *NE. part of Beloochistan*), one of the extreme E. provinces of the Persian (and afterwards of the Parthian) empire, bounded on the E. by the Indus, on the N. by the Paropamisadae, on the W. by Drangiana, and on the S. by Gedrosia. It was a fertile country, watered by the river Arachotus (Ἀράχωτος), some distance from which stood a city of the same name, Arachotus, which was said to have been built by Semiramis, and which was the capital of the province until the foundation of ALEXANDRIA. The shortest road from Persia to India passed through Arachosia (*Strab.* p. 723; *Arrian, An.* vi. 17).

Arāchōtus. [ARACHOSIA.]

Arachthos or **Arētho** (Ἀραχθος or Ἀρέθων: *Arta*), a river of Epirus, rises in M. Laconia or the Tympean mountains, and flows into the Ambracian gulf, S. of Ambracia: it is deep and difficult to cross, and unavigable up to Ambracia (*Strab.* pp. 325, 327).

Aracynthos (Ἀράκυνθος: *Zigos*), a mountain on the SW. coast of Aetolia near Plenrou, sometimes placed in Acarnania (*Strab.* pp. 450, 460). *Virgil* and *Propertius*, however, place it between Attica and Boeotia, and hence mention it in connexion with Amphion, the Boeotian hero. (*Propert.* iii. 13, 41; *Actaco* [*i.e.* Attico] *Aracyntho*, *Verg. Ecl.* ii. 24.)

Arādus (Ἀραδος: Ἀράδιος, Arādus: in O. T. Arvad: *Ruad*), an island off the coast of Phoenicia, at the distance of 20 stadia (2 geog. miles), with a city which occupied the whole surface of the island, 7 stadia in circumference, which was said to have been founded by exiles from Sidon, and which was a very flourishing

place under its own kings, under the Seleucidae, and under the Romans. It possessed a harbour on the mainland, called ANTARADUS (Strab. p. 753).

Aræ Philaenorum. [PHILAENORUM ARAE.]

Aræthyreä (*Ἀραιθυρέα*), daughter of Aras, an autochthon who was believed to have built Arantea, the most ancient town in Phliasia. After her death, her brother Aoris called the country of Phliasia Aræthyreä, in honour of his sister (Paus. ii. 12, 5; Hom. *Il.* ii. 571; Strab. p. 382).

Arāphēn (*Ἀραφήν*; *Ἀραφήνιος*, *Ἀραφήνοθεν*; *Rafina*), an Attic demus belonging to the tribe Aegæis, on the E. of Attica, N. of the river Eriasinus, not far from its mouth.

Arar or **Arāris** (*Σάβνη*), a river of Gaul, rises in the Vosges, receives the Dubis (*Doubs*) from the E., after which it becomes navigable, and flows with a quiet stream into the Rhone at Lugdunum (*Lyon*). In the time of Ammiaus (A.D. 370) it was also called *Sauconna*, and in the middle ages *Sangona*, whence its modern name *Sabne* (Amm. Marc. xv. 11).

Ararōs (*Ἀραρός*), an Athenian poet of the Middle Comedy, son of Aristophanes, flourished B.C. 375. (Fragments in Meineke.)

Aras. [ARÆTHYREÄ.]

Araspes (*Ἀράσπης*), a Mede, and a friend of the elder Cyrus, is one of the characters in Xenophon's *Cyropaedia*. He contends with Cyrus that love has no power over him, but shortly afterwards refutes himself by falling in love with Panthea, whom Cyrus had committed to his charge. (Xen. *Cyr.* v. 1, vi. 1, 36; ABRADATAS.)

Arātus (*Ἀρατος*). 1. The celebrated general of the Achæans, son of Clinias, was born at Sicyon, B.C. 271. On the murder of his father by ABANTIDAS, Aratus, who was then a child, was conveyed to Argos, where he was brought up. When he had reached the age of 20 he gained possession of his native city, B.C. 251, deprived the usurper Nicoles of his power, and united Sicyon to the Achæan League, which gained in consequence a great accession of power. [ACHAEL.] In 245 he was elected general of the League, which office he frequently held in subsequent years. Through his influence a great number of the Greek cities joined the League; but he excelled more in negotiation than in war, and in his war with the Aetolians and Spartans he was often defeated. Indeed, it must be admitted that he showed positive cowardice in battle strangely contrasted with the boldness of his plans and policy. In 234, through the patriotism of Lydiadas, tyrant of Megalopolis, that city was joined to the Achæan League; but it must be observed, as detracting from the well-deserved fame of Aratus, that his jealousy of Lydiadas often interfered with the interests of the League. Thus he opposed the scheme of Lydiadas for union with Argos in 229, but when he himself became general he effected it. The death of Lydiadas also at Laodicea (226) and the consequent defeat by the Spartans were due to the want of courage which Aratus showed in the battle. A still greater calamity was his rejection of the proposal of Cleomenes to bring Sparta into the League, and his resolution to seek the friendship of Antigonus, and to surrender Acrocorinthus to a Macedonian garrison—certainly the greatest mistake of his life. To strengthen himself against Aetolia and Sparta he cultivated the friendship of Antigonus Doson, and of his successor Philip; but as Philip was evidently

anxious to make himself master of all Greece, dissensions arose between him and Aratus, and the latter was eventually poisoned in 213 by the king's order. Divine honours were paid to him by his countrymen, and an annual festival (*Ἀράτεια*; see *Dict. of Antiq.*) established. Aratus wrote *Commentaries*, being a history of his own times down to B.C. 220, which are commended by Polybius (ii. 40). Aratus unquestionably deserves the credit of the development and early successes of the League, and his extraordinary personal ascendency, even after reverses, with the citizens of the League is a strong testimony to his political ability; but he ruined the chances of the Achæan League to become a lasting and independent bulwark of Greece when he rejected the union with Sparta and gave the key of the position to Macedonia (Plut. *Arat.* and *Agis*; Polyb. ii., iv., vii., viii.).—2. Of Soli, afterwards Pompeiopolis, in Cilicia, or (according to one authority) of Tarsus, flourished B.C. 270, and spent all the latter part of his life at the court of Antigonus Gonatas, king of Macedonia. He wrote two astronomical poems, entitled *Phaenomena* (*Φαινόμενα*), consisting of 732 verses, and *Diosemeia* (*Διοσημεία*), of 422. The design of the *Phaenomena* is to give an introduction to the knowledge of the constellations, with the rules for their risings and settings. The *Diosemeia* consists of prognostics of the weather from astronomical phaenomena, with an account of its effects upon animals. It appears to be an imitation of Hesiod, and to have been imitated by Virgil in some parts of the Georgics. The style of these two poems is distinguished by elegance and accuracy; but it wants originality and poetic elevation. That they became very popular both in the Grecian and the Roman world (*cum sole et luna semper Aratus erit*, Ov. *Am.* i. 15, 16) is proved by the number of commentaries and Latin translations. Parts of three poetical Latin translations are preserved: one written by Cicero when very young; one by Caesar Germanicus, the grandson of Augustus; and one by Festus Avenius.—*Editions.* By Voss, Heidelb. 1824, with a German poetical version; by Buttman, Berol. 1826; and by Bekker, Berol. 1828.

Arauris (*Herault*), erroneously Rauraris in Strabo, a river in Gallia Narbonensis, rises in M. Ceveuna, and flows into the Mediterranean (Strab. p. 182; Mel. ii. 5).

Arausio (*Orange*), a town of the Cavari or Cavares, and a Roman colony, in Gallia Narbonensis, on the road from Arclate to Vienna: it still contains remains of an amphitheatre, circus, aqueduct, triumphal arch, &c. (Strab. p. 185; Mel. ii. 5; Plin. iii. 36).

Araxes (*Ἀράξης*), the name of several rivers.—1. In Armenia Major (*Eraskh* or *Aras*), rises in M. Aba or Abus (nr. *Erzeroum*), from the opposite side of which the Euphrates flows; and, after a great bend SE. and then NE., joins the Cyrus (*Kour*), which flows down from the Caucasus, and falls with it into the Caspian by two mouths, in about 39° 20' N. Lat. The lower part, past ARTAXATA, flows through a plain, which was called τὸ Ἀραξηνδὸν πεδῖον (Strab. p. 531; Ptol. v. 13). Herodotus, i. 202, iv. 40, is clearly speaking of this Araxes, which, he says, runs eastward from the country of the Matieni into the Caspian; but he seems to be misinformed about the position of the Massagetæ and to place them and other tribes too far west, or the Araxes and Caspian too far east. The upper branch or affluent of the

Araxes is called Phasis (Xen. *Anab.* iv. 6, 4). [PHASIS.] The Araxes was proverbial for the force of its current; and hence Virgil (*Aen.* viii. 728) says *pontem indignatus Araxes*, with special reference to the failure of Alexander to throw a bridge over it (Arr. *An.* vii. 16, 3).—2. In Mesopotamia. [CHABORAS.]—3. In Persis (*Bend-Emir*), the river on which Persepolis stood, rises in the mountains E. of the head of the Persian Gulf, and flows SE. into a salt lake (*Bakhtegan*) not far below Persepolis.—4. The PENEUS, in Thessaly, was called Araxes (*ἀράσσω*) from the violence of its torrent (Strab. *l. c.*).

Araxus (*Ἄραξος*; *C. Papa*), a promontory of Achaia near the confines of Elis.

Arbaces (*Ἀρβάκης*), the founder of the Median empire, according to Ctesias (Diod. ii. 33), is said to have taken Nineveh in conjunction with Belesis, the Babylonian, and to have destroyed the Assyrian empire under the reign of Sardanapalus. Ctesias assigns 28 years to the reign of Arbaces, apparently about B.C. 870, and makes his dynasty consist of eight kings. This account differs from that of Herodotus, who makes DEIOCES the first king of Media, and assigns only four kings to his dynasty. There seems to be in Ctesias (who is frequently confuted by the inscriptions) a confused allusion to the overthrow of Sardanapalus by the Babylonians in alliance with Cyaxares (Kastarit), king of Media at a much later date. [CYAXARES.]

Arbela (*τὰ Ἀρβηλα*; *Erville*), a city of Adiabene in Assyria, between the rivers Lyeus and Caprus (the greater and lesser Zab); celebrated as the head-quarters of Darius Codomannus, before the last battle in which he was overthrown by Alexander (B.C. 331), which is hence frequently called the battle of Arbela, though it was really fought near GAUGAMELA, about 25 miles W. of Arbela. The district about Arbela was called Arbelitis (*Ἀρβηλίτις*). (Strab. p. 737; Diod. xvii. 53; Arr. *An.* iii. 8; Curt. iv. 9; Amm. Marc. xxiii. 6.)

Arbis. [ARABIS.]

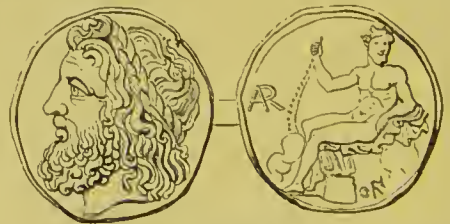
Arbucāla or **Arbocāla** (*Alberca*?), the chief town of the VACCÆI in Hispania Tarraconensis, north of the Tagus, in the modern province of Salamanca, taken by Hannibal after a long resistance (Liv. xxi. 5).

Arbuscūla, a celebrated female actor in pantomimes in the time of Cicero (Cic. *Att.* iv. 15; Hor. *Sat.* i. 10, 76).

Arca or **-ae** (*Ἄρκα*, or *-ai*; *Tell-Arka*), a very ancient city in the N. of Phoenicia, not far from the sea-coast, at the foot of M. Lebanon: a colony under the Romans, named *Area Caesarea* or *Caesarea Libani*: the birthplace of the emperor Alexander Severus, and famous for a temple of Astarte (Ptol. v. 15; Macrob. *Sat.* i. 21; *Vit. Alex. Sev.*).

Arcādīa (*Ἀρκαδία*; *Ἄρκα*, pl. *Ἀρκαίδες*), a country in the middle of Peloponnesus, was bounded on the E. by Argolis, on the N. by Achaia, on the W. by Elis, and on the S. by Messenia and Laconica. Next to Laconica it was the largest country in the Peloponnesus: its greatest length was about 50 miles, its breadth from 35 to 41 miles (Strab. pp. 335-337). It was surrounded on all sides by mountains, which likewise traversed it in every direction, and it may be regarded as the Switzerland of Greece. Its principal mountains were Cyllene and Erymanthus in the N., Artemisius in the E., and Parthenius, Maenalus, and Lycacus in the S. and SW. The Alpheius, the greatest river of Peloponnesus, rises in Arcadia, and flows through a considerable part of the country,

receiving numerous affluents. The N. and E. parts of the country were barren and unproductive; the W. and S. were more fertile, with numerous valleys where corn was grown. The Arcadians, said to be descended from the eponymous hero ARCAS, regarded themselves as the most ancient people in Greece: the Greek writers call them indigenous (*ἀντόχθονες*) and Pelasgians, and Pelasgus is the name given to their earliest king (Paus. viii. 1). They were said to have 'lived before the moon' (*πρὸ σέληνοι*), which is probably a corruption of a statement that they were in the Peloponnesus before the Syllani or Hellenes. Their claim to antiquity is just, since in the security of their mountains they withstood the Dorian conquest. In consequence of the physical peculiarity of the country, they were chiefly employed in hunting and the tending of cattle, whence their worship of Pan, who was especially the god of Arcadia, and of Artemis. They were a people simple in their habits and moderate in their desires: they were passionately fond of music, and cultivated it with great success (*soli cantare periti Arcades*, Verg. *Ecl.* x. 39), which circumstance was supposed to soften the natural roughness of their character. The Arcadians, thanks to their rugged country, experienced fewer changes than any other people in Greece. Like the other Greek peoples, they were originally governed by kings, but are said to have abolished monarchy towards the close of the second Messenian war, and to have stoned to death their last king, Aristocrates, because he betrayed his allies the Messenians. The different towns then became independent republics, of which the most important were MANTINEA, TEGEA, ORCHOMENUS, PSOPHIS, and PHENEOS, which lie in the secluded valleys of the north and east, protected by their mountains; to the west the valleys of the Alpheus and Ladou are more accessible, and here, accordingly, were cantons of hamlets rather than independent cities: in the upper valley of the Alpheus, the Maenaliens, and Eutresians; lower down, the Parrhasians, Cynurians, and Heraeans; in the valley of the Ladon the Azanes. The bond of union from early times was religious. Pan-arcadian festivals were held to Zeus at M. Lycaeus, to Athene Alea at Tegea, and to Artemis Hymnia at Orchomenus (Paus. viii. 2, 5, 53). Like the Swiss, the Arcadians frequently served as mercenaries, and in the Peloponnesian war they were found in the armies of both the Laedaemonians and Athenians. The Laedaemonians made many attempts to obtain possession of parts of Arcadia, but these attempts were finally frustrated by the battle of Leuctra (B.C. 371); and in order to resist all future aggressions on the part of Sparta, the

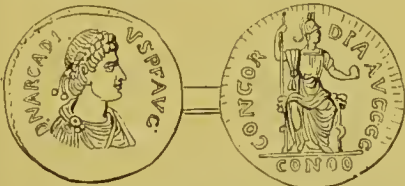


Coin of Arcadia.
Obv., head of Zeus; rev., Pan, seated on a rock, holding a knotted shepherd's staff.

Arcadians, upon the advice of Epaminondas, and led by Lycomedes, built the city of MEGALOPOLIS, and instituted a general assembly of

the whole nation, called the *Myrii* ('Μυριοί, *Dict. of Antiq.* s.v.). This Arcadian League did not last long. Mantinea and Tegea were at enmity already before the death of Epaminondas, and though the assembly of the Ten Thousand existed in the time of Demosthenes we have no trace of an Arcadian League after the end of the fourth cent. B.C. The Arcadian cities subsequently joined the Achæan League, and finally became subject to the Romans.

Arcadius, emperor of the East (A.D. 395–408), elder son of Theodosius I., was born in Spain, A.D. 383. On the death of Theodosius he became emperor of the East, while the West was given to his younger brother Honorius. Arcadius possessed neither physical nor intellectual vigour, and was entirely governed by unworthy favourites. At first he was ruled by Rufinus, the præfect of the East; and on the murder of the latter, soon after the accession of Arcadius, the government fell into the hands of the eunuch Eutropius. Eutropius was put to death in 399, and his power now devolved upon Gainas, the Goth; but upon his revolt and death in 401 Arcadius became entirely dependent upon his wife Eudoxia, and it was through her influence that St. Chrysostom was exiled in



Arcadius, Roman Emperor, A.D. 395–408.

Obs., Dominus Noster Arcadius Pater Patriæ Augustus; *rev.*, Concord. The letters *CON* signify the mint of Constantinople, and *ob* the purity of the metal (72 soldi to one pound of gold).

404. Arcadius died on May 1, 408, leaving the empire to his son Theodosius II., who was a minor. (Sozom. viii.; Socr. *Hist. Eccl.* vi.; Cedren. i.; Claudian.)

Arcanum. [ARPINUM.]

Arcas ('Αρκας), king and eponymous hero of the Arcadians, son of Zeus and Callisto, grandson of Lycaon and father of Aphidas, Elatus, and Azan. He taught his subjects the arts of baking and weaving. Arcas was the boy whose flesh his grandfather Lycaon placed before Zeus to try his divine character. Zeus upset the table (τράπεζα) which bore the dish, and destroyed the house of Lycaon by lightning, but restored Arcas to life. When Arcas had grown up, he built on the site of his father's house the town of Trapezus. Arcas in hunting followed his mother Callisto, who had the form of a she-bear, into the temple of Zeus Lycaeus, a profanation which by Arcadian law would have caused their death, but Zeus changed them into stars as Arctophylax and the Great Bear. The legends show traces of primitive totemism, and of human sacrifices. (Hyg. *Astr.* 2; Paus. viii. 4; *Ov. Met.* ii. 496, *Fast.* ii. 183.)

Arcesilāus or **Arcesilas** ('Αρκεσίλαος, 'Αρκεσίλας), a Greek philosopher (about B.C. 315–240), son of Seuthes or Scythes, was born at Pitane in Aolis. He studied at first in his native town under Autolycus, a mathematician, and afterwards went to Athens, where he became the disciple first of Theophrastus and next of Polemo and of Crantor. He succeeded Crates about B.C. in the chair of the Academy, and became the founder of the second or middle (μέση) Academy. He is said to have died in

his 76th year from a fit of drunkenness (*Diog. Laërt.* iv. 30). His philosophy was of a sceptical character, though it did not go so far as that of the followers of Pyrrhon. He did not doubt the existence of truth in itself, only our capacities for obtaining it by the senses or by reason, and he combated most strongly the dogmatism of the Stoics, as regards Zeno's doctrine of the *καταληπτική φαντασία* (or impression producing conviction), holding that no impressions provided a testimony of their truth: hence the necessity of suspended judgment (ἐποχή), though action according to our reason was not precluded (*Cic. de Orat.* iii. 18, 67, *Acad.* ii. 24, 77).

Arcēsilāus ('Αρκεσίλαος). 1. Son of Lycus and Theobule, leader of the Boeotians in the Trojan war, slain by Hector.—2. The name of four kings of Cyrene. [BATTUS and BATTIADÆ.]

Arcēsius ('Αρκεσίσιος), son of Zeus and Euryodia, father of Laërtes, and grandfather of Ulysses. Hence both Laërtes and Ulysses are called *Arcesiades* ('Αρκεσιιάδης) (*Od.* xvi. 118; *Ov. Met.* xiii. 144). According to Eustathius (*ad Hom.* 1961), his mother was a she-bear, Cephalus having been told by an oracle that he should have a son by the first female being whom he met on his way home. The story doubtless arose from his name.

Archaeōpōlis ('Αρχαιοπόλις), the later capital of Colchis; near the river Phasis.

Archagathus, a Greek physician, the first who made medicine a profession at Rome. He came from the Peloponnese, and settled at Rome B.C. 219, where a shop was bought for him, and he received the *Jus Quiritium*. His practice was mainly surgical (*Plin.* xxix. 12).

Archandrōpōlis ('Αρχάνδρου πόλις), a city of Lower Egypt, on the Nile, between Canopus and Cercasorus.

Archēdēmus ('Αρχέδημος: Dor. 'Αρχέδαμος). 1. A popular leader at Athens, took the first step against the generals who had gained the battle of Arginusæ, B.C. 406. The comic poets called him 'blear-eyed' (γλάμων), and said that he was a foreigner, and had obtained the franchise by fraud. (*Xen. Hell.* vii. 1, *Mem.* ii. 9; *Arist. Ran.* 419, 588; *Lys. c. Alc.* § 25.)—2. An Aetolian (called Archidamnus by *Livy*), commanded the Aetolian troops which assisted the Romans in their war with Philip (B.C. 199–197). He afterwards took an active part against the Romans, and eventually joined Perseus, whom he accompanied in his flight after his defeat in 168.—3. Of Tarsus, a Stoic philosopher, mentioned by Cicero, Seneca, and other ancient writers.

Archēdīcus ('Αρχέδικος), an Athenian comic poet of the New Comedy, supported Antipater and the Macedonian party.

Archēgētes ('Αρχηγέτης), a surname of Apollo.

Archēlāis ('Αρχελαίς). 1. In Cappadocia (*Akserei*), on the Cappadox, a tributary of the Halys, a city founded by Archelaus, the last king of Cappadocia, and made a Roman colony by the emperor Claudius.—2. A town of Palestine, near Jericho, founded by Archelaus, the son of Herod the Great.

Archēlāus ('Αρχελάος). 1. Son of HEROD the Great, was appointed by his father as his successor, and received from Augustus Judæa, Samaria, and Idumæa, with the title of ethnarch. In consequence of his tyrannical government, the Jews accused him before Augustus in the 10th year of his reign (A.D. 7): Augustus banished him to Vienna in Gaul, where he died.—

2. King of MACEDONIA (B.C. 413–399), an illegitimate son of Perdiccas II., obtained the throne by the murder of his half-brother. He improved the internal condition of his kingdom, and was a warm patron of art and literature. His palace was adorned with magnificent paintings by Zeuxis; and Euripides, Agathon, and other men of eminence, were among his guests. According to some accounts Archelaus was accidentally slain in a hunting party by his favourite, Craterus; but according to other accounts he was murdered by Craterus. (Diod. xiv. 37; Aristot. *Pol.* v. 10.)—3. A general of MITHRIDATES. In B.C. 87 he was sent into Greece by Mithridates with a large fleet and army; at first he met with considerable success, held most of northern Greece, and took Peiræus. After sustaining a siege, he withdrew to Boeotia, where he was twice defeated by Sulla in 86, near Chaeronea and Orehomenos. Thereupon he was commissioned by Mithridates to sue for peace, which he obtained; but subsequently being suspected of treachery by the king, he deserted to the Romans just before the commencement of the second Mithridatic war, B.C. 81. (Plut. *Sull.* 11–24; Appian, *Mithr.* 17–64; Vell. Pat. ii. 25.)—4. Son of the preceding, was raised by Pompey, in B.C. 63, to the dignity of priest of the goddess (Enyo or Bellona) at Comana in Pontus or Cappadocia. In 56 or 55 Archelaus became king in Egypt by marrying Berenice, the daughter of Ptolemy Auletes, who, after the expulsion of her father, had obtained the sovereignty of Egypt. Archelaus, however, was king of Egypt only for 6 months, for Gabinus marched with an army into Egypt in order to restore Ptolemy Auletes, and in the battle which ensued Archelaus perished. (*Bell. Alex.* 66; Strab. pp. 558, 796; Dio Cass. xxxix. 58; Cic. *pro Rab. Post.* 8.)—5. Son of No. 4, and his successor in the office of high-priest of Comana, was deprived of his dignity by Julius Caesar in 47 (Cic. *Fam.* xv. 4; *Bell. Alex.* 66).—6. Son of No. 5, received from Antony, in B.C. 36, the kingdom of Cappadocia—a favour which he owed to the charms of his mother Glaphyra. After the battle of Actium Octavianus not only left Archelaus in the possession of his kingdom, but subsequently added to it a part of Cilicia and Lesser Armenia. But having incurred the enmity of Tiberius by the attention which he had paid to C. Caesar, he was summoned to Rome soon after the accession of Tiberius and accused of treason. His life was spared, but he was obliged to remain at Rome, where he died soon after, A.D. 17. Cappadocia was then made a Roman province. (Strab. pp. 540, 796; Dio Cass. li. 3; Tac. *Ann.* ii. 42; Suet. *Tib.* 37, *Gal.* 1.)—7. A philosopher, probably born at Athens, though others make him a native of Miletus, flourished about B.C. 450. The philosophical system of Archelaus is remarkable as forming a point of transition from the older to the newer form of philosophy in Greece. As a pupil of Anaxagoras he belonged to the Ionian school, but he added to the physical system of his teacher some attempts at moral speculation. Against the statement that Socrates was taught by him (Diog. Laërt. ii. 19) it must be noted that Plato and Xenophon say nothing about it.—8. A Greek poet, in Egypt, lived under the Ptolemies, and wrote epigrams, some of which are still extant in the Greek Anthology.—9. A sculptor of Priene, son of Apollonius, made the marble bas-relief representing the Apotheosis of Homer, which formerly belonged to the Colonna family at Rome, and is now in the

British Museum. This work, which probably belongs to the early part of the reign of Tiberius, is noticed as a mixture of styles. The upper part is composed more in the painter's manner than the sculptor's (as is sometimes found in the Alexandrian school); the lower part revives the older style of Greek votive tablets.

Archēmōrus (Ἀρχέμορος), or OPHELTES, son of the Nemean king Lycurgus and Eurydice. When the Seven heroes on their expedition against Thebes stopped at Nemea to obtain water, Hypsipyle, the nurse of the child Opheltes, while showing the way to the Seven, left the child alone. In the meantime, the child was killed by a serpent. The Seven gave him burial; but as Amphiarus saw in this accident an omen boding destruction to himself and his companions, they called the child Archemorus, that is, 'Forerunner of Death,' and instituted the Nemean games in honour of him. His death is frequently represented in works of art. (Pind. *Nem.* viii. 51, x. 28; Paus. ii. 15, viii. 48; Apollod. iii. 6; Stat. *Theb.* iv. 624.)

Archestrātus (Ἀρχέστρατος), of Gela or Syracuse, about B.C. 350, wrote a poem on the Art of Cookery, which was imitated or translated by Ennius in his *Carmina Hedyppathetica* or *Hedyppathica* (from ἡδυπάθεια).—Fragments by Ribbeck, Berlin, 1877.

Archias (Ἀρχίας). 1. An Heraclid of Corinth, left his country in consequence of the death of ACTÆON, and founded Syracuse, B.C. 734, by command of the Delphic oracle (Thuc. vi. 3; Paus. v. 7, 2; Strab. pp. 262, 269).—2. A Licinius Archias, a Greek poet, born at Antioch in Syria, about B.C. 120, very early obtained celebrity by his verses. In 102 he came to Rome, and was received in the most friendly way by many of the Roman nobles, especially by the Luculli, from whom he afterwards obtained the gentile name of Licinius. After a short stay at Rome he accompanied L. Lucullus, the elder, to Sicily, and followed him, in the banishment to which he was sentenced for his management of the slave war in that island, to Heraclea in Lucania, in which town Archias was enrolled as a citizen; and as this town was a state united with Rome by a *foedus*, he subsequently obtained the Roman franchise in accordance with the Lex Plautia Papiria passed in B.C. 89. At a later time he accompanied L. Lucullus the younger to the Mithridatic war. Soon after his return, a charge was brought against him in 61 of assuming the citizenship illegally, and the trial came on before Q. Cicero, who was praetor this year. He was defended by his friend M. Cicero in the extant speech *Pro Archia*, in which the orator, after briefly discussing the legal points of the case, rests the defence of his client upon his surpassing merits as a poet, which entitled him to the Roman citizenship. We may presume that Archias was acquitted, though we have no formal statement of the fact. Archias wrote a poem on the Cimbric war in honour of Marius; another on the Mithridatic war in honour of Lucullus; and at the time of his trial was engaged on a poem in honour of Cicero's consulship. No fragments of these works are extant; and it is doubtful whether the epigrams preserved under the name of Archias in the Greek Anthology were really written by him. (Cic. *pro Arch.*, *ad Att.* i. 16; Quintil. x. 7, 19.)

Archidāmus (Ἀρχίδαμος), the name of 5 kings of Sparta. 1. Son of Anaxidamus, contemporary with the Tegeatan war, which fol-

lowed soon after the second Messenian, B.C. 668 (Paus. iii. 7, 6).—2. Son of Zeuxidamus, succeeded his grandfather Leotyichides, and reigned B.C. 469–427. During his reign, B.C. 464, Sparta was made a heap of ruins by a tremendous earthquake; and for the next 10 years he was engaged in war against the revolted Helots and Messenians. Towards the end of his reign the Peloponnesian war broke out: he recommended his countrymen not rashly to embark in the war, and he appears to have taken a more correct view of the real strength of Athens than any other Spartan. After the war had been declared (B.C. 431) he invaded Attica, and held the supreme command of the Peloponnesian forces till his death in 429. (Hdt. vi. 71; Thuc. i.–iii.; Diod. xi. 63; Paus. iii. 7.)—3. Grandson of No. 2, and son of Agesilaus II., reigned B.C. 361–338. During the lifetime of his father he took an active part in resisting the Thebans and the various other enemies of Sparta, and in 367 he defeated the Arcadians and Argives in the ‘Tearless Battle,’ so called because he had won it without losing a man. In 362 he defended Sparta against Epaminondas. In the third Sacred war (B.C. 356–346) he assisted the Phocians. In 338 he went to Italy to aid the Tarantines against the Lucanians, and there fell in battle. (Xen. *Hell.* v. 4, vii. 1–5; Diod. xv., xvi.; Strab. p. 280.)—4. Grandson of No. 3, and son of Eudamidas I., was king in B.C. 296, when he was defeated by Demetrius Poliorcetes (Plut. *Demetr.* 35).—5. Son of Eudamidas II., and the brother of Agis IV. On the murder of Agis, in B.C. 240, Archidamus fled from Sparta, but afterwards obtained the throne by means of Aratus. He was, however, slain almost immediately after his return to Sparta. He was the last king of the Eurypontid race. (Plut. *Cleom.* 1, 5; Polyb. v. 37, viii. 1.)

Archigēnes (Ἀρχιγένης), an eminent Greek physician, born at Apamea in Syria, practised at Rome in the time of Trajan, A.D. 98–117. He published a treatise on the pulse, on which Galen wrote a Commentary. It seems to be founded on preconceived theory rather than practical observation. He was the most eminent physician of the sect of the Eclectici, and is mentioned by Juvenal as well as by other writers. Only a few fragments of his works remain. (Juv. vi. 236, xiii. 98, xiv. 252.)

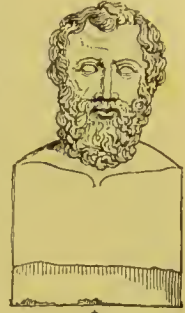
Archilōchos (Ἀρχιλόχος), of Paros, was one of the earliest Ionian lyric poets, and the first Greek poet who composed Iambic verses according to fixed rules. He lived about B.C. 720–676. He was descended from a noble family, who held the priesthood in Paros. His grandfather was Tellis, his father Telesicles, and his mother a slave named Enipo. In the flower of his age (between B.C. 710 and 700), Archilochus went from Paros to Thasos with a colony, of which one account makes him the leader. The motive for this emigration can only be conjectured. It was most probably the result of a political change, to which cause was added, in the case of Archilochus, a sense of personal wrong. He had been a suitor to Neobule, one of the daughters of Lycambes, who first promised and afterwards refused to give his daughter to the poet. Enraged at this treatment, Archilochus attacked the whole family in an iambic poem, accusing Lycambes of perjury, and his daughters of the most abandoned lives. The verses were recited at the festival of Demeter, and produced such an effect that the daughters of Lycambes are said to have hanged themselves through shame (Hor. *Epod.* 6, 13). The bitterness which

he expresses in his poems towards his native island seems to have arisen in part also from the low estimation in which he was held, as being the son of a slave. Neither was he more happy at Thasos. He draws the most melancholy picture of his adopted country, which he at length quitted in disgust.

While at Thasos, he incurred the disgrace of losing his shield in an engagement with the Thracians of the opposite continent; but, instead of being ashamed of the disaster, he recorded it in his verse: not, however, because he felt himself to be a coward, but because he felt that his courage had been proved beyond dispute, and he wished to express a cynical disapprobation of staying to be killed when there was nothing to be gained by it.

The feeling of Horace (if his case is real and not a mere copy of Archilochus) was different, since he never professed to be a warrior by nature. At length he returned to Paros, and in a war between the Parians and the people of Naxos, he fell by the hand of a Naxian named Calondas or Corax. The force and originality of Archilochus is vindicated by the Greek critics, who gave him a place in poetry beside Homer, Pindar, and Sophocles—perhaps as heading a fourth branch of poetry (Longin. xiii. 3; Vell. Pat. i. 5; Diog. Laërt. ix. 1; Cic. *Orat.* 1, 4). He shared with his contemporaries, Thaletas and Terpander, in the honour of establishing lyric poetry throughout Greece. The invention of the elegy is ascribed to him, as well as to Callinus; but it was on his satiric Iambic poetry that his fame was founded. His Iambics expressed the strongest feelings in the most unmeasured language. The licence of Ionian democracy and the bitterness of a disappointed man were united with the highest degree of poetical power to give them force and point. The emotion accounted most conspicuous in his verses was ‘rage’—‘Archilochum proprio rabies armavit iambo’ (Hor. *Ar. Poët.* 79).—The fragments of Archilochus are collected in Bergk’s *Poet. Lyrici Graec.* 1867, and by Liébel, *Archilochi Reliquiae*, Lips. 1812, 8vo.

Archimēdes (Ἀρχιμήδης), of Syracuse, the most famous of ancient mathematicians, was born B.C. 287. He was a friend, and according to Plutarch a kinsman, of Hiero, though his actual condition in life does not seem to have been elevated. In the early part of his life he travelled into Egypt, where he studied under Conon the Samian, a mathematician and astronomer. After visiting other countries, he returned to Syracuse (Diod. v. 37). Here he constructed for Hiero various engines of war, which, many years afterwards, were so far effectual in the defence of Syracuse against Marcellus as to convert the siege into a blockade, and delay the taking of the city for a considerable time (Plut. *Marcell.* 14–18; Polyb. viii. 5; Liv. xxiv. 34). The accounts of the performances of these engines are evidently exaggerated; and the story of the burning of the Roman ships by the reflected rays of the sun, though very current in later times, is probably a fiction: it is not recorded by Plutarch, Polybius, or Livy; the earliest writers who mention it are Galen (*de Temp.* iii. 2) and Lucian (*Hipp.* 2, 2). It is described more par-



Archilochus.

ticularly by Tzetzes (*Chil.* ii. 103 f.). He superintended the building of a ship of extraordinary size for Hiero, of which a description is given in Athenæus (p. 206 D), where he is also said to have moved it to the sea by the help of a screw. He invented a machine called, from its form *Coclea*, and now known as the water-screw of Archimedes, for pumping the water out of the hold of this vessel (*Vitr.* x. 11; *Dict. Ant.* s.v. *Coclea*). Another celebrated proof of his genius was the construction of a *sphere*—a kind of orrery, representing the movements of the heavenly bodies (*Cic. N. D.* ii. 35, 88, *Tusc.* i. 25, 63; *Ov. Fast.* vi. 277; *Claudian, Ep.* 21). When Syracuse was taken (B.C. 212), Archimedes was killed by the Roman soldiers, being at the time intent upon a mathematical problem (*Liv.* xxv. 31; *Plut. Marc.* 19; *Val. Max.* viii. 7; *Cic. de Fin.* v. 19, 50). Upon his tomb was placed the figure of a sphere inscribed in a cylinder. When Cicero was quaestor in Sicily (75) he found this tomb near one of the gates of the city, almost hid amongst briars, and forgotten by the Syracusans (*Cic. Tusc.* v. 23, 64). The intellect of Archimedes was of the very highest order. He possessed, in a degree never exceeded, unless by Newton, the inventive genius which discovers new provinces of inquiry, and finds new points of view for old and familiar objects; the clearness of conception which is essential to the resolution of complex phenomena into their constituent elements; and the power and habit of intense and persevering thought, without which other intellectual gifts are comparatively fruitless. The following works of Archimedes have come down to us: 1. *On Equiponderants and Centres of Gravity*. 2. *The Quadrature of the Parabola*. 3. *On the Sphere and Cylinder*. 4. *On Dimension of the Circle*. 5. *On Spirals*. 6. *On Conoids and Spheroids*. 7. *The Arenarius* (*ὁ ψαμμίτης*), in which he calculates the sphere of the stars, and shows that it is possible to vote a number greater than that of the grains of sand which would fill it (64 figures in our notation is his estimate). His real point is to maintain that the power of notation is not limited, as his contemporaries thought. It is remarkable that he in some degree anticipated the invention of logarithms. 8. *On Floating Bodies*. 9. *Lemma*.—*Editions*. Of his works, by Torelli, Oxon. 1792; of the *Spirals*, by C. Scherling, Lübeck, 1865; of the *Dimension of the Circle*, by H. Menge, Coblenz, 1874. There is a French translation of his works, with notes, by F. Peyrard, Paris, 1808, and an English translation of the *Arenarius* by G. Anderson, London, 1784.

Archinus (*Ἀρχίνος*), one of the leading Athenians, who, with Thrasybulus and Anytus, overthrew the government of the Thirty, B.C. 403 (*Dem. c. Tim.* p. 742; *Aeschin. c. Ctesiph.* 61).

Archippus (*Ἀρχίππος*), an Athenian poet of the Old Comedy, about B.C. 415. In his play *Ἰχθύς*, he seems to have followed Magnes (as Aristophanes does in the *Birds*) in introducing animals, for he has a chorus of fishes.—*Fragm.* in Meineke.

Archytas (*Ἀρχύτας*). 1. Of Amphissa, a Greek epic poet, flourished about B.C. 300 (*Athen.* p. 82).—2. Of Tarentum, a distinguished philosopher, mathematician, general, and statesman, probably lived about B.C. 400, and onwards, so that he was contemporary with Plato, whose life he is said to have saved by his influence with the tyrant Dionysius (*Tzetz. Chil.* x. 359, xi. 362; cf. *Plut. Dion.* 18). He was 7

times the general of his city, and he commanded in several campaigns, in all of which he was victorious. Whether we are to believe that he was drowned while upon a voyage in the Adriatic, depends on the interpretation of *Hor. Od.* i. 28. It is generally supposed that, if the drowned body is not that of Archytas, his tomb was on the shore near the spot where the body lay; but we have no positive record of his death or the place of his burial. Our chief authority for the little known of his life is *Diog. Laërt.* viii. 79–83; cf. *Cic. de Sen.* 12, 39, *Tusc.* iv. 36, 78, *de Rep.* i. 38; *Val. Max.* iv. 1. As a philosopher, he belonged to the Pythagorean school, and through his genius and reputation raised the sect to something of its former influence in Magna Graecia, from which it finally declined as regards science soon after his death; and the Pythagorean mysteries alone maintained their position. Like the Pythagoreans in general, he paid much attention to mathematics. To his theoretical science he added the skill of a practical mechanic, and constructed various machines and automata, among which his wooden flying dove in particular was the wonder of antiquity. He also applied mathematics with success to musical science, and even to metaphysical philosophy. His influence as a philosopher was so great, that Plato was undoubtedly indebted to him for some of his views; and Aristotle is thought by some writers to have borrowed the idea of his categories, as well as some of his ethical principles, from Archytas. When Horace calls him *mensorem arenae*, he implies, rightly or wrongly, that Archytas had pursued the calculations of Archimedes in the *ψαμμίτης*.

Arconnēsus (*Ἀρκόννησος*: *Ἀρκοννήσιος*). 1. An island off the coast of Ionia, near Lebedus, also called *Aspis* (*Strab.* p. 643).—2. (*Orak Ada*), an island off the coast of Caria, opposite Halicarnassus, of which it formed the harbour (*Strab.* p. 656; *Arrian.* i. 23).

Arctīnus (*Ἀρκτίνος*), of Miletus, the most distinguished among the cyclic poets, probably lived about B.C. 776. Two epic poems were attributed to him. 1. The *Aethiopsis*, which was a kind of continuation of Homer's *Iliad*: its chief heroes were Memnon, king of the Ethiopians, and Achilles, who slew him, in vengeance for the slaughter of Antilochus. It narrates also the combat between the Greeks and Amazons, and the death of Penthesilea, and concludes with the death of Achilles, his funeral rites, and the contest for his arms. 2. The *Sack of Ilium* (*Ἰλίου πέρις*), which contained a description of the destruction of Troy, and the subsequent events until the departure of the Greeks, with which the story of the 2nd Aeneid mainly agrees. The substance of these two epics of Arctīnus are preserved by Proclus. *Fragments* in G. Kinkel, *Epic. Graec. Fr.* 1877; Köckly, *Corp. Ep. Graec.*

Arctophylax. [*Arctos*.]

Arctos (*Ἄρκτος*), 'the Bear,' two constellations near the N. Pole. 1. THE GREAT BEAR (*Ἄρκτος μεγάλη*: *Ursa Major*), also called the *Waggon* (*ἄμαξα*: *plaustrum*). The ancient Italian name of this constellation was *Septem Triones*, that is, the *Seven Ploughing Oxen*, also *Septentrio*, and with the epithet *Major* to distinguish it from the *Septentrio Minor*, or *Lesser Bear*: hence Virgil (*Aen.* iii. 356) speaks of *geminosque Triones*. The Great Bear was also called *Helice* (*ἑλική*) from its sweeping round in a curve.—2. THE LESSER or LITTLE

BEAR (*Ἄρκτος μικρά*: *Ursa Minor*), likewise called the *Waggon*, was first added to the Greek catalogues by Thales, by whom it was probably imported from the East. It was also called *Phœnice* (*Φωνίκη*), from the circumstance that it was selected by the Phœnicians as the guide by which they shaped their course at sea, the Greek mariners with less judgment employing the Great Bear for the purpose; and *Cynosura* (*Κυνόσουρα*), *dog's tail*, from the resemblance of the constellation to the upturned curl of a dog's tail. The constellation before the Great Bear was called *Boötes* (*Βοώτης*), *Arctophylax* (*Ἀρκτοφύλαξ*), or *Arcturus* (*Ἀρκτούρος* from *ὄρος*, *guard*); the two latter names suppose the constellation to represent a man upon the watch, and denote simply the position of the figure in reference to the Great Bear, while *Boötes*, which is found in Homer, refers to the *Waggon*, the imaginary figure of Boötes being fancied to occupy the place of the driver of the team. At a later time *Arctophylax* became the general name of the constellation, and the word *Arcturus* was confined to the chief star in it. All these constellations are connected in mythology with the Arcadian nymph *Callisto*, the daughter of *Lycæon*, metamorphosed by *Zeus* upon the earth into a she-bear. [See *ARCAS*.] In the poets the epithets of these stars have constant reference to the family and country of *Callisto*: thus we find them called *Lycæonis Arctos*: *Maenalia Arctos* and *Maenalia Ursa* (from *M. Maenalius* in *Arcadia*): *Erymanthis Ursa* (from *M. Erymanthus* in *Arcadia*): *Parrhasides stellæ* (from the *Arcadian town Parrhasia*). Though most traditions identified Boötes with *Arcas*, others pronounced him to be *Icarus* or his daughter *Erigone*. Hence the Septentriones are called *Boves Icarii*. (See *Dict. of Antiq. s. v. Astronomia*).

Ardalus, son of *Hephaestus*, built at *Troëzen* a temple to the *Muses*, where they were called locally *Ἀρδαλλαι*; said also to have invented the flute. (Paus. ii. 31, 4; *Plut. de Mus.* 5).

Arcturus. [*ARCTOS*.]

Ardæa (*Ardeas*, -ātis: *Ardea*). 1. The chief town of the *Rutuli* in *Latium*, a little to the left of the river *Nimicus*, 3 miles from the sea, was situated on a rock surrounded by marshes, in an unhealthy district (*Strab.* p. 231; *Mart.* iv. 80). It was one of the most ancient places in *Italy*, and was said to have been the capital of *Turnus* (*Verg. Aen.* vii. 410; *Plin.* iii. 56). It was one of the 30 cities of the *Latin League*, and was besieged by *Tarquinius Spnperbus* (*Dionys.* iv. 64, v. 61; *Liv.* i. 57). It was conquered and colonised by the *Romans*, B.C. 442, from which time its importance declined (*Liv.* iv. 11; *Diod.* xii. 34; cf. *Liv.* v. 44, xxvii. 9; *Verg. Aen.* vii. 413; *Strab.* p. 291; *Juv.* xii. 105). In its neighbourhood was the *Latin Aphrodisium* or temple of *Venus*, under the superintendence of *Ardeates*.—2. (*Ardekân*?), an important town in *Persis*, SW. of *Persepolis*.

Arduenna Silva, the *Ardennes*, a vast forest, in the NW. of *Gaul*, extended from the *Rhine* and the *Treviri* to the *Nervii* and *Remi*, and N. as far as the *Scheldt*: there are still considerable remains of this forest, though the greater part of it has disappeared (*Caes. B. G.* v. 3, vi. 29, 33). There was a *Celtic goddess* of this name, whose attributes seem to have been akin to those of *Artemis* (*C. I. L.* vi. 46).

Ardys (*Ἀρδύς*), son of *Gyges*, king of *Lydia*, reigned B.C. 678–629: he took *Eriçne* and made war against *Miletus* (*Hdt.* i. 15; *Paus.* iv. 24).

Arëâ or **Arëtiâs** (*Ἄρεια* or *Ἄρητιὰς νῆσος*, i.e. the island of *Ares*: *Kerasunt Ada*), also called *Chalceritis*, an island off the coast of *Pontus*, close to *Pharnacæa*, celebrated in the legend of the *Argonauts* (*Ap. Rhod.* ii. 384; *Mel.* ii. 7).

Arëithôus (*Ἀρηίθοος*), king of *Arne* in *Boeotia*, and husband of *Philomedusa*, is called in the *Iliad* (vii. 8) *κορυήτης*, because he fought with a club: he fell by the hand of the *Arcadian Lycurgus* (*Il.* vii. 132; *Paus.* viii. 11, 3).

Arelate, **Arelas**, or **Arelâtum** (*Arelatenensis*: *Arles*), a town in *Gallia Narbonensis* at the head of the delta of the *Rhone* on the left bank, and a *Roman colony* founded by the soldiers of the sixth legion, *Colonia Arelate Sextanorum*. It is first mentioned by *Caesar*, and under the emperors it became one of the most flourishing towns on this side of the *Alps*. *Constantine the Great* built an extensive suburb on the right bank, which he connected with the city by a bridge. The *Roman* remains at *Arles* attest the greatness of the ancient city: there are still to be seen an obelisk of granite, and the ruins of an aqueduct, theatre, amphitheatre, palace of *Constantine*, and a large *Roman cemetery*. (*Strab.* p. 181; *Mel.* ii. 5; *Plin.* iii. 36; *Caes. B. G.* i. 96, ii. 5; *Auson. Urb. Nob.* 8.)

Aremōrica. [*ARMORICA*.]

Arenacum (*Arnheim* or *Aert*?), a town of the *Batavi* in *Gallia Belgica* (*Tac. Hist.* v. 20).

Arëopāgus. [*ATHENAE*.]

Ares (*Ἄρης*), the Greek god of war, represented as the son of *Zeus* and *Hera* (*Il.* v. 890; *Hes. Th.* 922). Another tradition makes his birth a parallel to that of *Athene*: he is born from *Hera* alone, to whom a flower had been given by *Flora* (*Ov. Fast.* v. 229). But while *Athene* represents wisdom in war, *Ares* is described in *Homer*, who makes *Eris* his sister, as rejoicing in tumult and bloodshed, and a fickle partisan (*ἄλλοπρόσαλλος*, *Il.* v. 889): he helps the *Trojans* though he had promised aid to the *Greeks* (*Il.* v. 832, xxi. 412). His character is not congenial to the Greek mind, certainly not to the spirit of *Homer*, and for that reason, and probably also because in spite of the parentage given him he is still to some degree felt to be a foreign *Thracian god*, we find him represented in undignified positions in the *Iliad*, and often overborne by the more truly Greek deities. He is ignominiously driven from the field by *Athene* and *Diomedes* (*Il.* v. 776); again overcome by *Athene* (*Il.* xxi. 405), prevented by her from avenging his son *Ascalaphus* (*Il.* xv. 125), his son *Cyrenus* (*Hes. Sc.* 455): he was imprisoned for thirteen months by the *Aloidae* (*Il.* v. 385), and made a laughing-stock to the gods (*Ov.* viii. 266), when the partner of his disgrace was *Aphrodite*, herself in many aspects a deity of alien origin. He fights oftenest on foot, but sometimes in a chariot (*Il.* v. 356, xv. 119; *Hes. Sc.* 109, 191; *Pind. Pyth.* iv. 87). *Quintus Smyrnaeus* names his four horses *Aithon*, *Phlogios*, *Konabos*, *Phobos*; in *Homer* he has two, and *Deimos* and *Phobos* are his sons, not his horses. As god of battles he has the epithet or surname *Ἐνδάλιος* in *Homer* (*Il.* ii. 512, xiii. 518): the name was probably used as a battle-cry (cf. *Xen. Anab.* i. 8, 18), and in later writers given to a separate deity [*ENYALIUS*]. The love of *Ares* for *Aphrodite* is noticed in the *Iliad*, and in various traditions *Eros* and *Anteros*, *Deimos* and *Phobos*, and *Priapus* are their children. According to the *Theban story* he was the hus-

band of Aphrodite, and father by her of Harmonia (Hes. *Th.* 937). In Homer Thrace is the home of Ares (*Il.* xiii. 301, *Od.* viii. 361; cf. *Hdt.* v. 7; *Soph. Ant.* 970, *O. Il.* 196); but the most ancient seat of his worship in Greece appears to have been Thebes (*Aesch. Th.* 135),



Ares and Aphrodite.
(Osterley, *Denkmäler.*)

whence in the *Iliad* the walls of Thebes are called *τείχος Ἄρειον* (iv. 407), and he was the father of the dragon which Cadmus slew at the well of Ares (Paus. ix. 10, 5; CADMUS). At Athens his temple was on the western slope of Areiopagus and contained statues of Aphrodite, of Ares (by Alcámenes), of Athene, and Enyo (Paus. i. 8, 5). The Athenian story makes him marry the daughter of Erechtheus, and become the father of Alcippe; as slayer of Halirrhothius, who assailed Alcippe, he was tried before the council of gods in the Areiopagus. [HALIRRHOTHUS; *Dict. Ant.* s. v. *Areiopagus.*] It is clear that this story points to a period when his worship was introduced as that of a separate deity. [For the Amazons, daughters of Ares, and their attack on Athens, see AMAZONES.] As regards the origin of Ares, some, from a theory that a war-god is not a primitive idea, suppose him to have been a storm-god or a light-god; others with greater truth regard him as one of the *χθόνιοι θεοί*, working from the depths of the earth to produce on the one hand increase, on the other death and destruction: whence he became the god of war. It may be replied that it is difficult to conceive a primitive time to which war was not familiar, and it is vain to inquire what deity was appealed to by primitive warring tribes. There must have been different deities in different local religions whose worship was appropriated by Ares. The worship of Ἄρης ἀφνειός at Tyre and of Ἄρης γυναικοθόλος (Paus. viii. 44, 6; 48, 3) very likely points to an old nature-worship of a god of increase, as may also be suggested by his union with Aphrodite: on the other hand when we find Ἄρης ἱππιός honoured with Ἄθῆνη ἱππία at Olympia, and Ares receiving sacrifices of dogs at Therapnae, the inference is that he replaced for purposes of war a local animal-worship (Paus. iii. 20, 1; 14, 9; v. 15, 4). But that Ares mainly represents a worship of a god of the netherworld in various parts of Greece is highly probable. As regards the earliest site of this worship there is every probability that the idea of Ares which predominated in Greece was derived from Thrace, as is implied by Homer and Herodotus, and was adopted by Thebes and other states as a modification of their own worship. There may be fewer Thracian than Theban legends about Ares, but we know more about Thebes than Thrace. The Theban story seems to express the struggle between an ancient serpent-worship with which Ares had become identified, perhaps through Thracian influence, and a new civilisation, probably at the time when the worship of Dionysus began to prevail. In older art Ares is represented as a fully armed, bearded warrior: in the 5th century from

Pheidias onwards the type is that of a handsome beardless youth, naked or nearly so,



Ares. (Ludovisi Statue in Rome.)

with a spear and sometimes a helmet: the bearded type reappears later.

Arestor (Ἀρέστωρ), father of Argus, the guardian of Io, who is therefore called *Arestorides*.

Aretaeus (Ἀρεταῖος), the Cappadocian, one of the most celebrated of the ancient Greek physicians, probably lived in the reign of Vespasian. He wrote in Ionic Greek a general treatise on diseases in 8 books, which is still extant. He is noticeable for accuracy of diagnosis, and for a departure from the method of Hippocrates when he considered that the symptoms required it, in which he is supported by modern experience.—The best edition is by C. G. Kühn, Lips. 1828.

Arētas (Ἀρέτας), the name of several kings of Arabia Petraea. 1. A contemporary of Pompey, invaded Judaea in B.C. 65, in order to place Hyrcanus on the throne, but was driven back by the Romans, who espoused the cause of Aristobulus. His dominions were subsequently invaded by Scourus, the lieutenant of Pompey. (*Dio Cass.* xxxvii. 15; *Plut. Pomp.* 39; *Joseph Ant.* xiv.)—2. The father-in-law of Herod Antipas, invaded Judaea, because Herod had dismissed the daughter of Aretas in consequence of his connexion with Herodias (*Jos. Ant.* xviii.). This Aretas seems to have been the prince who had possession of Damascus at the time of the conversion of the Apostle Paul, A.D. 31.

Arētē (Ἀρήτη). 1. Wife of Alcinous, king of the Phaeacians, received Ulysses with hospitality, and induced her people not to give up Medea to the emissaries of Aeetes (*Od.* vi. 305, vii. 66 ff.; *Ap. Rh.* iv. 1010; *Apollod.* i. 9, 25).—2. Daughter of the elder Dionysius and Aristomache, wife of Thearides, and after his death of her uncle Dion. After Dion had fled from Syracuse, Arete was compelled by her brother to marry Timocrates, one of his friends; but she was again received by Dion as his wife when he had obtained possession of Syracuse and expelled the younger Dionysius. After the assassination of Dion in 353, she was drowned by his enemies. (*Plut. Dion.*; *Ael. V. H.* xii. 47, where Arete and Aristomache are

confused.)—3. Daughter of Aristippus, the founder of the Cyrenaic school of philosophy, was instructed by him in the principles of his system, which she transmitted to her son the younger Aristippus (Diog. Laert. ii. 72).

Arēthūsa (*Ἀρέθουσα*), one of the Nereids, and the nymph of the famous fountain of Arcthusa in the island of Ortygia near Syracuse. For details, see ALPHEUS. Virgil (*Ecolg.* iv. 1, x. 1) reckons her among the Sicilian nymphs, and as the divinity who inspired pastoral poetry. The head of Arēthusa with her hair confined in a net and surrounded by fishes, occurs in the coins of Syracuse.—There were several other fountains in Greece which bore the name of Arēthusa, of which the most important was



Arēthusa. Coin of Syracuse of the reign of Gelon, whose Olympic victory is shown on the reverse.

one in Ithaca, now *Lebado*, and another in

Euboea near Chalcis (Strab. p. 58; Enr. *Iph. Aul.* 170).

Arēthūsa (*Ἀρέθουσα*: *Er-Restun*), a town and fortress on the Orontes, in Syria (Strab. p. 753; Appian, *Syr.* 57). For its history and government see EMESA.

Arētias. [AREA.]

Arētium. [ARRETIUM.]

Areus (*Ἀρεύς*), two kings of Sparta. 1. Succeeded his grandfather, Cleomenes II. (since his father Acrotatus had died before him), and reigned B.C. 309–265. He made several unsuccessful attempts to deliver Greece from the dominion of Antigonos Gonatas, and at length fell in battle against the Macedonians in 265, and was succeeded by his son Acrotatus (Justin. xxiv. 1; Plut. *Pyrrh.* 26–29; Paus. iii. 6; Diod. xx. 29).—2. Grandson of No. 1, reigned as a child for 8 years under the guardianship of his uncle Leonidas II., who succeeded him about B.C. 256 (Plut. *Agis*, 3).

Arēvācae or **Arēvāci**, the most powerful tribe of the Celtiberians in Spain, near the sources of the Tagus, derived their name from the river Areva (*Arlanzo*), a tributary of the Durius (*Duero*) (Strab. p. 162; Polyb. xxxv. 2; Appian, *Hisp.* 45; Plin. iii. 19, 27).

Argaeus (*Ἀργαῖος*). 1. King of Macedonia, son and successor of Perdiccas I., the founder of the dynasty.—2. A pretender to the Macedonian crown, dethroned Perdiccas II. and reigned 2 years (Diod. xiv. 92, xvi. 2).

Argaeus Mons (*Ἀργαῖος*: *Erđjish*), a lofty snow-capped mountain nearly in the centre of Cappadocia; an offset of the Anti-Taurus. At its foot stood the celebrated city of Mazaca or Caesarea (Strab. p. 588).

Arganthōnius (*Ἀργανθώνιος*), king of Tartessus in Spain, in the 6th century B.C., is said to have reigned 80 years, and to have lived 120 (Hdt. i. 163; Strab. p. 151; Lucian, *Macrob.* 10; Cic. *de Sen.* 19; Plin. vii. 154, who cites Anacreon as making him live 150 years).

Arganthōnius or **Arganthus Mons** (*τὸ Ἀργανθώνιον ὄρος*: *Katırlı*), a mountain in Bithynia, running out into the Propontis, forming the Prom. Posidium (*C. Bouz*), and separating the bays of Cios and Astacus (Strab. p. 564).

Argennum or **Arginum** (*Ἀργεννον*, *Ἀργῖνον*: *C. Blanco*), a promontory on the Ionian coast, opposite to Chios (Thuc. viii. 34).

Argentarius Mons. 1. *Monte Argentaro*, a promontory of Etruria, where it is said there are traces of ancient silver mines.—2. Part of M. Orospea in southern Spain, the source of the river Baetis (Strab. p. 148).

Argentēus, a small river in Gallia Narbonensis, which flows into the Mediterranean near Forum Julii (Cic. *Fam.* x. 34; Plin. iii. 35).

Argentorātum or **-tus** (*Strasbourg*), an important town on the Rhine in Gallia Belgica, the head-quarters of the 8th legion, and a Roman municipium. In its neighbourhood Julian gained a brilliant victory over the Alemanui, A.D. 357. It was subsequently called *Strateburgum* and *Stratisburgum* in the *Notitia* and Ravenna Geog. (Amm. Marc. xv. 11, xvi. 12; Zosim. iii. 3.)

Arges. [CYCLOPES.]

Argia (*Ἀργεία*), daughter of Adrastus and Amphithea, and wife of Polynices (Apollod. i. 9; Diod. iv. 65).

Argia (*Ἀργεία*). [ARGOS.]

Argilētum, a district in Rome, which extended from the S. of the Quirinal to the Capitoline and the Forum. It was chiefly inhabited by mechanics and booksellers. The origin of the name is uncertain: the most obvious derivation is from *argilla*, 'potter's clay;' but the more common explanation in antiquity was *Argi lectum*, 'death of Argus,' from a hero Argus who was buried there. (Varro, *L.L.* iv. 32; Cic. *Att.* xii. 32; Verg. *Aen.* viii. 345; Mart. i. 4.)

Argilus (*Ἀργίλος*: *Ἀργίλιος*), a town in Bissaltia, the E. part of Mygdonia in Macedonia, between Amphipolis and Bromiscus, a colony of Andros (Thuc. iv. 103, v. 6).

Arginūsae (*Ἀργινοῦσαι* or *Ἀργινοῦσσαί*), 3 small islands off the coast of Aeolis, opposite Mytilene in Lesbos, celebrated for the naval victory of the Athenians over the Lacedaemonians under Callicratidas, B.C. 406 (Strab. p. 617; Xen. *Hell.* i. 6.)

Argiphontes (*Ἀργειφόντης*), 'the slayer of Argus,' a surname of HERMES.

Argippaei (*Ἀργιππᾶιοι*), a Scythian tribe in Sarmatia Asiatica, who appear, from the description of them by Herodotus (iv. 23), to have been of the Calmuck or Mongolian race.

Argissa. [ARGURA.]

Argithēa, the chief town of Athamania in Epirus.

Argiva, a surname of Hera or Juno.

Argivi. [ARGOS.]

Argo. [ARGONAUTAE.]

Argōlis. [ARGOS.]

Argōnautae (*Ἀργοναῦται*), the Argonauts, 'the sailors of the Argo,' were the heroes who sailed to Aea (afterwards called Colchis) for the purpose of fetching the golden fleece. The story of the Argonauts is variously related by the ancient writers, but the common tale ran as follows. In Iolcus in Thessaly reigned Pelias, who had deprived his half-brother Aeson of the

sovereignty. In order to get rid of Jason the son of Aeson, PELLIAS persuaded Jason to fetch the golden fleece, which was suspended on an oak-tree in the grove of Aros in Colchis, and was guarded day and night by a dragon. Jason willingly undertook the enterprise, and commanded Argus, the son of Phrixus, to build a ship with 50 oars; which was called *Argo* (Ἄργώ) after the name of the builder. Jason was accompanied by all the great heroes of the age, and their number is said to have been 50-60. (Pindar names only 11.) Among these were Heracles, Castor and Pollux, Zetes and Calais, the sons of Boreas, the singer Orpheus, the seer Mopsus, Philammon, Tydeus, Theseus, Amphiarus, Peleus, Nestor, Admetus, &c. According to Hdt. iv. 179, Jason made a preliminary voyage round the Peloponnesus, wishing to get to Delphi by the Corinthian gulf, and was driven from Malea to Libya, where the *Argo* went ashore at Lake Tritonis and was helped off by a Triton. Their start from Iolcus for the real expedition is marked by the name Aphetae (Strab. p. 436; Hdt. vii. 193). After leaving Iolcus they first landed at Lemnos,

and Phineus now advised them, before sailing through the Symplegades, to mark the flight of a dove, and to judge from its fate what they themselves would have to do. When they approached the Symplegades, they sent out a dove, which in its rapid flight between the rocks lost only the end of its tail. The Argonauts now, with the assistance of Hera, followed the example of the dove, sailed quickly between the rocks, and succeeded in passing without injury to their ship, with the exception of some ornaments at the stern. Henceforth the Symplegades stood immovable in the sea. On their arrival at the Mariandyni, the Argonauts were kindly received by their king, Lyeus. The seer Idmon and the helmsman Tiphis died here, and the place of the latter was supplied by Ancaeus. They now sailed along the coast until they arrived at the mouth of the river Phasis. The Colchian king Aëtes promised to give up the golden fleece, if Jason alone would yoke to a plough two fire-breathing oxen with brazen feet, and sow the teeth of the dragon which had not been used by Cadmus at Thebes, and which he had received from Athene.



Athene superintending the Building of the Argo (from a terra-cotta panel in British Museum).

where they united themselves with the women of the island, who had just before murdered their fathers and husbands. From Lemnos they sailed to the Doliones at Cyzicus, where king Cyzicus received them hospitably. They left the country during the night, and being thrown back on the coast by a contrary wind, they were taken for Pelasgians, the enemies of the Doliones, and a struggle ensued, in which Cyzicus was slain; but he was recognised by the Argonauts, who buried him and mourned over his fate. They next landed in Mysia, where they left behind Heracles and Polyphemus, who had gone into the country in search of Hylas, whom a nymph had carried off while he was fetching water for his companion. In the country of the Bebryces, king Amyeus challenged the Argonauts to fight with him; and when Pollux had conquered him, the Argonauts afterwards slew many of the Bebryces, and sailed to Sahyndessus in Thraee, where the seer Phineus was tormented by the Harpies. When the Argonauts consulted him about their voyage he promised his advice on condition of their delivering him from the Harpies. This was done by Zetes and Calais, two sons of Boreas;

The love of Medea furnished Jason with means to resist fire and steel, on condition of his taking her as his wife; and she taught him how he was to kill the warriors that were to spring up from the teeth of the dragon. While Jason was engaged upon his task, Aëtes formed plans for burning the ship *Argo* and for killing all the Greek heroes. But Medea's magic powers sent to sleep the dragon who guarded the golden fleece; and after Jason had taken possession of the treasure, he and his Argonauts, together with Medea and her young brother Absyrtus, embarked by night and sailed away. Aëtes pursued them, but before he overtook them, Medea murdered her brother, cut him into pieces, and threw his limbs overboard, that her father might be detained in his pursuit by collecting the limbs of his child. Aëtes at last returned home, but sent out a great number of Colchians, threatening them with the punishment intended for Medea if they returned without her. While the Colchians were dispersed in all directions, the Argonauts had already reached the mouth of the river Eridanus. But Zeus, angry at the murder of Absyrtus, raised a storm which cast the ship from its course. When driven on the Absyrtian islands, the ship began to speak, and declared that the anger of Zeus would not cease unless they sailed towards Ausonia and were purified by Circe. They now sailed along the coasts of the Ligyans and Celts, and through the sea of Sardinia, and continuing their course along the coast of Tyrreulia, they arrived in the island of Aenea, where Circe purified them. When they were passing by the Sirens, Orpheus sang to prevent the Argonauts being allured by them. Butes, however, swam to them, but Aphrodite carried

him to Lilybaeum. Thetis and the Nereids conducted them through Scylla and Charybdis and between the whirling rocks (*πέτραι πλαγκταί*); and sailing by the Thrinacian island with its oxen of Helios, they came to the Phaeacian island of Corcyra, where they were received by Alcinous. In the meantime, some of the Colchians, not being able to discover the Argonauts, had settled at the foot of the Ceraunian mountains; others occupied the Ahsyrlian islands near the coast of Illyricum; and a third band overtook the Argonauts in the island of the Phaeacians. But as their hopes of recovering Medea were deceived by Arete, the queen of Alcinous, they settled in the island, and the Argonauts continued their voyage. During the night they were overtaken by a storm; but Apollo sent brilliant flashes of lightning which enabled them to discover a neighbouring island, which they called Anaphe. [According to one account, in the Pseudo-Orphens, the stranding of the ship in the Syrtis, and its reaching Lake Tritonis, comes in here on the return voyage.] Here they erected an altar to Apollo, and solemn rites were instituted, which continued to be observed down to very late times. Their attempt to land in Crete was prevented by Talus, who guarded the island, but was killed by the artifices of Medea. From Crete they sailed to Aegina, and from thence between Euboea and Locris to Iolcus. Respecting the events subsequent to their arrival in Iolcus, see AEsON, MEDEA, JASON, PELLAS. (Apoll. Rh. *Argonautica*; Apollod. i. 9, 16-26; Pind. *Pyth.* iv. 171; Valer. Flacc. *Argon.*) Strabo notices the local traditions in his account of each place at which the Argo is supposed to have touched. It is clear that the story was already a subject for poets at any rate in the later Homeric age; for the Argo is *πάσι μέλουσα* in *Od.* xii. 70; Jason is her captain, and she passes through rocks like the Symplegades. In the *Iliad* there are traces of a local tradition about Jason at Lemnos (*Il.* vii. 467, xxi. 40); but no apparent knowledge of the Argo or of Jason's voyages. The story of the Argonauts is by many writers construed as a sun myth, expressing either sunset and sunrise or a drawing of clouds by the sun in various directions at various times of the year. No doubt the idea of the golden fleece in an Eastern land may have been in some degree suggested by the sun's rays; but the main drift of the myth is to express the idea of the earliest sea voyage. In different places there were local traditions of the earliest seafarers, and these have become a more or less connected story attached to the name of Jason, who, with his band of heroes, sets out on a search which some modern writers have compared to the search after the Holy Grail. It is natural that the mythical king of the Eastern land should appear as the child of the sun. In ancient art the most famous representations (which have perished) were the sculptures of Lysippus (Plin. xxxiv. 79), the paintings of Micon in the temple of the Dioscuri at Athens (Paus. i. 18), those of Cydias (Plin. xxxv. 130), and those on the portico of Neptune (Juv. vi. 153; Mart. ii. 14). The Argonauts in Bithynia are shown on the Ficoroni Cista. One of the most remarkable of the vase-paintings on this subject is at Munich, showing Jason at the moment of taking the fleece from the custody of the dragon.

Argos (τὸ Ἄργος, -εος), is said by Strabo (p. 372) to have signified a plain in the language of the Macedonians and Thessalians, and it

may therefore contain the same root as the Latin word *ager*. In Homer we find mention of the Pelasgic Argos (*Il.* ii. 681), that is, a town or district of Thessaly, and of the Achacan Argos (*Il.* ix. 141; *Od.* iii. 251), by which he means sometimes the whole Peloponnesus, sometimes Agamemnon's kingdom of Argos of which Mycenae was the capital, and sometimes the town of Argos. As Argos in Homeric times was the most important part of the Peloponnesus, and sometimes stood for the whole of it, so the Ἄργεῖοι often occur in Homer as a name of the whole body of the Greeks, in which sense the Roman poets also use *Argivi*.—**1. Argos**, a district of Peloponnesus, called *Argolis* (ἡ Ἀργολίς) by Herodotus (i. 82), but more frequently by other Greek writers either *Argos*, *Argia* (ἡ Ἀργεία), or *Argolice* (ἡ Ἀργολική). Under the Romans Argolis became the usual name of the country, while the word Argos or Argi was confined to the town. Argolis under the Romans signified the country bounded on the N. by the Corinthian territory, on the W. by Arcadia, on the S. by Laconia, and included towards the E. the whole Acte or peninsula between the Saronic and Argolic gulfs: but during the time of Grecian independence Argolis or Argos did not include the territories of Epidaurus, &c., on the E. and S.E. coasts of the Acte, but only the country lying round the Argolic gulf, bounded on the W. by the Arcadian mountains, and separated on the N. by a range of mountains from Corinth, Cleonae, and Phlius. Argolis, as understood by the Romans, was for the most part a mountainous and unproductive country; the whole eastern part is of a dry and thirsty soil, with few streams, the *παυδῖψιον Ἄργος* of *Il.* iv. 171. The only extensive plain adapted for agriculture was in the neighbourhood of the city of Argos: this was the *κοῖλον Ἄργος* (Soph. *O. C.* 378), and being well watered was famed as *Ἄργος ἱππόβοτον* (*Il.* ii. 287; Strab. p. 388). Its rivers were, however, small and often dry in summer: the most important was the Inachus. The country was divided into the districts of Argia or Argos proper, EPIDAURIA, TROEZENIA, and HERMIONIS. The original inhabitants of the country were, according to mythology, the Cynurii; but the main part of the population consisted of Pelasgi and Achaei, to whom Dorians were added after the conquest of Peloponnesus by the Dorians. The fame of the cities of Argolis, and their prosperity in early days, were greatly due to the favourable position of the country for maritime intercourse in the more timid period of navigators, when the peculiar facility which vessels had for sailing through a chain of sheltering islands SE. to Crete, Cyprus, and Egypt, E. to Ephesus or Miletus, and N. by Euboea to Thessaly, &c., gave the settlements at Mycenae, Tiryns, or Argos a start in the commerce before the 6th century B.C.—**2. Argos**, or **Argi**, -orum, in the Latin writers, now *Argo*, the capital of Argolis, and, next to Sparta, the most important town in Peloponnesus, situated in a level plain a little to the W. of the Inachus. It had an ancient Pelasgic citadel, called Larissa, and another built subsequently on another height (*duas arcas habent Argi*, Liv. xxxiv. 25). It possessed numerous temples, and was particularly celebrated for the worship of Hera, whose great temple, *Heracium*, lay between Argos and Mycenae. The remains of the Cyclopean walls of Argos are still to be seen. It is the natural centre of the plain, and probably

existed as early as any other Argolic city, though not at first the most powerful. The city is said to have been built by INACHUS or his son PHORONEUS, or grandson AROUS. The descendants of Inachus, who may be regarded as the Pelasgian kings, reigned over the country for 9 generations, but were at length deprived of the sovereignty by DANAUUS, who is said to have come from Egypt. This story, like the similarity of Io and Isis, points to an early connexion with Egypt, though how early is a doubtful question. [Sec AEGYPTUS.] The descendants of Danaus were in their time obliged to submit to the Achaean race of the Pelopidae. Under the rule of the Pelopidae Mycenae became the capital of the kingdom, and Argos was a dependent state. Thus Mycenae was the royal residence of Atreus and of his son Agamemnon; but under Orestes Argos was preferred. Upon the conquest of Peloponnesus by the Dorians, Argos fell to the share of Temenus, whose descendants ruled over the country; but the great bulk of the population continued to be Achaean, and the existence of a fourth tribe at Argos (the Hymethian) probably points to the inclusion of a part of the old inhabitants in the citizenship. With the Dorian conquest the supremacy of Mycenae in Argolis ceased, and Argos thenceforth became the leading city. All these events belong to mythology; and Argos first appears in history



Argos in Peloponnesus.
Obv., head of Hera; rev., dolphins and hound.

about B.C. 750, as the chief state of Peloponnesus, under its ruler PHIDON. The successors of Temenus appear as Cibus, Medon, Thestius, Merops, Aristodanidas, Eratus, Phidon (Paus. ii. 19). After the time of Phidon its power declined, being greatly weakened by its wars with Sparta. The two states long contended for the district of Cynuria, which lay between Argolis and Laconia, and which the Spartans at length obtained by the victory of their 300 champions, about B.C. 550. In B.C. 524 Cleomenes, the Spartan king, defeated the Argives with such loss near Tiryns, that Sparta was left without a rival in Peloponnesus. In the north also, after B.C. 600, the power of Periander of Corinth and Cleisthenes of Sicyon, exceeded that of Argos, nor did she regain her hegemony. In consequence of its weakness and of its jealousy of Sparta, Argos took no part in the Persian war. In order to strengthen itself, Argos attacked the neighbouring towns of Tiryns, Mycenae, &c., destroyed them, and transplanted their inhabitants to Argos. The introduction of so many new citizens was followed by the abolition of royalty and of Doric institutions, and by the establishment of a democracy, which continued to be the form of government till later times, when the city fell under the power of tyrants. In the Peloponnesian war Argos sided with Athens against Sparta. In B.C. 243 it joined the Achaean League, and on the conquest of the latter by the Romans, 146, it became a part of the Roman

province of Achaia. At any early time Argos was distinguished by its cultivation of music and poetry [SACADAS; TELESILLA]; but at the time of the intellectual greatness of Athens, literature and science seem to have been entirely neglected at Argos. It produced some great sculptors, of whom AGELADAS and POLYCLETUS are the most celebrated. It must not be forgotten that Argolis, in its extended sense, was especially a land of great religious festivals: the *Nemea* at Cleonae, that of Apollo Lycaeus at Argos, the *Heraca* at the temple of Hera, near Mycenae, those of Asclepius at Epidaurus, the *Cithonia* of Demeter at Hermione. [See *Dict. Ant.* s.v.v.]

Argos Amphiloëchicum (*Ἄργος τὸ Ἀμφιλοχικόν*), the chief town of Amphiloëchia in Acarnania, situated on the Ambracian gulf, and founded by the Argive AMPHILCHUS (Thuc. ii. 68; Strab. p. 325).

Argos Hippium. [ARPI.]

Argōus Portus (*Porto Ferrario*), a town and harbour in the island of Ilva (*Elba*).

Argūra (*Ἀργούρα*), a town in Pelasgiotis in Thessaly, called Argissa by Homer (*Il.* ii. 738).

Argus (*Ἄργος*). 1. Son of Zeus and Niobe, 3rd king of Argos, from whom Argos derived its name (Apollod. ii. 1; Paus. ii. 16).—2. Surnamed *Panoptes*, 'the all-seeing,' because he had a hundred eyes, son of Agenor, Arestor, Inachus, or Argus. Hera appointed him guardian of the cow into which Io had been metamorphosed; but Hermes, at the command of Zeus, put Argus to death, either by stoning him, or by cutting off his head after sending him to sleep by the sweet notes of his flute. Hera transplanted his eyes to the tail of the peacock, her favourite bird (Apollod. ii. 1; Ov. *Met.* i. 264; Aesch. *Pr.* 569; Mosch. ii. 58). Many have seen in the story a reference to the stary 'eyes' of the sky.—3. The builder of the Argo, son of Phrixus, Arestor, or Polybus, was sent by Aeetes, his grandfather, after the death of Phrixus, to take possession of his inheritance in Greece. On his voyage thither he suffered shipwreck, was found by Jasou in the island of Aretias, and carried back to Colchis. (Ap. Rh. ii. 1095; Apollod. ii. 9.)

Argūra (*Ἀργυρᾶ*), a town in Achaia near Patrae, with a fountain of the same name.

Argyripa. [ARPI.]

Aria (*Ἀρεία*, *Ἀρία*; *Ἀρείος*, *Ἀρίος*: the E. part of Khorassan, and the W. and NW. part of Afghanistan), the most important of the E. provinces of the ancient Persian Empire, was bounded on the E. by the Paropamisadae, on the N. by Margiana and Hyrcania, on the W. by Parthia, and on the S. by the great desert of Carmania. It was a vast plain, bordered on the N. and E. by mountains, and on the W. and S. by sandy deserts; and, though forming a part of the great sandy tableland, now called the Desert of Iran, it contained several very fertile oases, especially in its N. part, along the base of the Sarīphi (*Kohistan* and *Hazarah*) mountains, which was watered by the river **Arius** or **-as** (*Herirood*), on which stood the later capital Alexandria (*Herat*). The river is lost in the sand. The lower course of the great river ETYMANDRUS (*Helmund*) also belonged to Aria, and the lake into which it falls was called **Aria Lacus** (*Zurrah*). From Aria was derived the name under which all the E. provinces were included. [ARIANA.]

Aria Lacus. [ARIA.]

Ariabignes (*Ἀριαβίγνης*), son of Darius Hystaspis, one of the commanders of the fleet of

Xerxes, fell in the battle of Salamis, B.C. 480. (Hdt. vii. 97, viii. 89.)

Ariadnē (Ἀριάδνη), daughter of Minos and Pasiphaë or Creta, fell in love with Theseus, when he was sent by his father to couvey the tribute of the Athenians to Minotaurus, and gave him the clue of thread by means of which he found his way out of the Labyrinth, and which she herself had received from Hephaestus. Theseus in return promised to marry her, and she accordingly left Crete with him; but on their arrival in the island of Dia (Naxos), she was killed by Artemis. This is the Homeric account (*Od.* xi. 322); but the more common tradition, to mitigate the perfidy of Theseus, related that Theseus left Ariadne in Naxos alive, either because he was forced by Dionysus to leave her, or because he was ashamed to bring a foreign wife to Athens, or because he was carried away by a storm (Plut. *Thes.* 20; Diod. iv. 61; Paus. i. 20). Dionysus found her at Naxos, made her his wife, and placed among the stars the crown which he gave her at their marriage (*Ov. Met.* viii. 181, *Fast.* iii. 459; *Hyg. Ast.* 2, 5). There is no doubt that we have in Ariadne the story of various local nature-goddesses in the islands of Crete, Naxos and Delos, nearly akin to and in some aspects identified with Aphrodite; whence the story of the wooden statue of Aphrodite by Daedalus left at Delos by Ariadne (Paus. ix. 40, 3; Callim. *Hymn. Del.* 308): this was honoured with a Cretan labyrinth dance (Plut. *l.c.*). In Cyprus also there was the tomb of Ariadne in the grove sacred to Ariadne-Aphrodite. The twofold aspect in Naxos of Ariadne the mourner, deserted by Theseus, and Ariadæe the joyful bride of Dionysus, presents the idea of the earth abandoned by its flowers and fruits in winter, and renewing its gaiety in spring. The same was probably the meaning of the *σύμμυξις τῷ Διονύσῳ καὶ ὁ γάμος* in Aristot. *Ἀθην. πολιτ.* ch. 3. Similarly in Italy, Ariadne becomes Libera the bride of Liber.

Ariaeus (Ἀριάιος), or **Aridæus** (Ἀριδαῖος), the friend of Cyrus, commanded the left wing of the army at the battle of Cunaxa, B. C. 401 (*Xen. An.* i. 8; Diod. xiv. 22). After the death of Cyrus he first joined the Greeks, but afterwards obtained the pardon of Artaxerxes by abandoning them and aiding Tissaphernes to destroy the Greek generals (*Xen. An.* ii.; Plut. *Artax.* 18). We hear afterwards of his being employed to put Tissaphernes to death, and again of his revolting from Artaxerxes in 395 (*Polyæn.* viii. 16; Diod. xiv. 80; *Xen. Hell.* iv. 1, 27).

Ariamnes (Ἀριάμνης), the name of two kings of Cappadocia, one the father of Ariarathes I., and the other the son and successor of Ariarathes II.

Ariana (Ἀριανή: *Iran*), derived from **ARIA**, from the specific sense of which it must be carefully distinguished, was the general name of the E. provinces of the ancient Persian Empire, and included the portion of Asia bounded on the W. by an imaginary line drawn from the Caspian to the mouth of the Persian Gulf, on the S. by the Indian Ocean, on the E. by the Indus, and on the N. by the great chain of mountains called by the general name of the Indian Caucasus, embracing the provinces of Parthia, Aria, the Paropamisadae, Arachosia, Drangiana, Gedrosia, and Carmania (*Khorasan, Afghanistan, Beloochistan, and Kirman*). But the name was often extended to the country as far W. as the margin of the Tigris-

valley, so as to include Media and Persia, and also to the provinces N. of the Indian Caucasus, namely Bactria and Sogdiana (*Bokhara*). The knowledge of the ancients respecting the greater part of this region was confined to what was picked up in the expeditions of Alexander and the wars of the Greek kings of Syria, and what was learned from merchant caravans. (Strab. pp. 688, 696, 720 ff.; Plin. vi. 93.)

Ariarathes (Ἀριαράθης), the name of several kings of Cappadocia.—1. Son of Ariamnes I., assisted Ochus in the recovery of Egypt, B.C. 350. Ariarathes was defeated by Perdiccas, and crucified, 322. Eumenes then obtained possession of Cappadocia (Diod. xviii. 16, xxxi. 3; Plut. *Eum.* 3).—2. Son of Holophernes, and nephew of Ariarathes I., recovered Cappadocia after the death of Eumenes, B.C. 315. He was succeeded by Ariamnes II. (Diod. xxxi. 28).—3. Son of Ariamnes II., and grandson of No. 2, married Stratonice, daughter of Antiochus II., king of Syria.—4. Son of No. 3, reigned B. C. 220–162. He married Antiochis, the daughter of Antiochus III., king of Syria, and assisted Antiochus in his war against the Romans. After the defeat of Antiochus, Ariarathes sued for peace in 188, which he obtained on favourable terms. In 183–179, he assisted Eumenes in his war against Pharnaces. (Liv. xxxvii. 31, xxxviii. 38; Polyb. xxii. 24, xxxi. 12–14).—5. Son of No. 4, reigned B.C. 163–130. He was surnamed Philopator, and was distinguished by the excellence of his character and his cultivation of philosophy and the liberal arts, having been educated at Rome (Liv. xli. 19). He assisted the Romans in their war against Aristonicus of Pergamus, and fell in this war, 130 (Justin. xxxv. i.; Polyb. xxxii. 20, xxxiii. 12).—6. Son of No. 5, reigned B. C. 130–96. He married Laodice, sister of Mithridates VI., king of Pontus, and was put to death by Mithridates by means of Gordius. On his death the kingdom was seized by Nicomedes, king of Bithynia, who married Laodice, the widow of the late king. But Nicomedes was soon expelled by Mithridates, who placed upon the throne (Justin. xxxvii. 1, xxxviii. 1).—7. Son of No. 6. He was, however, also murdered by Mithridates, in a short time, who now took possession of his kingdom. The Cappadocians rebelled against Mithridates, and placed upon the throne—8. Second son of No. 6; but he was speedily driven out of the kingdom by Mithridates, and shortly afterwards died. Both Mithridates and Nicomedes attempted to give a king to the Cappadocians; but the Romans allowed the people to choose whom they pleased, and their choice fell upon Ariobarzanes (Justin, *l.c.*; Strab. p. 540).—9. Son of Ariobarzanes II. went to Rome to seek Caesar's support B.C. 45; got the throne after Philippi, and reigned B.C. 42–36. He was deposed and put to death by Antony, who appointed Archelaus as his successor. (Appian, *B. C.* v. 7; Dio Cass. xlix. 32; Cic. *Fam.* xv. 2, *Att.* xiii. 2.)

Ariaspæ or **Agriaspæ** (Ἀριάσπαι, Ἀγριάσπαι), a people in the S. part of the Persian province of Drangiana, on the very borders of Gedrosia, with a capital city, Ariaspæ (Ἀριάσπην). In return for the services which they rendered to the army of Cyrus the Great, when he marched through the desert of Carmania, they were honoured with the name of *Εὐεργέται*, and were allowed by the Persians to retain their independence, which was confirmed to them by Alexander as the reward of similar services to himself. (Arrian, iii. 27, 37; Curt. vii. 3.)

ARICIA (Aricinus: *Ariccia* or *Riccica*), an ancient town of Latium at the foot of the Alban Mount, on the Appian Way, 16 miles from Rome. It was a member of the Latin confederacy, was subdued by the Romans, with the other Latin towns, in B.C. 338, and received the Roman franchise (Liv. viii. 14). In its neighbourhood was the celebrated grove and temple of Diana Aricina, on the borders of the Lacus Nemorensis (*Nemi*). [See DIANA, and *Dict. Ant. s. v. Rex Nemorensis*.]

ARICŌNIUM (*Weston*), in Herefordshire, between Blestum (*Monmouth*) and Glevum (*Gloucester*), on the road leading from Silchester to Caerleon.

ARIDAUS. [ARIAEUS: ARRHIDAUS.]

ARII. [ARIA.]

ARIMASPI (*Ἀριμασπί*), a people in the N. of Scythia, of whom a fabulous account is given by Herodotus (iv. 27). The germ of the fable is perhaps to be recognised in the fact that the Ural Mountains abound in gold.

ARIMAZES (*Ἀριμάζης*) or **ARIOMAZES** (*Ἀριουμάζης*), a chief in Sogdiana, whose fortress was taken by Alexander in B.C. 328. In it Alexander found Roxana (the daughter of the Bactrian chief, Oxyartes), whom he made his wife. Curtius states that Alexander crucified Arimazes; but this is not mentioned by Arrian or Polyæus. (Arrian, iv. 19; Curt. vii. 11; Polyæus, iv. 8.)

ARIMI (*Ἀριμοί*) and **ARIMĀ** (*τὰ Ἄριμα* sc. ὄρη), the names of a mythical people, district, and range of mountains in Asia Minor, which the old Greek poets made the scene of the punishment of the monster Typhoeus. Virgil (*Aen.* ix. 716) has misunderstood the *εἰν Ἄριμοίς* of Homer (*Il.* ii. 783), and made Typhoeus lie beneath Inarime, an island off the coast of Italy—namely, Pithecusa or Aenaria (*Ischia*).

ARIMINUM (Ariminensis: *Rimini*), a town in Umbria on the coast at the mouth of the little river Ariminus (*Marocchia*). It was originally inhabited by Umbrians and Pelasgians, was afterwards in the possession of the Senoues, and was colonised by the Romans in B.C. 268, as one of the 12 most recent Latin colonies which had *commercium*, but not *civitas* (Cic. *pro Caec.* 35, 102). It obtained the full franchise in 188, and is mentioned by Appian (*B. C.* iv. 3) as a flourishing city in 43 B.C. Augustus established a military colony there. It became in later times subject to the Exarchs of Ravenna. After leaving Cisalpine Gaul, it was the first town which a person arrived at in the N.E. of Italia proper. It was connected by the Via Flaminia with Rome, and by the Via Aemilia with Placentia (Strab. p. 217).

ARIOBARZANES (*Ἀριοβαρζάνης*). I. *Kings or Satraps of Pontus*.—1. Betrayed by his son Mithridates to the Persian king, about B.C. 400 (Xen. *Cyr.* viii. 8; Ar. *Pol.* v. 8).—2. Son of Mithridates I., reigned B.C. 363–337. He revolted from Artaxerxes in 362, and may be regarded as the founder of the kingdom of Pontus (Diod. xvi. 90).—3. Son of Mithridates III., reigned 266–240, and was succeeded by Mithridates IV.—II. *Kings of Cappadocia*.—1. Surnamed *Philoromæus*, reigned B.C. 93–63, and was elected king by the Cappadocians, under the direction of the Romans. He was several times expelled from his kingdom by Mithridates, was restored by Sulla in 92, expelled in 90, and fled to Rome, restored by Aquilius in 89, expelled the next year, but received his throne in 84 from Sulla, was expelled again by Mithridates in 66, and finally

restored by Pompey in 63 (App. *Mithr.* 10, 57, 60; Plut. *Sull.* 22; Justin. xxxviii. 2).—2. Surnamed *Philopator*, succeeded his father in 63. The time of his death is not known; but it must have been before 51, in which year his son was reigning (Cic. *Fam.* xv. 2; *de Prov. Cons.* 4).—3. Surnamed *Eusebes* and *Philoromæus*, son of No. 2, whom he succeeded about 51. He assisted Pompey against Caesar in 48, but was nevertheless pardoned by Caesar, who even enlarged his territories. He was slain in 42 by Cassius, because he was plotting against him in Asia. (Cic. *Fam.* ii. 17, xv. 2; Diod. xlii. 45; Dio Cass. xlvii. 33; Caes. *B. C.* iii. 4.)

ARION (*Ἀρίων*). 1. Of Methymna in Lesbos, an ancient Greek bard and a celebrated player on the cithara. He lived about B.C. 625, and spent a great part of his life at the court of Periander, tyrant of Corinth. His great work was to develop the dithyramb or choral hymn to Dionysus. He first employed a trained chorus of 50 singers, with distinct parts for singing and action, ranged in a circle around the altar, and therefore called the cyclic chorus, whereas Doric choruses had been drawn up in a rectangular form. This was an important step towards the growth of Greek tragedy (see *Dict. Ant.* s.v. *Tragedia*). Of his life scarcely any thing is related beyond the beautiful story of his escape from the sailors with whom he sailed from Sicily to Corinth. On one occasion, thus runs the story, Arion went to Sicily to take part in some musical contest. He won the prize, and, laden with presents, he embarked in a Corinthian ship to return to his friend Periander. The rude sailors coveted his treasures, and meditated his murder. After trying in vain to save his life, he at length obtained permission once more to play on the cithara. In festal attire he placed himself in the prow of the ship and invoked the gods in inspired strains, and then threw himself into the sea. But many song-loving dolphins had assembled round the vessel, and one of them now took the bard on its back and carried him to Tænårns, from whence he returned to Corinth in safety, and related his adventure to Periander. Upon the arrival of the Corinthian vessel Periander inquired of the sailors after Arion, who replied that he had remained behind at Tarentum; but when Arion, at the bidding of Periander, came forward, the sailors owned their guilt, and were punished according to their desert. In the time of Herodotus and Pausanias there existed at Tænårus a brass monument, representing Arion riding on a dolphin. Arion and his cithara (lyre) were placed among the stars. (Hdt. i. 23; Aelian, *N. A.* xii. 45; Cic. *Tusc.* ii. 27, 67; Ov. *Fast.* ii. 83.) A fragment of a hymn to Poseidon, ascribed to Arion, is contained in Bergk's *Poetae Lyrici Graeci*, p. 566, &c.—2. A fabulous horse, of which Poseidon was the father. [POSEIDON.]

ARIOVISTUS, a German chief, who crossed the Rhine at the request of the Sequani, when they were hard pressed by the Aedui. He subdued the Aedui, but appropriated to himself part of the territory of the Sequani, and threatened to take still more. The Sequani now united with the Aedui in imploring the help of Caesar, who defeated Ariovistus about 50 miles from the Rhine, B.C. 58. Ariovistus escaped across the river in a small boat. (Caes. *B. G.* i. 31–53; Dio Cass. xxxviii. 31; Plut. *Caes.* 18.) That his fame lived in Gaul is seen from Tac. *Hist.* iv. 73.

ARIPHON. 1. Grandfather of Pericles (Hdt. vi. 131).—2. A lyric poet of Sicily (Athen. p.

702; Lucian, *de Laps.* 6). A fragment is printed in Bergk, *Poet. Lyr.*

Arisbe, a town of the Troad. It was a camp of Alexander, and was taken by the Gauls (*Il.* ii. 836; Arrian, i. 12; Polyb. v. 111).

Aristaenetus, a rhetorician of Nicaea, friend of Libanius, killed in an earthquake at Nicomedia A.D. 358 (Amm. Marc. xvii. 7). To him is wrongly ascribed a collection of erotic epistles, ed. Hercher, 1873.

Aristaeus (*Ἀρισταίως*), of Megalopolis, sometimes called *Aristaenetus*, was frequently strategus or general of the Achaean League from B.C. 198 to 185. He was the political opponent of Philopoemen, and a friend of the Romans. (Polyb. xvii. 1-13, xxiii. 7, xxxii. 19; Liv. xxxiv. 25.)

Aristaeus (*Ἀρισταίος*), an ancient divinity representing the giver of best gifts, worshipped in many parts of Greece, especially in Thessaly, Boeotia, Arcada, Ceos, Corcyra, and other islands of the Aegean and Adriatic. No doubt Thera was an ancient seat of this worship, and thence it passed to Cyrene. When the later Hellenic religion prevailed, Aristaeus was represented as the son of one of the deities, a mortal deified for his virtues. His origin is then variously related in local traditions. (Hes. *Th.* 975; Pind. *Pyth.* ix. 45; Diod. iv. 81; Ap. Rh. iii. 500; Verg. *Georg.* i. 14, iv. 283.) He is described either as a son of Uranus and Ge, or, according to a more general tradition, as the son of Apollo and Cyrene. His mother Cyrene had been carried off by Apollo from mount Pelion to Libya, where she gave birth to Aristaeus. Aristaeus subsequently went to Thebes in Boeotia; but after the unfortunate death of his son ACTAEON, he left Thebes and visited almost all the Greek colonies on the coasts of the Mediterranean. Finally he went to Thrace, and after dwelling for some time near mount Haemus, where he founded the town of Aristaeon, he disappeared. Aristaeus is one of the most beneficent divinities in ancient mythology: he was worshipped as the protector of flocks and shepherds, of vine and olive plantations; he taught men to keep bees, and averted from the fields the burning heat of the sun and other causes of destruction.

Aristagoras (*Ἀρισταγόρας*), of Miletus, brother-in-law of Histiaeus, was left by the latter during his stay at the Persian court, in charge of the government of Miletus. Having failed in an attempt upon Naxos (B.C. 501), which he had promised to subdue for the Persians, and fearing the consequences of his failure, he induced the Ionian cities to revolt from Persia. He applied for assistance to the Spartans and Athenians: the former refused, but the latter sent him 20 ships and some troops. In 499 his army captured and burnt Sardis, but was finally chased back to the coast. The Athenians now departed; the Persians conquered most of the Ionian cities; and Aristagoras in despair fled to Thrace, where he was slain by the Edonians in 497 (Hdt. v. 30-51, 97-126; Thuc. iv. 102).

Aristander (*Ἀρίστανδρος*), the most celebrated soothsayer of Alexander the Great, wrote on prodigies (Arrian, iv. 4; Plin. xvii. 243).

Aristarchus (*Ἀρίσταρχος*). 1. An Athenian, one of the leaders in the revolution of the 'Four Hundred,' B.C. 411. He was afterwards put to death by the Athenians, not later than 406 (Thuc. viii. 90; Xen. *Hell.* i. 7, 28).—2. A Lacedaemonian, succeeded Cleander as harmost of Byzantium in 400, and in various ways ill treated

the Cyrean Greeks, who had recently returned from Asia (Xen. *An.* vii. 2-6).—3. Of TEGEA, a tragic poet at Athens, contemporary with Euripides, flourished about B.C. 454, and wrote 70 tragedies (Nauck, *Fr. Poet. Trag.* 1856).—4. Of SAMOS, an eminent mathematician and astronomer at Alexandria, flourished between B.C. 280 and 264. He employed himself in the determination of some of the most important elements of astronomy; but none of his works remain, except a treatise on the magnitudes and distances of the sun and moon (*περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης*). Edited by Wallis, Oxon. 1688, and reprinted in vol. iii. of his works; by Nizze, 1856.—5. Of SAMOTHRACE, the celebrated grammarian, flourished B.C. 156. He was educated in the school of Aristophanes of Byzantium, at Alexandria, where he himself founded a grammatical and critical school. At an advanced age he left Alexandria, and went to Cyprus, where he is said to have died at the age of 72, of voluntary starvation, because he was suffering from incurable dropsy. Aristarchus was the greatest critic of antiquity. His labours were chiefly devoted to the Greek poets, but more especially to the Homeric poems, of which he published a recension, which has been the basis of the text from his time to the present day. The great object of his critical labours was to restore the genuine text of the Homeric poems, and to clear it of all later interpolations and corruptions. He marked those verses which he thought spurious with an obelos, and those which were repeated with an asterisk. He adopted the division (already made) of the Iliad and Odyssey into 24 books each. He did not confine himself to a recension of the text, but also explained and interpreted the poems: he opposed the allegorical interpretation which was then beginning to find favour, and which at a later time became very general. His grammatical principles were attacked by many of his contemporaries: the most eminent of his opponents was CRATES of Mallus. His criticisms are best preserved in the Venetian Scholia (ed. Bachmann, 1835). These Scholia include the *Epitome*, formed from the collection which Didymus and other Aristarcheans made from the writings of their master.

Aristeas (*Ἀριστεάς*), of Proconnesus, an epic poet of whose life we have only fabulous accounts. His date is quite uncertain: some place him in the time of Croesus and Cyrus; but other traditions make him earlier than Homer, or a contemporary and teacher of Homer. We only know that he was earlier than Herodotus. He seems to have been a mystic writer about the Hyperboreans, and was said to be a magician, whose soul could leave and re-enter its body according to its pleasure. He was connected with the worship of Apollo, which he was said to have introduced at Metapontum. He is said to have travelled through the countries N. and E. of the Euxine, and to have visited the Issedones, Arimaspaë, Cimmerii, Hyperborei, and other mythical nations, and after his return to have written an epic poem in 3 books, called *The Arimaspaë* (*τὰ Ἀριμάσπεια*). This work is frequently mentioned by the ancients, but it is impossible to say who was the real author of it. (Hdt. iv. 13, 36; Strab. pp. 6, 39; Tzetz. ii. 724; Paus. i. 24, 6, v. 7, 9; Gell. ix. 4.)

Aristeas, or **Aristaeus**, an officer of Ptolemy Philadelphus (B.C. 285-247), the reputed author of a Greek work giving an account of the manner in which the translation of the Septuagint

was executed, but which is generally admitted by the best critics to be spurious. Printed at Oxford, 1692, 8vo.

Aristides (Ἀριστίδης). 1. An Athenian, son of Lysimachus, surnamed the 'Just,' was of an ancient and noble family. He was the political disciple of Cleisthenes, and partly on that account, partly from personal character, opposed from the first to Themistocles. Aristides fought as the commander of his tribe at the battle of Marathon, B.C. 490; and next year, 489, he was archon. In 483 he suffered ostracism, probably in consequence of the triumph of the maritime and democratic policy of his rival. From Hdt. viii. 79 he is generally supposed to have been still in exile in 480 at the battle of Salamis, where he did good service by dislodging the enemy, with a band raised and armed by himself, from the islet of Psyttaleia: but the words of Herodotus are not precise, and in Arist. Ἀθ. πολ. 22 it is said that he was recalled before the battle: this agrees with Plutarch (*Arist.* 8). He was appointed general in the following year (479), and commanded the Athenians at the battle of Plataea. In 477, when the allies had become disgusted with the conduct of Pausanias and the Spartans, he and his colleague Cimon had the glory of obtaining for Athens the command of the maritime confederacy: and to Aristides was by general consent entrusted the task of drawing up its laws and fixing its assessments. He sketched out the changes which Ephialtes adopted in developing democracy by the overthrow of the Areiopagus (Arist. Ἀθ. πολ. 41). This first tribute (φόρος) of 460 talents, paid into a common treasury at Delos, bore his name, and was regarded by the allies in after times as marking their Saturnian age. This is his last recorded act. He died after 471, the year of the ostracism of Themistocles, and very likely in 468. He died so poor that he did not leave enough to pay for his funeral: his daughters were portioned by the state, and his son Lysimachus received a grant of land and of money. (Plut. *Arist.*; Nep. *Arist.*; Hdt. vi. 110, viii. 89, ix. 18-70; Thuc. viii. 79.)—2. The author of a work entitled *Milesiaca*, which was probably a romance, having Miletus for its scene. It was written in prose, and was of a licentious character. It was translated into Latin by L. Cornelius Sisenna, a contemporary of Sulla, and it seems to have become popular with the Romans. Aristides is reckoned as the inventor of the Greek romance, and the title of his work gave rise to the term *Milesian*, as applied to works of fiction. He probably wrote at Miletus in the 1st or 2nd century B.C. (Ov. *Trist.* ii. 413, 443; Plut. *Crass.* 32.) Fragm. by C. Müller 1851.—3. OF THEBES, a celebrated Greek painter, flourished about B.C. 360-330. The point in which he most excelled was in depicting the feelings, expressions, and passions which may be observed in common life. His pictures were so much valued that long after his death Attalus, king of Pergamus, offered 600,000 sesterces for one of them. (Plin. xxxv. 98; *Dict. Ant.* s.v. *Pictura*.)—4. **P. Aelius Aristides**, surnamed **THEODORUS**, a celebrated Greek rhetorician, was born at Adriani in Mysia, in A.D. 117. He studied under Herodes Atticus at Athens, and subsequently travelled through Egypt, Greece, and Italy. The fame of his talents and acquisitions was so great that monuments were erected to his honour in several towns which he had honoured with his presence. Shortly before his return he was attacked by an illness which lasted for 13 years,

but this did not prevent him from prosecuting his studies. He subsequently settled at Smyrna, and when this city was nearly destroyed by an earthquake in 178, he used his influence with the emperor M. Aurelius to induce him to assist in rebuilding the town. The Smyrnaeans showed their gratitude to Aristides by offering him various honours and distinctions, most of which he refused: he accepted only the office of priest of Asclepius, which he held until his death, about A.D. 180. The works of Aristides which have come down to us, are 55 orations and declamations, and 2 treatises on rhetorical subjects of little value. His orations are much superior to those of the rhetoricians of his time, showing power both of thought and expression. The best edition of Aristides is by W. Dindorf, Lips. 1829.—5. **Quintilianus Aristides**, the author of a treatise in 3 books on music, probably lived in the 1st century after Christ. His work is perhaps the most valuable of all the ancient musical treatises; it is printed in the collection of Meibomius entitled *Antiquae Musicae Auctores Septem*, Amst. 1652.

Aristion (Ἀριστίων), a philosopher either of the Epicurean or Peripatetic school, made himself tyrant of Athens through the influence of Mithridates. He held out against Sulla in B.C. 87; and when the city was taken by storm, he was put to death by Sulla's orders. (Athen. p. 211.)

Aristippus (Ἀρίστιππος). 1. Son of Aritades, and founder of the Cyrenaic school of philosophy, was born at Cyrene, probably about 428 B.C. The fame of Socrates brought him to Athens, and he remained with him until a little before his execution, B.C. 399. He then lived as a teacher, receiving money from his pupils, in various places, first at Aegina, and afterwards at the court of Dionysius, tyrant of Syracuse; but he appears at last to have spent his old age at Cyrene, and there to have spent his old age. His philosophy rejected as useless discussions about mathematics and physical science: like Protagoras, he held that sensation consisted in motion, and he distinguished two kinds of motion, the rough (τραχεία) producing pain, and the smooth (λεία) producing pleasure, the absence of motion a neutral state. As we are concerned only with our own feelings, not with those of others, we should aim at gaining as much of the pleasurable and as little of the painful or neutral as possible. The nature of actions is indifferent, so long as the result produces a balance of pleasure. It is thus clear that Aristippus was a Hedonist, but it would be a mistake to suppose that he was himself an advocate of immorality, or even what we should call a mere sensualist, however much his theories tended to that end. He held that by nature the pleasant coincided with the good, and the unpleasant with the bad, thus being at liberty to condemn the vicious as ignorant of true pleasure; he taught that we should not seek pleasures purchased by greater pain, and that we should attain wisdom or insight to judge rightly of relative values. Further he required self-control, saying that there was no shame in indulgences, but it would be disgraceful if at any time he could not give them up. He was eminently gifted with εὐτραπέλια, the power of adapting himself to circumstances so as to extract the greatest possible enjoyment from them, while he secured his contentment by limiting his desires. This is expressed in the lines of Horace, 'mihi res non me rebus subjungere,' 'omnis Aristippum decuit color et

status et res, tentantem majora, fere praesentibus aequum' (*Ep.* i. 1. 19; i. 17. 23). In his striving for *φρόνησις* and freedom of mind he witnesses to the teaching of Socrates, though in his philosophy of life he is as far as possible from the ethics of Socrates and from the Socratic view of real existence. Among the members of his school (some of whom, as might be expected, pushed their founder's view of pleasure to an extreme without his safeguards) were Antipater, Anniceris, Theodorus and Hegesias. His daughter Arete carried on his teaching, and imparted it to her son Aristippus the younger, thence called *ὁ μητροδιδάκτος*. (*Xen. Mem.* ii. 1; *Plut. Dion.* 19; *Diog. Laërt.* ii. 8, 56; *Cic. Acad.* ii. 42, 131, *Fin.* i. 7, 23, *Tusc.* ii. 6, 15.)—2. Two tyrants of Argos, in the time of Antigonus Gonatas. See ARISTOMACHUS, Nos. 3 and 4.

Aristo, T., a distinguished Roman jurist, lived under the emperor Trajan, and was a friend of the Younger Pliny. His works are occasionally mentioned in the Digest, but there is no direct extract from any of them in that compilation. He wrote notes on the *Libri Posteriorum* of Labeo, on Cassius, whose pupil he had been, and on Sabinus.

Aristo. [ARISTON.]

Aristobulus (Ἀριστόβουλος), princes of Judaea. 1. Eldest son of Joannes Hyrcanus, assumed the title of king of Judaea, on the death of his father in B.C. 107. He put to death his brother Antigonus, in order to secure his power, but died in the following year, 106. (*Jos. Ant.* xiii. 11, *B. J.* i. 2.)—2. Younger son of Alexander Jannaeus and Alexandra. After the death of his mother in B.C. 70, there was a civil war for some years between Aristobulus and his brother Hyrcanus, for the possession of the crown. At length, in B.C. 63, Aristobulus was deprived of the sovereignty by Pompey and carried away as a prisoner to Rome. In 57, he escaped from his confinement at Rome, with his son Antigonus, and, returning to Judaea, renewed the war; but he was taken prisoner, and sent back to Rome by Gabinus. In 49, he was released by Julius Caesar, who sent him into Judaea, but he was poisoned on the way by some of Pompey's party. (*Jos. Ant.* xiii. 16, xiv. 1; *B. J.* i. 6; *Dio Cass.* xxxvii. 15, xli. 18.)—3. Grandson of No. 2, son of Alexander and brother of Herod's wife Mariamne. He was made high-priest by Herod, when he was only 17 years old, but was afterwards drowned at Jericho, by order of Herod, B.C. 35. (*Jos. Ant.* xv. 2.)—4. Son of Herod the Great by Mariamne, was put to death in B.C. 6, with his brother Alexander, by order of their father, whose suspicions had been excited against them by their brother ANTIPATER. (*Jos. Ant.* xvi. 1.)—5. Surnamed 'the Younger,' son of Aristobulus and Berenice, and grandson of Herod the Great. He was educated at Rome with his two brothers, Agrippa I. and Herod the future king of Chalcis. He died, as he had lived, in a private station. (*Jos. Ant.* xviii. 5.)—6. Son of Herod king of Chalcis, grandson of No. 4, and great-grandson of Herod the Great. In A.D. 55, Nero made him king of Armenia Minor, and in 61 added to his dominions some portion of the Greater Armenia which had been given to Tigranes. He joined the Romans in the war against Antiochus, king of Commagene, in 73. (*Jos. Ant.* xx. 8; *Tac. Ann.* xiii. 7, xiv. 26.)

Aristobulus. 1. Of Cassandrea, served under Alexander the Great in Asia, and wrote a history of Alexander, which was one of the chief

sources used by Arrian in the composition of his work.—2. An Alexandrine Jew, and a Peripatetic philosopher, lived B.C. 170, under Ptolemy VI. Philometor.

Aristocles (Ἀριστοκλῆς). 1. Of Rhodes, a Greek grammarian and rhetorician, a contemporary of Strabo.—2. Of Pergamus, a sophist and rhetorician, and a pupil of Herodes Atticus, lived under Trajan and Hadrian.—3. Of Messene, a Peripatetic philosopher, probably lived about the beginning of the 3rd century after Christ. He wrote a work on philosophy, some fragments of which are preserved by Eusebius.—4. Sculptors. There were at least two sculptors of this name: 1. Aristocles of Sicyon, brother of Canachus, who is said to have founded a school of sculpture at Sicyon, with an hereditary reputation for 7 generations, five of which are named: Aristocles, Synnoön, Ptochichus, Sostratus, and Pantias. This Aristocles probably lived about B.C. 520, in the later archaic period.—2. Aristocles of Athens, who lived at the end of the same period, and of whose work a stele has been preserved. It is probable that the Aristocles of Cydonia mentioned by Paus. v. 25 as a very ancient sculptor is different from both of these and of an earlier date. Whether the Aristocles 'son and pupil of Cleoetas' (Paus. v. 24) is the same as No. 2 remains uncertain. The inscription on the stele seems to mean that the author of it was son of Aristion (cf. Paus. vi. 3, 9).

Aristocrates (Ἀριστοκράτης). 1. Last king of Arcadia, was the leader of the Arcadians in the second Messenian war, when they assisted the Messenians against the Spartans. Having been bribed by the Spartans, he betrayed the Messenians, and was in consequence stoned to death by the Arcadians, about B.C. 668, who now abolished the kingly office. (*Strab.* p. 362; *Paus.* iv. 17, viii. 5.)—2. An Athenian of wealth and influence, son of Scellias, was one of the Athenian generals at the battle of Arginusae, B.C. 406, and on his return to Athens was brought to trial and executed (*Thuc.* viii. 89; *Xen. Hell.* i. 5-7; *Diod.* xiii. 101; *Plat. Gorg.* 472).

Aristodēmus (Ἀριστόδημος). 1. A descendant of Heracles, son of Aristomachus, and father of Eurysthenes and Procles. According to some traditions Aristodēmus was killed at Naupactus by a flash of lightning, just as he was setting out on his expedition into Peloponnesus; but a Lacedaemonian tradition related that Aristodēmus himself came to Sparta, was the first king of his race, and died a natural death (*Paus.* ii. 18, iii. 1; *Hdt.* vi. 52.)—2. A Messenian, one of the chief heroes in the first Messenian war. As the Delphic oracle had declared that the preservation of the Messenian state demanded that a maiden of the house of the Aepytyds should be sacrificed, Aristodēmus offered his own daughter. In order to save her life, her lover declared that she was with child by him, but Aristodēmus, enraged at this assertion, murdered his daughter and opened her body to refute the calumny. Aristodēmus was afterwards elected king in place of Euphaes, who had fallen in battle against the Spartans, though the soothsayers objected that he was guilty of his daughter's blood. He continued the war against the Spartans till at length, finding further resistance hopeless, he put an end to his life on the tomb of his daughter, about B.C. 723. (*Paus.* iv. 9-13.)—3. Tyrant of Cumae in Campania, at whose court Tarquinius Superbus died, B.C. 496 (*Liv.* ii. 21.)—4. One of the 300 Spartans at Thermopylae (B.C. 480),

was not present at the battle in which his comrades fell, either in consequence of sickness, or because he had been sent on an errand from the camp. The Spartans punished him with *Atimia*, or civil degradation. Stung with this treatment he met his death at Plataea in the following year (479), after performing the wildest feats of valour. (Hdt. vii. 229.)—5. A tragic actor of Athens in the time of Demosthenes, took a prominent part in the political affairs of his time, and advocated peace with Macedonia. He was employed by the Athenians in their negotiations with Philip, with whom he was a great favourite (Dem. *de Cor.* p. 232, § 21; *F.L.* p. 344, § 12).—6. Of Miletus, a friend and flatterer of Antigonus, king of Asia, who sent him into Greece in B.C. 315, in order to promote his interests there (Diod. xix. 57–66).—7. There were many literary persons of this name referred to by the ancient grammarians. Two were natives of Nysa in Caria, both grammarians, one a teacher of Pompey, and the other of Strabo. There was also an Aristodemus of Elis, and another of Thebes, who are quoted as writers.

Aristogiton (Ἀριστογείτων). 1. The conspirator against the sons of Pisistratus. See HARMODIUS.—2. An Athenian orator and adversary of Demosthenes, Hyperides, and Deinarchus. He was often accused by Demosthenes and others, and defended himself in a number of orations which are lost. A speech of Deinarchus against Aristogiton is extant, and two which are attributed to Demosthenes, but are probably spurious.

Aristomachē (Ἀριστομάχη), daughter of Hipparinus of Syracuse, sister of Dion, and wife of the elder Dionysius, who married her and Doris of Locri on the same day. She afterwards perished with her daughter ARETE.

Aristomachus (Ἀριστόμαχος). 1. Son of Talaus and brother of Adrastus.—2. Son of Cleodemus or Cleodaeus, grandson of Hyllus, great-grandson of Heracles, and father of Temenus, Cresphontes, and Aristodemus. He fell in battle when he invaded Peloponnesus; but his three sons were more successful and conquered Peloponnesus. (Hdt. vi. 52; Paus. ii. 7. 6; Apollod. ii. 8).—3. Tyrant of Argos, under the patronage of Antigonus Gonatas, was assassinated and succeeded by Aristippus II. (Plut. *Arat.* 25).—4. Tyrant of Argos, succeeded Aristippus II.; he resigned his power upon the death of Demetrius in B.C. 229, and induced Argos to join the Achaean League. He afterwards deserted the Achaeans, and again assumed the tyranny of Argos; but the city having been taken by Antigonus Doson, Aristomachus fell into the hands of the Achaeans, and was by them put to death. It must be recollected in his favour that his preference of the Spartan leader to the Macedonian, whom Aratus called in, was the better policy. (Polyb. ii. 59; Plut. *Arat.* 25–44.)

Aristomēnes (Ἀριστομένης). 1. The Messenian, the hero of the second war with Sparta, belongs more to legend than to history. He was a native of Andania, and was sprung from the royal line of Aegyptus. Tired of the yoke of Sparta, he began the war in B.C. 685, thirty-nine years after the end of the first war. Soon after its commencement he so distinguished himself by his valour that he was offered the throne, but refused it, and received the office of supreme commander. After the defeat of the Messenians in the third year of the war, through the treachery of Aristocrates, the Arcadian

leader, Aristomenes retreated to the mountain fortress of Ira, and there maintained the war for eleven years, constantly ravaging the land of Lacedaemonia. In one of his incursions, however, the Spartans overpowered him with superior numbers, and carrying him with fifty of his comrades to Sparta, cast them into the pit (καθάβας) where condemned criminals were thrown. The rest perished; not so Aristomenes, the favourite of the gods; for legends told how an eagle bore him up on its wings as he fell, and a fox guided him on the third day from the cavern. But having incurred the anger of the Twin Brothers, his country was destined to ruin. The city of Ira, which he had so long successfully defended, fell into the hands of the Spartans; Aristomenes, after performing prodigies of valour, was obliged to leave his country, which was again compelled to submit to the Spartans, B.C. 668. He afterwards settled at Ialysus in Rhodes, where he died. Damagetus, king of Ialysus, had been enjoined by the Delphic oracle 'to marry the daughter of the best of the Greeks,' and he therefore took to wife the daughter of Aristomenes, who accompanied him to Rhodes. The Rhodians honoured Aristomenes as a hero, and from him were descended the illustrious family of the Diagoridae. At Leuctra his apparition was seen aiding the Thebans against the Spartans. (Paus. iv. 14–24, 32; Polyb. iv. 32).—2. An Acarnanian, who governed Egypt with justice and wisdom during the minority of Ptolemy V. Epiphaues, but was put to death by Ptolemy in 192 (Polyb. xv. 31, xviii. 36).—3. A comic poet of Athens, flourished during the Peloponnesian war.

Ariston (Ἀρίστων). 1. Of Chios, a Stoic philosopher, and a disciple of Zeno, flourished about B.C. 260. Though he professed himself a Stoic, yet he differed from Zeno in several points: he more nearly approached to the Cynics; he despised all culture, the study of dialectics and physics, and valued ethical discussion alone, holding indifference to worldly goods to be the aim of philosophy.—2. A Peripatetic philosopher of Iulis in the island of Ceos, succeeded Lycon as head of the Peripatetic school, about B.C. 224. He wrote several philosophical works which are lost (Diog. Laërt. v. 70; Cic. *de Fin.* v. 5).—3. Of Alexandria, a Peripatetic philosopher and a contemporary of Strabo, wrote a work on the Nile (Strab. p. 690).

Aristonautae (Ἀριστοναῦται), a town in Achaia, the harbour of Pallene.

Aristonicus (Ἀριστόνικος). 1. A natural son of Eumenes II. of Pergamus. Upon the death of his brother Attalus III. B.C. 133, who left his kingdom to the Romans, Aristonicus laid claim to the crown. At first he met with considerable success. He defeated in 131 the consul P. Licinius Crassus; but in 130 he was defeated and taken prisoner by M. Perperna, was carried to Rome by M. Aquilius in 129, and was there put to death. (Vell. Pat. ii. 4; Flor. ii. 20; Strab. p. 646).—2. An Alexandrine grammarian, a contemporary of Strabo, and the author of several works, most of which related to the Homeric poems (Strab. p. 38).

Aristonymus (Ἀριστόνυμος), a comic poet and contemporary of Aristophanes and Amipsias.

Aristophānes (Ἀριστοφάνης). 1. The celebrated comic poet of Athens, was born about B.C. 444; he belonged to the deme of Cydathæon. His father Philippus had possessions in Aegina, and may originally have come from

that island, whence a question arose whether Aristophanes was a genuine Athenian citizen: his enemy Cleon brought against him more than one accusation to deprive him of his civic rights (*ξενίας γραφάι*), but without success. He had three sons, Philippus, Araros, and Nicostratus, but of his private history we know nothing. He probably died about B.C. 380. The comedies of Aristophanes are of the highest historical interest, containing as they do an admirable series of caricatures of the leading men of the day, and a contemporary commentary on the evils existing at Athens. Indeed, the caricature is the only feature in modern social life which at all resembles them. Aristophanes wrote because he was a genius and a poet; and it would be a mistake to suppose that he produced plays merely or primarily with a political purpose. At the same time he wrote with a patriotic feeling, and in many points with wisdom; though in many also he was above measure reactionary. He had the strongest affection for Athens, and longed to see her restored to the state in which she was flourishing in the previous generation, and almost in his own childhood, before Pericles became the head of the government, and when the age of Miltiades and Aristides had but just passed away. The first great evil of his own time against which he inveighs, is the Peloponnesian war, which he regards as the work of Pericles. To this fatal war, among a host of evils, he ascribes the influence of demagogues like Cleon at Athens. Another great object of his indignation was the recently adopted system of education which had been introduced by the Sophists, acting on the speculative and inquiring turn given to the Athenian mind by the Ionian and Eleatic philosophers, and the extraordinary intellectual development of the age following the Persian war. The new theories introduced by the Sophists threatened to overthrow the foundations of morality, by making persuasion and not truth the object of man in his intercourse with his fellows, and to substitute a universal scepticism for the religious creed of the people. The worst effects of such a system were seen in Alcibiades, who combined all the elements which Aristophanes most disliked, heading the war party in politics, and protecting the sophistical school in philosophy and also in literature. Of this latter school—the literary and poetical Sophists—Euripides was the chief, whose works are full of that *μετρωποσοφία* which contrasts so strongly with the moral dignity of Aeschylus and Sophocles; on account of which Aristophanes introduces him as soaring in the air to write his tragedies. Another feature of the times was the excessive love for litigation at Athens, the consequent importance of the dicasts, and disgraceful abuse of their power; all of which enormities, are made by Aristophanes objects of continual attack. But though he saw what were the evils of his time, he had not wisdom to find a remedy for them, except the hopeless and undesirable one of a movement backwards. His first comedy was the *Δαιταλείς*, or *Banquetters*, which in B.C. 427 gained the second prize: like the *Clouds*, it objected to the modern tendency of education to produce quibbles of rhetoric. In 428 his *Babylonians* was produced in the name of Callistratus (*Acharn.* 635). The title was applied to foreign slaves and the chorus consisted of slaves branded on the forehead with an owl, as the property of Athens. The play was directed

against the arbitrary treatment of her allies by Athens; and as many of them were then present for the spring payment of tribute, the offence was greater, and Callistratus was indicted by Cleon (*Acharn.* 377). The following is a list of his extant comedies, with the year in which they were performed. In the first group, those before the Sicilian expedition may be reckoned, which used political satire with no restraint: viz. in 425, *Acharnians*. Produced in the name of Callistratus. First prize.—424. *Ἴππείς*, *Knights* or *Horsemen*. The first play produced in the name of Aristophanes himself. First prize; second, Cratinus.—423. *Clouds*. First prize, Cratinus; second, Amipsias.—422. *Wasps*. Second prize.—*Clouds* (second edition), failed in obtaining a prize. Some writers place this B.C. 411, and the whole subject is very uncertain.—419. *Peace*. Second prize; Eupolis first. In the second group there is less of political satire and less bitterness: viz. in 414, *Birds*. Second prize; Amipsias, first; Phrynichus, third.—411. *Lysistrata*.—*Thesmophoriazusae*. During the Oligarchy.—408. First *Plutus*.—405. *Frogs*. First prize; Phrynichus, second; Plato, third. Death of Sophocles.—392. *Ecclesiazusae*.—388. Second edition of the *Plutus*. In the *Ecclesiazusae* and the *Plutus* the personal satire has nearly disappeared, and there is more approach to the Middle Comedy: the *Plutus* may be regarded as the transition, which is also marked by the disappearance of the chorus, connected perhaps with the poverty of the time.—The last two comedies of Aristophanes were the *Acolosicon* and *Cocalus*, produced about B.C. 387 (date of the peace of Antalcidas) by Araros, one of his sons. They seem to have resembled the Middle Comedy, having no chorus or parabasis and more regular plots. Suidas tells us that Aristophanes was the author, in all, of 54 plays. As a poet Aristophanes possessed merits of the highest order. His works contain exquisite snatches of lyric poetry; and some of his choruses, particularly one in the *Knights*, in which the horses are represented as rowing triremes in an expedition against Corinth, are written with a spirit and humour unrivalled in Greek. They were in some points not very dissimilar to English ballads. He was a complete master of the Attic dialect, and in his hands the perfection of that glorious language is wonderfully shown. The burlesque element also is freely admitted: animals of every kind are pressed into his service; frogs chaunt choruses, a dog is tried for stealing a cheese, and an iambic verse is composed of the grunts of a pig.—*Editions*. In the *Poetae Scenici* of Dindorf, 1870; Bergk, 1872; Meiske, 1861; Holden, 1868: the *Frogs* and *Wasps* by Rogers, with a verse translation are to be recommended. For the whole the most useful assistance is Bekker's edition with notes *variorum* and *Scholia*.—2. Of Byzantium, son of Apelles, and one of the most eminent Greek grammarians at Alexandria. He was pupil of Zenodotus and Eratosthenes, and teacher of the celebrated Aristarchus. He was born about 260 B.C., lived in the reigns of Ptolemy II. and Ptolemy III., and had the supreme management of the library at Alexandria. Aristophanes was the first who introduced the use of accents in the Greek language. He devoted himself chiefly to the criticism and interpretation of the Greek poets, and more especially of Homer, of whose work he made a new and critical edition

(*δύρθωσις*). The philosophers Plato and Aristotle likewise engaged his attention, and of the former, as of several of the poets, he made new and critical editions. All we possess of his numerous works consists of fragments scattered through the Scholia on the poets, some Arguments to the plays of the tragic poets and of Aristophanes, and a part of his *Λέξεις*, which is printed in Boissonade's edition of Herodian's *Partitiones*, London, 1819, p. 283-289; Nauck, 1848.

Aristōphōn (*Ἀριστόφων*). 1. Of the demus of Azeuia in Attica, one of the most distinguished Athenian orators about the close of the Peloponnesian war. The number of laws which he proposed may be inferred from his own statement, as preserved by Aeschines, that he was accused 75 times of having made illegal proposals, but that he had always come off victorious. In B.C. 354 he accused Iphicrates and Timotheus, and in the same year he came forward in the assembly to defend the law of Leptines against Demosthenes. The latter treats him with great respect, and reckons him amongst the eloquent orators (Dem. *Eubul.* § 30; Athen. pp. 18, 38).—2. Of the demus of Colyttus, a contemporary of Demosthenes, and an orator of great distinction and influence. It was this Aristophon whom Aeschines served as a clerk, and in whose service he was trained for his public career. [AESCHINES].—3. A comic poet of the Middle Comedy.—4. A painter of some distinction, son and pupil of Aglaophon, and brother of Polygnotus.

Aristōtēles (*Ἀριστοτέλης*), the philosopher, was born at Stagira, a town in Chalcidice in Macedonia, B.C. 384. His father, Nicomachus, was physician in ordinary to Amyntas II., king of Macedonia, and the author of several treatises on subjects connected with natural science: his mother, Phaestis (or Phaestias), was descended from a Chalcidian family. The studies and occupation of his father account for the early inclination manifested by Aristotle for the investigation of nature, an inclination which is perceived throughout his whole life. He lost his father before he had attained his 17th year; and he was entrusted to the guardianship of one Proxenus of Atarneus in Mysia, who was settled in Stagira. In 367, he went to Athens to pursue his studies, and there became a pupil of Plato, who had just returned from Sicily, about 365. Plato soon distinguished him above all his other disciples. He named him the 'intellect of his school,' and his house, the house of the 'reader.' Aristotle lived at Athens for 20 years, till 347. During the whole of this period the good understanding which subsisted between teacher and scholar continued, with some trifling exceptions, undisturbed; for the stories of the disrespect and ingratitude of the latter towards the former are nothing but calumnies invented by his enemies. During the last 10 years of his first residence at Athens, Aristotle gave instruction in rhetoric, and distinguished himself by his opposition to Isocrates. It was at this time that he published his first rhetorical writings. Upon the death of Plato (347) Aristotle left Athens: perhaps he was offended by Plato having appointed Speusippus as his successor in the Academy. He first repaired to his friend Hermeias at Atarneus, where he married Pythias, the adoptive daughter of the prince. On the death of Hermeias, who was killed by the Persians (344), Aristotle fled from Atarneus to Mytilene. Two years afterwards (342) he accepted an invitation from Philip of Macedonia,

to undertake the instruction of his son Alexander, then 13 years of age. Here Aristotle was treated with the most marked respect. His native city, Stagira, which had been destroyed by Philip, was rebuilt at his request, and Philip caused a gymnasium (called Nymphæum) to be built there in a pleasant grove expressly for Aristotle and his pupils. Several of the youths of the Macedonian nobles were educated by Aristotle along with Alexander. Aristotle spent 7 years in Macedonia; but Alexander enjoyed his instruction without interruption for only 4. Still with such a pupil even this short period was sufficient for a teacher like Aristotle to fulfil the highest purposes of education, and to create in his pupil that sense of the noble and great, which distinguishes Alexander from all those conquerors who have only swept like a hurricane through the world. On Alexander's accession to the throne in 335, Aristotle returned to Athens. Here he found his friend Xenocrates president of the Academy. He himself had the Lycæum, a gymnasium sacred to Apollo Lyceus, assigned to him by the state. He soon assembled round him a large number of distinguished scholars, to whom he delivered lectures on philosophy in the shady walks (*περίπατοι*) which surrounded the Lyceum, while walking up and down (*περιπατών*), and not sitting, which was the general practice of the philosophers. From one or other of these circumstances the name *Peripatetic* is derived, which was afterwards given to his school. According to an account preserved by Gellius (xx. 5) he gave two different courses of lectures every day. Those which he delivered in the morning (*ἑσθινὸς περίπατος*) to a narrower circle of chosen (esoteric) hearers, and which were called *acroamatic* or *acroatic*, embraced subjects connected with the more abstruse philosophy (theology), physics, and dialectics. Those which he delivered in the afternoon (*δειλιὸς περίπατος*) and intended for a more promiscuous circle (which accordingly he called *exoteric*), extended to rhetoric, sophistics, and politics. He appears to have taught not so much in the way of conversation, as in regular lectures. His school soon became the most celebrated at Athens, and he continued to preside over it for 13 years (335-323). During this time he also composed the greater part of his works. In these labours he was assisted by the truly kingly liberality of his former pupil, who not only presented him with 800 talents, but also caused large collections of natural curiosities to be made for him, to which posterity is indebted for one of his most excellent works, the *History of Animals*. Meanwhile various causes contributed to throw a cloud over the latter years of the philosopher's life. In the first place, he felt deeply the death of his wife, Pythias, who left behind her a daughter of the same name: he lived subsequently with a friend of his wife's, the slave Herpyllis, who bore him a son, Nicomachus. Another trouble was the breach in his friendship with Alexander, caused by the affair of Callisthenes. [See ALEXANDER; CALLISTHENES.] The story that Aristotle had a share in poisoning the king is a fabrication of a later age; and moreover it is certain that Alexander died a natural death. After the death of Alexander (323) Aristotle was looked upon with suspicion at Athens as a friend of Macedonia; but as it was not easy to bring any political accusation against him, he was accused of impiety (*ἀσεβείας*) by the microphant Eurymodon. He withdrew from Athens

before his trial, and escaped in the beginning of 322 to Chalcis in Euboea, where he died in the course of the same year, in the 63rd year of his age, of a chronic disease of the stomach. His body was transported to his native city Stagira, and his memory was honoured there, like that of a hero, by yearly festivals. He bequeathed to Theophrastus his well-stored library and the originals of his writings. Implicit reliance cannot be placed on the depreciatory picture of some later writers, that Aristotle was short and of slender make, with small eyes, and a lisp in his pronunciation, using *L* for *R*, and with a sort of sarcastic expression in his countenance (Diog. Laërt. v. 1; Ael. V.H. iii. 19; *Anth. Pal.* iii. 176). At any rate these carpings show



ΑΡΙΣΤΟ.

Bust of Aristotle.

that there was nothing to allege against the nobility of character which may be inferred from his writings. He exhibited remarkable attention to external appearance, and bestowed much care on his dress and person. He is described as having been of weak health, which, considering the astonishing extent of his studies, shows all the more the energy of his mind. The importance of Aristotle's work can

hardly be over-estimated, though his place as the greatest of ancient philosophers was not fully recognised till the middle ages. Indeed, it would be difficult to name a writer in any age who to such a degree combined thoroughness and reality with comprehensiveness. For Aristotle dealt scientifically, so far as existing materials could go, with all branches of knowledge. He founded the *science* of reasoning, since called Logic, as opposed to the Dialectic or art of discussion instituted by Socrates and Plato. In theoretical physics he could not supply us with anything that makes for present knowledge, but he did supply the foundation upon which the greater part of the system of the Schoolmen, and the literature which grew out of it, was based. In mathematics he seems to have quitted the speculative methods of Plato and to have brought us nearer to the real discoveries of Archimedes. In natural history, investigating the whole of zoology, he arrived, as will be seen, at broad classifications entirely his own, but approved by modern science. The same force and clearness of reason, and the same comprehensive grasp of his subjects, mark his works on moral philosophy, on political history, and on literary criticism, and have left their impress in much of modern thought and method where the debt to Aristotle as the originator is often forgotten. A complete list of the works written by Aristotle is unattainable. It is remarkable that while we have two lists handed down, one said to be by the Alexandrian Hermippus (200 A.D.), the other by Ptolemaeus, a Peripatetic of the 2nd century A.D. (preserved by Arabian writers), the former, putting the total at 400 writings, does not mention important works of Aristotle which we now possess: it was probably a list of Aristotelian works at that time in the Alexandrian library. In the collection which we now have many, no doubt, are rightly noted by modern writers as spurious: it does not, however, follow

that they present to us nothing of Aristotle; for, while in several that are rightly attributed to Aristotle there are insertions and alterations by later writers, on the other hand much that Aristotle did not write probably represents the notes of his teaching thrown into shape by his pupils and followers. The works by Aristotle, or bearing his name, may be divided into the following classes, according to the subjects of which they treat. I. DIALECTICS AND LOGIC.—The extant logical writings are comprehended as a whole under the title *Organon* ("ὄργανον, *i.e.* instrument of science). They are occupied with the investigation of the method by which man arrives at knowledge. An insight into the nature and formation of conclusions and of proof by means of conclusions, is the common aim and centre of all the separate 6 works composing the *Organon*: these separate works are, 1. *Κατηγορίαι, Praedicamenta*, in which Aristotle treats of the (10) comprehensive generic ideas, under which all the attributes of things may be subordinated as species: that is, in order to get an exhaustive definition of concepts they are made to fall under one or other of these classes or categories, of which the 4 most important determine the substance of anything (*οὐσία* or *τί ἐστίν*), the quantity (*πόσον*), the quality (*ποιόν*), the relation (*πρὸς τί*). 2. *Περὶ ἑρμηνείας, De Interpretatione*, concerning the expression of thought by means of speech. [This is by a later writer.] 3, 4. *Ἀναλυτικὰ πρότερα* and *ἕστερα, Analytica*, each in 2 books, on the theory of conclusions: so called from the resolution of the conclusion into its fundamental component parts. 5. *Τοπικά, De Locis*, in 8 books, of the general points of view (*τόποι*) from which conclusions may be drawn. 6. *Περὶ σοφιστικῶν ἐλέγχων* (the 9th of the *Topica*), concerning the fallacies which only apparently prove something. The term 'logic' was not applied to this science by Aristotle (who called it 'Analytic'), but by the Stoic school. The best edition of the *Organon* is by Waitz, Lips. 1846.—II. *ΜΕΤΑΦΥΣΙΚΑ*, or 'the first philosophy,' in 14 books (*τῶν μετὰ τὰ φυσικὰ*), originally distinct treatises, independent of one another, which were put together as one work after Aristotle's death (Books ii. and xi. from ch. 8 are spurious). The title also is of late origin, and was given to the work from its being placed in the collection of Audronicus after (*μετὰ*) the *Physics* (*τὰ φυσικὰ*). The subject is the origin and nature of existence, or, more particularly, it treats of (a) the relation of the individual to the universal, (b) form to matter, (c) the moving to the moved. Whereas Plato allows only ideas (the universal) to have real existence, Aristotle denies the separate and independent existence of the Platonic ideas. His view is that the formless substance of matter (*ἕλη*) has merely the capacity for becoming something (*δυνάμει ἐστίν*), it attains reality (*ἐνέργεια* or *ἐντελέχεια*) when form (*εἶδος*) is communicated to it. From the relations of form and matter arises motion: the moving element is the form, which produces reality; the moved is the potential or material. The highest good being the final object is the ultimate source of movement and life in the world. [Separately edited by Bonitz and Schwegler.]—III. *SCIENCE*, including (a) *Mathematics*, on which we have two treatises not by Aristotle, but probably conveying his teaching: *viz.* *Περὶ ἀτόμων γραμμῶν, i. e.* concerning indivisible lines, and *Μηχανικὰ προβλήματα, Mechanical Problems*; (b) *Physics*, in

which we have—(1) *φυσικὴ ἀκρόασις* (called also by others *περὶ ἀρχῶν*), in 8 books. In these Aristotle develops the general principles of natural science. (Cosmology.) (2) *Concerning the Heaven* (*περὶ οὐρανοῦ*), in 4 books. (3) *On Production and Destruction* (*περὶ γενέσεως καὶ φθορᾶς, de Generatione et Corruptione*), in 2 books, develop the general laws of production and destruction. (4) *On Meteorology* (*μετεωρολογικά, de Meteoris*), in 4 books. (5) *On the Universe* (*περὶ κόσμου, de Mundo*), a letter to Alexander, treats the subject of the last 2 works in a popular tone and a rhetorical style altogether foreign to Aristotle, and is certainly not his work. The theories of Aristotle about the nature of the world, where he was left to speculation unaided by experience, have a different value from his treatment of natural history. With the problems of creation he was not concerned, because he held matter and form to be eternal. His theories of the spherical earth in the centre, with concentric heavenly spheres around it, and the heaven of the fixed stars as the innermost, are of a purely literary value from their bearing on the *Paradiso* of Dante. (6) *The History of Animals* (*περὶ ζῶων ἱστορία*), in 9 books (the 10th being spurious), treats of all the peculiarities of this division of the natural kingdom, according to genera, classes, and species; especially giving all the characteristics of each animal according to its external and internal vital functions; according to the manner of its copulation, its mode of life, and its character. The best edition is by Schneider, Lips. 1811. The observations in this work are the triumph of ancient sagacity, and have been confirmed by the results of the most recent investigations. For instance, he divides the animal kingdom into the vertebrate and invertebrate; in the former he distinguishes mammals, birds, reptiles and fishes, and recognises that whales are mammals. (7) *On the Parts of Animals* (*περὶ ζῶων μορίων*), in 4 books, in which Aristotle, after describing the phenomena in each species, develops the causes of these phenomena by means of the idea to be formed of the purpose which is manifested in the formation of the animal. (8) *On the Generation of Animals* (*περὶ ζῶων γενέσεως*), in 5 books, treats of the generation of animals and the organs of generation. (9) *De Incessu Animalium* (*περὶ ζῶων πορείας*). [*περὶ ζῶων κινήσεως* is spurious.] (10) *Three books on the Soul* (*περὶ ψυχῆς*). Aristotle defines the soul to be that which gives real form to the bodily matter, and therefore movement and life. Man differs from other animals in having spirit (*νοῦς*) besides the animal soul. There are besides smaller treatises connected with this subject, on memory, sleep, dreams, &c. (11) In the 37 sections of *Problems* (*προβλήματα*) we have many remarks that are Aristotle's on various branches of knowledge, but buried in a mass of later additions. The treatises *περὶ φυτῶν, περὶ χρωμάτων, περὶ ἀκουσῶν, περὶ θαυμασίων ἀκουσμάτων*, and the *φυσιολογικά* are spurious. Several anatomical works of Aristotle have been lost. He was the first person who in any especial manner advocated anatomical investigations, and showed the necessity of them for the study of the natural sciences. He frequently refers to investigations of his own on the subject.—IV. PRACTICAL PHILOSOPHY OR POLITICS.—All that falls within the sphere of practical philosophy is comprehended in three principal works: the *Ethics*, the *Politics*, and the *Oeconomics*. (1) *The*

Nicomachean Ethics (*Ἠθικά Νικομάχεια*), in 10 books. Aristotle here begins with the highest and most universal end of life, for the individual as well as for the community in the state. This is happiness (*εὐδαιμονία*); and its conditions are, on the one hand, perfect virtue exhibiting it-elf in the actor, and, on the other hand, corresponding bodily advantages and favourable external circumstances. Virtue is the readiness to act constantly and consciously according to the laws of the rational nature of man (*ὀρθὸς λόγος*). The nature of virtue shows itself in its appearing as the medium between two extremes. In accordance with this, the several virtues are characterised. Editions by Grant, 1874; Ramsauer, 1878; Bywater, 1890; Notes by Stewart, 1893; Book v. by H. Jackson, 1879.—(2) *The Eudemean Ethics* (*Ἠθικά Εὐδήμεια*), in 7 books, of which only books i. ii. iii. and vii. are preserved, while the remaining books iv. v. and vi. are a repetition of books v. vi. and vii. of the *Nicomachean Ethics*. This ethical work is a recension of Aristotle's lectures, edited by Eudemus.—(3) *Ἠθικά Μέγαρα*, in 2 books, a sketch compiled from the *Nicomachean* and *Eudemean Ethics*.—(4) *Politics* (*Πολιτικά*) in 8 books. The *Ethics* conduct us to the *Politics*. The connexion between the two works is so close, that in the *Ethics* by the word *ὑπερον* reference is made by Aristotle to the *Politics*, and in the latter by *πρότερον* to the *Ethics*. The *Politics* show how happiness is to be attained for the human community in the state; for the object of the state is not merely the external preservation of life, but 'happy life, as it is attained by means of virtue' (*ἀρετή*, perfect development of the whole man). Hence also *ethics* form the first and most general foundation of political life, because the state cannot attain its highest object if morality does not prevail among its citizens. The house, the family, is the element of the state. Accordingly Aristotle begins with the doctrine of domestic economy, then proceeds to a description of the different forms of government, after which he gives a delineation of the most important Hellenic constitutions, and then investigates which of the constitutions is the best (the ideal of the state)—an aristocracy in which the citizenship is enjoyed only by those whose position and education fits them to direct the state. Hence he desires a state education for the citizens. Manual labour is left to slaves and aliens; for he assumes slavery as a necessary condition. The doctrine concerning education, as most important in this best state, forms the conclusion. Editions by Congreve, 1874; Susenhihl, 1879; Newman, Oxford, 1887; *transl.* by Jowett; and by Welldon.—(6) It was known that Aristotle had written wholly or in part several *πολίτεια*, i. e. particular accounts of the constitutions of various states (more than 100 in number, as was said). Of these it was supposed that only fragments, collected by Neumann and by Rose, survived. But a papyrus was discovered in Egypt and was published in 1891 by the British Museum, containing the greater part of the *Ἀθηναίων πολιτεία*, a treatise of considerable historical value for the elucidation and confirmation of several points in the constitutional history of Athens down to the close of the 5th century B. C. How far, or in what sense, this is to be regarded as a genuine work of Aristotle is still a subject of discussion. There is internal evidence of its having been written before the date of Aristotle's death: if not by

himself, at least from notes of his teaching. *Editio princeps* by Kenyon, 1891; also by Sandys, 1892.—(7) *Oeconomics* (οικονομικά), in 2 books, which are by a later writer.—V. WORKS OF ART. To these belong the *Poetics* and *Rhetoric*. (1) *The Poetics* (Περὶ ποιητικῆς). Aristotle penetrated deeper than any of the ancients into the essence of the Hellenic art. He is the father of the *aesthetics of poetry*, as he is the completer of Greek rhetoric as a science. He holds that 'Poetry is more serious and more profound than History, because it deals with universal truth, not with that which lies in details.' The greatest part of the treatise contains a theory of Tragedy, under which head he has left us criticisms on particular Greek plays: he defines Tragedy as the imitation of some action of proper magnitude in fitting language, not by narrative, but by action, so as to effect through pity and terror a purgation of the passions (κάθαρσις), i.e. so that the excitable passions are 'worked out' and the mind is left calm though elevated (κάθαρσις being a medical metaphor). He calls Euripides the 'most tragic' of the Tragedians. Epic poetry, as though superseded in value by Tragedy, he treats slightly, and says little of Lyric. [Editions and comments by Christ, 1878; Bernays, 1880; Braunscheid, 1882; Wharton, 1883; Prickard, 1891.]—(2) *The Rhetoric* (ῥέχνη ῥητορική), in 3 books; but the genuineness of the 3rd is doubtful. Rhetoric, as a science, according to Aristotle, stands side by side with Dialectics. That which makes a scientific treatment of rhetoric possible is the argumentation which awakens conviction; he therefore directs his chief attention to the theory of oratorical argumentation. The second division of the work treats of the production of that favourable disposition in the hearer in consequence of which the orator appears to him to be worthy of credit. The third part treats of oratorical expression and arrangement. Edition by Cope and Sandys, 1877; transl. by Welldon. [The ῥητορικὴ πρὸς Ἀλέξανδρον is spurious.]—VI. POETRY. Though several epigrams are falsely attributed to him, it is probable that the beautiful *Scolion* beginning Ἀρεὰ πολύμοχθε γένει βροστέω, in praise of Hermeias, is his work.—According to a story current in antiquity Aristotle bequeathed his library and MSS. to Theophrastus, his successor in the Academy. On the death of Theophrastus, the libraries and MSS. both of Aristotle and Theophrastus are said to have come into the hands of his relation and disciple, Neleus of Scepsis. This Neleus sold both libraries to Ptolemy II. king of Egypt, for the Alexandrian library; but he retained for himself, as an heirloom, the original MSS. of the works of these two philosophers. The descendants of Neleus, who were subjects of the king of Pergamus, knew of no other way of securing them from the search of the Attali, who wished to rival the Ptolemies in forming a large library, than concealing them in a cellar, where for a couple of centuries they were exposed to the ravages of damp and worms. It was not till the beginning of the century before the birth of Christ that a wealthy book-collector, the Athenian Apellicon of Teos, traced out these valuable relics, bought them from the ignorant heirs, and prepared from them a new edition of Aristotle's works. After the capture of Athens, Sulla conveyed Apollicon's library to Rome, B.C. 84. Tyrannion made copies of them, and Andronicus of Rhodes

thence arranged an edition of Aristotle's works. [APELLICON.] From this story an error arose, which has been handed down from the age of Strabo to recent times. It was concluded from this account, that neither Aristotle nor Theophrastus had published their writings, with the exception of some exoteric works, which had no important bearing on their system; and that it was not till 200 years later that they were brought to light by the above-mentioned Apellicon, and published to the philosophical world. That, however, was by no means the case. Aristotle, indeed, did not prepare a complete edition, as we call it, of his writings. Nay, it is certain that death overtook him before he could finish some of his works and put the finishing hand to others. Nevertheless it cannot be denied that the Peripatetics in this interval of 200 years were acquainted with Aristotle's writings. It has, indeed, been surmised that the 146 works catalogued (as stated above) about 200 B.C. were the lost Dialogues of Aristotle's earlier and Platonic style, which would have explained Cicero's description of his language as having 'a golden flow.'—The complete edition of Aristotle's works by Bekker has Scholia and a Latin translation. This does not include the recently discovered treatise on the Constitution of Athens. This edition has been reprinted at Oxford in 11 vols. 8vo.; and by Tauchnitz, 1877: there is a convenient edition in one volume by Weise, 1843; for editions of separate treatises see above.

Aristoxénus (Ἀριστοξένος), of Tarentum, a Peripatetic philosopher and a musician, flourished about B.C. 318. He was a disciple of Aristotle, whom he appears to have rivalled in the variety of his studies. According to Suidas, he produced works to the number of 453 upon music, philosophy, history, in short every department of literature. We know nothing of his philosophical opinions, except that he held the soul to be a *harmony* of the body (Cic. *Tusc.* i. 10), a doctrine which had already been discussed by Plato in the *Phaedo*. Of his numerous works the only one extant is his *Elements of Harmony* (ἁρμονικὰ στοιχεῖα), in 3 books: edited by Meibomius, in the *Antiquae Musicae Auctores Septem*, Amst. 1652.

Aristus (Ἀριστος). 1. Of Salamis in Cyprus, wrote a history of Alexander the Great (Arrian, vii. 19; Strab. p. 682).—2. An Academic philosopher, a contemporary and friend of Cicero, and teacher of M. Brutus (Cic. *ad Att.* v. 10; Plut. *Brut.* 2).

Arius, river. [ARIA.]

Ariüsia (ἡ Ἀριουσία χώρα), a district on the N. of Chios, where the best wine in the island was grown (Verg. *Ecl.* v. 71; Plin. xiv. 73).

Armenë (Ἀρμένη, or -ήνη: *Akliman*), a town on the coast of Paphlagonia, where the 10,000 Greeks, during their retreat, rested 5 days, entertained by the people of Sinope, a little to the W. of which Armenë stood (Xen. *An.* vi. 1, 15; Strab. p. 545).

Armënia (Ἀρμενία: Ἀρμένιος, Armenius: *Armenia*), a country of Asia, lying between Asia Minor and the Caspian, is a lofty tableland, backed by the chain of the Caucasus, watered by the rivers Cyrus and Araxes, containing the sources also of the Tigris and of the Euphrates, the latter of which divides the country into 2 unequal parts, which were called Major and Minor. 1. **Armenia Major** or **Propria** (ἡ μεγάλη or ἡ ἰδίως καλουμένη: *Erzeroum, Kars, Van, and Erivan*), was bounded

on the NE. and N. by the Cyrus (*Kur*), which divided it from Albania and Iberia; on the NW. and W. by the Moschici mountains (the prolongation of the chain of the Anti-Taurus), and the Euphrates (*Frat*), which divided it from Colchis and Armenia Minor; and on the S. and SE. by the mountains called Masius, Niphates, and Gordiaei (the prolongation of the Taurus), and the lower course of the ARAXES, which divided it from Mesopotamia, Assyria, and Media: on the E. the country comes to a point at the confluence of the Cyrus and Araxes. It is intersected by chains of mountains, between which run the two great rivers ARAXES, flowing E. into the Caspian, and the Arsianias, or S. branch of the Euphrates (*Murad*), flowing W. into the main stream (*Frat*) just above M. Masius. The E. extremity of the chain of mountains which separates the basins of these two rivers, and which is an offshoot of the Anti-Taurus, forms the Ararat of Scripture. In the S. of the country is the great lake of *Van*, Thospitis Palus, enclosed by mountain chains which connect Ararat with the S. range of mountains.—2. **Armenia Minor** (Ἄ. μικρά or βραχυτέρα), was bounded on the E. by the Euphrates, which divided it from Armenia Major, on the N. and NW. by the mountains Scodises, Paryadres, and Anti-Taurus, dividing it from Pontus and Cappadocia, and on the S. by the Taurus dividing it from Commagene in N. Syria, so that it contained the country E. and S. of the city of *Sivas* (the ancient Cabira or Sebaste) as far as the Euphrates and the Taurus. The boundaries between Armenia Minor and Cappadocia varied at different times; and indeed the whole country up to the Euphrates is sometimes called Cappadocia, and, on the other hand, the whole of Asia Minor E. of the Halys seems at one time to have been included under the name of Armenia. It is described by Justin (xlii. 2) as the land 'from Cappadocia to the Caspian.' The people of Armenia claimed to be aboriginal. Herodotus connects them with the Phrygians; Strabo, with the Thessalians (Hdt. vii. 23; Strab. p. 530). They seem to have belonged to the same stem as the Medes. Their language, though possessing some remarkable peculiarities of its own, was nearly allied to the Indo-Germanic family; and their manners and religious ideas were similar to those of the Medes and Persians, but with a greater tendency to the personification of the powers of nature, as in the goddess Anaitis, whose worship was peculiar to Armenia. They had commercial dealings with Assyria and Phoenicia. The earliest Armenian traditions represent the country as governed by native kings, who had perpetually to maintain their independence against attacks from Assyria. They were said to have been conquered by Semiramis, but again threw off the yoke at the time of the Median and Babylonian revolt. Their relations to the Medes and Persians seem to have varied between successful resistance, unwilling subjection, and friendly alliance. A body of Armenians formed a part of the army which Xerxes led against Greece; and they assisted Darius Codomannus against Alexander, and in this war they lost their king, and became subject to the Macedonian empire (B.C. 328). After another interval of successful revolt (B.C. 317-274), they submitted to the Greek kings of Syria; but when Antiochus the Great was defeated by the Romans (B.C. 190), the country again regained its independence, and it was at this

period that it was divided into the two kingdoms of Armenia Major and Minor, under two different dynasties, founded respectively by the nobles who headed the revolt, Artaxias and Zariadras. Ultimately, Armenia Minor was made a Roman province (but for no long time) by Trajan. M. Aurelius reduced it, but did not make it a province; but later two provinces were formed from Armenia Minor, and under Justinian four, the fourth comprising a part of Armenia Major.

Armēnius Mons (τὸ Ἀρμένιον ὄρος), a branch of the Anti-Taurus chain in Armenia Minor.

Arminius (the Latinised form of *Hermann*, 'the chieftain'), son of Sigimer, 'the conqueror,' and chief of the tribe of the Cherusci, who inhabited the country to the north of the Hartz mountains, now forming the S. of Hanover and Brunswick. He was born B.C. 18; and in his youth he led the warriors of his tribe as auxiliaries of the Roman legions in Germany, where he learnt the language and military discipline of Rome, and was admitted to the freedom of the city, and enrolled among the equites. In A.D. 9, Arminius, who was now 27 years old, and had succeeded his father as chief of his tribe, persuaded his countrymen to rise against the Romans, who were now masters of this part of Germany, which seemed destined to become, like Gaul, a Roman province. His attempt was crowned with success. Quintilius Varus, who was stationed in the country with three legions, was destroyed with almost all his troops [VARUS]; and the Romans had to relinquish all their possessions beyond the Rhine. In 14, Arminius had to defend his country against Germanicus. At first he was successful; the Romans were defeated, and Germanicus withdrew towards the Rhine, followed by Arminius. But having been compelled by his uncle, Inguiomer, against his own wishes, to attack the Romans in their entrenched camp, his army was routed, and the Romans made good their retreat to the Rhine. It was in the course of this campaign that Thusnelda, the wife of Arminius, fell into the hands of the Romans, and was reserved with the infant boy to whom she soon after gave birth in her captivity, to adorn the triumph of Germanicus at Rome. In 16, Arminius was again called upon to resist Germanicus, in which campaign he rejected with scorn the entreaties of his brother to join the Romans; he was defeated, and his country was probably only saved from subjection by the jealousy of Tiberius, who recalled Germanicus in the following year. At length Arminius aimed at absolute power, and was in consequence put to death by his own relations in the 37th year of his age, A.D. 19. (*Tac. Ann.* i. 55-68, ii. 9, 16, 45, 88; *Strab.* p. 293; *Suet. Aug.* 23; *Vell. Pat.* ii. 118; *Dio Cass.* lvi. 18.)

Armorica or **Aremorica**, the name of the NW. coast of Gaul from the Ligeris (*Loire*) to the Sequana (*Seine*), derived from the Celtic *ar, air*, 'upon,' and *uir, mór*, 'the sea.' The *Armoricae civitates* are enumerated by Caesar (*B. G.* vii. 75).

Arna (Arnas, -ātis: *Civittella d'Arno*), a town in Umbria near Perugia.

Arnae (Ἄρναί), a town in Chalcidice in Macedonia, S. of Aulon and Bromiscus.

Arnē (Ἄρνη). 1. A town in Boeotia mentioned by Homer (*Il.* ii. 507), supposed by Pausanias to be the same as Chaeronēa, but placed by others near Acrephium on the E. of the lake Copais.—2. A town in the SW. of Thessaly, near the modern *Mataranga* (*Thuc.* ii. 12).

Arnissa (*Ἀρνίσσα*: *Ostrova?*), a town in Eordaea in Macedonia.

Arnōbius, a native of Africa, lived about A.D. 300, in the reign of Diocletian. He was at first a teacher of rhetoric at Sicca in Africa, but afterwards embraced Christianity; and to remove all doubts as to the reality of his conversion, he wrote, while yet a catechumen, his celebrated work against the Pagans, in 7 books (*Libri septem adversus Gentes*), which we still possess. It is chiefly valuable for the information which it gives about Greek and Roman customs and ritual.—*Editions*. By Orelli, Lips. 1816; by Reifferscheid, Vindob. 1875.

Arnōn (*Ἄρνον*: *Wad-el-Mojib*), a considerable river of E. Palestine, rising in the Arabian Desert, and flowing W. through a rocky valley into the Lacus Asphaltites (*Dead Sea*). The surrounding district was called Arnonas; and in it the Romans had a military station, called *Castra Arnonensia*.

Arnus (*Arno*), the chief river of Etruria, rises in the Apennines, flows by Pisae, and falls into the Tyrrhenian sea. It gave the name to the *Tribus Arnensis*, formed B.C. 387. (Strab. p. 222; Liv. xxii. 2; Tac. *Ann.* i. 79.)

Arōa (*Ἀρόα* or *Ἀρόη*), the ancient name of PATRAE.

Arōmatā (*ῥά Ἀρώματα*, *Ἀρωμάτων ἄκρον*: *Cape Guardafui*), the E.-most promontory of Africa, at the S. extremity of the Arabian Gulf: also the surrounding district was called Aromata or Aromatophora Regio, with a town *Ἀρωμάτων ἐμπόριον*: so named from the abundance of spices which the district produced.

Arpi (*Arpānus*: *Arpi*), an inland town in the Daunian Apulia, founded, according to tradition, by Diomedes, who called it *Ἄργος Ἰππιον*, from which its later name, *Argyrippa* or *Argyrippa* and *Arpi* are said to have arisen (*Ille* [Diomedes] *urbem Argyrippam, patriae cognomine gentis*, Verg. *Aen.* xi. 246). During the time of its independence it was a flourishing commercial town, using Salapia as its harbour. It was friendly to the Romans in the Samnite wars, but revolted to Hannibal after the battle of Cannae, B.C. 216; it was taken by the Romans in 313, deprived of its independence, and never recovered its former prosperity. (Strab. p. 283; Liv. xxii. 12, xxiv. 46.)

Arpinum (*Arpīnas*, -ātis: *Arpino*), a town of Latium on the small river Fibrenus (*Fibreno*), originally belonging to the Volscians and afterwards to the Samnites, from whom the Romans wrested it, was a Roman municipium, and received the *ius suffragii*, or right of voting in the Roman comitia, B.C. 188. (Strab. p. 220; Liv. xxxviii. 36.) It was the birthplace of Marius and Cicero, the latter of whom was born in his father's villa, situated on a small island formed by the river Fibrenus. Cicero's brother Quintus had an estate S. of Arpinum, called *Arcanum*. (Sall. *Jug.* 67; Cic. *Legg.* ii. 1, 3, *ad Fam.* xiii. 11.)

Arretium or **Arētium** (Arretinus: *Arezzo*), one of the most important of the twelve cities of Etruria, was situated in the N.E. of the country at the foot of the Apennines, and possessed a fertile territory near the sources of the Arnus and the Tiber, producing good wine and corn (Liv. ix. 37, x. 37; Strab. pp. 222, 226.) It was a Roman colony and municipium after the 2nd Punic war. It was particularly celebrated for its pottery, which was of red ware. The Cilnii, from whom Maecenas was descended, were a noble family of Arretium. The ruins of a city 2 or 3 miles to the S.E. of Arezzo on a

height called *Poggio di San Cornelio*, or *Castel Secco*, are probably the remains of the ancient Arretium.

Arrhaphachitis (*Ἀρραπαχίτις*), a district of Assyria, between the rivers Lycus and Choatras.

Arrhibaeus (*Ἀρριβαῖος*), chieftain of the Macedonians of Lyncus, revolted against king Perdiccas in the Peloponnesian war. It was to reduce him that Perdiccas sent for Brasidas (B.C. 424), and against him took place the unsuccessful joint expedition, in which Perdiccas deserted Brasidas, and Brasidas effected his bold and skilful retreat. (Thuc. ii. 99, iv. 79, 83, 124; Strab. p. 326.)

Arrhidaeus (*Ἀρριδαῖος*) or **Aridaeus** (*Ἀριδαῖος*). 1. A half-brother of Alexander the Great, son of Philip and a female dancer, Philinna of Larissa, was of imbecile understanding. He was at Babylon at the time of Alexander's death, B.C. 323, and was elected king under the name of Philip. The young Alexander, the infant son of Roxana, was associated with him in the government. In 322 Arrhidaeus married Eurydice. On their return to Macedonia, Eurydice attempted to obtain the supreme power in opposition to Polysperchon; but Arrhidaeus and Eurydice were made prisoners, and put to death by order of Olympias, 317. (Plut. *Alex.* 77; Just. xiv. 5; Diod. xix. 52; Paus. viii. 7, 5.)—2. One of Alexander's generals, obtained the province of the Hellespontine Phrygia, at the division of the provinces which was made in 321, but was deprived of it by Antigonus in 319 (Just. xiii. 4; Diod. xviii. 51, 72).

Arria. 1. Wife of Caecina Paetus. When her husband was ordered by the emperor Claudius to put an end to his life, A.D. 42, and hesitated to do so, Arria stabbed herself, handed the dagger to her husband, and said, 'Paetus, it does not pain me.' (Plin. *Ep.* iii. 16; Dio Cass. lx. 16; Mart. i. 14.)—2. Daughter of the preceding, and wife of Thrasea (Tac. *Ann.* xvi. 34).

Arriānus (*Ἀρριανός*). 1. Of Nicomedia in Bithynia, born about A.D. 90, was a pupil and friend of Epictetus, and first attracted attention as a philosopher by publishing at Athens the lectures of his master. In 124 he gained the friendship of Hadrian during his stay in Greece, and received from the emperor the Roman citizenship; from this time he assumed the name of Flavius. In 136 he was appointed praefect of Cappadocia, which was invaded the year after by the Alani or Massagetae, whom he defeated. Under Antoninus Pius, in 146, Arrian was consul; and about 150 he withdrew from public life, and from this time lived in his native town of Nicomedia, as priest of Demeter and Persephone. He died at an advanced age in the reign of M. Aurelius. Arrian was one of the most active and best writers of his time. He was a close imitator of Xenophon, both in the subjects of his works and in the style in which they were written. He regarded his relation to Epictetus as similar to that of Xenophon to Socrates; and it was his endeavour to carry out that resemblance. With this view he published (1) the philosophical lectures of his master (*Διατριβαὶ Ἐπικτήτου*) in 8 books, the first four of which are still extant. Edited in Schweighauser's *Epictetae Philosophiae Monumenta*, vol. iii., and in Coraes' *Πάρεργα Ἑλλην. Βιβλιοθ.* vol. viii. (2) An abstract of the practical philosophy of Epictetus (*Ἐγχειρίδιον Ἐπικτήτου*), which is still extant. This cele-

brated work maintained its authority for many centuries, both with Christians and Pagans. The best editions are those of Schweighauser and Coraes, in the collections above referred to. He also published other works relating to Epictetus, which are now lost. His original works are (3) A treatise on the chase (*Κυννηγητικός*), which forms a kind of supplement to Xenophon's work on the same subject, and is printed in most editions of Xenophon's works. (4) The History of the Asiatic expedition of Alexander the Great (*Ἀνάβασις Ἀλεξάνδρου*) in 7 books, the most important of Arrian's works. This great work reminds the reader of Xenophon's *Anabasis*, not only by its title, but also by the ease and clearness of its style. It is also of great value for its historical accuracy, being based upon the most trustworthy histories written by the contemporaries of Alexander, especially those of Ptolemy, the son of Lagus, and of Aristobolus, the son of Aristobolus. (5) On India (*Ἰνδική* or *τὰ Ἰνδικά*), which may be regarded as a continuation of the *Anabasis*, at the end of which it is usually printed. This work is written in the Ionic dialect, probably in imitation of Ctesias of Cnidus, whose work on the same subject Arrian wished to supplant by a more trustworthy and correct account. The best editions of the *Anabasis* are by Sintenis, Berlin, 1867; Abicht, Leipzig, 1876: of the *Indica* by Schmieder, Halle, 1798. (6) A description of a voyage round the coasts of the Euxine (*περίπλους πόντου Εὐξεινοῦ*), which had been made by Arrian himself during his government of Cappadocia. This *Periplus* has come down to us together with a *Periplus* of the Erythraean, and a *Periplus* of the Euxine and the Palus Maeotis, both of which also bear the name of Arrian, but they belong to a later period. The best editions are in Hudson's *Geographi Minores*, vol. i., and in Gail's and Müller's collections of the minor Geographers. (7) A work on Tactics (*λόγος τακτικός* or *τέχνη τακτική*), sometimes ascribed to him, is now generally held to be by Aelian.—2. A Roman juriconsult, probably lived under Trajan, and is perhaps the same person with the orator Arrianus who corresponded with the younger Pliny. He wrote a treatise *de Interdictis*, of which the second book is quoted in the Digest.

Arribas, Arrýbas, Arymbas, or Tharrytas (*Ἀρρίβας, Ἀρρύβας, Ἀρύμβας, or Θαρρύτας*), a descendant of Achilles, and one of the early kings of the Molossians in Epirus. He is said to have been educated at Athens, and on his return to his native country to have framed for the Molossians a code of laws and established a regular constitution. (Paus. i. 11; Plut. *Pyrrh.* 1.)

Q. Arríus. 1. Praetor, B.C. 72, defeated Crixus, the leader of the runaway slaves, but was afterwards conquered by Spartacus. In 71, Arrius was to have succeeded Verres as propraetor in Sicily, but died on his way to Sicily (Cic. *Verr.* ii. 15, iv. 20).—2. A son of the preceding, was an unsuccessful candidate for the consulship, B.C. 59. He was an intimate friend of Cicero (Cic. *pro Mil.* 17, *ad Att.* ii. 5, 7.)

Arríus Aper. [APER.]

L. Arruntius. 1. Proscribed by the triumvirs in B.C. 43, but escaped to Sext. Pompey in Sicily, and was restored to the state with Pompey. He subsequently commanded the left wing of the fleet of Octavianus at the battle of Actium, 31, and was consul in 22. (App. *B. C.* iv. 46; Plut. *Ant.* 66.)—2. Son of the preceding, consul A.D. 6. Augustus declared in his last

illness, that Arruntius was not unworthy of the empire, and would have boldness enough to seize it, if an opportunity presented. This rendered him an object of suspicion to Tiberius. He was charged in A.D. 37, as an accomplice in the crimes of Albuicilla, and put an end to his own life. (Tac. *Ann.* i. 8, 13, 76, vi. 27, 47; Dio Cass. lviii. 27.)

Arsa (*Azunga*), a town in Hispania Bactica.

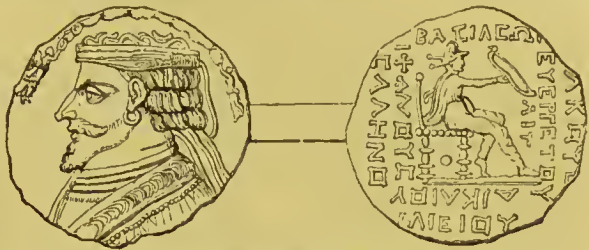
Arsáces (*Ἀρσάκης*), the name of the founder of the Parthian empire, which was also borne by all his successors, who were hence called the *Arsacidæ*.—I. He was of obscure origin, of Scythian race, according to Strabo from the country of the Ochus. He and his brother Tiridates who had small satrapies in Bactria under Antiochus II., resenting the tyranny of Agathocles, slew him, and driving out the Syrians, established for Arsaces a small Parthian kingdom with the capital Hecatompylus, B.C. 256. (Arrian *ap.* Syncellus 284; Strab. p. 515; Appian, *Syr.* 65.) He induced the Parthians to revolt from the Syrian empire of the Seleucidae, and he became the first monarch of the Parthians. This event probably took place about B.C. 250, in the reign of Antiochus II.; but the history of the revolt, as well as of the events which immediately followed, is stated very differently by different historians. Arsaces reigned only two years, and was succeeded by his brother Tiridates.—II. = **Tiridátes**, reigned 37 years, B.C. 248–211, and defeated Seleucus Callinicus, the successor of Antiochus II.—III. = **Artabānus I.**, son of the preceding, was attacked by Antiochus III. (the Great), who, however, was unable to subdue his country, and at length recognised him as king, about 210 (Polyb. x. 27; Just. xli. 5).—IV. = **Priapatius**, son of the preceding, reigned 15 years and left three sons, Phraates, Mithridates, and Artabānus.—V. = **Phraātes I.**, subdued the Mardi, and, though he had many sons, left the kingdom to his brother Mithridates.—VI. = **Mithridátes I.** son of Arsaces IV., greatly enlarged the Parthian empire by his conquests. He defeated Demetrius Nicator, king of Syria, and took him prisoner in 138. Mithridates treated Demetrius with respect, and gave him his daughter Rhodogone in marriage. Mithridates died during the captivity of Demetrius, between 138 and 130 (Just. xli. 6; Strab. pp. 516, 524; Appian, *Syr.* 67).—VII. = **Phraātes II.**, son of the preceding, carried on war against Antiochus VII. Sidetes, whom Phraates defeated and slew in battle, B.C. 128. Phraates himself was shortly after killed in battle by the Scythians, who had been invited by Antiochus to assist him against Phraates, but who did not arrive till after the fall of the former (Just. xxxviii. 10, xlii. 1).—VIII. = **Artabānus II.**, youngest brother of Arsaces VI., and youngest son of Arsaces IV., fell in battle against the Thogarii or Tochari, apparently after a short reign.—IX. = **Mithridátes II.**, son of the preceding, prosecuted many wars with success, and added many nations to the Parthian empire, whence he obtained the surname of Great. It was in his reign that the Romans first had any official communication with Parthia. Mithridates sent an ambassador to Sulla, who had come into Asia B.C. 92, and requested alliance with the Romans (Just. xlii. 2, 4; Plut. *Sull.* 5).—X. = (**Mnascires** ?) Nothing is known of the successor of Arsaces IX. Even his name is uncertain.—XI. = **Sanatroces**, reigned seven years, and died about B.C. 70.—XII. = **Phraātes III.**, son of the preceding. He lived at the time of the war between the

Romans and Mithridates of Pontus, by both of whom he was courted. He contracted an alliance with the Romans, but he took no part in the war. At a later period misunderstandings arose between Pompey and Phraates, but Pompey thought it more prudent to avoid a war with the Parthians, although Phraates had invaded Armenia, and Tigranes, the Armenian king, implored Pompey's assistance. Phraates was murdered soon afterwards by his two sons, Mithridates and Orodes (Dio Cass. xxxvi. 28, 34, xxxvii. 6, xxxix. 56; Appian, *Syr.* 104; Plut. *Pomp.* 33-39).—**XIII.** = **Mithridates III.**, son of the preceding, succeeded his father during the Armenian war. On his return from Armenia, Mithridates was expelled from the throne, on account of his cruelty, and was succeeded by his brother Orodes. Mithridates afterwards made war upon his brother, but was taken prisoner and put to death

(Dio Cass. xxxix. 56; Appian, *Syr.* 51; Jos. B. J. i. 8).—**XIV.** = **Orôdes I.**, brother of the preceding, was the Parthian king whose general Surenas defeated Crassus and the Romans, B.C. 53. [CRASSUS.] After the death of Crassus, Orodes gave the command of the army to his son Pacorus, who entered Syria in 51 with a small force, but was driven back by Cassius. In 50 Pacorus again crossed the Euphrates with a much larger army, and advanced as far as Antioch, but was defeated near Antigouëa by Cassius. The Parthians now remained quiet for some years. In 40 they crossed the Euphrates again, under the command of Pacorus and Labienus, the son of T. Labienus. They overran Syria and part of Asia Minor, but were defeated in 39 by Ventidius Bassus, one of Antony's legates: Labienus was slain in the fight, and the Parthians retired to their own dominions. In 38, Pacorus again invaded Syria, but was completely defeated and fell in the battle. This defeat was a severe blow to the aged king Orodes, who shortly afterwards surrendered the crown to his son, Phraates, during his lifetime (Dio Cass. xl. 28, xlviii. 24-41, xlix. 19, 23; Just. xlii. 4; Appian, *B. C.* v. 65; Plut. *Ant.* 33; Cic. *Att.* v. 18, *Fam.* xv. 1)

—**XV.** = **Phraates IV.**, commenced his reign by murdering his father, his 30 brothers, and his own son, who was grown up, that there might be none of the royal family whom the Parthians could place upon the throne in his stead. In consequence of his cruelty many of the Parthian nobles fled to Antony (37), who invaded Parthia in 36, but was obliged to retreat after losing a great part of his army (Dio Cass. xlix. 23-31; Plut. *Ant.* 37-51; Strab. p. 523). A few years afterwards the cruelties of Phraates produced a rebellion against him; he was driven out of the country, and Tiridates proclaimed king in his stead. Phraates, however, was soon restored by the Scythians, and Tiridates fled to Augustus, carrying with him the youngest son of Phraates (Hor. *Od.* ii. 2, 17, cf. i. 26, 5, iii. 8, 19). Augustus restored his son to Phraates, on condition of his surrendering the Roman standards and prisoners taken in the war with Crassus and Antony (Dio Cass. li. 18, liii. 33, liv. 8; Just. xlii. 5; Suet. *Aug.* 21; Hor. *Od.* iv. 15, 6, *Epist.* i. 18). They were given up in 20; their restoration caused universal joy at Rome, and was celebrated not only by the poets, but by festivals and commemorative monuments. Phraates also sent to Augustus

as hostages his four sons, with their wives and children, who were carried to Rome. In A.D. 2, Phraates was poisoned by his wife Thermusa, and her son Phraataces (Jos. *Ant.* xviii. 2, 4).—**XVI.** = **Phraataces**, reigned only a short time, as he was expelled by his subjects on account of his crimes. The Parthian nobles then elected



Coin of Phraataces.

This is a good specimen of the Parthian coins. *Obv.*, head of king; *rev.*, Parthian holding a bow, with the legend ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΩΝ ΕΥΕΡΤΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΘΑΝΟΥΣ ΦΙΛΑΞΑΝΝΟΣ [ΑΡΤΕ]ΜΙΣΙΟΥ. ΑΠΤ=811.

as king Orodes, who was of the family of the Arsacidae.—**XVII.** = **Orôdes II.**, also reigned only a short time, as he was killed by the Parthians on account of his cruelty. Upon his death the Parthians applied to the Romans for Vonones, one of the sons of Phraates IV., who was accordingly granted to them (Tac. *Ann.* ii. 1-4).—**XVIII.** = **Vonones I.**, son of Phraates IV., was also disliked by his subjects, who therefore invited Artabanus, king of Media, to take possession of the kingdom. Artabanus drove Vonones out of Parthia, who resided first in Armenia, next in Syria, and subsequently in Cilicia. He was put to death in A.D. 19, according to some accounts by order of Tiberius on account of his great wealth (Tac. *Ann.* ii. 1-4, 56, 68; Suet. *Tib.* 49).—**XIX.** = **Artabanus III.**, obtained the Parthian kingdom soon after the expulsion of Vonones, about A.D. 16. Artabanus placed Arsaces, one of his sons, over Armenia, and assumed a hostile attitude towards the Romans. His subjects, whom he oppressed, despatched an embassy to Tiberius to beg him to send to Parthia Phraates, one of the sons of Phraates IV. Tiberius willingly complied with the request; but Phraates upon arriving in Syria was carried off by a disease, A.D. 35. As soon as Tiberius heard of his death, he set up Tiridates, another of the Arsacidae, as a claimant to the Parthian throne: Artabanus was obliged to leave his kingdom, and to fly for refuge to the Hyrcanians and Carmanians. Hereupon Vitellius, the governor of Syria, crossed the Euphrates, and placed Tiridates on the throne. Artabanus was, however, recalled next year (36) by his fickle subjects. He was once more expelled by his subjects, and once more restored (Tac. *Ann.* ii. 58, vi. 31-37, 41-44; Dio Cass. lviii. 26, lxxix. 27; Jos. *Ant.* xviii. 5). He died soon after his last restoration, leaving two sons, Bardanes and Gotarzes.—**XX.** = **Gotarzes**, succeeded his father, Artabanus III., but was defeated by his brother Bardanes and retired into Hyrcania.—**XXI.** = **Bardanes**, brother of the preceding, was put to death by his subjects in 47, whereupon Gotarzes again obtained the crown. But as he ruled with cruelty, the Parthians secretly begged the emperor Claudius to send them from Rome Meherdates, grandson of Phraates IV. Claudius complied with their request, and commanded the governor of Syria to assist Meherdates, but the latter was defeated in battle, and taken prisoner by Gotarzes. (Tac. *Ann.* xi.

8-10, xii. 10-14. The account varies in Jos. *Ant.* xx. 3.—**XXII.** = **Vonōnes II.**, succeeded Gotarzes about 50. His reign was short.—**XXIII.** = **Vologēsēs I.**, son of Vonones II. or Artabanus III. Soon after his accession, he conquered Armenia, which he gave to his brother Tiridates. In 55 he gave up Armenia to the Romans, but in 58 he again placed his brother over Armenia and declared war against the Romans. This war terminated in favour of the Romans: the Parthians were repeatedly defeated by Domitius Corbulo, and Tiridates was driven out of Armenia. At length, in 62, peace was concluded between Vologesēs and the Romans on condition that Nero would surrender Armenia to Tiridates, provided the latter would come to Rome and receive it as a gift from the Roman emperor. Tiridates came to Rome in 63, where he was received with extraordinary splendour, and obtained from Nero the Armenian crown. Vologesēs afterwards maintained friendly relations with Vespasian, and seems to have lived till the reign of Domitian (Tac. *Ann.* xiii. 5-9, xiv. 23, xv. 1-18, 25-31; Dio Cass. lxii. 19-23, lxiii. 1-7, lxvi. 11).—**XXIV.** = **Pacōrus**, succeeded his father, Vologesēs I., and was a contemporary of Domitian and Trajan (Mart. *ix.* 39; Plin. *Ep.* x. 16).—**XXV.** = **Chosrōēs** or **Osrōēs**, succeeded his brother Pacorus during the reign of Trajan. His conquest of Armenia occasioned the invasion of Parthia by Trajan, who stripped it of many of its provinces, and made the Parthians for a time subject to Rome. [TRAJANUS.] Upon the death of Trajan in A.D. 117, the Parthians expelled Parthamaspatēs, whom Trajan had placed upon the throne, and recalled their former king, Chosroēs. Hadrian relinquished the conquests of Trajan, and made the Euphrates, as before, the eastern boundary of the Roman empire. Chosroēs died during the reign of Hadrian (Dio Cass. lxviii. 17-33).—**XXVI.** = **Vologēsēs II.**, succeeded his father Chosroēs, and reigned from about 122 to 149 (Dio Cass. lxix. 15).—**XXVII.** = **Vologēsēs III.**, began to reign in 149. He invaded Syria in 162, but the generals of the emperor Verus drove him back into his own dominions, invaded Mesopotamia and Assyria, and took Seleucia and Ctesiphon; and Vologesēs was obliged to purchase peace by ceding Mesopotamia to the Romans. From this time to the downfall of the Parthian empire, there is great confusion in the list of kings (Dio Cass. lxx. 2, lxxi. 2; Capitol. *M. Ant. Phil.* 8, 9; *Ver.* 6, 7; Eutrop. viii. 10).—**XXVIII.** = **Vologēsēs IV.**, probably ascended the throne in the reign of Commodus. His dominions were invaded by Septimius Severus, who took Ctesiphon in 199. On the death of Vologesēs IV., at the beginning of the reign of Caracalla, Parthia was torn asunder by contests for the crown between the sons of Vologesēs (Dio Cass. lxxv. 9, lxxvii. 12; Herodian, iii. 1-10; Script. Aug. *Sever.* 15, 16).—**XXIX.** = **Vologēsēs V.**, son of Vologesēs IV., was attacked by Caracalla in 215, and about the same time was dethroned by his brother Artabanus (Dio Cass. lxxvii. 19).—**XXX.** = **Artabānus IV.**, the last king of Parthia. The war commenced by Caracalla against Vologesēs was continued against Artabanus; but Maerinus, the successor of Caracalla, concluded peace with the Parthians. In this war Artabanus had lost the best of his troops, and the Persians seized the opportunity of recovering their long-lost independence. They were led by Artaxerxes (Ardshir), the son of Sassan, and defeated

the Parthians in three great battles, in the last of which Artabanus was taken prisoner and killed, A.D. 226 (Dio Cass. lxxviii. 1-27, lxxx. 3; Herodian, iv. 9-15; Capitol. *Macrin.* 8, 12; Syncell. p. 677). Thus ended the Parthian empire of the Arsacidae, after it had existed 476 years. The Parthians were now obliged to submit to Artaxerxes, the founder of the dynasty of the **SASSANIDAE**, which continued to reign till A.D. 651.

Arsācia (*Ἀρσακία*: Ru. SE. of *Teheran*), a great city of Media, S. of the Caspiae Portae, originally named Rhagae (*Ραγαί*); rebuilt by Seleucus Nicator, and called Europus (*Εὐρωπός*); again destroyed in the Parthian wars and rebuilt by Arsaces, who named it after himself (Strab. pp. 514, 524).

Arsacidae, the name of a dynasty of Parthian kings. [ARSACES.] It was also the name of a dynasty of Armenian kings, who reigned in Armenia from B.C. 149 to A.D. 428. This dynasty was founded by **ARTAXIAS I.**, who was related to the Parthian Arsacidae.

Arsamōsāta (*Ἀρσαμώσατα*, also wrongly abbrev. *Ἀρμώσατα*: *Shemshat*), a town and strong fortress in Armenia Major, between the Euphrates and the sources of the Tigris, near the most frequented pass of the Taurus (Tac. *Ann.* xv. 10; Plin. vi. 26).

Arsanias, -ius, or -us (*Ἀρσανίας*, &c.), the name of two rivers of Great Armenia.—1. (*Murad*), the S. arm of the Euphrates. [ARMENIA].—2. (*Arslan*?), a small stream rising near the sources of the Tigris, and flowing W. into the Euphrates near Melitene.

Arsēnāria, or -enn- (*Ἀρσηνάρια*: *Arzaw*, Ru.), a town in Manretania Caesariensis, 3 miles (Rom.) from the sea: a Roman colony (Plin. v. 19).

Arsēnē. [ARZANENE.]

Arsēs, **Narsēs**, or **Oarsēs** (*Ἀρσής*, *Νάρσης*, or *Ὀάρσης*), youngest son of king Artaxerxes III. Oehus, was raised to the Persian throne by the eunuch Bagoas after he had poisoned Artaxerxes, B.C. 339, but he was murdered by Bagoas in the 3rd year of his reign, when he attempted to free himself from the bondage in which he was kept. After the death of Arsēs, Bagoas made Darius III. king (Diod. xvii. 5; Strab. p. 736; Arrian, *An.* ii. 14).

Arsiā (*Arsa*), a river in Istria, forming the boundary between Upper Italy and Illyricum, with a town of the same name upon it.

Arsiā Silva, a wood in Etruria celebrated for the battle between the Tarquins and the Romans (Liv. ii. 7).

Arsinōē (*Ἀρσινόη*). I. *Mythological*. 1. Daughter of Phegeus, and wife of Alemaeon. As she disapproved of the murder of Alemaeon, the sons of Phegeus put her into a chest and carried her to Agapenor at Tegea, where they accused her of having killed Alemaeon. [ALCMAEON; AGENOR].—2. Nurse of Orestes, saved the latter from the hands of Clytemnestra, and carried him to Strophius, father of Pylades (Pind. *Pyth.* xi. 18). Some accounts call her Laodamia.—3. Daughter of Leucippus and Philodice, became by Apollo mother of Eriopis and Aesculapius.—II. *Historical*. 1. Mother of Ptolemy I., was a concubine of Philip, father of Alexander the Great, and married Lagus, while she was pregnant with Ptolemy.—2. Daughter of Ptolemy I. and Berenice, married Lysimachus, king of Thraee, in B.C. 300, receiving the cities of Heracles and Dimm as her appanage. After the death of Lysimachus in 281, she lived at Cassandrea in Macedonia.

Her half-brother, Ptolemy Ceraunus, got possession of this town through promise of marriage, but drove out Arsinoë, and slew her two children. Afterwards, in 279, she married her own brother, Ptolemy II. Philadelphus. Though Arsinoë bore Ptolemy no children, she was exceedingly beloved by him; he gave her name to several cities, called a district (*νομός*) of Egypt Arsinoïtes after her, and honoured her memory in various ways (Just. xxiv. 2; Plut. *Demetr.* 31; Paus. i. 7; Theocr. xv. 128;



Arsinoë, daughter of Ptolemy I., and wife of Ptolemy II. Rev., double cornucopia (*Dict. Ant. s. v. Rhyton*).

Athen. p. 497; *Dict. Ant. s. v. Rhyton*).—3. Daughter of Lysimachus, married Ptolemy II. Philadelphus soon after his accession, B.C. 285. In consequence of her plotting against her namesake [No. 2], when Ptolemy fell in love with her, she was banished to Coptos in Upper Egypt. She had by Ptolemy three children, Ptolemy III. Evergetes, Lysimachus, and Berenice (Polyb. xv. 25; Paus. l.c.). It is probable that she is the Arsinoë who afterwards married Magas, king of Cyrene (Just. xxvi. 3).—4. Also called *Eurydice* and *Cleopatra*, daughter of Ptolemy III. Evergetes, wife of her brother Ptolemy IV. Philopator, and mother of Ptolemy V. Epiphanes. She was killed by Philammon by order of her husband (Polyb. v. 83, xv. 25-33).—5. Daughter of Ptolemy XI. Auletes, escaped from Caesar, when he was besieging Alexandria in B.C. 47, and was recognised as queen by the Alexandrians. After the capture of Alexandria she was carried to Rome by Caesar, and led in triumph by him in 46. She was afterwards dismissed by Caesar, and returned to Alexandria; but her sister Cleopatra persuaded Antony to have her put to death, in 41 (Dio Cass. xlii. 39; Caes. *B. C.* iii. 112; *B. Alex.* 4, 33; Appian, *B. C.* v. 9).

ARSINOË (*Ἀρσινόη*: *Ἀρσινόεις*, or *-οήτης*), the name of several cities of the times of the Diadochi, each called after one or other of the persons in the preceding article.—1. In Aetolia. [CONOPA].—2. On the N. coast of Cyprus, on the site of the older city of Marium (*Μάριον*), which Ptolemy I. had destroyed (Strab. p. 683).—3. A port on the W. coast of Cyprus (Strab. *ib.*).—4. (*Famagosta*), on the SE. coast of Cyprus, between Salamis and Leucolla (Strab. p. 682).—5. In Cilicia, E. of Anemurium (Strab. p. 670).—6. (*Ajeroud* or *Suez*), in the Nomos Heroöpolites or W. branch of the Red Sea (*Gulf of Suez*). It was afterwards called Cleopatris.—7. (*Medinet-el-Faioum*, Ru.), the chief city of the Nomos Arsinoïtes in the Heptanomis or Middle Egypt [ÆGYPTUS]; formerly called *Crœodilopolis* (*Κροκοδείλων πόλις*), and the district Nomos Crocodilopolites, from its being the chief seat of the Egyptian worship of the crocodile. This nomos also contained the Lake Moeris and the labyrinth (Strab. p. 809; Hdt. ii. 48; Plin. v. 61).—8. In Cyrenaica, also called *TAUCHEIRA*.—9. On the coast of the Troglodytae on the western coast of the Red Sea (Strab. p. 769). Its probable position is a little below the

parallel of Thebes.—Some other cities called Arsinoë are better known by other names, such as EPHEBUS in Ionia and PATARA in Lycia.

ARSISSA or **ARSESE** (*Ἀρσίσα*: *Argish*), part of the lake Thospitis, in the S. of Armenia Major. [THOSPITIS.]

ARTABANUS (*Ἀρτάβανος*). 1. Son of Hystapes and brother of Darius, whom he tried to dissuade from the Scythian expedition, also mentioned in the reign of his nephew Xerxes, as a wise and frank counsellor (Hdt. iv. 83, vii. 10, 46-53).—2. A Hyrcanian, commander of the body-guard of Xerxes, assassinated this king in B.C. 465, with the view of setting himself upon the throne of Persia, but was shortly afterwards killed by Artaxerxes (Diod. xi. 69; Just. iii. 1).—3. I. II. III. IV., kings of Parthia. [ARSACES, III. VIII. XIX. XXX.]

ARTABAZUS (*Ἀρτάβαζος*). 1. A Mede, acts a prominent part in Xenophon's account of Cyrus the Elder (Xen. *Cyrop.* i. 4, &c.).—2. A distinguished Persian, a son of Pharnaces, commanded the Parthians and Choasmians, in the expedition of Xerxes into Greece, B.C. 480 (Hdt. vii. 66). He served under Mardonius in 479, and after the defeat of the Persians at Plataea, he fled with 40,000 men, and reached Asia in safety. Afterwards an intermediary between Xerxes and Pausanias (Hdt. ix. 41, 89; Diod. xi. 33-44; Thuc. i. 129).—3. A general of Artaxerxes I., fought against Inarus in Egypt, B.C. 462.—4. A Persian general, fought under Artaxerxes II. against Datames, satrap of Cappadocia, B.C. 362. Under Artaxerxes III., Artabazus, who was then satrap of W. Asia, revolted in B.C. 356, but was defeated and obliged to take refuge with Philip of Macedonia. He was afterwards pardoned by Artaxerxes, and returned to Persia; and he was one of the most faithful adherents of Darius III. Codomannus, who raised him to high honours. On the death of Darius (330) Artabazus received from Alexander the satrapy of Bactria. One of his daughters, Barsine, became by Alexander the mother of Heracles; a second, Artocama, married Ptolemy son of Lagus; and a third, Artonis, married Eumenes. (Diod. xvi. 22; Arrian, iii. 21; Strab. p. 578.)

ARTABRI, afterwards **AROTRĒBAE**, a Celtic people in the NW. of Spain, near the Promontory Nerium or Celticum, also called Artabrum after them (*C. Finisterre*). (Strab. pp. 137, 147.)

ARTACĒ (*Ἀρτάκη*: *Artaki*), a seaport town of the peninsula of Cyzicus, in the Propontis; also a mountain in the same peninsula. (Strab. pp. 576, 582.)

ARTACHAËES (*Ἀρταχάης*), a distinguished Persian in the army of Xerxes, died while Xerxes was at Athos. The mound which the king raised over him is still in existence. (Hdt. vii. 22, 117.)

ARTĀCŌĀNA (*Ἀρτακόνα*, or *-κάννα*: *Sekhvan*?) the ancient capital of ARIA, not far from the site of the later capital, ALEXANDRIA.

ARTAEI (*Ἀρταίοι*), was, according to Herodotus (vi. 61), the old native name of the Persians. It signifies *noble*, and appears, in the form *Αρτα*, as the first part of a large number of Persian proper names.

ARTĀNES (*Ἀρτάνης*). 1. A river in Thrace, falling into the Ister.—2. A river in Bithynia.

ARTAPHERNES (*Ἀρταφέρνης*). 1. Son of Hystapes and brother of Darius. He was satrap of Sardis at the time of the Ionian revolt, B.C. 500. See ARISTAGORAS.—2. Son of the former, commanded, along with Datis, the Persian

army of Darius, which was defeated at the battle of Marathon, B.C. 490. Artaphernes commanded the Lydians and Mysians in the invasion of Greece by Xerxes in 480. (Hdt. vi. 94, 116; Aesch. *Pers.* 21.)—3. An ambassador from Artaxerxes to Sparta B.C. 425, intercepted by the Athenians (Thuc. iv. 50).

Artauunum (*Salburg* near Homburg?), a Roman fortress in Germany on M. Taunus, built by Drusus and restored by Germanicus (Dio Cass. liv. 33; Tac. *Ann.* i. 56). Others take it to be the modern Würtzburg.

Artavasdes or **Artabazes** (Ἀρταβάζης). 1. King of the Greater Armenia, succeeded his father Tigranes. In the expedition of Crassus against the Parthians, B.C. 54, Artavasdes was an ally of the Romans; but after the defeat of the latter, he concluded a peace with the Parthian king (Plut. *Crass.* 19–22). In 36 he joined Antony in his campaign against the Parthians, and persuaded him to invade Media, because he was at enmity with his namesake Artavasdes, king of Media; but he treacherously deserted Antony in the middle of the campaign. Antony accordingly invaded Armenia in 34, contrived to entice Artavasdes into his camp, where he was immediately seized, carried him to Alexandria, and led him in triumph. He remained in captivity till 30, when Cleopatra had him killed after the battle of Actium, and sent his head to his old enemy, Artavasdes of Media, in hopes of obtaining assistance from the latter (Dio Cass. xlix. 33–40; Vell. Pat. ii. 82; Tac. *Ann.* ii. 3; Plut. *Ant.* 37–50). This Artavasdes was well acquainted with Greek literature, and wrote tragedies, speeches, and historical works (Plut. *Crass.* 33).—2. King of Armenia, probably a grandson of No. 1, was placed upon the throne by Augustus, but was deposed by the Armenians (Tac. *Ann.* ii. 3, 4).—3. King of Media Atropatene, and an enemy of Artavasdes I., king of Armenia. Antony invaded his country in 36, at the instigation of the Armenian king, but he was obliged to retire with great loss. Artavasdes afterwards concluded a peace with Antony, and gave his daughter Iotape in marriage to Alexander, the son of Antony. With the Roman help he was successful; but when Antony recalled his troops, he was defeated by Artaxias. After Actium Octavianus restored to him his daughter Iotape. (Dio Cass. xlix. 25–41, li. 16; Plut. *Ant.* 38, 52.)

Artaxāta or **-ae** (τὰ Ἀρτάτα, or -Ἴατα; Ru. above *Nakshivan*), the later capital of Great Armenia, built by ARTAXIAS, under the advice of Hannibal, on a peninsula, surrounded by the river Araxes. After being burnt by the Romans under Corbulo (A.D. 58), it was restored by Tiridates, and called Neroniana. It was still standing in the fourth century. (Strab. p. 528; Dio Cass. lxiii. 7; Tac. *Ann.* vi. 39, xii. 50, xiii. 39.)

Artaxerxes or **Artoxerxes** (Ἀρταξέρξης or Ἀρτοξέρξης), the name of four Persian kings. 1. Surnamed **Longimānus**, from the circumstance of his right hand being longer than his left, reigned B.C. 465–425. He ascended the throne after his father, Xerxes I., had been murdered by Artabanus, and after he himself had put to death his brother Darius on the instigation of Artabanus. His reign was disturbed by several dangerous insurrections of the satraps. The Egyptians also revolted in 460, under Inarus, who was supported by the Athenians. The first army which Artaxerxes sent under his brother Achaemenes was defeated and Achaemenes slain. The second

army which he sent, under Artabazus and Megabyzus, was more successful. Inarus was defeated in 456 or 455, but Amyrtæus, another chief of the insurgents, maintained himself in the marshes of Lower Egypt. At a later period (449) the Athenians under Cimon sent assistance to Amyrtæus; and even after the death of Cimon, the Athenians gained two victories over the Persians, one by land and the other by sea, in the neighbourhood of Salamis in Cyprus. After this defeat Artaxerxes is said to have concluded peace with the Greeks on terms very advantageous to the latter. Artaxerxes was succeeded by his son Xerxes II.—2. Surnamed **Mnēmon**, from his good memory, succeeded his father, Darius II., and reigned B.C. 405–359. Cyrus, the younger brother of Artaxerxes, who was satrap of W. Asia, revolted against his brother, and, supported by Greek mercenaries, invaded Upper Asia. In the neighbourhood of Cunaxa, near Babylon, a battle was fought between the armies of the two brothers, in which Cyrus fell, B.C. 401 (Xen. *Anab.* i. 8–10. CYRUS). Tissaphernes was appointed satrap of W. Asia in the place of Cyrus, and was actively engaged in wars with the Greeks. [THIMBRON; DERCYLLIDAS; AGESILAUS.] Notwithstanding these perpetual conflicts with the Greeks, the Persian empire maintained itself by the disunion among the Greeks themselves, which was fomented and kept up by Persian money. The peace of Antalcidas, B.C. 388, gave the Persians even greater power and influence than they had possessed before. [ANTALCIDAS.] But the empire was suffering from internal disturbances, and Artaxerxes had to carry on frequent wars with tributary princes and satraps, who endeavoured to make themselves independent. Thus he maintained a long struggle against Evagoras of Cyprus, from 385 to 376; he also had to carry on war against the Cardusians, on the shores of the Caspian Sea; and his attempts to recover Egypt were unsuccessful. Towards the end of his reign he put to death his eldest son Darius, who had formed a plot to assassinate him. His last days were still further embittered by the unnatural conduct of his son Ochus, who caused the destruction of two of his brothers, in order to secure the succession for himself (Plut. *Artax.*; Diod. xv. 9, 90–93; Just. x. 3). Artaxerxes was succeeded by Ochus, who ascended the throne under the name of Artaxerxes III.—3. Also called **Ochus**, reigned B.C. 359–338. In order to secure his throne, he began his reign with a merciless extirpation of the members of his family. He himself was a cowardly and reckless despot; and the great advantages which the Persian arms gained during his reign were owing only to his Greek generals and mercenaries. These advantages consisted in the conquest of the revolted satrap Artabazus [ARTABAZUS, No. 4], and in the reduction of Phœnicia, of several revolted towns in Cyprus, and of Egypt, 350. The reins of government were entirely in the hands of the eunuch Bagoas, and of Mentor the Rhodian. At last he was poisoned by Bagoas, and was succeeded by his youngest son, ARSES. (Diod. xvi. 40–52; xvii. 5).—4. The founder of the dynasty of the SASSANIDÆ.

Artaxias (Ἀρτάσις) or **Artaxes** (Ἀρτάξης), the name of kings of Armenia.—1. The founder of the Armenian kingdom, was one of the generals of Antiochus the Great, but revolted from him about B.C. 188, and became an independent sovereign. Hannibal took refuge at

the court of Artaxias, and he superintended the building of ARTAXATA, the capital of Armenia. Artaxias was conquered and taken prisoner by Antiochus IV. Epiphanes, about 165. (Strab. pp. 528-532; Plut. *Lucull.* 31; Appian, *Syr.* 45, 66; Polyb. xxvi. 6.)—2. Son of Artavasdes, was made king by the Armenians when his father was taken prisoner by Antony in 34. In 20 Augustus, at the request of the Armenians, sent Tiberius into Armenia, in order to depose Artaxias and place Tigranes on the throne, but Artaxias was put to death before Tiberius reached the country. Tiberius, however, took the credit to himself of a successful expedition: whence Horace (*Epist.* i. 12, 26) says, *Claudi virtute Neronis Armeniam cecidit.* (Dio Cass. xlix. 39-44, liv. 9; Tac. *Ann.* ii. 3; Suet. *Tib.* 9.)—3. Son of Polemon, king of Pontus, was proclaimed king of Armenia by Germanicus, in A.D. 18. He died about 35. His original name was Zenon, but Artaxias had become a general title of Armenian kings. (Tac. *Ann.* ii. 56, vi. 31.)

Artayctes (Ἀρταύκτης), Persian governor of Sestus on the Hellespont, when the town was taken by the Greeks in B.C. 478, met with an ignominious death on account of the sacrilegious acts which he had committed against the tomb of the hero Protesilaus. (Hdt. vii. 33, 78, ix. 116, 118-120; Paus. i. 4, 5.)

Artēmidōrus (Ἀρτεμίδωρος). 1. Surnamed **Aristophanius**, from his being a disciple of the celebrated grammarian Aristophanes, was himself a grammarian, and the author of several works now lost.—2. Of **Cnidus**, a friend of Julius Caesar, was a rhetorician, and taught the Greek language at Rome (Strab. p. 656; Plut. *Caes.* 65).—3. **Daldianus**; a native of Ephesus, but called Daldianus, from Daldis in Lydia, his mother's birthplace, to distinguish him from the geographer Artemidorus. He lived at Rome in the reigns of Antoninus Pius and M. Aurelius (A.D. 138-180), and wrote a work on the interpretation of dreams (Ὀνειροκριτικά), in 5 books, which is still extant. The object of the work is to prove that the future is revealed to man in dreams, and to clear the science of interpreting them from the abuses with which the fashion of the time had surrounded it. The style is simple and good, and the book is valuable as giving an account of myth and ritual and of contemporary thought.

—*Editions.* By Reiff, Lips. 1805; by Hercher, Lips. 1864.—4. Of **Ephesus**, a Greek geographer, lived about B.C. 100. He made voyages round the coasts of the Mediterranean, in the Red Sea, and apparently even in the S. ocean. He also visited Iberia and Gaul. The work in which he gave the results of his investigations consisted of 11 books, of which Marcianus afterwards made an abridgment. The original work is lost; but we possess fragments of Marcianus' abridgment, which contain the periplus of the Pontus Euxinus, and accounts of Bithynia and Paphlagonia. These fragments are printed in Hudson's *Geographi Minores*, vol. i.—5. The son-in-law of the Stoic Musonius Rufus, himself a friend of Pliny the Younger, and one of the philosophers expelled from Rome by Domitian, A.D. 93 (Plin. *Ep.* iii. 11).

Artēmis (Ἄρτεμις), as presented to us in literature, was the daughter of Zeus and Leto, twin sister of Apollo, born at Ortygia (*Hymn. ad Apoll.* 15), which is taken to be Delos or the small island of Rhenea, close to Delos. Hence for most Greeks Delos is their birthplace, but local traditions make this claim for other

places named Ortygia, especially at Syracuse and Ephesus. [See ORTYGIA.] Already in Homeric times Artemis is a kind of female Apollo: that is, she as a female divinity represented the same idea that Apollo did as a male divinity. Apollo represented the beauty of youths, Artemis of maidens (*Od.* vi. 107, xx. 71); as Apollo was sung in the pæan, so we have Ἄρτεμις ἰμνία (Paus. viii. 5). As sister of Apollo, Artemis is, like her brother, armed with a bow, quiver, and arrows, and sends plagues and death among men and animals. Sudden deaths, but more especially those of women, are described as the effect of her arrows. (*Il.* xxi. 483.) These deaths are oftenest painless (*Il.* vi. 428; *Od.* xi. 172); but also as a punishment (*Il.* xxiv. 606; *Od.* v. 123; ΝΙΟΒΕ); she also heals (*Il.* v. 447). Delighting in wild beasts, like the Arcadian Artemis [see below], she was regarded as the huntress (*Il.* xxi. 511, xxiv. 606; *Hymn. ad Dian.* 10). Hence the Attic name for the month Elaphebolion (deer-shooting), which corresponds to that elsewhere called Artemisios. Although not a maiden-goddess in primitive religions, she has, as the daughter of Leto, before Homer's time come to be so regarded; and the epithets ἀγνή, παρθένος, ἀδμήτη refer to the belief then prevalent, that she was never conquered by love (cf. Eur. *Hipp.* 1301; Paus. vii. 19, 2). She was also, but in post-Homeric literature and art (not earlier than the 5th century B.C.), connected with the moon, as Apollo with the sun, taking the place of Selene (even sometimes in the story of Endymion), and so called σελασφόρος (Paus. i. 31), ἀμφίπορος (cf. Aesch. *Fr.* 164; Soph. *O. R.* 207), Ἄρτεμις Ἐκάτη and Ἄρτ. σεληναία (Aesch. *Suppl.* 676; Eur. *Med.* 396, *Phoen.* 176), and worshipped in torch-races. [BENDIS; HECATE.] It is plain that this worship of Artemis had developed from a union of various religious observances, and it is necessary to examine the different local traditions and rites which have combined to form the Artemis described above. From these traditions, especially from those of the Arcadian and Brauronia Artemis, it will appear that the deity who was in historic times worshipped in Greece as the daughter of Leto and sister of Apollo, and as the virgin goddess, was developed in most places from a nature-goddess, representing and fostering the streams which fertilise the earth, the trees which grow from it, the wild animals of the wooded hills and their increase; and hence also presiding over human birth and motherhood. But it is probable that we may go a step further back, and infer that this ancient worship itself sprang from something older—a worship of a goddess of increase and harvest under the form of the various animals which were each regarded either as the tutelary deity of tribes, or as the spirit of the corn or of the wood, to whom human sacrifice was offered. The deity, at first the animal itself, became in some rites the recipient of the animal sacrifice: in others, the protectress of the animal itself; and it is not unlikely that the choice of different animals in different localities depended on the animal totem of the tribe or family from which the ritual sprang. Recently a stone figure of a bear has been found in the Acropolis, which may possibly have been an offering to Artemis Brauronia.—

1. **The Arcadian Artemis** is a nature-deity of fountains, streams, and wooded hills: in this aspect a female Pan rather than a female Apollo. (For her connexion with streams see Paus. viii. 22, 5; ARETHUSA.) She is called

δέσποινα λίμνης and ποταμία (Eur. *Hipp.* 230; Paus. v. 14, 4); she is worshipped on hills (Paus. iii. 20, 7, viii. 36, 5); she is also the goddess of vegetable fertility, of woods and trees; even her image is hung on trees (Paus. viii. 13, 2), thus indicating that her worship was formerly that of the tree itself. This will explain how she was identified with the goddess of the ancient rites at Aricia or *Nemi*. [See DIANA.] That she was thus at one time regarded in many places as a goddess of harvest appears in the Aetolian story, where Artemis resents not receiving harvest-offerings (*Il.* ix. 530; MELEAGER). It is easy enough to trace her special character as huntress of wild animals from this Arcadian idea of her dwelling in wooded hills. But from the Arcadian story of CALLISTO, who is sometimes Artemis herself, and yet was changed into a bear, it appears that a primitive worship of animals was transferred to this goddess, who thus became their patroness, and in a further development the huntress. Animals were sacrificed to her at the festival of Laphria, and figures of animals were carried in processions to do her honour



Artemis. (Louvre, in Paris.)

(Paus. vii. 18, 7; Theocr. ii. 67; *Dict. Ant.* s.v. *Laphria*). The more ancient totemistic religion leaves traces also in her epithet at Tegea, *Κνακᾶτις* (Paus. viii. 53, 5), signifying that the statue of the deity was clothed in the skin of the sacrificed animal [see below], the more recent development in her Aetolian epithet *ἡμερᾶσι*, which represents her as taming the sacred animals—wolves and deer—which are kept in the enclosure of her temple. (Strab. p. 215; Paus. viii. 18 gives a different tradition.)—**2. Artemis Brauronia, Artemis Orthia, and Artemis Taurica.** These rites in Attica show almost more clearly the absorption of an ancient savage religion into that of Artemis. The dance of girls in imitation of bears (*ἀρκτεία*), wearing formerly the bear-skin and afterwards the saffron robe instead (Aristoph. *Lys.* 646), was the remnant in civilised times of the local religion, in which the deity herself was a bear, and worshipped with human sacrifices: to which refers the story that they were instituted because a bear which tore a maiden to pieces had been killed. Tradition therefore connected it with the worship of Artemis Orthia at Linnaeum in

Laconia, at which the human sacrifices of older times were replaced by the blood of boys scourged at the altar (Paus. iii. 16, 7), and also with the savage rites of Artemis Tauropolos in the Tauric Chersonese [IPHIGENIA]. Legend clearly represents the rites in Greece as derived from those of the Chersonese, and so there is a dispute whether the wooden image at Brauron, or that at Linnaeum, or that at Laodicea, was the actual ξᾶνον brought by Iphigenia. This does not prove that the rites actually came from the Crimea, but merely that the Greeks found a resemblance between the relics of savage ritual which they still had and the savage ritual which existed later in the Crimea. [See also *Dict. Ant.* s.v. *Brauronia*.]—**3. Artemis Tauropolos.** Although the poets, from the similarity of the name, connect Artemis Tauropolos with the bloodthirsty goddess of Brauron and Tauri (*I. T.* 1424 ff.; Soph. *Aj.* 172), there is little real likeness. The chief sites of this religion were Samos and Icaria (Hdt. iii. 46; Strab. p. 639; Steph. Byz. s.v.); the name belongs to her also at Amphipolis (Diod. xviii. 4; Liv. xlv. 44), and in some towns of Asia Minor. The goddess was regarded as presiding over the herds and receiving bloodless offerings, and in coins as riding upon a bull. Similarly at Pherae, a country of horsemen, she presided over horses, and called *ἵπποσῶα* and *εὐρίππα* (Pind. *Ol.* iii. 27; Paus. viii. 14). In each case no doubt there had been the identification with the animal, and probably bloody sacrifices; but the idea of protectress of animals only remained.—**4. Artemis Eileithyia,** as the goddess presiding over childbirth. [LEITHYIA.] Artemis and Eileithyia were regarded as distinct deities in earlier poets, but are confused in the Tragedians (e.g. Eur. *Hipp.* 166), and the epithets *ἔβλοχος*, *λοχία*, *λυσίζωνος* are applied to her. There is no ground for attaching any such meaning to Homer *Il.* xxi. 481. Some have thought that this function was assigned to her as a moon-goddess connected with menstruation and with the fertilising dew; but it is much more probable that it was one of the attributes of the nature-goddess who favoured increase and presided over the young alike of animals and of human beings: whence she was called also *κουροτρόφος* &c.—**5. Artemis of Ephesus** shows all the characteristics of an Asiatic nature-goddess, whose worship the Ionians have found and have brought into their own religion. Her statue, of unknown antiquity, which was said to have fallen from heaven (*διοπετές*), was an uncouth and essentially un-Greek idol with many breasts, which symbolised the productive forces of nature, and differed as widely as possible from the Greek ideal of the goddess of maiden purity. Later tradition of course tried to account for her Ephesian worship as though she were the Artemis of Greek literature, and Tacitus records a local belief that her birthplace, the Ortygia of the legend, was at Ephesus, not at Delos (*Ann.* iii. 61). The Oriental character of her temple service, however, still remained in the service of eunuch priests called *μεγάβυχοι* (Strab. p. 641), combined with three grades of priestesses termed *ἱέραι*, *παριέραι*, and *μελλιέραι*; there were also temple slaves (*ιερόδουλοι*). The tumultuous procession of her idol, attended with riot and bloodshed, is described by Christian writers (Metaphr. *Vita Timoth.* 769; *Act. Sanct.* 556). The original deity of this religion, whether connected, as some think, with Comana or not, presents many points of resemblance with the Asiatic proto-

types of Aphrodite, regarded not only as the goddess of fruitfulness, but also as a moon-goddess and as a goddess of the sea, protectress of sailors, and having fish among her sacred animals (Athen. p. 361; Plin. ii. 201; cf. Callim. *Dian.* 289); and she appears to have been for the more northern parts of Asia Minor what Ashtoreth and the equivalent deities were more to the south. [See APHRODITE.] The supposed connexion of Artemis with the Amazons points the same way. The reason for the Greek colonists identifying this Oriental deity with Artemis may have been either because both were regarded as goddesses of the moon, or from the Arcadian idea of a deity presiding over natural fruitfulness and birth, and caring for the young, as is symbolised by the animals upon the lower part of her image. It is remarkable that Pausanias mentions a worship of Artemis after the Ephesian fashion at Alea in



Artemis (Diana) of Ephesus.

Arcadia, and that Pan is said to have been associated with her in the Asiatic temples. The Ephesian cult was carried by colonists to Marseilles and Spain (Strab. pp. 159, 179). Tacitus (*Ann.* iii. 62) mentions also the worship of an *Artemis Persica* at Hierocaesarea in Lydia, apparently akin to fire-worship; for, according to Pausanias (v. 27, 3), there was a Magian priest who used barbaric prayers and invocations, causing fire to blaze spontaneously on the altar. At Perga there was an oracle and temple of *Artemis Pergaea*, served by mendicant priests (Strab. p. 667; Cic. *Verr.* i. 20, 54; Suid. Phot. *s.v.* 'Αρτ. Περγ.). [For 'Αρτεμις 'Ισθώρα see BRITOMARTIS; for the Roman deity, DIANA.] In art the most familiar type is the ideal of staid maiden beauty, the dress a short chiton; she is represented as a huntress, with bow and quiver, holding a stag, as in the statue from Hadrian's Villa (the Versailles Diana), or driving a chariot drawn by deer. Another

characteristic shows her as a light-goddess or moon-goddess, and one of those honoured by the torch-race. She bears a torch in her left hand, but is still distinguished by the quiver, though the dress is no longer that of the huntress. Her connexion with the moon is also represented by the attribute of a crescent, or by her appearance in a *biga*. As Artemis Tauropolos she is shown riding on a bull. The types of the Ephesian Artemis as shown on coins and statuettes have no doubt refined upon the original as regards the freedom of the arms and the character of the face, but still retain the multitude of breasts.

Artēmisium ('Αρτεμισιον), properly a temple of Artemis. 1. A tract of country on the N. coast of Euboea, opposite Magnesia, so called from the temple of Artemis belonging to the town of Hestiaea: off this coast the Greeks defeated the fleet of Xerxes, B.C. 480 (Hdt. vii. 185, viii. 8; Plut. *Them.* 7; Diod. xi. 12).—2. A promontory of Caria near the gulf Glaucus, so called from the temple of Artemis in its neighbourhood (Strab. p. 651) = Pedalium (Plin. v. 103).—3. A mountain ridge between Argolis and Arcadia (Paus. ii. 25, 3, viii. 5, 6).

Artēmita ('Αρτεμιτα). 1. (*Shereban*?) a city on the Sillas, in the district of Apolloniatis in Assyria (Strab. p. 519; Ptol. vi. 1).—2. A city of Great Armenia, S. of the lake Arsissa (Ptol. v. 13, 21). There is a village *Artemid* near Van.

Artēmōn ('Αρτεμων), a Lacedaemonian, built the military engines for Pericles in his war against Samos in B.C. 441 (Plut. *Pericl.* 27; Diod. xii. 28). Pliny (xxxiv. 56) mentions his statue by Polycleetus. Among the writers of this name are: 1. Artemon of Clazomenae (Ael. *H. A.* xii. 28).—2. Of Cassandrea, a grammarian (Atheu. p. 694).—3. Of Pergamus, who wrote a history of Sicily. (Frag. of all three in *Frag. Hist. Graec.* ed. C. Müller.)—4. Artemou of Magnesia, wrote a treatise on the virtues of women (Phot. *Bibl.* 103).

M. Artōrius, a physician at Rome, was the friend and physician of Augustus, whom he attended in his campaign against Brutus and Cassius, B.C. 42. He was drowned at sea shortly after the battle of Actium, 31 (Vell. Pat. ii. 70; Appian, *B. C.* iv. 110; Dio Cass. xlvii. 41; Suet. *Aug.* 91).

Arverni, a Gallic people in Aquitania in the country of the M. Cebenna, in the modern *Auvergne*. In early times they were the most powerful people in the S. of Gaul; they were defeated by Domitius Ahenobarbus and Fabius Maximus in B.C. 121, but still possessed considerable power in the time of Caesar (58). Their capital in Caesar's time was GERGOVIA, afterwards transferred to Nemosus, also named Augustonemetum or Arverni on the Eläver (*Allier*), with a citadel, called, at least in the middle ages, Clarus Mons, whence the name of the modern town, Clermont (Caes. *B. G.* i. 45, vii. 7 ff.; Strab. p. 191; VERCINGETORIX).

Arvina, a cognomen of the Cornelia gens, borne by several of the Corneli, of whom the most important was A. Cornelius Cossus Arvina, consul B.C. 343 and 322, and dictator 320. He commanded the Roman armies against the Samnites, whom he defeated in several battles (Liv. vii. 19–38).

Aruns, an Etruscan word, was regarded by the Romans as a proper name, but perhaps signified a younger son in general. 1. Younger brother of Lucumo, *i.e.* L. Tarquinius Priscus.—2. Younger brother of L. Tarquinius Superbus, was murdered by his wife.—3. Younger

son of Tarquinius Superbus, fell in combat with Brutus.—4. Son of Persena, fell in battle before Aricia.—5. Of Clusium, invited the Gauls across the Alps (Liv. i. 34, 46, 56, ii. 14, v. 33).

Aruntius. [ARRUNTIUS.]

Arusianus, Messus or Messius, a Roman grammarian, lived about A.D. 395, and wrote a Latin phrase-book, entitled *Quadruga, vel Exempla Elocutionum ex Virgilio, Sallustio, Terentio, et Cicerone per literas digesta*. It is called *Quadruga* from its being composed from four authors, from whom he selects an example for each construction in his alphabetical list of substantives, adjectives, prepositions and verbs.—*Edition.* By Lindemann, in his *Corpus Grammaticorum Latin.* vol. i. p. 199.

Arxāta (Ἀρξάτα: *Nakshivan*), the capita of Great Armenia, before the building of Artaxata, lay lower down upon the Araxes, on the confines of Media (Strab. p. 529).

Aryandes (Ἀρυάνδης), a Persian, who was appointed by Cambyses governor of Egypt, but was put to death by Darius, because he coined silver money of the purest metal, in imitation of the gold money of that monarch (Hdt. iv. 165, 200).

Arycanda (Ἀρύκανδα), a small town of Lyeia, on the river Aryeandus, a tributary of the Limyrus (Stephan. s.v.; Plin. v. 100).

Arzānēne (Ἀρζαννή), a district of Armenia Major, bounded on the S. by the Tigris, on the W. by the Nymphius, and containing in it the lake Arsēne (Ἀρσηνή: *Erzen*). It formed part of GORDYENE.

Arzēn or **-ēs**, or **Atranutzin** (Ἀρζήν, Ἀρζες, Ἀτράνουσι: *Erzeroum*), a strong fortress in Great Armenia, near the sources of the Euphrates and the Araxes, founded in the 5th century.

Asaei (Ἀσαίοι), a people of Sarmatia Asiatica, near the mouth of the Tanais (*Don*) (Ptol. v. 9).

Asander (Ἀσανδρος). 1. Son of Philotas, brother of Parmenion, and one of the generals of Alexander the Great; appointed governor of Lydia, B.C. 334; sent to bring reinforcements from Europe, 331. After the death of Alexander in 323 he obtained Caria for his satrapy, and took an active part in the wars which followed. He joined Ptolemy and Cassander in their league against Antigonus, but was defeated by Antigonus in 313 (Arrian, *Anab.* i. 18, iv. 7; Just. xiii. 4; Diod. xix. 62–75).—2. A general of Pharnaces II., king of Bosphorus. He put Pharnaces to death in 47, after the defeat of the latter by Julius Caesar, in hopes of obtaining the kingdom. But Caesar conferred the kingdom upon Mithridates of Pergamum, with whom Asander carried on war. Augustus afterwards confirmed Asander in the sovereignty (Dio Cass. xlii. 46, lv. 24; Appian, *Bell. Mithr.* 120; *Bell. Alex.* 78).

Asbystae (Ἀσβύσται), a Libyan people, in the N. of Cyrenaica. Their country was called Ἀσβυστία (Hdt. iv. 170; Ptol. iv. 4).

Asca (Ἄσκα), a city of Arabia Felix.

Ascalābus, son of Misme. When Demeter came to this part of Attica, Misme gave her a jar of water, which the goddess drained. Ascalabus mocked at her greediness, whereupon the goddess changed him to a lizard (Ov. *Met.* v. 446; Nicand. *Ther.* 484, and *ap.* Anton. Lib. 24). The same story is told of Abas, son of Metaneira. [ABAS, No. 1.]

Ascalāphus (Ἀσκάλαφος). 1. Son of Ares and Astyoche, led, with his brother Ialmenus, the Minyans of Orchomenos against Troy, and

was slain by Deiphobus (*Il.* ii. 511, xiii. 518, xv. 110; Paus. ix. 37, 7).—2. Son of Acheron and Gorgyra or Orpline. When Persephone was in the lower world, and Pluto gave her permission to return to the upper, provided she had not eaten anything, Ascalaphus declared that she had eaten part of a pomegranate. Demeter punished him by burying him under a huge stone, and when this stone was subsequently removed by Heracles, Persephone changed him into an owl (ἄσκάλαφος), by sprinkling him with water from the river Phlegethon (Ov. *Met.* v. 539; Apollo. i. 5, 3).

Ascālon (Ἀσκάλων: Ἀσκαλωνεῖτης: *Askalan*), one of the chief cities of the Philistines, on the coast of Palestine, between Azotus and Gaza.

Ascānia (ἡ Ἀσκανία λίμνη). 1. (*Lake of Iznik*), in Bithynia, a great fresh-water lake, at the E. end of which stood the city of Nicaea (*Iznik*). The surrounding district was also called Aseania (Strab. p. 565).—2. (*Lake of Buldur*), a salt-water lake on the borders of Phrygia and Pisidia, the boundary between Pisidia and the Roman province of Asia (Strab. p. 565; *Il.* ii. 862).

Ascānius (Ἀσκάnios), son of Aeneas by Creusa. According to some traditions, Aescanius remained in Asia after the fall of Troy, and reigned either at Troy itself or at some other town in the neighbourhood. According to other accounts he accompanied his father to Italy. Other traditions again gave the name of Aescanius to the son of Aeneas and Lavinia. Livy states that on the death of his father Aescanius was too young to undertake the government, and that after he had attained the age of manhood, he left Lavinium in the hands of his mother, and migrated to Alba Longa. Here he was succeeded by his son Silvius. Some writers relate that Aescanius was also called Ilus or Julus. The gens Julia at Rome traced its origin from Julus or Aescanius. [For the variations of the story and for fuller details, see AENEAS.]

Asciburgiūm (*Asburg* near *Mörs*), an ancient place on the left bank of the Rhine, founded, according to fable, by Ulysses (Tac. *Hist.* iv. 33, *Germ.* 3).

Asclepīādae, the reputed descendants of Aesclepius. [ASCLEPIUS.]

Asclepīādes (Ἀσκληπιάδης). 1. A lyric poet of Samos early in the 2nd century B.C. who is said to have invented the metre called after him (*Metrum Asclepiadæum*). (Epigrams in *Anth. Pal.*)—2. There were a great many physicians who assumed this name as a sort of professional title, the most celebrated of whom was a native of Prusias, in Bithynia, who came to Rome in the middle of the first century B.C., where he acquired a great reputation (Plin. vii. 124, xxiii. 38, xxvi. 12). Nothing remains of his writings but a few fragments published by Gumpert, *Asclepiades Bithyni Fragmenta*, Vinar. 1794.

Asclepīōdōrus (Ἀσκληπιδῶρος). 1. A general of Alexander the Great, afterwards made satrap of Persia by Antigonus, B.C. 317 (Arrian. *Anab.* iv. 13; Diod. xix. 48).—2. An Athenian painter, a contemporary of Apelles (Plin. xxxv. 107).

Asclepīus (Ἀσκληπιός), called **Aesculāpius** by the Romans, the god of the medical art: at first in all probability the deity of a Thessalian oracle. The name is connected by some modern scholars with ἄσκάλαφος (which is taken to have meant a serpent as well as a lizard), by others with ἔλκω. In the Homeric poems he is not a

deity, but simply the 'harmless physician' (*ἰητὴρ ἀνύμων*), whose sons, Machaon and Podalirius, were the physicians in the Greek army, and ruled over Tricca, Ithome, and Oechalia. The common story of later poets relates that he was the son of Apollo and Coronis, the daughter of Phlegyas, and that when Coronis was with child by Apollo, she became enamoured of Ischys, an Arcadian. Apollo, informed of this by a raven, which he had set to watch her,



Asclepius. (Statue at Florence.)

or, according to Pindar, by his own prophetic powers, sent his sister Artemis to kill Coronis. Artemis accordingly destroyed Coronis in her own house at Lacteria in Thessaly, on the shore of lake Baehia. According to Ovid (*Met.* ii. 605), it was Apollo himself who killed Coronis and Ischys. When the body of Coronis was to be burnt, either Apollo or Hermes saved the child Asclepius from the flames, and carried him to Chiron, who instructed the boy in the art of healing and in hunting. In this account the Hesiodic poem *Eoecae* and Pindar (*Pyth.* iii.) mainly agree, except that Pindar gives greater credit to Apollo than the earlier writer has given. The legend is continued by Pindar that he not only cured all the sick, but called the dead to life again. But while he was restoring Glaucus (or according to Verg. *Aen.* vii. 761, Hippolytus) to life, Zeus killed him with a flash of lightning, as he feared lest men might contrive to escape death altogether. He was married to Epione, and besides the two sons spoken of by Homer, we also find mention of the following children of his: Telcsporus, Ianiscus, Alexenor, Aratus, Hygieia, Aegle, Iaso, and Panacea, most of whom are only personifications of the powers ascribed to their father. The fact is that the traditions are modified according to the place to which they belong. Thessaly and then Boeotia appear to have been the earliest seats of his worship. Hence the descent of Asclepius from Phlegyas. But, as the worship passed into the Peloponnesus, we find Phlegyas a native of Epidaurus, with a daughter Aegle (or Coronis), who bears Asclepius, the god of healing, to Apollo, but without mention of any catastrophe. (Inscr. of a poem by Isyllus of Epidaurus, 'Εφημ. Ἀρχ. 1885.) Similarly we find an Arcadian story which makes him the son of Arsinoe and Arsippos, and a Messenian story which makes him the son of Arsinoe and Apollo (see Pausan. ii. 26; Cic. *Nat. De.* iii. 22, 57). O. Müller and later writers are probably right in the conclusion that Asclepius, the deity of the Phlegyae, was once the rival of Apollo, and that the idea of his sonship to Apollo was introduced to reconcile the two cults when the Apollo worship predominated. We may go a step further back and recognise in Asclepius the

survivor of a serpent worship which preceded the Greek theology in that country, and was perhaps even then connected with an oracle. It is true that the poets from Homer onwards represent him as a hero who dies, and that in very late writers we find him among the Argonauts and in the Calydonian hunt; but the fact remains that in his temples he was worshipped as a god. Thracmer has noticed that out of 320 places where his cult was preserved, only four cities show traces of a hero-worship: from three of these we have the somewhat dubious mention of his tomb, the fourth is Athens, where ἡρώα are mentioned in the Asclepieion; but this may well refer to a hero-worship of some of the Asclepiadae. The chief temples of Asclepius were at Tricca, Tithorea, Athens, Pergamus, Colophon, and above all, Epidaurus, from which place the worship of Asclepius was introduced into Rome to avert a pestilence B.C. 293 (*Liv.* x. 47). In the recently discovered Mimes of Herodas (No. 4) there is a description of his temple, probably at Cos (cf. *Strab.* p. 657), and of the offerings made. The rites for these temples consisted in lustral bathings of the worshippers, and in offerings of sacrifices, more especially of cakes, and of libations: among the sacrifices is to be noticed that of a cock (*Plat. Phaed.* ad fin.; Herodas, 4, 13), the reason for which is uncertain: some have suggested that the cock is the herald of the dawn (of a new life): those who regard Asclepius as representing the winds cite Pausan. ii. 34, 2, where a cock is the sacrifice to avert wind hurtful to the vines. The essential part of his temple worship was the sleeping in the temple itself (*incubatio*: see Arist. *Plut.* 421 ff.), where an oracle through a dream revealed to the patient the method of cure. That such dream apparitions could easily be contrived by the priests is obvious, and there is no doubt that the remedies were such as the priests believed, rightly or wrongly, would be beneficial. The cure, real or supposed, was commemorated by an *ex voto* tablet. Hence these temples supplied the place of public hospitals (see *Dict. of Antiq.* s. v. *Valetudinaria*). The supposed descendants of the god were called the *Asclepiadae*, to whom Hippocrates belonged; in them was by inheritance the knowledge of medicine, and from them in great part, though not exclusively, were taken the priests of the ἀσκληπιεία. In art the god is



Asclepius and a Sick Man. (Millin, *Gal. Myth.*, tav. 32, No. 105.)

represented (except in later Roman art) as a bearded man with a head something like that of Zeus; the distinctive attribute is a staff with a serpent twisted round it: he often stands by the Omphalos (as in the Florentine statue); with him we find, on coins and reliefs, his daughter Hygieia and the boy Telcsporus.

Q. Ascōnius Pedīanus, a Roman grammarian, born at Patavium (Padua), about B.C. 2, lost his sight in his 73rd year in the reign of Vespa-

sian, and died in his 85th year in the reign of Domitian. His most important work was a Commentary on the speeches of Cicero, and we still possess fragments of his Commentaries on the *Pro Cornelio*, *In Pisonem*, *Pro Milone*, *Pro Scauro* and *In Toga candida*. They refer chiefly to points of history and antiquities, great pains being bestowed on the illustration of those constitutional forms of the senate, the popular assemblies, and the courts of justice, which were fast falling into oblivion under the empire. The notes on the Verrine orations, which bear the name of Asconius, are written in an unclassical style, and belong to a later period, probably the 4th century or later.—Edited in the 5th volume of Cicero's works by Orelli and Baier. There is a valuable essay on Asconius by Madvig, *Hafniae*, 1828.

Ascordus, a river in Macedonia, which rises in M. Olympus and flows between Agassa and Dium into the Thermaic gulf.

Ascra (Ἄσκρα: Ἄσκραϊος), a town in Boeotia on M. Helicon, where Hesiod resided, who had removed thither with his father from Cyme in Aeolis, and who is therefore called *Ascraeus* (Strab. pp. 409, 413; Hes. *Op.* 638).

Ascūlum. 1. **Picēnum** (Asculanus: *Ascoli*), the chief town of Picenum and a Roman municipium, was destroyed by the Romans in the Social War (B.C. 89), but was afterwards rebuilt (Strab. p. 241; Flor. i. 19; Caes. *B. C.* i. 15; Cic. *pro Sull.* 8).—2. **Apūlum** (Asculinus: *Ascoli di Satriano*), a town of Apulia in Daunia on the confines of Samnium, near which the Romans were defeated by Pyrrhus, B.C. 279 (Flor. i. 18; Plut. *Pyrrh.* 21; Zonar. viii. 5).

Ascūris (*Ezero*), a lake in M. Olympus in Perrhaebia in Thessaly, near Lapathus (Liv. xlv. 2).

Asdrūbal. [HASDRUBAL.]

Asēa (ἡ Ἀσέα), a town in Arcadia, not far from Megalopolis, (Strab. pp. 275, 343; Paus. viii. 27, 3).

Asellio, **P. Semprōnius**, tribune of the soldiers under P. Scipio Africanus at Numantia, B.C. 133, wrote a Roman history from the Punic wars inclusive to the times of the Gracchi (Gell. ii. 13, v. 18, xiii. 22).

Asellus, **Tib. Claudius**, a Roman eques, was deprived of his horse by Scipio Africanus Minor, when censor, B.C. 142, and in his tribuneship of the plebs in 139 accused Scipio Africanus before the people (Gell. ii. 20, iii. 4; Cic. *de Orat.* ii. 64, 66).

Asia (Ἀσία), daughter of Oceanus and Tethys, wife of Iapetus, and mother of Atlas, Prometheus, and Epimetheus (Hes. *Th.* 349; Apollod. i. 2). According to some traditions, the continent of Asia derived its name from her (Hdt. iv. 45).

Asiā (Ἀσία: Ἀσιεύς, -ιανός, ἰάτης, -ατικός: *Asia*), also in the poets **Asis** (Ἄσις), one of the three great divisions which the ancients made of the known world. It is doubtful whether the name is of Greek or Eastern origin; but, in either case, it seems to have been first used by the Greeks for the W. part of Asia Minor, especially the plains watered by the river Caÿster, where the Ionian colonists first settled; and, thence, as their geographical knowledge advanced, they extended it to the whole country E., N.E., and S.E. Apart from the use of Ἄσιος λειμών used of this plain (Hom. *Il.* ii. 461), the earliest writers who use the name are Pindar (who speaks of the land opposite Rhodes as a promontory of Asia, *Ol.* vii. 18), Aeschylus (who separates Europe and Asia

by the Cimmerian Bosphorus, *Pr.* 730), and Hecataeus. The Greek legends respecting the Argonautic and the Trojan expeditions, and other mythical stories, on the one hand, and the allusions to commercial and other intercourse, with the people of Asia Minor, Syria, and Egypt, on the other hand, indicate a certain degree of knowledge of the coast from the mouth of the Phasis, at the E. extremity of the Black Sea, to the mouth of the Nile. This knowledge was improved and increased by the colonisation of the W., N., and S. coasts of Asia Minor, and by the relations into which these Greek colonies were brought, first with the Lydian, and then with the Persian empires, so that, in the middle of the 5th century B.C., Herodotus was able to give a pretty complete description of the Persian empire, and some imperfect accounts of the parts beyond it; while some knowledge of S. Asia was obtained by way of Egypt; and its N. regions, with their wandering tribes, formed the subject of marvellous stories which the traveller heard from the Greek colonists on the N. shores of the Black Sea. The conquests of Alexander, besides the personal acquaintance which they enabled the Greeks to form with those provinces of the Persian empire hitherto only known to them by report, extended their knowledge over the regions watered by the Indus and its four great tributaries (the *Punjab* and *Scinde*); the lower course of the Indus and the shores between its mouth and the head of the Persian Gulf were explored by Nearchus; and some further knowledge was gained of the nomad tribes which roamed (as they still do) over the vast steppes of Central Asia by the attempt of Alexander to penetrate on the N.E. beyond the Jaxartes (*Sihoun*); while on all points, the Greeks were placed in advanced positions from which to acquire further information, especially at Alexandria, whither voyagers constantly brought accounts of the shores of Arabia and India, as far as the island of Taprobane, and even beyond this, to the Malay peninsula and the coasts of Cochin China. On the E. and N. the wars and commerce of the Greek kingdom of Syria carried Greek knowledge of Asia no further, except in the direction of India to a small extent, but of course more acquaintance was gained with the countries already subdued, until the conquest of the Parthians shut out the Greeks from the country E. of the Tigris-valley; a limit which the Romans, in their turn, were never able to pass. They pushed their arms, however, further N. than the Greeks had done, into the mountains of Armenia, and they gained information of a great caravan route between India and the shores of the Caspian, through Bactria, and of another commercial track leading over Central Asia to the distant regions of the Seres. This brief sketch will show that all the accurate knowledge of the Greeks and Romans respecting Asia was confined to the countries which slope down S. wards from the great mountain-chain formed by the Caucasus and its prolongation beyond the Caspian to the Himalayas: of the vast elevated steppes between these mountains and the central range of the Altai (from which the N. regions of Siberia again slope down to the Arctic Ocean) they only knew that they were inhabited by nomad tribes, except the country directly N. of Ariana, where the Persian empire had extended beyond the mountain-chain, and where the Greek kingdom of Bactria had been subsequently established.—The notions of

the ancients respecting the size and form of Asia were such as might be inferred from what has been stated. Distances computed from the accounts of travellers are always exaggerated; and hence the S. part of the continent was supposed to extend much further to the E. than it really does (about 60° of long. too much, according to Ptolemy), while to the N. and NE. parts, which were quite unknown, much too small an extent was assigned. However, all the ancient geographers, except Pliny, agreed in considering it the largest of the three divisions of the world, and all believed it to be surrounded by the ocean, with the curious exception of Ptolemy, who recurred to the early notion, that the E. parts of Asia and the SE. parts of Africa were united by land which enclosed the Indian Ocean on the E. and S. (Plin. v. 47; Ptol. vii. 3). The different opinions about the boundaries of Asia on the side of Africa are mentioned under AFRICA: on the side of Europe the boundary was formed by the river Tanais (*Don*), the Palus Maeotis (*Sea of Azof*), Pontus Euxinus (*Black Sea*), Propontis (*Sea of Marmora*), and the Aegean (*Archipelago*).—The most general division of Asia was into two parts, which were different at different times, and known by different names. To the earliest Greek colonists the river Halys, the E. boundary of the Lydian kingdom, formed a natural division between *Upper* and *Lower Asia* (ἡ ἄνω Ἀ., or τὰ ἄνω Ἀσίας, and ἡ κάτω Ἀ., or τὰ κάτω τῆς Ἀσίας, or Ἀ. ἡ ἐντὸς Ἄλλυος ποταμοῦ); and afterwards the Euphrates was adopted as a more natural boundary. Another division was made by the Taurus into *A. intra Taurum*, i.e. the part of Asia N. and NW. of the Taurus, and *A. extra Taurum*, all the rest of the continent (Ἀ. ἐντὸς τοῦ Ταύρου, Ἀ. ἐκτὸς τοῦ Ταύρου). The division ultimately adopted, but apparently not till the 4th century of our era (e.g. in Justin) was that of *A. Major* and *A. Minor*.—1. **Asia Major** (Ἀ. ἡ μεγάλη) was the part of the continent E. of the Tanais, the Euxine, an imaginary line drawn from the Euxine at Trapezus (*Trebizond*) to the Gulf of Issus, and the Mediterranean: thus it included the countries of Sarmatia Asiatica with all the Scythian tribes to the E., Colchis, Iberia, Albania, Armenia, Syria, Arabia, Babylonia, Mesopotamia, Assyria, Media, Susiana, Persis, Ariana, Hyrcania, Margiana, Bactriana, Sogdiana, India, the land of the Sinae and Serica; respecting which, see the several articles.—2. **Asia Minor** (Ἀσία ἡ μικρά: *Anatolia*), was the peninsula on the extreme W. of Asia, bounded by the Euxine, Aegean, and Mediterranean on the N., W., and S.; and on the E. by the mountains on the W. of the upper course of the Euphrates. It was for the most part a fertile country, intersected with mountains and rivers, abounding in minerals, possessing excellent harbours, and peopled, from the earliest known period, by a variety of tribes from Asia and from Europe. For particulars respecting the country, the reader is referred to the separate articles upon the parts into which it was divided by the later Greeks: namely, Mysia, Lydia, and Caria, on the W.; Lycia, Pamphylia, and Cilicia, on the S.; Bithynia, Paphlagonia, and Pontus, on the E.; and Phrygia, Pisidia, Galatia, and Cappadocia, in the centre; see also the articles TROAS, AEOLIA, IONIA, DORIA, LYCAONIA, PERGAMUM, HALYS, SANGARIUS, TAURUS, &c.—3. **Asia Propria** (Ἀ. ἡ ἰδίως καλουμένη), or simply *Asia*, the Roman province, formed out of the kingdom of

Pergamum, which was bequeathed to the Romans by ATTALUS III. B.C. 133 (Liv. *Ep.* 58, 59; Plut. *Ti. Gracch.* 14; Justin, xxxvi. 4; Strab. p. 624; Plin. xxxiii. 148), and the Greek cities on the W. coast, and the adjacent islands. It included, as arranged by M'. Aquilius B.C. 129 (Strab. p. 646), the districts of Mysia, Lydia, Caria, and Phrygia; but it did not include Rhodes (cf. Cic. *pro Flacc.* 27, 65). The town and districts of Cibyra were included in Asia by Sulla; but in B.C. 50 the three districts of Cibyra, Apamea and Synnada were included in the province of Cilicia: after B.C. 49 they belonged to Asia (cf. Cic. *Fam.* xiii. 67). The eastern part of Phrygia Magna belonged to Galatia after 36 B.C. It was governed by a propraetor (sometimes, however, called proconsul); but after B.C. 27, when it was assigned to the senate, by a proconsul. Sulla for purposes of tribute divided it into 44 regions; but the distribution which prevailed was the grouping of several into *Conventus*, or dioceses, for judicial purposes, taking the name of the principal town. Under the empire seven cities of Asia stood forth as *μητροπόλεις*, Smyrna, Sardis, Synnada, Pergamum, Lampascus, Cyzicus, Ephesus, of which the last was distinguished as the chief of all by the title *πρώτη*. Under Diocletian Asia was divided into seven small provinces: 1. *Asia proconsularis*, chief town Ephesus; 2. *Hellespontus*, chief town Cyzicus; 3. *Lydia*, chief town Sardis; 4. *Phrygia prima*, or *Pacatiana*, chief town Laodicea; 5. *Phrygia secunda*, or *salutaris*, chief town Eucarpia; 6. *Caria*, chief town Aphrodisias; 7. *Insularum provincia*, chief town Rhodes. [For its fluctuations of freedom see RHODUS; for the religious organisation of Asia, see *Dict. Ant.* s. v. *Asiarchae*.]

Asinārus (Ἀσινάρος: *Fiume di Noto* or *Freddo?*), a river on the E. side of Sicily, on which the Athenians were defeated by the Syracusans, B.C. 413; the Syracusans celebrated here an annual festival called *Asinaria* (Thuc. vii. 84; Plat. *Nic.* 28).

Asinē (Ἀσίνη: Ἀσινάϊος). 1. A town in Laconica on the coast between Taenarum and Gythium (Strab. p. 363).—2. A town in Argolis, W. of Hermione, was built by the Dryopes, who were driven out of the town by the Argives after the first Messenian war, and built No. 3 (*Il.* ii. 560; Paus. ii. 36; Strab. p. 373).—3. (*Saratza?*), an important town in Messenia near the Promontory Acritas, on the Messenian gulf, which was hence also called the Asinaean gulf (Paus. iv. 34, 12).

Asinia Gens, plebeian, came from Teate, the chief town of the Marrucini; and the first person of the name mentioned is Herius Asinius, the leader of the Marrucini in the Marsic war, B.C. 90 (cf. Sil. Ital. xvii. 458). The Asinii are given under their surnames, GALLUS and POLLIO.

Asius (Ἄσιος). 1. Son of Hyrtacus of Arisbe, and father of Acamas and Phaenops, an ally of the Trojans, slain by Idomeneus (*Il.* xiii. 389, xvii. 582).—2. Son of Dymas and brother of Hecuba, whose form Apollo assumed when he roused Hector to fight against Patroclus (*Il.* xvi. 715).—3. Of Samos, one of the earliest Greek poets, lived probably about B.C. 700. He wrote epic and elegiac poems, which have perished with the exception of a few fragments. (Athen. 125, Paus. vii. 4, 2.) *Fragm. in Poet. Lyr.* Bergk.

Asmiraea, a district and city of Serica in the N. of Asia, near mountains called *Asmiraei Montes*, which are supposed to be the *Altai*

range, and the city to be *Khamil*, in the centre of Chinese Tartary (Ptol. vi. 16; Amn. Marc. xxiii. 6).

Āsōpus (Ἄσωπος). 1. (*Basilikos*), a river in Peloponnesus rises near Phlius, and flows through the Sicyonian territory into the Corinthian gulf (*Il.* iv. 383; Strab. pp. 271, 382, 408, 409; Thuc. ii. 5).—2. (*Asopo*), a river in Boeotia, forms the N. boundary of the territory of Plataeae, flows through the S. of Boeotia, and falls into the Euboean sea near Delphinium in Attica. The battle of Plataeae was fought on the banks, B.C. 479 (Hdt. ix. 51).—3. A river in Phthiotis in Thessaly, rises in M. Oeta, and flows into the Malian gulf near Thermopylae (Strab. p. 382).—4. A river in Paros (*Id. ib.*)—5. A river in Phrygia, flows past Laodicæa into the Lycus.—6. A town in Laconia on the E. side of the Laconian gulf (Strab. p. 364; Paus. iii. 21, 22).

Āsōpus, the river god, is claimed both by the Boeotians and the Sicyonians as their indigenous deity with a somewhat similar genealogy (Paus. ii. 5, 2). Āsopus was the son of Poseidon and Pero (according to others of Oceanus and Tethys, of Poseidon and Kelusa, or Zeus and Eurynome). He married Metope, daughter of the river god Ladon, who bore besides Ismenus and Pelasgos, a great number of daughters. In the tablet dedicated at Olympia by Phlius, Nemea, Aegina, Corcyra, and Thebe are named (Paus. v. 22, 5). To these Apollodorus adds Salamis, Euboea, Cleone, Tanagra, Thespieae, Oenia, and Chalcis. A story (which clearly started in Sicyon) runs that Zeus carried off Aegina: Āsopus followed to Corinth, and, having created a spring in Acrocorinthus, where water had been scarce, he learned from Sisyphus the name of the robber. As he still persisted in the pursuit Zeus smote him with a thunderbolt, and from that time the river carries down charcoal in its bed (Apollod. iii. 12; Eur. *I. A.* 697; Anton. Lib. 38). Aegina was conveyed to the island which took her name, or, according to one story, was changed into an island. These many daughters seem to indicate partly the towns connected by religious rites or otherwise with the two chief rivers; partly places to which the name passed, whether as a local name for a stream, or as representing the worship of river-deities (cp. the name Arethusa). Other daughters of Āsopus are Antiope and Evadne. The name Āsōpis applies to the daughters, Āsōpiādes to Aencus, son of Zeus and Aegina.

Āspadāna (Ἀσπαδάνα: *Ispahan?*), a town of the district Paraetacene in Persis.

Āsparagiūm (*Iscarpur*), a town in the territory of Dyrhachium in Illyria (Caes. *B. C.* iii. 30, 76).

Āspasīa (Ἀσπασία). 1. The elder, of Miletus, daughter of Axiochus, the most celebrated of the Greek Hætaerae (see *Dict. of Antiq.* s. v.), came to reside at Athens. Here she was visited by Athenians most distinguished for position and culture, offering what may be compared to a *salon* for witty and even learned conversation. Socrates is said to have been among those found there; but in especial she gained the affections of Pericles, who separated from his wife and took Āspasia to live with him, in as close a union as could be formed with a foreigner. There was no doubt much exaggeration as to the political influence which she exerted, and the stories of her inducing Pericles to make war on Samos for the sake of Miletus, and on Sparta because of Āspasia's quarrel with

Megara (Plut. *Pericl.* 24; Aristoph. *Ach.* 497), may be dismissed as lampoons. The enemies of Pericles accused Āspasia of impiety (ἀσέβεια), and it required all the personal influence of Pericles, who defended her, and his most earnest entreaties, to procure her acquittal. On the death of Pericles (B.C. 429), Āspasia is said to have attached herself to one Lysicles, a dealer in cattle, and to have made him by her

instructions a first-rate orator. The son of Pericles by Āspasia was legitimated by a special decree of the people, and took his father's name. Some of the sayings of Āspasia are collected in *Mulierum Græc. Fragmenta*, by Wolf, 1739. The bust here engraved was found at Civitā Vecchia: the genuineness of the inscription is, however, now disputed.—2. The younger, a Phocæan, daughter of Hermitimus, was the favourite concubine of Cyrus the Younger, who called her Āspasia after the mistress of Pericles, her previous name having been Miltō. After the death of Cyrus at the battle of Cunaxa (B.C. 401), she fell into the hands of Artaxerxes. When Darius, son of Artaxerxes, was appointed successor to the throne, he asked his father to surrender Āspasia to him. Artaxerxes gave her up; but he soon after took her away again, and made her a priestess of a temple at Eebatana, where strict celibacy was requisite. (Plut. *Artax.* 26–29; Just. x. 2.)

Āspasii. [ASPII.]

Āspasius (Ἀσπασίος). 1. A Peripatetic philosopher, lived about A.D. 80, and wrote commentaries on most of the works of Aristotle. A portion of his commentaries on the Nicomachean Ethics is still preserved.—2. Of Byblus, a Greek sophist, lived about A.D. 180, and wrote commentaries on Demosthenes and Aeschines, of which a few extracts are preserved.

Āspendus (Ἀσπένδος: Ἀσπένδιος, *Aspendus: Dashashkehr* or *Manavgat*), a strong and flourishing city of Pamphylia, on the small navigable river Eurymedon, 60 stadia (6 geog. miles) from its mouth: said to have been a colony of the Argives (Strab. p. 667; Thuc. viii. 81; Polyb. v. 73).

Āsper, **Aemiliū**s, a Roman grammarian, of the age of Trajan, who wrote commentaries on Terence and Virgil, must be distinguished from a very inferior grammarian of the 6th century, usually called *Āsper Junior*, the author of a small work entitled *Ars Grammatica*, printed in the *Grammat. Lat. Auctores*, by Putschius, Hanov. 1605. For remains of Aemilius Āsper see Hagen, *Philolog.* xxv.

Āsphaltites Lacus or **Mare Mortuum** (Ἀσφαλτῖτις ἢ Σοδομίτις λίμνη ἢ ἡ θάλασσα ἡ νεκρά: *Dead Sea*), the great salt and bituminous lake in the SE. of Palestine, which receives the water of the Jordan. It has no visible outlet, and its surface is considerably below the level of the Mediterranean. (Diod. Sic. ii. 48.)

Āspii or **Āspasii** (Ἀσπιοι, Ἀσπασίοι), an Indian tribe, in the district of the Paropami-



ΑΣΠΑΣΙΑ

Aspasia (Visconti).

sadac, between the rivers Choes (*Kama*) and Indus, in the NE. of *Afghanistan* and the NW. of the *Punjab* (Arrian, *An.* iv. 23).

Aspis (Ἀσπίς). 1. **Clypea** (*Klibiah*), a city on a promontory of the same name, near the NE. point of the Carthaginian territory, founded by Agathocles, and taken in the first Punic War by the Romans, who called it Clypea, the translation of Ἀσπίς, a name said to be derived from the shield-like hill on which it stands (Strab. p. 834; Polyb. i. 29, 36).—2. (*Marsa-Zajfran*? Ru.), in the African Tripolitana, the best harbour on the coast of the great Syrtis (Strab. p. 836).—3. [ARCONNESUS.]

Asplēdon (Ἀσπληδών: Ἀσπληδώνιος), or **Spledon**, a town of the Minyae in Boeotia on the river Melas, near Orchomenus; built by the mythical Asplēdon, son of Poseidon and Mideā (*Il.* ii. 510; Strab. p. 416).

Assa (Ἄσσα: Ἀσσαῖος), a town in Chalcidice in Macedonia, on the Singitic gulf (Hdt. vii. 122).

Assacēni (Ἀσασακῆνοι), an Indian tribe, in the district of the Paropamisadae, between the rivers Cophen (*Cabool*) and Indus, in the NW. of the *Punjab* (Curt. viii. 10; Arr. *An.* iv. 25; Strab. p. 698).

Assārācus (Ἀσσάρακος), king of Troy, son of Tros, father of Capys, grandfather of Anchises, and great-grandfather of Aeneas. Hence the Romans, as descendants of Aeneas, are called *domus Assaraci* (Verg. *Aen.* i. 284). [Tros.]

Assēsus (Ἀσσησός), a town of Ionia near Miletus, with a temple of Athene surnamed Ἀσσησία (Hdt. i. 19).

Assōrus (Ἀσσωρός or Ἀσσώριον: Ἀσσωρίνος: *Asāro*), a small town in Sicily between Enna and Agrinum. It contained a temple of the local river god Chrysas, which Verres tried to plunder (Cic. *Verr.* iv. 44). It was a Sicel town, and a faithful ally of Dionysius in B. C. 396 (Diod. xiv. 58).

Assus (Ἄσσοσ: Ἀσσιος, Ἀσσεύς: *Asso*, Ru., near *Berani*), a flourishing city in the Troad, on the Adramyttian Gulf, opposite to Lesbos: afterwards called Apollonia: the birthplace of Cleanthes the Stoic (Strab. pp. 610, 735).

Assyria (Ἀσσυρία: Ἀσσύριος, Assyris: *Kurdistan*). [The name is said to be derived from an ancient capital, Assur='river-bank,' now *Kaleh Sherghat*, on the right bank of the Tigris: others derive the name of the town from the Assyrian god Asur.]—1. The country properly so called, in the narrowest sense, was a district of W. Asia, extending along the E. side of the Tigris, which divided it on the W. and NW. from Mesopotamia and Babylonia, and bounded on the N. and E. by M. Niphates and M. Zagrus, which separated it from Armenia Media, and on the SE. by Susiana. It was watered by several streams, flowing into the Tigris from the E.; two of which, the Lycus or Zabatus (*Great Zab*), and the Caprus or Zabus or Anzabas (*Little Zab*), divided the country into three parts: that between the Upper Tigris and the Lycus was called Aturia (a mere dialectic variety of Assyria), was probably the most ancient seat of the monarchy, and contained the capital, Nineveh or NINUS: that between the Lycus and the Caprus was called Adiabene: and the part SE. of the Caprus contained the districts of Apolloniatis and Sittacene. Another division into districts, given by Ptolemy, is the following: Arrhaphachitis, Calacine, Adiabene, Arbelitis, Apolloniatis, and Sittacene.—2. In a wider sense the name was applied to the whole country watered by the

Euphrates and the Tigris, between the mountains of Armenia on the N., those of *Kurdistan* on the E., and the Arabian Desert on the W., so as to include, besides Assyria Proper, Mesopotamia and Babylonia (Strab. p. 736); nay, there is sometimes an apparent confusion between Assyria and Syria (Verg. *Georg.* ii. 465).—3. By a further extension the word is used to designate the Assyrian Empire in its widest sense. The early history of this great monarchy cannot be given here in any detail. It was far less ancient than the Babylonian monarchy. The Assyrian rulers were at first merely petty princes of Assur, subject to Babylon, among whom Sammas-Rimmon, who built the temple of Rimmon at Assur, is dated 1820 B.C. The first 'king' of Assyria seems to have been Belsumeli-capi, about 1700 B.C.; but it was not till the reign of Rimmon-nirari (the historical Ninus), about 1330 B.C., that the king of Assyria stood forth as completely independent, a rival and superior of the Babylonish king, and Nineveh became the capital. Babylon was captured by Tiglath-Adar, king of Assyria, in 1270, but regained its independence in the next reign, when the Assyrians were at war with the Hittite empire, which Tiglath-Pileser I. overthrew for a time in 1130. The empire of this king and his successors, though at some periods curtailed by Babylonian, Hittite, or Syrian enemies, included the countries just mentioned, with Media, Persia, and portions of the countries to the E. and NE., Armenia, Syria, Phoenicia, and Palestine, except the kingdom of Judah; and, beyond these limits, some of the Assyrian kings made incursions into Arabia and Egypt. The empire, however, dwindled in the eighth century B.C., several provinces revolted, and the dynasty fell about 750. Pul or Poros, who then seized the throne and called himself Tiglath Pileser II. founded the 'second' Assyrian empire and restored all its power, which was further extended by Shalmaneser IV., and Sargon, who made himself master of Syria and of Babylon (whose king he took captive) before his death in 705. His son, Sennacherib, failed in his attempt to conquer Egypt, and met with disaster in Judaea, 700 B.C. This so weakened the empire, that after the death of Assurbani-pal (SARDANAPALUS) the Medes revolted and formed a separate kingdom, and at last, in B.C. 606, the governor of Babylonia united with Cyaxares, the king of Media, to conquer Assyria, which was divided between them, Assyria Proper falling to the share of Media, and the rest of the empire to Babylon. The king (prob. Esarhaddon II.) perished, and Nineveh was rased to the ground. [Comp. BABYLON and MEDIA.]

Asta (Astensis). 1. (*Asti* in Piedmont), an inland town of Liguria on the Tanarus, a Roman colony (Plin. iii. 49).—2. (*Mesa de Asta*), a town in Hispania Baetica, near Gades, a Roman colony with the surname *Regia* (Strab. p. 140).

Astābōras (Ἀσταβόρας: *Atbarah* or *Tacazza*) and **Astāpus** (Ἀσταππος, *Bahr-el-Azak* or *Blue Nile*), two rivers of Aethiopia, having their sources in the highlands of *Abyssinia*, and uniting in about 17° N. Lat. to form the Nile. The land enclosed by them was the island of MEROË.

Astācus (Ἀστακος), father of Ismarus, Leades, Asphodians, and Melanippus (Hdt. v. 67; Aesch. *Th.* 407; Apollod. iii. 6).

Astācus (Ἀστακος: Ἀστακηνός). 1. (*Dragomestre*), a city of Acarnania, on the Acheloiis (Strab. p. 459).—2. A city of Bithynia, at the SE. corner of the *Sinus Astacenus* (Ἀστακηνός κόλπος), a bay of the Propontis, was a colony

from Megara, but afterwards received fresh colonists from Athens, who called the place *Olbia* (Ὀλβία) (Strab. p. 563; Seyl. p. 35). It was destroyed by Lysimachus, but rebuilt on a neighbouring site, at the N.E. corner of the gulf, by Nicomedes I., who named his new city *NICOMEDIA*.

Astāpa (Ἐστέπα), a town in Hispania Baetica, burnt by the inhabitants when the Romans besieged it (Liv. xxviii. 22; Appian, *Hisp.* 33).

Astāpus. [ASTABORAS.]

Astartē. [APHRODITE and SYRIA DEA.]

Astēlēphus (Ἀστῆλέφος), a river of Colchis, falling into the Euxine 4 miles N. of the Hippus.

Astēriā (Ἀστερία), daughter of the Titan Coeus and Phoebe, sister of Leto (Latona), wife of Perses, and mother of Hecate. In order to escape the embraces of Zeus, she is said to have taken the form of a quail (*ortyx*, ὄρνιξ), and to have thrown herself down from heaven into the sea, where she was metamorphosed into the island *Asteria* (the island which had fallen from heaven like a star), or *Ortygia*, afterwards called Delos. Cicero makes her the mother of the Tyrian Hæraeles. (Hes. *Th.* 409; Apollod. i. 2; Cic. *N. D.* iii. 16, 42.)

Astērion or **Astērīus** (Ἀστερίων or Ἀστερίος), 1. Son of Tentamus, and king of the Cretans, married Europa after she had been carried to Crete by Zeus, and brought up her three sons, Minos, Sarpedon, and Rhadamanthys, of whom Zeus was the father.—2. Son of Cometes, Pyrenus, or Priscus, by Antigone, daughter of Pheres, was one of the Argonauts (Ap. Rh. i. 35).

Astēris or **Astēriā** (Ἀστερίς, Ἀστερία), a small island between Ithaca and Cephallenia (*Od.* iv. 846; Strab. pp. 59, 456).

Astērīum (Ἀστερίον), a town in Magnesia in Thessaly (*Il.* ii. 735; Strab. p. 439).

Astērōpæus (Ἀστεροπαῖος), son of Pelegon, leader of the Pæonians, and an ally of the Trojans, was slain by Achilles (*Il.* xxi. 140–200).

Astigi, a town in Hispania Baetica on the river Singulis, a Roman colony with the surname *Augusta Firma* (Strab. p. 141).

Astræa (Ἀστραῖα), daughter of Zeus and Themis, or, according to others, of Astræus and Eos. During the golden age, this star-bright maiden lived on earth and among men, whom she blessed; but when that age had passed away, Astræa, who tarried longest among men, withdrew, and was placed among the stars, where she was called *Παρθένος* or *Virgo*. Her sister *Aidās* or *Pudicitia*, left the earth along with her (*ad superos Astræa recessit, hac [Pudicitia] comite*, Juv. vi. 19; cf. *Ov. Met.* i. 149; *Hyg. Ast.* ii. 25; *Arat. Phaen.* 96).

Astræus (Ἀστραῖος), a Titan, son of Crius and Eurybia, husband of Eos (Aurora), and father of the winds Zephyrus, Boreas, and Notus, Eosphorus (the morning star) and all the stars of heaven. Ovid (*Met.* xix. 545) calls the winds *Astræi* [adj.] *fratres*, the 'Astræan brothers.' (Hes. *Th.* 376.)

Astūra. 1. (*La Stura*), a river in Latium, rises in the Alban mountains, and flows between Antium and Circëii into the Tyrrhenian sea. At its mouth it formed a small island with a town upon it, also called Astura (*Torre d' Astura*): here Cicero had an estate. (Strab. p. 232; Cic. *Att.* xii. 19, 40, *Fam.* vi. 19.)—2. (*Ezla*), a river in Hispania Tarraconensis, flowing into the Durius.

Astūres, a people in the NW. of Spain, bounded on the E. by the Cantabri and Vaccaei.

on the W. by the Gallæci, on the N. by the Ocean, and on the S. by the Vettones, thus inhabiting the modern *Asturias* and the northern part of *Leon* and *Valladolid*. They contained 22 tribes and 240,000 freemen, and were divided into the Augustani and Transmontani, the former of whom dwelt S. of the mountains as far as the Durius, and the latter N. of the mountains down to the sea-coast. The country of the Astures was mountainous, rich in minerals and celebrated for its horses: the people themselves were rude and warlike. Their chief town was Asturica Augusta (*Astorga*). (Strab. pp. 153, 167; Plin. iii. 35.)

Astŷāges (Ἀστυάγης), son of Cyaxares, last king of Media, reigned B.C. 594–559. Alarmed by a dream, he gave his daughter Mandane in marriage to Cambyses, a Persian of good family, by whose son Cyrus he was dethroned. [For details see *CYRUS*.]

Astŷānax (Ἀστυάναξ), son of Hector and Andromache: his proper name was Seaman-drius, but he was called Astyanax or 'lord of the city' by the Trojans, on account of the services of his father (*Il.* vi. 400; Plat. *Cratyl.* 392 B). After the taking of Troy the Greeks hurled him down from the walls, that he might not restore the kingdom of Troy. This is prophesied in *Il.* xxiv. 734, and related as performed either by resolution of the Greeks or as a private act of Neoptolemus in Eur. *Tro.* 720, Paus. x. 25, 4 (citing Lesehes), Eur. *And.* 10, *Ov. Met.* xiii. 415, *Hyg. Fab.* 109. Other traditions make him survive and found cities in the Troad (Strab. p. 607).

Astŷdāmas (Ἀστυδάμας). 1. A tragic poet, son of Morsinus, the great-nephew of Aeschylus [PHILOCLÉS], wrote 240 tragedies, and gained the prize 15 times. His first tragedy was acted B.C. 399.—2. Son of the above, and a tragic poet of considerable eminence, since it is recorded that a statue to him was decreed on account of his play *Parthenopæus*, and that he won the prize in two consecutive years.

Astŷdāmīa (Ἀστυδάμεια). 1. Daughter of Amyntor and mother of Tlepolemus by Hercules.—2. Wife of ACASTUS.

Astymedusa (Ἀστυμέδουσα), wife of Oedipus after the death of Jocasta.

Astŷnōmē (Ἀστυνόμη), daughter of Chryses, better known under her patronymic *CHRYSEIS*.

Astŷōchē or **Astŷōchia** (Ἀστυόχη or Ἀστυόχεια). 1. Daughter of Aetor, by whom Ares begot Ascalaphus and Iahnenus.—2. Daughter of Phylas, king of Ephrya in Thesprotia, became by Hercules the mother of Tlepolemus.

Astŷōchus (Ἀστυόχος), the Laedaemonian admiral in B.C. 412, commanded on the coast of Asia Minor, where he was bribed by the Persians to remain inactive.

Astŷpālæa (Ἀστυπάλαια: Ἀστυπαλαίεύς, Ἀστυπαλαίαιτης: *Stampalia*), one of the Sporades in the S. part of the Grecian archipelago (so called after the daughter of Phoenix), with a town of the same name, founded by the Megarians, which was under the Romans a *libera civitas*. (*Astypalæia regna*, i.e. *Astypalæa*, *Ov. Met.* vii. 461.) (Strab. p. 488; Plin. iv. 71.) An inscription of B.C. 105 mentions it as a *civitas foederata* (*C. I. G.* 2485). [See also *CLEOMEDES*.]

Astŷra (τὰ Ἀστυρα), a town of Mysia, NW. of Adramyttium, on a marsh connected with the sea, with a grove sacred to Artemis surnamed Ἀστυρινή or -νή (Strab. p. 613; Xen. *Hell.* iv. 1, 41).

Asychis (Ἀσυχίς), an ancient king of Egypt

succeeded MYCERINUS (Hdt. ii. 136). He must therefore be the king Shepses-ka-f, the last of the Fourth Dynasty, whose date is placed by Brugsch at 3600 B.C.

Atābūlus, the name in Apulia of the parching SE. wind, the Sirocco, which is at present called *Altino* in Apulia.

Atabŷris or **Atabŷrĭum** (*Ἀταβŷρίον*), the highest mountain in Rhodes on the SW. of that island, on which was a celebrated temple of Zeus Atabyrius, said to have been founded by Althaemenes, the grandson of Minos. (Pind. *Ol.* vii. 87; Strab. p. 655; Diod. v. 59.)

Atāgis. [ATHESIS.]

Atalanta (*Ἀταλάντη*). 1. The *Arcadian Atalanta*, was the daughter of Iasus (Iasion or Iasius) and Clymene. Her father, who had wished for a son, was disappointed at her birth, and exposed her on the Parthenian (virgin) hill, where she was suckled by a she-bear, the symbol of Artemis. After she had grown up she lived in pure maidenhood, slew the centaurs who pursued her, and took part in the Calydonian hunt. Her father subsequently recognised her as his daughter; and when he desired her to marry, she required every suitor who wanted to win her, to contend with her first in the foot-race. If he conquered her, he was to be rewarded with her hand, if not, he was to be put to death. This she did because she was the most swift-footed of mortals, and because the Delphic oracle had cautioned her against marriage. She conquered many suitors, but was at length overcome by Milanion with the assistance of Aphrodite. The goddess had given him 3 golden apples, and during the race he dropped them one after the other: their beauty charmed Atalanta so much, that she could not abstain from gathering them, and Milanion thus gained the goal before her. She accordingly became his wife. [PARTHENOPAEUS.] They were subsequently both metamorphosed into lions, because they had profaned by their embraces the sacred grove of Zeus. (Callim. *Dian.* 216; Hyg. *Fab.* 99; Prop. i. 1. 10; Paus. iii. 24. 2; Apollod. iii. 9. 2.)—2. The *Boeotian Atalanta*. The same stories are related of her as of the Arcadian Atalanta, except that her parentage and the localities are described differently. Thus she is said to have been a daughter of Schoenus, and to have been married to Hippomenes. Her foot-race is transferred to the Boeotian Onchestus, and the sanctuary which the newly married couple profaned by their love, was a temple of Cybele, who metamorphosed them into lions, and yoked them to her chariot (*Ov. Met.* viii. 318, x. 565; Hyg. *Fab.* 185). It is clear that these are not to be regarded as distinct personages. Indeed, Atalanta herself, in whatever locality her story is placed, seems to be an expression in mortal form of Artemis the virgin huntress, round whom the local legends have gathered, and, as is often the case, the representative of the goddess becomes—not in this instance her child, but her foster-child, or the foster-child of her symbolical animal. [See ARTEMIS.] An attribute of Artemis, the goddess of springs, is seen in the story of her striking water from a rock (Paus. *l. c.*).

Atalantē (*Ἀταλάντη*: *Ἀταλανταῖος*). 1. A small island in the Euripus, on the coast of the Opuntian Locri, with a small town of the same name (Strab. pp. 61, 395; Thuc. ii. 32, iii. 89).—2. A town of Macedonia on the Axios, in the neighbourhood of Gortynia and Idomene (Thuc. ii. 100).

Atārantes (*Ἀτάραντες*), a people in the E. of Libya, described by Herodotus (iv. 184).

Atarbēchis. [APHRODITOPOLIS.]

Atarneus or **Atarne** (*Ἀταρνεός*: *Dikelō*), a city on M. Cane, on the coast of Mysia, opposite to Lesbos: a colony of the Chians: the residence of the tyrant Hermias, with whom Aristotle resided some time: destroyed before the time of Pliny (Hdt. i. 160; Strab. p. 670; Plin. v. 123).

Athaulphus, **Athaulphus**, **Adaulphus** (*i.e.* Athaulf, 'sworn helper,' the same name as that which appears in later history under the form of Adolf or Adolphus), brother of Alaric's wife. He assisted Alaric in his invasion of Italy, and on the death of that monarch in A.D. 410, he was elected king of the Visigoths. He then made a peace with the Romans, married Placidia, sister of Honorius, retired with his nation into the S. of Gaul, and finally withdrew into Spain, where he was murdered at Barcelona. (Jornand. *de Reb. Get.* 32.)

Atax (*Aude*), originally called Narbo, a river in Gallia Narbonensis, rises in the Pyrenees, and flows by Narbo Martius into the Lacus Rubresus or Rubrensis, which is connected with the sea (Plin. iii. 32). In Polyb. iii. 37, xxxiv. 10, the river itself is called Narbo. From this river the poet P. Terentius Varro obtained the surname *Atacinus*. [VARRO.]

Atē (*Ἄτη*), daughter of Eris or Zeus, was an ancient Greek divinity, who led both gods and men into rash and inconsiderate actions. She personifies the infatuation which comes upon the guilty and lures them to ruin, thus making sin work its own punishment. She once even induced Zeus, at the birth of Heracles, to take an oath by which Hera was afterwards enabled to give to Eurystheus the power which had been destined for Heracles. When Zeus discovered his rashness, he hurled Ate from Olympus and banished her for ever from the abodes of the gods. In the myth of *Il.* ix. 502 Ate speeds on her work of evil for man, while behind come the mediating Prayers (*Ἄραια*) who heal the mischief for those who regard them, but entreat Zeus to bring greater evil on the stubborn. In *Il.* xix. 85 Agamemnon says that the cause of his guilt is the infatuation which the fates brought on him, and that this Ate is a 'goddess born of Zeus who goes softly over men's heads,' *i.e.* takes men unawares, and leads them to ruin. In the tragic writers Ate appears in a different light: she avenges evil deeds and inflicts just punishments upon the offenders and their posterity, so that her character is almost the same as that of Nemesis and Erinnys; but still she has grown out of the idea that sin brings its punishment. She appears most prominent in the dramas of Aeschylus, and least in those of Euripides, with whom the idea of Dike (justice) is more fully developed.

Atēius, surnamed *Prætextatus*, and *Philologus*, a celebrated grammarian at Rome, about B.C. 40, and a friend of Sallust, for whom he drew up an Epitome (*Breviarium*) of Roman history. After the death of Sallust Ateius lived on intimate terms with Asinius Pollio, whom he assisted in his literary pursuits. (Sueton. *Gramm.* 10.)

Atēius Cāpĭto. [CAPITO.]

Atella (Atellānus; *Aversa*), a town in Campania between Capua and Neapolis, originally inhabited by the Oscans, afterwards a Roman municipium and a colony. It revolted to Hannibal (B.C. 216) after the battle of Cannæ, and

the Romans in consequence transplanted its inhabitants to Calatia, and peopled the town with new citizens from Nuceria. Atella owes its celebrity to the *Atellanæ Fabulæ* or Oscan farces, which took their name from this town. (*Dict. of Antiq.* s.v. *Satura*.)

Aternum (*Pescara*), a town in central Italy on the Adriatic, at the mouth of the river Aternus (*Pescara*), was the common harbour of the Vestini, Marrucini, and Peligni (Strab. p. 241).

Aternus. [ATERNUM.]

Atestē (Atestinus: *Este*), a Roman colony in the country of the Veneti in Upper Italy (Mart. x. 93).

Athācus, a town in Lyncestis in Macedonia.

Athamānia (*Ἀθαμανία*: *Ἀθαμάν*, -*ἄνος*), a mountainous country in the S. of Epirus, on the W. side of Pindus, of which Argiṭhea was the chief town. The Athamānes were a Thessalian people, who had been driven out of Thessaly by the Lapithæ. They were governed by independent princes, the last of whom was AMYNANDER. (Strab. pp. 434, 449.)

Athāmas (*Ἀθάμας*), son of Aeolus and Enarete, and king of Orchomenus in Boeotia. At the command of Hera, Athamas married Nephele, by whom he became the father of PHRIXUS and Helle. But he was secretly in love with the mortal Ino, the daughter of Cadmus, by whom he begot Learchus and Melicertes; and Nephele, on discovering that Ino had a greater hold on his affections than herself, disappeared in anger. Having thus incurred the anger both of Hera and of Nephele, Athamas was seized with madness, and in this state killed his own son, Learchus: Ino threw herself with Melicertes into the sea, and both were changed into marine deities, Ino becoming Leucothea, and Melicertes Palaemon. Athamas, as the murderer of his son, was obliged to flee from Boeotia, and settled in Thessaly.—Hence we have *Athamantiādes*, son of Athamas, *i.e.* Palaemon; and *Athamantis*, daughter of Athamas, *i.e.* Helle. [See PHRIXUS, INO, MELICERTES.]

Athanageria (*Agramunt*?), the chief town of the Ilergetes in Hispania Tarraconensis.

Athanicus, king of the Visi-Goths during their stay in Dacia. In A.D. 367–369 he carried on war with the emperor Valens, with whom he finally concluded a peace. In 374 Athanicus was defeated by the Huns, and, after defending himself for some time in a stronghold in the mountains of Dacia, was compelled to fly in 380, and take refuge in the Roman territory. He died in 381. (Amm. Mar. xxvii. 5, xxx. 3; Sozom. vi. 37.)

Athanasius, archbishop of Alexandria A.D. 326. (See *Dict. of Christian Biogr.*)

Athēne (*Ἀθηνᾶ* or *Ἀθηναία*, whence *Ἀθηνᾶ* contracted in Attic into *Ἀθηνᾶ*, in Trag. *Ἀθᾶνα*; in older Ionic *Ἀθήνη*), one of the great deities of the Greek race, personifying to them the guiding influence of life, in wise counsel, in industry, and in strategy of war. The story of her birth, as given in Hesiod and in *Hymn. ad Apoll.*, tells that Metis (= wise counsel) was the wife of Zeus, and being pregnant with Athene was, in the form of a fly which he had persuaded her to assume, swallowed by him, because he found that her child would be his superior in might (Hes. *Th.* 886). Athene was then born from the head of Zeus: springing forth, as Pindar tells, fully armed with a great shout (*Ol.* vii. 35). This has all the appearance of a very old tradition from primitive ancestors: but Homer, perhaps because he constantly discards the more grotesque myths which Hesiod

retains, does not mention it, though his knowledge of it may perhaps be traced in *Il.* v. 875, and in the epithets *ὄβριμοπάτρη* and *τριτογένεια*. The story fixed on later Tritonis in Libya as the scene of her birth (cf. Apollod. i. 3, 6): and from Hdt. iv. 180 it may be surmised that some local sea or water deity, daughter of Poseidon, had become identified with Athene. Out of her other name Pallas (often a surname *Παλλὰς Ἀθήνη*), which some derive from her *brandishing* the spear, others interpret as = 'maiden,' probably arose a later story that she was the daughter of the giant Pallas (Tzet. *ad Lyc.* 355; Cic. *N.D.* iii. 23, 59). In Homer she appears as the champion of the Greeks, and in the *Odyssey* especially of the wise Odysseus (cf. *Il.* x. 244). She is already not only the goddess of wisdom (*πολύβουλος*), but also the goddess of war, yet always of war tempered by prudence (*Il.* i. 206); already the goddess of womanly industries (*Il.* v. 735, ix. 390), and of other arts (*Od.* vi. 233), whence came the later surname *Ἐργάνη* (Paus. i. 24); and already the protectress of Greek states (*ἔρυσπιτολις*, *Il.* vi. 305): whence she was afterwards *Ἀθ. πολιὰς* or *πολιοῦχος*. From this character as helper of industries she is regarded in later literature as the goddess of agriculture also, and so as the giver of the olive to Athens. The story ran that, in the reign of Cecrops, Poseidon and Athene contended for the control of Athens: the gods decreed that whichever produced the gift most useful to mortals should possess the city. Poseidon struck the ground with his trident, and a horse appeared: Athene made the olive spring up, and was adjudged the giver of the best gift and the protectress of Athens (Hdt. viii. 55; Apollod. iii. 14). A contest between two deities generally means that the new religion brought in by immigrants prevailed over some older cult. It is probable in this case that the worship of Poseidon had been established by the Pelasgic inhabitants of Attica, to whom the Lapithæ belonged, and that the Ionian immigrants made that of Athene take the chief place. Thenceforth she was entreated and thanked for the fruits of the land and other aid. Her connexion with the harvest appears in the story of ERICHTHEUS, and in the festivals of the *Panathenæa*, the *Plynteria*, the *Procharisteria*, the *Oschophoria*, the *Arrhephoria*, and the *Scirophoria*. [*Dict. Ant.* s.vv.]. As divine patroness of all arts, and not merely of weaving, she was at Athens the especial deity of the potters: this brought about a union of her worship with that of Hephaestus (as well as Promethens) in the torch-race [*Dict. Ant.* s.v. *Lampadedromia*], which accounts for the connexion of these two deities in myths. The Peplos in the *Panathenæa* shows her as the weavers' goddess. [For the special myths of her in connexion with weaving, see ARACHNE.] As goddess of war we find her in post-Homeric story celebrated in the battle of the giants and the Gorgon (Eur. *Hec.* 466, *Ion.* 987; Verg. *Aen.* iii. 578; Paus. viii. 47), whence her epithets *γοργοφόνος*, *γίγαντολέτειρα*. But she was also the goddess of military arts in general and so of martial music (Pind. *Pyth.* xii. 6; cf. *Ἀθήνη Σάλπιγξ*, Paus. ii. 21, 3), and of war-ships [*ἄλκο*]: both music and ship were represented in the *Panathenæa* (both attributes, however, might be derived from her care for art and for commerce). It is more doubtful whether we should regard, as some do, her epithets *ἵππια*, *χαλιῆτις* (cf. BELLEROPHON), *δαμάσιππος*, as goddess of horses and chariots

with the idea of *war-horses* and *war-chariots*, or with an older religion in which the horse was a sacred animal to her as it was to Poseidon (Paus. i. 30, 4, ii. 4; Pind. *Ol.* xiii. 79; Soph. *O. C.* 1071). She was the inventress also, by some accounts, of the Pyrrhic dance (Plat. *Legg.* 796 B), and, as giver of victory in war, was worshipped in Ἄθῆνη Νίκη (Paus. i. 42, 4). She was in fact Νίκη ἄπτερος, the wingless Victory, to distinguish her from the conventional symbol of winged Victory. As protectress of cities she was called *πολιούχος* not only at Athens but in other states (Paus. i. 42, iii. 17): at Athens in this character she presided over the phratries or clans, and sacrifice was offered to her at the *Apaturia*. In many local legends of the Peloponnesus, connected apparently with the Dorian conquest, she appears as the friend and ally of Heracles (Paus. v. 17, 11, vi. 19, 12). The animals sacred to her were the owl, the serpent, and the cock: for the last Pausanias (vi. 26, 2) gives the rather doubtful reason that the cock

is in truth very slight ground for the supposition that Athene was originally conceived as a goddess of the thunderstorm. Arguments for this origin from the thunderstorm, which are far from satisfactory, are found in the aegis, and even in Pindar's description of her birth. Others see in the Athene myth the clouds, and argue that her attribute of weaving was imagined from the fleecy clouds of heaven: others again upon the doubtful foundation of etymology base the conclusion that she was the goddess of dawn or of light. It is better not to regard Athene as a nature goddess at all, but simply as the divinity of wisdom, of arts and of industry: the ideal for the Greek race of the policy and skill which brought prosperity to the state and their protectress against barbarism: a deity who, far from resembling the nature deities, is always



Statuette of Athene Parthenos.



Athene. (Aegina Marbles.)

the inviolate maiden goddess. Besides the Athenian festivals mentioned above, the Argive ceremony deserves special notice, in which the archaic image of Athene was washed in the river Inachus, as a symbolical cleansing of the



Athene. (From a Statue in the Hope Collection.)

was a pugnacious bird; the serpent was probably consecrated to her as representative of an old local religion connected with Erichthonius. As regards the owl, the most reasonable explanation is that at one time she was worshipped as the owl itself in the primitive days of animal worship, and that when Greek art and civilisation rejected monstrous forms of deities and chose the idealised human form, then the owl became merely her sacred bird or her symbol on coins. (Even Homer seems to preserve a trace of this primitive religion when he makes Athene assume the form of a bird: *Il.* vii. 59; *Od.* iii. 372, v. 353.) It is impossible to accept the idea that Homer when he called Athene *γλαυκῶπις* pictured her to himself as an owl-faced deity, but there is much probability that at one period she had that form: it is even possible that though Homer (cf. Paus. i. 14, 6) attached the sense of 'keen-eyed' to the word, he may be using an epithet which once meant owl-faced. This is more reasonable than to accept Roscher's view that the name was actually derived from the flashing of lightning; for there

blood-stained goddess after her battle with the giants. (Callim. *Lavacr. Pall.*) She was worshipped also at Epidaurus in the temple of Asclepius as Athene Hygieia, in which character she had an altar at Athens. It is remarkable that the serpent and the cock were

sacred to Asclepius as well as to Athene, but there is not sufficient clue to the origin of the consecration of these animals to warrant a conclusion that they belonged to her healing character especially. The temple of Athene Itouia, near Coronea, was famous for the meeting of the Boeotian congress. In archaic art Athene was represented (1) as a throned and unarmed deity, which may have been the form in the ξόανον of Athene Polias; (2) as a goddess armed with helmet, shield, and spear, which was the form of the Palladium. The armed type was adopted and idealised by Phidias in his famous statues, the colossal Athene Promachos on the Acropolis [ACROPOLIS] and that of Athene Parthenos, which we know from copies as wearing a high ornamented helmet, the aegis (a goat skin plated with scales, and having the Gorgon's head in the centre) on her breast, carrying the figure of victory in her right hand and resting her left on a shield. Often her helmet is the 'Coriuthian' visored helmet, plain, with openings for eyes and mouth: this helmet she wears on many coins, and in other representations, thrown back on the head: the Attic helmet which she wears on Athenian coins has a high φάλος [see coin on p. 144], but not so high as that of Athene Parthenos, a neck-piece fitting close to the neck, and a narrow guard for the face which can be moved up or down. Her face has a dignified type of beauty with somewhat compressed lips, a broad clear brow, and thoughtful eyes. The characteristic objects often added are the owl, the serpent, and the olive branch.

Athēnae ('Αθήναι, also 'Αθήνη in Homer: 'Αθηναῖος, Athēniensis: *Athens*), the capital of Attica, is situated about three miles from the sea coast, in the central plain of Attica, which is enclosed by mountains on every side except the south, where it is open to the sea. This plain is bounded and sheltered on the NW. by Mt. Parnes, on the NE. by Mt. Pentelicus, on the SE. by Mt. Hymettus, and on the W. by Mt. Aegaleos. In the southern part of the plain there rise several eminences. Of these the most prominent is a lofty insulated mountain, with a conical peaked summit, now called the *Hill of St. George*, which used to be identified by topographers with the ancient Anchesmus, but which is now admitted to be the more celebrated Lycabettus. This mountain, which was not included within the ancient walls, lies to the north-east of Athens, and forms the most striking feature in the environs of the city. It is to Athens, as a modern writer has aptly remarked, what Vesuvius is to Naples or Arthur's Seat to Edinburgh. The visitor to Athens is probably surprised when he sees Lycabettus that so little is said of it in Attic writers—in Plato, for instance, that it should only once be mentioned (*Crit.* p. 112), and then without much distinction. Strabo however, does mention it as being the characteristic height of Athens, as Taygetus was of Sparta, or Atabyris of Rhodes (p. 454). South-west of Lycabettus there are four hills of moderate height, all of which formed part of the city. Of these the nearest to Lycabettus, and at the distance of a mile from the latter, was the Acropolis, or citadel of Athens, a square craggy rock rising abruptly about 150 feet, with a flat summit of about 1000 feet long from east to west, by 500 feet broad from north to south. Immediately west of the Acropolis, is a second hill of irregular form, the *Areiopagus*. To the south-west there rises a third hill,

the Pnyx, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the *Museum*. On the eastern and western sides of the city there run two small streams, both of which are nearly exhausted by the heats of summer and by the channels for artificial irrigation before they reach the sea. The stream on the east, called the *Ilissus*, was joined by the *Eridanus* close to the *Lyceum* outside the walls, and then flowed in a south-westerly direction through the southern quarter of the city. The stream on the west, named the *Cephissus*, runs due south at a distance of about a mile and a half from the walls. South of the city lay the *Saronic gulf* and the harbours of Athens. As in the case of most early towns in Greece, and indeed elsewhere, the first settlement was made on the most defensible eminence of the plain, and this was the Acropolis, which was at once a more convenient height and a more convenient shape than the peaked *Lycabettus*. [See ACROPOLIS.] This was the nucleus round which later Athens grouped itself when it had grown to be the head of a united Attica. [See under ATTICA, CECROPS, THESEUS.] The city was burnt by Xerxes in B.C. 480, but was soon rebuilt under the administration of Themistocles, and was adorned with public buildings by Cimon and especially by Pericles, in whose time (B.C. 460–429) it reached its greatest splendour. Its beauty was chiefly owing to its public buildings, for the private houses were mostly insignificant, and its streets badly laid out. Towards the end of the Peloponnesian war, it contained 10,000 houses (*Xen. Mem.* iii. 6, 14), which at the rate of 12 inhabitants to a house would give a population of 120,000, though some writers make the inhabitants as many as 180,000. Under the Romans Athens continued to be a great and flourishing city, and retained many privileges and immunities when S. Greece was formed into the Roman province of Achaia. It suffered greatly on its capture by Sulla, B.C. 86, and was deprived of many of its privileges. It was at that time, and also during the early centuries of the Christian era, one of the chief seats of learning, and the Romans were accustomed to send their sons to Athens, as to a University, for the completion of their education. Hadrian, who was very partial to Athens and frequently resided in the city (A.D. 122, 128), adorned it with many new buildings, and his example was followed by Herodes Atticus, who spent large sums of money upon beautifying the city in the reign of M. Aurelius.—Athens consisted of three distinct parts united with one line of fortifications. I. The ACROPOLIS ('Ακρόπολις) or POLIS (Πόλις), also called the Upper City (ἡ ἄνω πόλις), which is described in a separate article [ACROPOLIS]. II. The ASTY (τὸ Ἄστυ), also called the Lower City (ἡ κάτω πόλις) to distinguish it from the Acropolis, surrounded with walls by Themistocles. III. The three harbour-towns of Piræus, Munychia, and Phalærum, also surrounded with walls by Themistocles, and connected with the city by means of the *long walls* (τὰ μακρὰ τεῖχη), built under the administration of Pericles. The long walls consisted of the wall to Phalærum on the E., 35 stadia long (about 4 miles), and of the wall to Piræus on the W., 40 stadia long (about 4½ miles); between these two, at a short distance from the latter and parallel to it, another wall was erected, thus making two walls leading to the Piræus (sometimes called τὰ σκελη), with

a narrow passage between them. There were therefore three long walls in all; but the name of *Long Walls* seems to have been confined to the two leading to the Piraeus, while the one leading to Phalerum was distinguished by the name of the *Phalerian Wall* (τὸ Φαληρικὸν τεῖχος). The entire circuit of the walls was 17½ stadia (nearly 22 miles), of which 43 stadia (nearly 5½ miles) belonged to the city, 75 stadia

passed over the hill of the Museum including in after times the monument of Philopappus: they then continued a little to the north of the Illissus, including the Olympieum; on the E. they did not extend as far as the Lycæum.—**Gates.** On the W. side were:—(1) *Dipylum* (Δίπυλον, more anciently *Θριασία* or *Κεραμικαί*), the most frequented gate of the city, leading from the inner Ceramicus to the outer Cera-



Map of Ancient Athens.

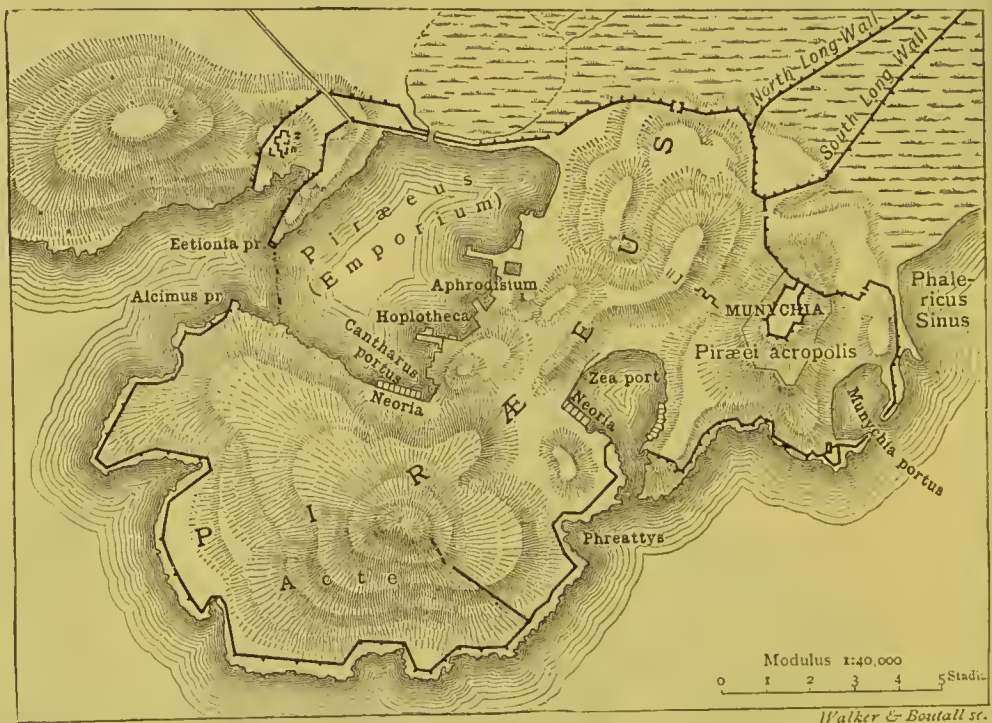
Walker & Bontall sc.

(9½ miles) to the long walls, and 56½ (7 miles) to Piræus, Munychia, and Phalerum.—**Topography of the Lower City—Walls.** The line of the walls surrounding the whole city, which were built by Themistocles (Thuc. i. 90) can be traced with certainty (see map above), and a portion of them is especially noticeable near the Dipylon Gate. On the W. they passed over the hill of the Nymphs and included the Pnyx; on the S. they

micus, and to the Academy. It consisted of two gates which with the walls joining them inclosed a rectangular space: hence the name 'double-gate': each gate had double doors with a centre pier: remains of the southern tower which defended the gate are traceable. The name of this gate has been the more celebrated from a find in this spot of a number of vases with geometric pattern which gave the desig-

nation 'Dipylon vase' to this class. [*Dict. Ant.* s. v. *Vas.*] This was the gate through which the procession to Eleusis passed: hence it is called by Plutarch Ἱεραὶ πύλαι. [It was long supposed that this *Sacred Gate* was a separate opening: but the opening so explained has been shown to be a watercourse through which the Eridanus flowed.] The name Thriasian was given because it led to the Eleusinian deme Thria. It is probable that the name Ἡραὶ πύλαι, the *Gate of the Dead*, belonged to this gate also because it led to the Cerameicus. (2) *The Piræean Gate* (ἡ Πειραιεὶς πύλη: *Plut. Sull.* 14), between the Dipylon and the Nymphs' Hill. (3) *The Melitian Gate* (αἱ Μελιτιδῆς πύλαι), so called because it led between the Long Walls to the demus Melite, within the city. On the S. side, going from W. to E.:—(4) *The Itonian Gate* (αἱ Ἴτωνιαι πύλαι), near the Ilissus, where the road to Phalærum began. On the E. side, going from S. to N.:—(5) *The*

outer Cerameicus; the S. part of the inner Cerameicus contained the *Agora* (ἀγορά), or 'market-place.' The political Agora occupied the space immediately surrounding the Areiopagus and between the Areiopagus, Pnyx and Acropolis, and there also was the market-place of commerce; but as business increased, the market for buying and selling was pushed further out into the Cerameicus N. and NE. to the neighbourhood of the Stoa of Attalos and the Colonos Agoraios (the hill on which the temple falsely called Theseum stands; and in Roman times further East to the Stoa of Hadrian and gate of Athene Arehegetis. This gate of Athene Arehegetis was built from donations of Julius Caesar and Augustus, as an inscription on it records. It seems to mark the SE. entrance to the Agora of the Roman period: whether, as some have conjectured, it was designed to mark some special point in state processions, cannot be determined. The re-



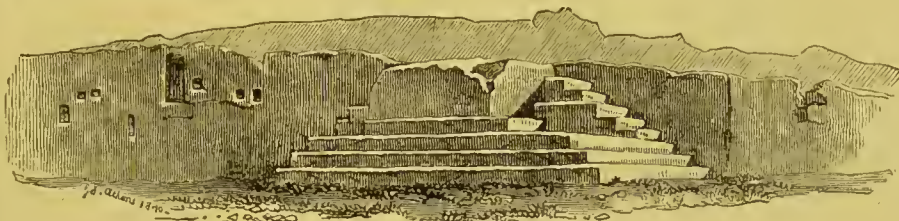
Plan of the Harbours of Athens.

Gate of Diochares (αἱ Διοχάρους πύλαι), leading to the Lyceum.—6. *The Diomean Gate* (ἡ Διομητῆς πύλη, *Aleiphr.* iii. 51, 4), leading to Cynosarges and the demus Diomea. On the NE. side: (7) *The Acharnian Gate* (αἱ Ἀχαρνικαὶ πύλαι), leading to the demus Acharnæa on the North.—8. *The Knights' Gate* (αἱ Ἴππιδῆς πύλαι, *Aleiphr.* iii. 51, 4) whose position is not known. Some take it to be an exit near the Olympieum leading to Sunium. There were other unnamed gates: e.g. one leading to the Stadium probably existed. It must be observed that near these gates (great double gates, and therefore usually, though not invariably, spoken of in the plural) there was a postern door (πυλῖς), for foot-passengers: e.g. near the Acharnian Gate (*Plat. Lys.* p. 203 A).—**Chief Districts.** The inner *Cerameicus* (Κεραμεικός), or 'Potters' Quarter,' in the W. of the city, extending N. as far as the gate Dipylon by which it was separated from the

mains now extant, standing in the modern 'Poikile Street,' consist of four Doric columns with an architrave and a plain pediment. The demus *Melite* lay south of the inner Cerameicus, and W. of the Agora, reaching nearly as far as the Museum hill on the south and on the north to the Piræean gate and Colonos Agoraios (*Dem. c. Con.* p. 1258, § 7; *Plut. Parm.* 126). The position of the demus *Scambonidae* is disputed by recent writers. Some place it outside the city; others make it a city deme to the south-west of the Acropolis: the latter view is on the whole the best. The demi *Collytus* and *Cydathenæum* cannot be placed with certainty: probably the former lay in the northern part of the city, the latter south of the Acropolis. *Coela*, a district south of Collytus and the Museum, along the Ilissus, in which were the graves of Cimon and Thucydides. *Limnae*, a district E. of Melite and Collytus, between the Acropolis

and the Ilissus. *Diomea*, a district in the E. of the city, near the gate of the same name and the Cynosarges. *Agrae*, a district S. of Diomea. — **Hills.** The *Areiopagus* (Ἀρείου πάγος or Ἀρείος πάγος), the 'Hill of Ares,' W. of the Acropolis (traditionally the hill from which the Amazons attacked the Acropolis: Aesch. *Eum.* 680), which gave its name to the celebrated council that held its sittings there (*Dict. of Ant.* s. v.), was accessible on the S. side by a flight of steps cut out of the rock. On its N. slope stood a temple of Ares: the chasm on the NE. side near the top is supposed to be the shrine of the Σεμναί (Eumenides) and lower down was the tomb of Oedipus. Traces of primitive houses, of an early date, like those on the Acropolis have been found on this hill. The *Hill of the Nymphs*, NW. of the Areiopagus, so called because an inscription notes it as sacred to the Nymphs: another has been found on it telling that part of the hill was a precinct of Zeus. The *Pnyx* (Πνύξ), a semicircular hill, SW. of the Areiopagus, where the assemblies of the people were held in earlier times, for afterwards the people usually met in the Theatre of Dionysus (*Dict. Ant.* s. v. *Ecclesia*). The platform for speakers, or bema, which was the basis or steps of an altar to Zeus is still visible with three rows of seats cut in the rock behind

still standing, belong to the completed temple of Hadrian (130 A.D.) The well-preserved Doric temple on the rising ground of Colonus Agoraios, which used to be known as 'the temple of Theseus' (*Theseum*), is probably the temple of Hephaestus (Paus. i. 14, 6). The real temple of Theseus (of which no traces are discovered) stood near the temple of the Dioscuri, which was under the N. side of the Acropolis near the temenos of Agraulos. The *Temple of Ares* stood on the NW. slope of the Areiopagus. The *Metroön* (Μητροῶν), or temple of the mother of the gods (in which the state archives were kept) in the Agora on the NW. of the Areiopagus, near the Bouleuterion and Tholos. The temple of Demeter and Kore and that of Triptolemus in the same precinct (Eleusinion) just S. of the Areiopagus; of Artemis Eucleia SE. of the Pnyx; of Aphrodite Pandemos under the SW. of the Acropolis; of Apollo Patroös a little N. of the Metroön; of Dionysus just S. of the Theatre, and of Asclepius, whose site has been excavated (discovering among other remains the ancient well), under the Acropolis to the W. of the Theatre. The temple of Serapis, built after Ptolemy Philadelphus introduced that worship into Greece, seems to have stood NE. of the Acropolis and NW. of the Olympieum. (2) The



The Bema of the Pnyx at Athens.

it. The Prytanes seated on these faced the people, who stood in a semicircular space (not originally a downward slope) between the bema and the Agora. The *Musæum* (or hill sacred to the Muses), S. of the Pnyx and the Areiopagus, on which was the monument of PHILOPAPPUS, and where the Macedonians built a fortress.— **Streets.** Of these we have little information. We read of the *Piræean Street*, which led from the Piræean gate to the Agora; of the *Street of the Hermæ*, which was probably an avenue at the N. side of the Agora formed by two lines of Hermæ running towards the Dipylon from the ends of the Stoa Poecilé and the Stoa Basileios respectively; of the *Street of the Tripods*, on the E. of the Acropolis. This street ran in a curve from the Prytaneum to the eastern entrance of the Theatre: it was bordered on each side by shrines surmounted by the gilt or bronze tripods dedicated by the tribe successful in the choregia. Of these the monument of Lysicrates remains, and the base of another has been discovered.— **Public Buildings.** (1) *Temples.* Of these the most important was the *Olympiæum* (Ὀλυμπίειον), or Temple of the Olympian Zeus, SE. of the Acropolis, near the Ilissus and the fountain Callirrhœ. This temple was begun by Peisistratus and left unfinished by his sons: was carried on further by Antiochus Epiphanes, who employed the architect Cosutius, working in the Corinthian style: of this work traces have been found sufficient to recover the plan of the half-finished temple of Antiochus. The magnificent remains, 15 Corinthian columns

Senate House (βουλευτήριον), next to the Metroön, NW. of the Areiopagus, and on the other side of this nearer the Areiopagus (3) the Tholos (θόλος), a round building with umbrella-shaped roof in which the Prytanes and certain other officials (ἀεῖται) dined in the period after Peisistratus, when the business quarter was shifted to the N. of the Areiopagus [see *Dict. Ant.* s. v. *Prytaneum*]. (4) The *Prytaneum*, in which were the state hearth and sacred fire, and where foreign princes and envoys and specially honoured citizens, and in old times the Prytanes, dined at the state expense [see *Dict. Ant.* s. v.]. The *Prytaneum* formerly stood to the SW. of the Acropolis, in what was probably the old Agora. Later, probably after the Roman conquest, the new *Prytaneum* was built on the NW. side of the Acropolis. In it were preserved Solon's tables of law. (5) *Stoae* or *Halls*, supported by pillars, and used as places of resort in the heat of the day, of which there were several in Athens. (*Dict. of Ant.* art. *Porticus*.) In the Agora there were three: the *Stoa Basileios* (στοὰ βασιλείου), the court of the King-Archon, on the W. side of the Agora under the E. slope of the Colonus Agoraios; the *Stoa Poecilé* (στοὰ ποικίλη), on the N. side of the Agora, so called because it was adorned with fresco painting of the battle of Marathon by Polygnotus; and the *Stoa Eleutherius* (στοὰ ἐλευθέρου), or Hall of Zeus Eleutherius on the S. side of the Stoa Basileios. The Stoa of Attalus, which has been wrongly called 'the Gymnasium of Ptolemy,' can be identified by an inscription

of the epistyle. It was built by Attalos II., and stood, where its remains may now be seen, in the N. part of the Agora near the Stoa Poecile; the Stoa of the Giants, apparently so called from the statues which adorned it, of which there are some remains of different dates, stood about 90 yards to the West of the Stoa of Attalus; the Stoa of Eumenes under the S. rocks of the Acropolis running from the Theatre to the Odeum of Herodes. The so-called 'Stoa of Hadrian' was not strictly a Stoa, but formed part of the north front of the Gymnasium of Hadrian. The extant remains consist of a wall faced with a row of seven Corinthian columns. This formed the eastern portion of the north front. In the centre was originally a portico giving access to the interior, and to the west of that a wall faced with columns corresponding to what is now called Hadrian's Stoa. The excavations, carried as far as the modern 'Aeolus' Street, show that the gymnasium was of great size. Pausanias (i. 18, 9) says that it had 100 columns of African marble. (6) *Theatres*. The *Theatre of Dionysus*, on the SE. slope of the Acropolis, was the great theatre of the state (*Dict. of Ant. s.v. Theatrum*); besides this there were three *Odēa* (ὄδεια), for contests in vocal and instrumental music (*Dict. of Ant. s.v.*), an ancient one near the fountain Enneacronnos [see below], a second built by Pericles, close to the Theatre of Dionysus, on the SE. slope of the Acropolis, and a third built by Herodes Atticus, in honour of his wife Regilla, on the SW. slope of the Acropolis, of which there are still considerable remains. (7) *Stadium* (τὸ Στάδιον), S. of the Ilissus, in the district Agrae. Its site has been fixed by the excavations of 1870. It is said to date from the time of the orator Lycurgus, and to have been greatly improved and adorned with marble by Herodes. It is supposed to have had room for 40,000 spectators. Between the actual Stadium and the river remains of a portico are traced. (8) *Monuments*. The *Monument of Andronicus Cyrrhestes*, called the *Tower of the Winds*, an octagonal building N. of the Acropolis, still extant, was a horologium. (*Dict. of Ant. art. Horologium*.) In the interior of this octagonal tower was a water-clock, which is said to have been served with water from the Clepsydra well on the Acropolis. Part of a covered aqueduct is traceable. The *Choragic Monument of Lysicrates*, frequently but erroneously called the *Lantern of Demosthenes*, still extant, in the Street of the Tripods (see above). The *Monument of Nicias* (Choragus of boys in B.C. 320), of which the foundations are thought to be identified close to the Odeum of Herodes. Fragments of the façade were discovered built into the 'Beule' Gate. It is probable that this Choragic monument was pulled down to make room for the road when this odeum was built. The *Monument of Thrasyllus*, victor with a chorus of men in the same year (320), stood against a cave in the rock above the Theatre of Dionysus. It seems to have been nearly perfect up to the Turkish siege in 1826: there are still remains of pilasters and three inscriptions. The statues of the *Eponymi* (the heroes who gave their names to Attic tribes) stood in the Agora probably just to the E. of the Areiopagus and S. of the Tholos: those of Harmodius and Aristogeiton a little nearer to the Hill of the

Nymphs.—*Fountains*. The wells of Asclepius, of the Eumenides on the Areiopagus and the Clepsydra on the Acropolis have been noticed above. Of still greater topographical and literary importance are the springs Callirrhoe and Enneacronnos about which there has been some confusion. The true account seems to be that *Enneacronnos* ('Nine Conduits') was between the Areiopagus and the Pnyx, near the SW. corner of the former, being the water supply of the ancient Agora: the traces of the conduit made by Peisistratus are found here. It once bore the common name for springs, Callirrhoe, and this has caused a confusion with the Athenian *Callirrhoe* oftenest mentioned (Thuc. ii. 15; Hdt. vi. 137; Plat. *Phaedr.* 229), which was near the banks of the Ilissus, between that stream and the Olympieum, the vaults of which temple are connected by a subterranean passage with the spring. This Callirrhoe still bears the same name. In Plato's day there was already a confusion between the two springs in connexion with the legend of Oreithyia.—*Suburbs*. The *Outer Ceramicus* (ὁ ἔξω καλούμενος), NW. of the city, was the finest suburb of Athens; originally the 'Potters' Quarter' had been one single district, but the wall of Themistocles cut off the Inner from the Outer Ceramicus at the



Coin of Athens.

Obv., head of Athene; rev., owl and amphora—legend ΕΥΚΛΕΙΣ—ΑΘΕΝΑΙΩΝ—ΗΡΑΚΛΕΥΣ. Eurycleides was one of the *προσταται* in 217 B.C. The three figures probably represent the seal of one of the magistrates named above.

Dipylon Gate; through this suburb passed the sacred road to Eleusis, and at the gate another road branched to the ACADEMIA which stood at the further end of the district, six stadia from the city. The Outer Ceramicus was used as a burial-place, and here those who had fallen in war had a public funeral and a monument (cf. Thuc. ii. 34; Aristoph. *Av.* 394; Dem. *de Cor.* § 297). A vast number of sculptured grave stones and inscriptions have been found here. Of these monuments the finest were just outside the Dipylon Gate, where they had been preserved by the débris of ruin and rubbish caused by Sulla's destruction of the neighbouring wall, under which they lay buried till 1863. *Cynosarges* (τὸ Κυνόσαργες), E. of the city, outside the gate Diomea, a gymnasium sacred to Heracles, where Antisthenes, the founder of the Cynic school, taught. *Lyceum* (τὸ Λύκειον), SE. of the Cynosarges, a gymnasium sacred to Apollo Lyceus, where Aristotle and the Peripatetics taught. Others place the Lyceum a little to the North of the Cynosarges. No certain means of identification have yet been discovered. The *Gardens* (κῆποι) and temple of Aphrodite were close to the right bank of the Ilissus (on the opposite side to the Stadium), between the city wall and the river. Here was the famous statue of Aphrodite by Alcamenes.

Athēnæ (Ἀθήναι): *Atenah*, a seaport town of Pontus, named from its temple of Athene.

Athēnæum. 1. In Arcadia, near Megalopolis (Paus. viii. 44; Plut. *Cleom.* 4).—2. In Epirus, in the district of Athamania (Liv. xxviii. 1).

Athēnæus (Ἀθήναιος). 1. A learned Greek grammarian, of Naucratis in Egypt, lived about A.D. 230, first at Alexandria and afterwards at Rome. His extant work is entitled the *Deipnosophistæ* (Δειπνσοφισταί), i.e. the *Banquet of the Learned*, in 15 books, of which the first 2 books, and parts of the 3rd, 11th, and 15th, exist only in an Epitome. The work may be considered one of the earliest collections of what are called *Ana*, being an immense mass of anecdotes, extracts from the writings of poets, historians, dramatists, philosophers, orators, and physicians, of facts in natural history, criticisms, and discussions on almost every conceivable subject, especially on Gastronomy. Athenæus represents himself as describing to his friend Timocrates a full account of the conversation at a banquet at Rome, at which Galen, the physician, and Ulpian, the jurist, were among the guests.—*Editions*. By Casaubon, Genev. 1897; by Schweighäuser, Argentorati, 1801–1807; by W. Dindorf, Lips. 1827; by Meineke, Lips. 1867.—2. A contemporary of Archimedes, wrote a work on military engines (περὶ μηχανημάτων), addressed to Marcellus; edited by C. Wescher, 1867.—3. A celebrated physician, founder of the medical sect of the Pneumatici, born at Attalia in Cilicia, practised at Rome about A.D. 50 (ed. C. Kühn, 1867).

Athēnägōras (Ἀθηναγόρας), an Athenian philosopher, converted to Christianity in the second cent. A.D. [See *Dict. of Christ. Biogr.*]

Athēnāis (Ἀθηναίς). 1. Surnamed *Philostorgus*, wife of Ariobarzanes II., king of Cappadocia, and mother of Ariobarzanes III. (Cic. *ad Fam.* xv. 4).—2. Daughter of Leontius, afterwards named EUDOCIA.

Athēnion (Ἀθηνίων), a Cilician, one of the commanders of the slaves in the second Servile War in Sicily, defeated L. Licinius Lucullus, but was at length conquered and killed B.C. 101 by the consul M. Aquilius (Flor. iii. 19).

Athēnōdōrus (Ἀθηνώδωρος). 1. Of Tarsus, a Stoic philosopher surnamed *Cordylion*, was the keeper of the library at Pergamus, and afterwards removed to Rome, where he lived with M. Cato, at whose house he died (Strab. p. 674; Plut. *Cat. Min.* 10).—2. Of Tarsus, a Stoic philosopher, surnamed *Cananites*, from Caua in Cilicia, the birthplace of his father. He was a pupil of Posidonius at Rhodes, and taught at Apollonia in Epirus, where the young Octavius (subsequently the emperor Augustus) was one of his disciples. He accompanied the latter to Rome, and became one of his intimate friends. In his old age he returned to Tarsus, where he died at the age of eighty-two. He was the author of several works, which are not extant (Suet. *Claud.* 4; Strab. p. 674).—3. A sculptor, the son and pupil of Agesander of Rhodes, whom he assisted in executing the group of Laocoon. [AGESANDER.]

Athesis (*Adige* or *Etsch*), rises in the Rhaetian Alps, receives the *Atâgis* (*Eisach*), flows through Upper Italy, past Verona, and falls into the Adriatic by many mouths (Strab. p. 207).

Athmōne (Ἀθμονή, also Ἀθμονία and Ἀθμονον: Ἀθμονεύς, fem. Ἀθμονίς), an Attic demus belonging to the tribe Cecropis, afterwards to the tribe Attalis.

Athōs (Ἄθως, also Ἄθων: Ἀθωίτης: *Haghion*

Oros, Monte Santo, i.e. *Holy Mountain*), the mountainous peninsula, also called Acte, which projects from Chaldice in Macedonia. It is mentioned in *Il.* xiv. 229. At the extremity of the peninsula the mountain rises abruptly from the sea to a height of 6349 feet; there is no anchorage for ships at its base, and the voyage round it was so dreaded by mariners that Xerxes had a canal cut through the isthmus which connects the peninsula with the mainland, to afford a passage to his fleet (Hdt. vii. 23; Thuc. iv. 109; Diod. xi. 1; Mel. ii. 2, 10). The isthmus is about 1½ mile across; and there are distinct traces of the canal still to be seen; so that we must not imitate the scepticism of Juvenal (x. 174), who refused to believe that the canal was ever cut. The peninsula contained several flourishing cities in antiquity, and is now studded with numerous monasteries, cloisters, and chapels, whence it derives its modern name. In these monasteries some valuable MSS. of ancient authors have been discovered.

Athribis (Ἀθριβίς), a city in the Delta of Egypt; capital of the Nomos Athribites.

Atia, mother of AUGUSTUS.

Atilia or **Atillia** Gens, the principal members of which are given under their surnames CALPURNIUS, REGULUS, and SERRANUS.

Atilicinus, a Roman jurist of the first cent. A.D., is referred to in the Digest.

Atilius or **Acilius**. 1. L., one of the earliest of the Roman jurists who gave public instruction in law, probably lived about B.C. 100. In Pompon. *Dig.* i. 2, 2, 38, he appears as Atilius, but in Cic. *de Senect.* 2, 6 as Acilius. He wrote commentaries on the laws of the Twelve Tables.—2. M., one of the early Roman poets, wrote comedies imitated from the Greek (*palviatae*) about 200 B.C. (Cic. *ad Att.* xiv. 20). He is probably the translator of Soph. *Electra* (Cic. *Fin.* i. 2, 5).

Atina (Atīnas, -ātis: *Atina*), a town of the Volsci in Latium, afterwards a Roman colony (Verg. *Aen.* viii. 6, 30; Plin. xxii. 11).

Atintānes (Ἀτιντάνες), an Epirot people in Illyria, on the borders of Macedonia; their country, *Atintania*, was rekoned part of Macedonia (Thuc. ii. 80; Liv. xlv. 30).

Atius Varus. [VARUS.]

Atlanticum Mære. [OCEANUS.]

Atlantis (Ἀτλαντίς, sc. νῆσος), according to an ancient tradition, a great island W. of the Pillars of Hercules in the Ocean, opposite Mount Atlas: it possessed a numerous population, and was adorned with every beauty; its powerful princes invaded Africa and Europe, but were defeated by the Athenians and their allies; its inhabitants afterwards became wicked and impious, and the island was in consequence swallowed up in the ocean in a day and a night. This legend is given by Plato in the *Timæus*, and is said to have been related to Solon by the Egyptian priests. There was an old legend of a victory of Athens over the Atlantenes, which was worked on a peplos at the Panathenaea. (Schol. ad Plat. *Rep.* 327; Diod. iii. 53.) The Canary Islands, or the Azores, which perhaps were visited by the Phoenicians, may have given rise to the legend; but some modern writers regard it as indicative of a vague belief in antiquity in the existence of the W. hemisphere. (Plat. *Tim.* p. 24, *Crit.* pp. 108, 113.)

Atlas (Ἄτλας), son of Iapetus and Clymene, and brother of Prometheus and Epimetheus. He made war with the other Titans upon Zeus,

and being conquered, was condemned to bear heaven on his head and hands, standing in the far west where day and night meet, at the apparent junction of sky and sea. (Hes. *Th.* 517, 746.) According to Homer (*Od.* i. 52, vii. 245), Atlas bears the long columns which keep asunder heaven and earth (or, as some interpret, he was merely in charge of the pillars which keep apart, or which support on both sides), and he seems to be imagined there as a giant standing on the floor of the sea; he is in that account the father of Calypso. It does not follow that Homer's idea of holding the pillars is necessarily older than the simpler idea of Hesiod, which makes Atlas himself the pillar; and no explanation of the myth is preferable to that which assumes it to have arisen from the idea that lofty mountains supported the heaven. Later traditions distort the original idea still more, by making Atlas a man who was metamorphosed into a mountain. Thus Ovid (*Met.* iv. 626 seq.) relates that Perseus came to Atlas and asked for shelter, which

Calypso, Hyas and Hesperus, are likewise called his children. Atlas was represented as bearing a burden on his shoulders: in earlier times, before the idea of a sphere obtained, merely a rude mass of rock; later, a sphere with zodiacal signs.—*Atlantides*, a descendant of Atlas, especially Mercury, his grandson by Maia (comp. *Mercuri facunde nepos Atlantis*, Hor. *Od.* i. 10), and Hermaphroditus, son of Mercury.—*Atlantias* and *Atlantis*, a female descendant of Atlas, especially the Pleiades and Hyades.

Atlas Mons (Ἄτλας : *Atlas*), was the general name of the great mountain range which covers the surface of N. Africa between the Mediterranean and Great Desert (*Sahara*), on the N. and S., and the Atlantic and the Lesser Syrtis on the W. and E.; the mountain chains S.E. of the Lesser Syrtis, though connected with the Atlas, do not properly belong to it, and were called by other names (Hdt. iv. 184). The N. and S. ranges of this system were distinguished by the names of **Atlas Minor** and **Atlas Major**: and a distinction was made between the 3 regions into which they divided the country. [AFRICA.]

Atossa (Ἄτοσσα), daughter of Cyrus, and wife successively of her brother Cambyses, of Smerdis the Magian, and of Darius Hystaspis, over whom she possessed great influence. She bore Darius 4 sons, Xerxes, Masistes, Achæmenes, and Hystaspes. (Hdt. iii. 68, 133; Aesch. *Pers.*)

Atræ or **Hatra** (Ἄτρα, τὰ Ἄτρα : Ἄτρηνός, *Atræ* : *Hatr*, SW. of *Mosul*), a strongly fortified city on a high mountain in Mesopotamia, inhabited by people of the Arab race.

Atratinus, Sempronius. 1. **A.**, consul B.C. 497 and 491.—2. **L.**, consul 444 and censor 443.—3. **C.**, consul 423, fought unsuccessfully against the Volscians, and was in consequence condemned to pay a heavy fine.—4. **L.**, accused M. Caelius Rufus, whom Cicero defended, 57 (*pro Cael.* 1, 3, 7).

Atrax (Ἄτραξ), a town in Pelasgiotis in Thessaly, inhabited by the Perrhaebi, so called from the mythical Atrax, son of Penëus and Bura, and father of Hippodamia and Caenis (Liv. xxxii. 15).

Atrebates (Ἀτρέβατοι), a people in Gallia Belgica, in the modern *Artois*, a corruption of their name. In Caesar's time (B.C. 57) they numbered 15,000 warriors: their capital was *NEMETOCENNA*. Part of them crossed over to Britain, where they dwelt in the upper valley of the Thames. (Caes. *B.G.* ii. 4, 16, 23.)

Atreus (Ἀτρέυς), son of Pelops and Hippodamia, grandson of Tantalus, and brother of Thyestes and Nicippe. [PELOPS.] He was first married to Cleola, by whom he became the father of Plisthenes; then to Aërope, the widow of his son Plisthenes, who was the mother of Agamemnon, Menelaus, and Anaxibia, either by Plisthenes or by Atreus [AGAMEMNON]; and lastly to Pelopia, the daughter of his brother Thyestes. In Homer there is no hint of tragedy: Atreus dies, leaving the kingdom to Thyestes 'rich in flocks' (*Il.* ii. 105); but in the post-Homeric epics a story appears which was adopted by the Tragedians. The strife with Thyestes is first traceable to a golden lamb, which Hermes gave as the pledge of sovereignty to the possessor (cf. Aesch. *Ag.* 1585; Eur. *Or.* 938, *El.* 719). In consequence of the murder of their half-brother Chrysippus, Atreus and Thyestes were obliged to take to flight; they were hospitably received at Mycenæ (Thuc. i. 9); and, after the death of



Atlas. (From the Farnese Collection.)

was refused, whereupon Perseus, by means of the head of Medusa, changed him into M. Atlas, on which rested heaven with all its stars. Others try to rationalise, and represent Atlas as a powerful king, who possessed great knowledge of the courses of the stars, and who was the first who taught men that heaven had the form of a globe. Hence the expression that heaven rested on his shoulders was regarded as a merely figurative mode of speaking. (Diod. iii. 60, iv. 27; Paus. ix. 20.) At first, the story of Atlas referred to one mountain only, which was believed to exist on the extreme boundary of the earth; but, as geographical knowledge extended, the name of Atlas was transferred to other places, and thus we read of a Mauretanian, Italian, Arcadian, and even of a Caucasian, Atlas. The common opinion, however, was, that the heaven-bearing Atlas was in the NW. of Africa. [See below.] Atlas was the father of the Pleiades by Pleione or by Hesperis; of the Hyades and Hesperides by Aëthra; and of Oenomaus and Maia by Sterope. Dione and

Eurystheus, Atreus became king of Mycenae. Thyestes seduced Aërope, the wife of Atreus, and was in consequence banished by his brother: from his place of exile he sent Plisthenes, the son of Atreus, whom he had brought up as his own child, in order to slay Atreus; but Plisthenes fell by the hands of Atreus, who did not know that he was his own son. In order to take revenge, Atreus, pretending to be reconciled to Thyestes, recalled him to Mycenae, killed his 2 sons, and placed their flesh before their father at a banquet, who unwittingly partook of the horrid meal. Thyestes fled with horror, and the gods cursed Atreus and his house. The kingdom of Atreus was now visited by famine, and the oracle advised Atreus to call back Thyestes. Atreus, vainly searching for him in the land of king Thesprotus, married as his third wife, Pelopia, the daughter of Thyestes, whom he believed to be a daughter of Thesprotus. Pelopia was at the time with child by her own father. This child, Aegisthus, afterwards slew Atreus because the latter had commanded him to slay his own father Thyestes. [ÆGISTHUS.]

Atria. [ADRIA.]

Atrides (Ἀτρείδης), a descendant of Atreus, especially Agamemnon and Menelaus.

Atropātēnē (Ἀτροπατηνή), or Media Atropatia the NW. part of Media, adjacent to Armenia, named after Atropātes, a native of the country, who, having been made its governor by Alexander, founded there a kingdom, which long remained independent alike of the Seleucidae, the Parthians, and the Romans, but was at last subdued by the Parthians (Strab. p. 523; Just. xiii. 4).

Atropātes (Ἀτροπάτης), a Persian satrap, fought at the battle of Gaugamela, B.C. 331, and after the death of Darius, was made satrap of Media by Alexander. His daughter was married to Perdiccas in 324; and he received from his father-in-law, after Alexander's death, the province of the Greater Media. (Diod. xviii. 3; Arrian, iv. 18.) [ATROPATENE.]

Atropos. [ΜΟΙΡΑ.]

Atta, T. Quintius, a poet of the national or Roman Comedy (*togata*), which represented Italian scenes, died B.C. 77. He is praised for his vivid delineation of character. Horace (*Ep.* ii. 1, 79) speaks of his plays as acted in his time.

Attaginus (Ἀτταγίνος), son of Phrynon, a Theban, betrayed Thebes to Xerxes, B.C. 480. After the battle of Plataeae (479) the other Greeks required Attaginus to be delivered up to them, but he made his escape. (Hdt. ix. 88; Paus. vii. 10.)

Attālia (Ἀττάλεια: Ἀτταλεῶτις or -ατής).—1. A city of Lydia, formerly called Agroira (Ἀγρόειρα), and refounded by one of the kings of Pergamus.—2. (*Adalia*), a city on the coast of Pamphylia, for which it was the port, near the mouth of the river Catarrhactes, founded by Attalus II. Philadelphus, and subdued by the Romans under P. Servilius Isauricus (Strab. p. 667).

Attālus (Ἀτταλος). 1. A Macedonian, uncle of Cleopatra, whom Philip married in B.C. 337. At the nuptials of his niece, Attalus offered an insult to Alexander, and, on the accession of the latter, was put to death by his order in Asia Minor, whither Philip had previously sent him to secure the Greek cities to his cause (Diod. xvii. 2).—2. Son of Andromenes the Stymphæan, and one of Alexander's officers; after the death

of Alexander (B.C. 323), he served under Perdiccas, whose sister, Atalante, he had married; and after the death of Perdiccas (321), he joined Alcetas, the brother of Perdiccas; but their united forces were defeated in Pisidia by Antigonus in 320.—3. *Kings of Pergamus.*—(I.) Nephew of PHILETAERUS, succeeded his cousin, Eumenes I., and reigned B.C. 241–197. He made head against the Gauls, and assumed the title of king after his success (Strab. p. 624; Liv. xxxviii. 16). He gained much of the territory of the Seleucidae. He took part with the Romans against Philip and the Achaeans. In 201 he fought with the Rhodians against Philip, whose attack on Pergamus he repelled. He died in 197, when he was joining the Romans against Philip.



Coin of Attalus I.

Obv., head of Philetaerus, the founder of the dynasty; rev., Athena, seated, crowning with wreath name of PHILETAERVS between bunch of grapes and A.

He was celebrated not only in war, but for his encouragement of literature and art. He founded the library of Pergamus: the Pergamene sculpture began with representations of his Gallic victories, one of which is the dying Gaul (the so-called Gladiator) of the Capitolino Museum.—(II.) Surnamed *Philadelphus*, 2nd son of Attalus I., succeeded his brother Eumenes II., and reigned 159–133. Like his father he was an ally of the Romans, and he also encouraged the arts and sciences.—(III.) Surnamed *Philometor*, son of Eumenes II. and Stratonice, succeeded his uncle Attalus II., and reigned 138–133. He is known to us chiefly for the extravagance of his conduct and the murder of his relations and friends. In his will he made the Romans his heirs; but his kingdom was claimed by Aristonicus. [ARISTONICUS.]—4. Roman emperor of the West, was raised to the throne by Alaric, but was deposed by the latter, after a reign of one year (A.D. 409, 410), on account of his acting without Alaric's advice.—5. A Stoic philosopher in the reign of Tiberius, was one of the teachers of Seneca, who speaks of him in the highest terms (*Ep.* 108).

Atthis or **Attis** (Ἄτθις or Ἄττις), daughter of Crauaus, from whom Attica was believed to have derived its name. The two birds into which Philomela and her sister Procne were metamorphosed were likewise called Attis. [PHILOMELA.]

Attica (ἡ Ἀττικὴ, sc. γῆ), a division of Greece, has the form of a triangle, two sides of which are washed by the Aegaean sea, while the third is separated from Boeotia on the N. by the mountains Cithaeron and Parnes. Megaris, which bounds it on the NW., was formerly a part of Attica. In ancient times it was called *Acte* and *Actice* (Ἀκτὴ and Ἀκτικὴ), or the 'coastland' [ACTE], from which the later form *Attica* is said to have been derived: but according to traditions it derived its name from *Atthis*, the daughter of the mythical king Crauaus. Attica is divided by many ancient writers into

3 districts. 1. *The Highlands* (ἡ διακρία, also ὄρεινὴ Ἀττικὴ), the NE. of the country, containing the range of Parnes and extending S. to the promontory Cynosura: the only level part of this district was the small plain of Marathon opening to the sea. 2. *The Plain* (ἡ πεδία, τὸ πῆδιον), the NW. of the country, included both the plain round Athens and the plain round Eleusis, and extended S. to the promontory Zoster. 3. *The Sea-coast District* (ἡ παραλία), the S. part of the country, terminating in the promontory Sunium. Besides these 3 divisions we also read of a 4th, *The Midland District* (μεσόγαια), still called *Me-sogia*, an undulating plain in the middle of the country, bounded by M. Pentelicus on the N., M. Hymettus on the W., and the sea on the E. The soil of Attica is not very fertile: the greater part of it is not adapted for growing corn; but it produces olives, figs, and grapes, especially the 2 former, in great perfection. The country is dry: the chief river is the Cephissus, which rises in Parnes and flows through the Atheian plain. The abundance of wild flowers in the country made the honey of M. Hymettus very celebrated in antiquity. Excellent marble was obtained from the quarries of Pentelicus, NE. of Athens, and a considerable supply of silver from the mines of Laurium near Sunium. The area of Attica, including the island of Salamis, which belonged to it, contained between 700 and 800 square miles; and its population in its flourishing period was probably about 500,000, of which nearly 4-5ths were slaves. Attica is said to have been originally divided into 12 independent states (traditionally by Cecrops), which Philochorus names as Cecropia (=Atheus), Eleusis, Epacria, Declea, Aphidnae, Thoricus, Brauron, Cythera, Sphettus, Cephisia, Phalerum, and the Tetropolis of N. Attica, formed by Marathon, Oenoe, Tricorythus, and Probalinthus, and occupied by settlers of Dorian origin. These 12 communities probably present the names of the most important places in early times, and are marked by various local sacred rites, which reappear in the mythology of literature. To Theseus is ascribed the union of Attica, which is thought to have been effected by an immigration of Ionian maritime people who combined with the old inhabitants of 'Cecropia' in uniting the other districts with Athens as the head. At some time, which seems to be the period of Ionian immigration, the people were divided (in Ionian fashion) into 4 tribes: *Gelcontes*, *Hopletes*, *Argadeis*, *Aegico-reis*, a distribution which tradition assigns to Ion; but there was also a triple division (Dorian fashion) into *Eupatridae* or nobles, *Geomori* or husbandmen, and *Demiurgi* or artisans: each of the 4 tribes seems to have had this threefold composition. Clisthenes (B.C. 510) abolished the old tribes and created 10 new ones, according to a geographical division: these tribes were subdivided into 174 demi, townships or *communes*. (For details, see *Dict. of Ant. art. Tribus*.)

Atticus Herodes, Tibérius Claudius, a celebrated Greek rhetorician, born about A.D. 104, at Marathou in Attica. He taught rhetoric both at Athens and at Rome, and his school was frequented by the most distinguished men of the age. The future emperors M. Aurelius and L. Verus were among his pupils, and Antoninus Pius raised him to the consulship in 143. He possessed immense wealth, a great part of which he spent in embellishing Athens, where he built the Odeum (*Dict. Ant. s.v. Theatrum*), and a Stadium. [ATHENÆ.] He made gifts also of

building and sculpture to Corinth, Olympia, and Delphi (Paus. i. 19, ii. 1, vi. 21, x. 32.) He had a friendship, sometimes interrupted, with Φρόντο. He died in 180. He wrote numerous works, none of which have come down to us, with the exception of an oration, entitled *Περὶ πολιτείας*, the genuineness of which, however, is very doubtful. It is printed in the collections of the Greek orators, and by Fiorillo, in *Herodis Attici quæ supersunt*, Lips. 1801.

Atticus, T. Pompōnius, a Roman eques, born at Rome, B.C. 109. His proper name after his adoption by Q. Caecilius, the brother of his mother, was Q. Caecilius Pomponianus Atticus. His surname, Atticus, was given him on account of his long residence in Athens and his intimate acquaintance with the Greek language and literature. He was educated along with L. Torquatus, the younger C. Marius, and M. Cicero. Soon after the breaking out of the civil war between Marius and Sulla, he resolved to take no part in the contest, and accordingly removed to Athens. During the remainder of his life, he kept aloof from all political affairs, and thus lived on the most intimate terms with the most distinguished men of all parties. He was equally the friend of Caesar and Pompey, of Brutus and Cassius, of Antony and Augustus; but his most intimate friend was Cicero, whose correspondence with him, beginning in 68 and continued down to Cicero's death, is one of the most valuable remains of antiquity. He returned to Rome in 65, when he came into possession of the inheritance from Caecilius. He purchased an estate at Buthrotum in Epirus, between which place, Athens and Rome, he divided the greater part of his time, engaged in literary pursuits and in commercial undertakings, by which he greatly increased his wealth. He died at Rome in 32, at the age of 77, of voluntary starvation, when he found that he was attacked by an incurable illness. His wife, Pilia, to whom he was married in 56, when he was 53 years of age, bore him only one child, a daughter, Pomponia or Caecilia, whom Cicero sometimes calls Attica and Atticula. She was married in the lifetime of her father to M. Vipsanius Agrippa. The sister of Atticus, Pomponia, was married to Q. Cicero, the brother of the orator. The life of Atticus by Cornelius Nepos is to be regarded rather as a panegyric upon an intimate friend, than strictly speaking a biography. In philosophy Atticus belonged to the Epicurean sect. He was thoroughly acquainted with the whole circle of Greek and Roman literature. So high an opinion was entertained of his taste and critical acumen, that many of his friends, especially Cicero, were accustomed to send him their works for revision and correction. None of his own writings have come down to us.

Attila (Ἀττίλας or Ἀττίλας, German *Etzel*, Hungarian *Ethele*), king of the Huns, attained in A.D. 434, with his brother Bleda (in German *Blödel*), to the sovereignty of all the northern tribes between the frontier of Gaul and the frontier of China, and to the command of an army of at least 500,000 barbarians. He gradually concentrated upon himself the awe and fear of the whole ancient world, which ultimately expressed itself by affixing to his name the well-known epithet of 'the Scourge of God.' His career divides itself into two parts. The first (A.D. 445-450) consists of the ravage of the Eastern empire between the Euxine and the Adriatic and the negotiations with Theodosius II., which followed upon it. They were ended

by a treaty which ceded to Attila a large territory S. of the Danube and an annual tribute. The second part of his career was the invasion of the Western empire (450-452). He crossed the Rhine at Strassburg, but was defeated at Châlons by Aëtius, and Theodoric, king of the Visigoths, in 451. He then crossed the Alps, and took Aquileia in 452, after a siege of 3 months, but he did not attack Rome, in consequence, it is said, of his interview with Pope Leo the Great. He recrossed the Alps towards the end of the year, and died in 453, on the night of his marriage with a beautiful girl, variously named Hilda, Ildico, Mycolth, by the bursting of a blood-vessel. In person Attila was, like the Mongolian race in general, a short thickset man, of stately gait, with a large head, dark complexion, flat nose, thin beard, and bald with the exception of a few white hairs, his eyes small, but of great brilliancy and quickness. (Priscus, 83-76; Jornand. *de Reb. Get.* 32-50.)

Attilius. [ATTILIUS.]

Attis, Atys, or Attin (Ἄττις, or Ἄττις). 1. A Phrygian deity belonging to the myth of the Phrygian 'Great Mother' [CYBELE]. In the mystical Eastern story current at Pessinus Agdistis had been mutilated by the gods, and from the blood sprang an almond tree, whose fruit was gathered by Nana, the daughter of the river-god Sangarius. She bore a son, the beautiful Attis (who in Ovid's version is the son of Nana and a shepherd), who was reared by goats in the mountains. Agdistis, who in this story becomes identified with Cybele, fell in love with him [other versions represent a rivalry between two personages, Cybele and Agdistis], and when Attis wished to marry the daughter of the king of Pessinus (or the nymph Sagaritis), the goddess drove him mad, so that he mutilated himself beneath a pine tree, into which his spirit passed; at its foot violets sprang up from his blood (Paus. vii. 17; Diod. iii. 58; Arnob. *adv. Gent.* v. 5; Catull. 63; Ov. *Fast.* iv. 223). The fir tree wreathed with violets became a sacred emblem of Attis in the wild festivals of Cybele, whose priests, in memory of Attis, were eunuchs. Attis dead was mourned for two days, and then a feast of joy was celebrated for his recovery. [For the history of these ceremonies at Rome see *Dict. Ant.* s. v. *Megalensia*.] There is much resemblance in the character of this myth, though not in its details, to the Eastern myth of Adonis. It symbolises the growth of life in nature, especially of plant and tree life, its death and its resurrection, as well as the twofold character of natural production, the male and the female. [For some further mysteries connected with these rites see *Dict. Ant.* s. v. *Taurobovium*.]—2. Son of Manes, king of the Maeonians, from whose son Lydus, his son and successor, the Maeonians were afterwards called Lydians.—3. A Latin chief, son of Alba, and father of Capys, from whom the Atia gens derived its origin, and from whom Augustus was believed to be descended on his mother's side.—4. Son of Croesus, slain by ADRASTUS.

Attius. [ACCIIUS.]

Attius or Attus Navius. [NAVIUS.]

Attius Tullius. [TULLIUS.]

Atüría (Ἀτροπία). [ASSYRIA.]

Atürus (*Adour*), a river in Aquitania, rises in the Pyrenees and flows through the territory of the Tarbelli into the ocean.

Atymnius (Ἀτύμνιος or Ἀτυμνός), son of Zeus and Cassiopaëa, a beautiful boy, beloved by Sarpedon. Others call him son of Phoenix. He

was worshipped especially at Gortyna. When Sarpedon quarrelled with Miuos he took Atymnius with him to Asia Minor, where he seems to be identified with MILETUS.

Aufidēna (Aufidēnas, -ātis: *Alfidena*), a town in Samnium on the river Sagrus.

Aufidius. 1. **Cn.**, a learned historian, celebrated by Cicero (*Tusc.* v. 38; *Fin.* v. 19) for the equanimity with which he bore blindness, was quaestor B.C. 119, tribunus plebis 114, and finally praetor 103.—2. **T.**, a jurist, quaestor B.C. 86, and afterwards propraetor in Asia.—

3. **Bassus.** [BASSUS].—4. **Lurco.** [LURCO].—5. **Orestes.** [ORESTES.]

Aufidus (*Ofanto*), the principal river of Apulia, rises in the Apennines, in the territory of the Hirpiui in Samnium, flows at first with a rapid current (hence *violens* and *acer*, Hor. *Od.* iii. 30, 10, *Sat.* i. 1, 58), and then more slowly (*stagna Aufida*, Sil. Ital. x. 171), into the Adriatic. Venusia, the birthplace of Horace, was on the Aufidus.

Augärus. [ABGARUS.]

Auge or **Augia** (Ἀύγη or Ἀυγεία), daughter of Aleus and Neaera, was a priestess of Athene, and mother by Heracles of TELEPHUS. She afterwards married Teuthras, king of the Mysians.

Augēas or **Augias** (Ἀυγέας or Ἀυγείας), son of Phorbas or Helios (the Sun), and king of the Epeans in Elis. He had a herd of 3000 oxen, whose stalls had not been cleansed for thirty years. It was one of the labours imposed upon Heracles by Eurystheus to cleanse these stalls in one day. As a reward the hero was to receive the tenth part of the oxen; but when he had accomplished his task by leading the rivers Alpheus and Peueus through the stables, Augēas refused to keep his promise. Heracles thereupon killed him and his sons, with the exception of Phyleus, who was placed on the throne of his father. (Paus. v. 1, 7; Theoc. 25; Diod. iv. 13; Apollod. ii. 5.) Another tradition represents Augēas as dying a natural death at an advanced age, and as receiving heroic honours from Oxylys (Paus. v. 3, 4).

Augila (τὰ Ἀύγίλα: *Aujilah*), an oasis in the Great Desert of Africa, about 3½° S. of Cyrene, and 10 days' journey W. of the Oasis of Ammon, abounding in date palms, to gather the fruit of which a tribe of the Nasamoues, called Augilae (Ἀυγίλαι), resorted to the Oasis, which at other times was uninhabited (Hdt. iv. 172).

Augurinus, Genucius. 1. **T.**, consul B.C. 451, and a member of the first decemvirate in the same year.—2. **M.**, his brother, consul 445.

Augurinus, Minucius. 1. **M.**, consul B.C. 497 and 491. He took an active part in the defence of Coriolanus, who was brought to trial in 491, but was unable to obtain his acquittal.—2. **L.**, consul 458, carried on war against the Aequians, and was surrounded by the enemy on Mt. Algidus, but was delivered by the dictator CINCINNATUS.—3. **L.**, was appointed praefect of the corn-market (*praefectus annonae*) 439, as the people were suffering from grievous famine. The ferment occasioned by the assassination of Sp. Maelius in this year was appeased by Augurinus, who is said to have gone over to the plebs from the patricians, and to have been chosen by the tribunes one of their body. Augurinus lowered the price of corn in three market days, fixing as the maximum an *as* for a modius. The people in their gratitude presented him with an ox having its horns gilt, and erected a statue to his honour outside the Porta Trigemina. (Liv. iv. 12-16.)

Augusta, the name of several towns founded or colonised by Augustus. 1. **A. Asturica**. [ASTURES.]—2. **A. Emerita** (*Merida*), in Lusitania on the Anas (*Guadiana*), colonised by Augustus with the veterans (*emeriti*) of the fifth and tenth legions, was a place of considerable importance, and the capital of Lusitania (Strab. pp. 151, 156; Dio Cass. liii. 26; Aus. *Ord. Nob. Urb.* 8).—3. **A. Firma**. [ASTIGI.]—4. **A. Praetoria** (*Aosta*), a town of the Salassi in Upper Italy, at the foot of the Graian and Pennine Alps, colonised by Augustus with soldiers of the praetorian cohorts. The modern town still contains many Roman remains; the most important of which are the town gates and a triumphal arch. (Strab. p. 106; Dio Cass. liii. 25).—5. **A. Rauracorum** (*Augst*), the capital of the Rauraci, colonised by Munatius Plancus B.C. 44, was on the left of the Rhine near the modern *Basle*: the ruins of a Roman amphitheatre are still to be seen. Its first name was *Colonia Raurica*: the title *Augusta* was added under Augustus.—6. **A. Suessorum** (*Soissons*), the capital of the Suessones in Gallia Belgica, probably the *Noviodunum* of Caesar (*B.G.* ii. 12).—7. **A. Taurinorum** (*Turin*), more anciently called *Taurasia*, the capital of the Taurini on the Po, was an important town in the time of Hannibal, and was colonised by Augustus (*Polyb.* iii. 60; Tac. *Hist.* ii. 66). Its importance was greatly owing to the fact that it led to the passes of the Cottian Alps, the M. Genève, and the M. Ceuis. [ALPES.]—8. **Trevirorum**. [TREVIRI.]—9. **Tricastinorum** (*Aouste*), the capital of the Tricastini in Gallia Narbonensis.—10. **A. Vindelicorum** (*Augsburg*), capital of Vindelicia or Rhaetia Secunda on the *Lisus* (*Lech*), colonised by Drusus under Augustus, after the conquest of Rhaetia, B.C. 14.

Augustinus, Aurelius, the most illustrious of the Latin Fathers, born A.D. 354, at Tagaste, an inland town in Numidia. [*Dict. of Christian Biogr.*]

Augustobona (*Troyes*), afterwards called *Tricassae*, the capital of the Tricassii or Tricasses in Gallia Lugdunensis.

Augustodunum. [BIBRACTE.]

Augustonemetum. [ARVERNI.]

Augustoritum. [LEMVICES.]

Augustus, the first Roman emperor, was born on the 23rd of September, B. C. 63, and was the son of C. Octavius by Atia, a daughter of Julia, the sister of C. Julius Caesar. His original name was *C. Octavius*, and, after his adoption by his great-uncle, *C. Julius Caesar Octavianus*; the title Augustus was given him by the senate and the people in 27 as a mark of peculiar rank and claim to veneration. Octavius lost his father at 4 years of age, but his education was conducted with great care by his grandmother Julia, and by his mother and stepfather, L. Marcius Philippus, whom his mother married soon after his father's death. C. Julius Caesar, who had no male issue, also watched over his education with solicitude. In 45 he was sent by Caesar to Apollonia in Illyricum, where some legions were stationed, that he might acquire a more thorough practical training in military affairs, and at the same time prosecute his studies. He was at Apollonia when the news reached him of his uncle's murder at Rome in March 44, and he forthwith set out for Italy, accompanied by Agrippa and a few other friends. On landing near Brundisium at the beginning of April, he heard that Caesar had adopted him in his testa-

ment and made him his heir. On reaching Rome about the beginning of May, he demanded nothing but the private property which Caesar had left him, but declared that he was resolved to avenge the murder of his benefactor. Antony had spent a great part of the money left by Caesar in bribes to Dolabella and others; and Octavius gained popularity by paying all the legacies out of what remained to him. The state of parties at Rome was most perplexing; and one cannot but admire the extraordinary tact and prudence which Octavius displayed, and the skill with which a youth of barely 20 contrived to blind the most experienced statesmen in Rome, and eventually to carry all his designs into effect. He had to contend against the republican party as well as against Antony, who foresaw that Octavius would stand in the way of his views, and had therefore attempted, though without success, to prevent him from accepting the inheritance from his uncle. Octavius, therefore, resolved to crush Antony first as the more dangerous of his two enemies, and accordingly made overtures to the republican party. These were so well received, especially when 2 legions went over to him, that the senate conferred upon him the title of praetor, and sent him with the two consuls of the year, C. Vibius Pansa and A. Hirtius, to attack Antony, who was besieging D. Brutus in Mutina. Antony was defeated and obliged to fly across the Alps; and the death of the 2 consuls gave Octavius the command of all their troops. Cicero now showed his distrust of his motives: the senate became alarmed, and determined to prevent Octavius from acquiring further power. But he soon showed that he did not intend to become the senate's servant. Supported by his troops he marched upon Rome, from which Cicero had retired, and demanded the consulship, which the terrified senate was obliged to give him. He was elected to the office along with Q. Pedius, and the murderers of the dictator were outlawed. He was formally admitted into the patrician gens Julia, and henceforth known as Octavianus. He now marched into the N. of Italy, professedly against Antony, who had been joined by Lepidus and was descending from the Alps at the head of the combined 17 legions. Octavianus and Antony now became reconciled; and, at a meeting on an island on the river Rheus near Bononia (*Bologna*), it was agreed that the Western provinces should be divided between Octavianus, Antony, and Lepidus, under the title of *triumviri rei publicae constituendae*, and that this arrangement should last for the next five years. Octavianus received Sicily, Sardinia, and Africa; Lepidus, Spain and Gallia Narbonensis; Antony, the rest of the two Gauls. Octavianus and Antony with 19 of the legions were to wrest the Eastern provinces from Brutus and Cassius. They published a *proscriptio* or list of all their enemies, whose lives were to be sacrificed and their property confiscated: upwards of 2000 equites and 300 senators were put to death, among whom was Cicero. Soon afterwards Octavianus and Antony crossed over to Greece, and defeated Brutus and Cassius at the battle of Philippi in 42, by which the hopes of the republican party were ruined. The triumvirs thereupon made a new division of the provinces. Lepidus obtained Africa, Octavianus the rest of the Western provinces, and Antony all the Eastern: Octavianus returned to Italy to reward his veterans with the lauds he had promised them. Here a

new war awaited him (41), excited by Fulvia, the wife of Antony. She was supported by L. Antonius, the consul and brother of the triumvir, who threw himself into the fortified town of Perusia, which Octavianus succeeded in taking in 43. Antony now made preparations for war, but the opportune death of Fulvia led to a reconciliation between the triumvirs, who concluded a peace at Brundisium. A new division of the provinces was again made: Octavianus obtained all the parts of the empire W. of the town of Scodra in Illyricum, and Antony the E. provinces, while Italy was to belong to them in common: Lepidus retained Africa. It is probable that this reconciliation gave the theme for Virgil's Fourth Eclogue. Antony married Octavia, the sister of Octavianus, in order to cement their alliance. In 39 Octavianus concluded a peace with Sext. Pompeius, whose fleet gave him the command of the sea, and enabled him to prevent corn from reaching Rome. For a short time Pompeius, as a fourth ruler, received a share of provinces. But this peace was only transitory. As long as Pompeius was independent, Octavianus could not hope to obtain the dominion of the West, and he therefore eagerly availed himself of the pretext that Pompeius allowed piracy to go on in the Mediterranean, for the purpose of declaring war against him. In 36 the contest came to a final issue. The fleet of Octavianus, under the command of M. Agrippa, gained a decisive victory off the east coast of Sicily over that of Pompeius, who abandoned Sicily and fled to Asia. Lepidus, who had lauded in Sicily to support Octavianus, was impatient of the subordinate part which he had hitherto played, and claimed the island for himself; but he was easily subdued by Octavianus, stripped of his power, and sent to Rome, where he resided for the remainder of his life, being allowed to retain the dignity of Pontifex Maximus. In 35 and 34 Octavianus was engaged in war with the Illyrians and Dalmatians. Meantime, Antony had repudiated Octavia, and had alienated the minds of the Roman people by his arbitrary and arrogant proceedings in the East. This feeling was increased when Octavianus learnt from Plancus and published the will which Antony had prepared directing that his body should be placed, like that of an Egyptian king, in Cleopatra's mausoleum. Octavianus found that the Romans were quite prepared to desert his rival, and accordingly in 32 the senate declared war against Cleopatra, for Antony was looked upon only as her infatuated slave. In the spring of 31 Octavianus passed over to Epirus, and in September in the same year his fleet gained a brilliant victory over Antony's near the promontory of Actium in Acarnania. The next eleven months he spent in founding the city of Nicopolis, in making settlements for his veterans, and in arranging the Eastern provinces. In the following year (30) Octavianus sailed to Egypt. Antony and Cleopatra, who had escaped in safety from Actium, put an end to their lives to avoid falling into the hands of the conqueror. Octavianus returned to Rome in 29 and celebrated the 'triple triumph' (Verg. *Aen.* viii. 714) for victories in Dalmatia, at Actium, and in Egypt. He was now master of the Roman world with an authority which no party at Rome really wished that he should resign. The senatorial management was, as Julius Caesar well understood, worn out and no longer possible to renew: it was necessary that the executive power should be concentrated in one strong

ruler, such as could be found in Octavianus alone, and also that this should be legally established: it was advisable, moreover, that it should outwardly agree with the old republican forms, so as to avoid as far as possible the appearance of breach of continuity and revolution. Accordingly in his 6th consulship, B. C. 28, he resigned by an edict to the senate and people the extraordinary power which he had wielded since he became triumvir in 43. Thus nominally the republic was restored on its old footing; but by a vote obtained from the senate and people he received all his old powers (theoretically for 10 years). His *provincia* with the *consulare imperium* gave him absolute control of the frontier provinces and the appointment of their governors, the command of all armies, the right of levying troops, and of making peace or war. This was strictly an enlarged proconsular power, but he held it until 23 with the consulship, and thus continued it, unlike any proconsul, in Rome, where he was rendered inviolable and secured from interference with his authority by the *tribunicia potestas*, which had already in 36 been granted him for life. Now also he received the cognomen of Augustus. In 23, when he gave up the consulship, the principate assumed the character, which it retained, with some changes in its development, till Diocletian. While he held the *provincia* above mentioned, since he no longer became consul and two other consuls were annually elected, it was now a *proconsulare imperium*: to compensate for this he received in 23 the *maius imperium*, which, if nominally on a level with that of the consuls,



Bust of Octavius (Augustus).
(British Museum.)

ranked over every other magistrate; in 22 the right of convening the senate and initiating business; in 19 the 12 fasces: finally to give a name to that power which made him superior to the consuls and their routine domestic duties, he relied on the perpetual *tribunicia potestas*, under cover of which he had supreme control over all departments. Though Augustus had nominally recognised the senate as the council of advisers to the executive magistrates, yet it did not really check absolutism: for (1) the most important provinces were altogether transferred from its control to that of the emperor, and the number of senatorial provinces was always decreasing; and (2) though the emperor sat in the senate as a senator, his opinion was really decisive. Augustus officially, he was called also Caesar from his adoption: the title Imperator which he shared with others so saluted did not distinguish the emperor till later times; but a common designation for Augustus and his successors in the first century A. D. was *princeps*, i.e. the foremost man of the state. Augustus had no regular cabinet ministers, but his trusted friends Agrippa, Maecenas, Corvinus and Pollio, especially the first two, served him as a privy council. The almost uninterrupted festivities, games, distributions of corn, and the like, made

the people forget the substance of their republican freedom, and obey contentedly their new ruler. The wars of Augustus were not aggressive, but were chiefly undertaken to protect the frontiers of the Roman dominions. Most of them were carried on by his relations and friends, but he conducted some of them in person. Thus, in 27, he attacked the warlike Cantabri and Astures in Spain, whose subjugation, however, was not completed till 19 by Agrippa. In 21 Augustus travelled through Sicily and Greece, and spent the winter following at Samos. Next year (20) he went to Syria, where he received from Phraates, the Parthian monarch, the standards and prisoners which had been taken from Crassus and Antony. In 16 the Romans suffered a defeat on the Lower Rhine by some German tribes; whereupon Augustus went himself to Gaul, and spent 4 years there, to regulate the government of that province, and to make the necessary preparations for defending it against the Germans. In 9 he again went to Gaul, where he received German ambassadors, who sued for peace; and from this time forward, he does not appear to have taken any active part in the wars that were carried on. Those in Germany were the most formidable, and a Roman army under Quintilius Varus was defeated and annihilated by Arminius. [VARUS.] Augustus died



Coin of Augustus.

Obv., head of Augustus laureate, with legend CAESAR AVGVSTVS DIVI F. PATER PATRIAE; rev., Caius and Lucius Caesar; between them, shields, spears, &c.; legend, C. L. CAESARES AVGVSTI F. COS. DESIG. PRINC. IVVENT.

at Nola, on the 29th of August, A.D. 14, at the age of 76. Augustus was first married, though only nominally, to Clodia, a daughter of Clodius and Fulvia. His 2nd wife, Scribonia, bore him his only daughter, Julia. His 3rd wife was Livia Drusilla, the wife of Tiberius Nero. Augustus had at first fixed on M. Marcellus as his successor, the son of his sister Octavia, who was married to his daughter Julia. After his death Julia was married to Agrippa, and her 2 sons, Caius and Lucius Caesar, were now destined by Augustus as his successors. On the death of these 2 youths, Augustus was persuaded to adopt TIBERIUS, the son of Livia, and to make him his colleague and successor. [For a full account of the imperial power, as constituted by Augustus, see *Dict. Ant.* s.v. *Princeps*.]

Augustulus, Römulus, last Roman emperor of the West, was placed upon the throne by his father Orestes (A.D. 475), after the latter had deposed the emperor Julius Nepos. In 476 Orestes was defeated by Odoacer and put to death; Romulus Augustulus was allowed to live, but was deprived of the sovereignty.

Auleri, a powerful Gallic people dwelling between the Sequana (*Seine*) and the Liger (*Loire*), were divided into three great tribes. 1. **A. Ebuovices**, near the coast on the left bank of the Seine in the modern Normandy: the capital was Mediolanum, afterwards called Ebuovices (*Evroux*).—2. **A. Cenomani**, SW. of the preceding, near the Liger: their capital was Subdinnum (*le Mans*). At an early period

some of the Cenomani crossed the Alps and settled in Upper Italy.—3. **A. Brannovices**, E. of the Cenomani near the Aedui, whose elicits they were. The *Diabluntcs* mentioned by Caesar are said by Ptolemy to have been likewise a branch of the Auleri (Caes. *B. G.* ii. 34, iii. 9, vii. 75).

Aulis (Ἀύλις), a harbour in Boeotia on the Euripus, where the Greek fleet is said to have assembled before sailing against Troy: it had a temple of Artemis (Strab. p. 403; Paus. ix. 19, 6).

Aulon (Ἀυλόν; Ἀυλωνίτης.) 1. A district and town on the borders of Elis and Messenia, with a temple of Aselepius, who hence had the surname *Aulonius* (Strab. p. 350; Paus. iv. 36).—2. A town in Chalcidice in Macedonia, on the Strymonic gulf (Thuc. iv. 103).—3. (*Melone*), a hill and valley near Tarentum celebrated for its wine (*amicus Aulon fertili Baccho*, Hor. *Od.* ii. 6, 18; Mart. xiii. 125).

Auranitis (Ἀυρανίτις; *Hauran*), a district S. of Damascus and E. of Ituraea and Batanaca, on the E. side of the Jordan, belonging either to Palestine or to Arabia.

Aurëa Chersonësus (ἡ Χρυσῆ Χερσόνησος), the name given by the late geographers to the *Malay Peninsula*. They also mention an Aurea Regio beyond the Ganges, which is supposed to be the country round *Ava*.

Aurëlia, the wife of C. Julius Caesar, by whom she became the mother of C. Julius Caesar, the dictator, and of 2 daughters. She died in B.C. 54, while Caesar was in Gaul.

Aurëlia Gens, plebeian, of which the most important members are given under their family names, COTTA, ORESTES, and SCAURUS.

Aurëlia Orestilla, a beautiful but profligate woman, whom Catiline married. As Aurelia at first objected to marry him, because he had a grown-up son by a former marriage, Catiline is said to have killed his own offspring in order to remove this impediment to their union.

Aurëlia Via, the great coast road from Rome to Transalpine Gaul, at first extended to no further than *Pisae*, but was afterwards continued along the coast to *Genua* and *Forum Julii* in Gaul.

Aureliani. [GENABUM.]

Aurëlianus, Roman emperor, A.D. 270–275, was born about A.D. 212, at Sirmium in Pannonia. He entered the army as a common soldier, but was adopted by a senator, Ulpus Crinitus, and by his extraordinary bravery was raised to offices of trust and honour by Valerian and Claudius II. On the death of the latter, he was elected emperor by the legions on the Danube. His reign presents a succession of brilliant exploits, which restored for a while their ancient lustre to the arms of Rome. He first defeated the Goths and Vandals, who had crossed the Danube, and were ravaging Pannonia. He next gained a great victory over the Alemanni and other German tribes; but they succeeded notwithstanding in crossing the Alps. Near Placentia they defeated the Romans, but were eventually overcome by Aurelian in two decisive engagements in Umbria. After crushing a formidable conspiracy at Rome, Aurelian next turned his arms against Zenobia, queen of Palmyra, whom he defeated, took prisoner, and carried with him to Rome. [ZENOBIA.] On his return to Italy he marched to Alexandria and put Firmus to death, who had assumed the title of emperor. He then proceeded to the West, where Gaul, Britain, and Spain were still in the hands of Tetricus, who had been declared emperor a short time before the death

of Gallienus. Tetricus surrendered to Aurelian in a battle fought near Châlons. [TETRICUS.] The emperor now devoted his attention to domestic improvements and reforms. Many works of public utility were commenced: the



Aurelian, Roman Emperor, A.D. 270-275. *Obv.*, bust of Aurelian, laureate and draped; *rev.*, Mars, with spear and trophy; P. M. TR. P. VII. COS. II. P. P.; Aureus, A.D. 275.

most important of all was the erection of a new line of strongly fortified walls, embracing a much more ample circuit than the old ones, which had long since fallen into ruin; but this vast plan was not completed until the reign of Probus. After a short residence in the city, Aurelian visited the provinces on the Danube. He now entirely abandoned Dacia, which had been first conquered by Trajan, and made the S. bank of the Danube, as in the time of Augustus, the boundary of the empire. A large force was now collected in Thrace in preparation for an expedition against the Persians; but while the emperor was on the march between Heraclea and Byzantium, he was killed by some of his officers. (Life in Script. August.; Zosim. i. 47; Eutrop. ix. 12.)

Aurélianus, Caelius, or Coelius, a celebrated Latin physician, a native of Numidia, probably lived in the 4th century. Of his writings we possess three books *On Acute Diseases*, 'Celerum Passionum' (or 'De Morbis Acutis,') and five books *On Chronic Diseases*, 'Tardarum Passionum' (or 'De Morbis Chronicis'). Edited by Amman, Amstel. 1709.

M. Aurélius Antoninus, Roman emperor, A.D. 161-180, commonly called 'the philosopher,' was born at Rome on April 20, A.D. 121. He was adopted by Antoninus Pius immediately after the latter had been himself adopted by Hadrian, and was educated by Fronto. He received the title of Caesar, and married Faustina, the daughter of Pius (138). On the death of the latter, in 161, he succeeded to the throne, but he admitted to an equal share of the sovereign power L. Ceionius Commodus, who had been adopted by Pius at the same time as Marcus himself. The two emperors



M. Aurelius Antoninus, Roman Emperor, A.D. 161-180. *Obv.*, head of Emperor Aurelius, laureate; *rev.*, pile of German arms, ensigns, &c.; IMP. VIII. COS. III. DE GERMANIS. Struck A.D. 176, but commemorating victory over the Germani in A.D. 173.

henceforward bore respectively the names of M. Aurelius Antoninus and L. Aurelius Verus. Soon after their accession Verus was despatched to the East, and for 4 years (A.D. 162-165) carried on war with great success against

Vologeses III., king of Parthia, over whom his lieutenants, especially Avidius Cassius, gained many victories. At the conclusion of the war both emperors triumphed, and assumed the titles of *Armeniacus*, *Parthicus Maximus*, and *Medicus*. Meanwhile Italy was threatened by the numerous tribes dwelling along the northern limits of the empire, from the sources of the Danube to the Illyrian border. Both emperors set out to encounter the foe; and the contest with the northern nations was continued with varying success during the whole life of M. Aurelius, whose head-quarters were generally fixed in Pannonia. After the death of Verus in 169, Aurelius presented the war against the Marcomanni with great success, and in consequence of his victories over them he assumed in 172 the title of Germanicus, which he also conferred upon his son Commodus. In 174 he gained a decisive victory over the Quadi, mainly through a violent storm, which threw the barbarians into confusion. This storm is said to have been owing to the prayers of a legion chiefly composed of Christians. It has given rise to a famous controversy among the historians of Christianity upon what is commonly termed the Miracle of the Thundering Legion. The Marcomanni and the other northern barbarians concluded a peace with Aurelius in 175, who forthwith set out for the East, where Avidius Cassius, urged on by Faustina, the unworthy wife of Aurelius, had risen in rebellion and proclaimed himself emperor. But before Aurelius reached the East, Cassius had been slain by his own officers. On his arrival in the East, Aurelius acted with the greatest clemency; none of the accomplices of Cassius were put to death, and to establish perfect confidence in all, he ordered the papers of Cassius to be destroyed without suffering them to be read. During this expedition, Faustina, who had accompanied her husband, died, according to some, by her own hands. Aurelius returned to Rome towards the end of 176; but in 178 he set out again for Germany, where the Marcomanni and their confederates had again renewed the war. He gained several victories over them, but died in the middle of the war on March 17, 180, in Pannonia, either at Vindobona (*Vienna*) or at Sirmium, in the 59th year of his age and 20th of his reign.—A notable feature in the character of M. Aurelius was his devotion to philosophy and literature. When only twelve years old he adopted the dress and practised the austerities of the Stoics, and he continued throughout his life a warm adherent and a bright ornament of the Stoic philosophy. We still possess a work by M. Aurelius, written in the Greek language, and entitled *Tà eis éautov*, or *Meditations*, in 12 books. It is a sort of common-place book, in which were registered from time to time the thoughts and feelings of the author upon moral and religious topics, without an attempt at order or arrangement. No remains of antiquity present a nobler view of philosophical heathenism. Editions of the *Meditations* by Gataker, Cantab. 1652; by Stich, Leips. 1882; translated by Long.—The chief and perhaps the only stain upon the memory of Aurelius is his persecution of the Christians: in 166 the martyrdom of Polycarp occurred, and in 177, that of Irenaeus. Aurelius was succeeded by his son Commodus. (Life in Script. August.; cf. also Dio Cass. lxxi.)

Aurélius Victor. [VICTOR.]

Aurëolus, one of the *Thirty Tyrants* (A.D. 260-267), who assumed the title of Augustus

during the feeble rule of Gallienus. Aureolus was proclaimed emperor by the legions of Illyria in 267, and made himself master of N. Italy, but he was defeated and slain in battle in 268, by Claudius II., the successor of Gallienus. (Treb. Poll. XXX. Tyr. 10.)

Aurōra. [EOS.]

Aurunci. [ITALIA.]

Aurunculeius Cotta. [COTTA.]

Ausa. [Ausetani.]

Ausci or **Auscii**, a powerful people in Aquitania, who possessed the Latin franchise: their capital was called Climberrin or Elimberrum, also Augusta and Ansci (now *Auch*). (Strab. p. 191.)

Auser (*Serchio*), a river of Etruria, north of the Arnns; in old times it flowed into the Arnus near Pisa (Strab. p. 222; Plin. iii. 50). They now have separate mouths.

Ausētāni, a Spanish people in the modern Catalonia: their capital was Ausa (*Vique*).

Auson (*Aῖσων*), son of Ulysses and Calypso or Circe, from whom the country of the Auruncans was believed to have been called Ausonia.

Ausōnes, Ausōniā. [ITALIA.]

Ausōnius, Decimus Magnus, a Roman poet, born at Burdigāla (*Bordeaux*), about A.D. 310, taught grammar and rhetoric with such reputation at his native town, that he was appointed tutor of Gratian, son of the emperor Valentinian (at which time probably he became a Christian), and was afterwards raised to the highest honours of the state. He was appointed by Gratian praefectus of Latium, of Libya, and of Gaul, and in 379 was elevated to the consulship. After the death of Gratian, in 383, he retired from public life, and ended his days in a country retreat near Bordeaux, perhaps about 390. A prose work, *Gratiarum Actio*, in ornate rhetorical style, addressed to Gratian, is extant. His poems or metrical works are—1. *Epigrammatum Liber*, a collection of 150 epigrams. 2. *Ephemeris*, containing an account of the business and proceedings of a day. 3. *Parentalia*, a series of short poems in memory of deceased friends and relations. 4. *Professores*, notices of the Professors of Bordeaux. 5. *Epitaphia Heroum*, epitaphs on the heroes who fell in the Trojan war and a few others. 6. A metrical catalogue of the first twelve Caesars. 7. *Tetrasticha*, on the Caesars, from Julius to Elagabalus. 8. *Ordo nobilium Urbium*, the praises of 17 illustrious cities. 9. *Ludus Septem Sapientum*, the doctrines of the 7 sages expounded by each in his own person. 10. *Idyllia*, a collection of 20 poems. 11. *Eelogarium*, short poems connected with the Calendar, &c. 12. *Epistolae*, 25 letters, some in verse and some in prose. 13. *Gratiarum Actio pro Consulatu*, in prose, addressed to Gratian. 14. *Periochae*, short arguments to each book of the Iliad and Odyssey. 15. *Tres Praefatiuueulae*. Of these works the Idyls have attracted most notice, and of them the most pleasing is the *Mosella*, or a description of the river Moselle, in a journey from Bingen on the Rhine up the Moselle to Trèves. Ausonius possesses skill in versification, but is destitute of all the higher attributes of a poet. His poems are, however, both interesting and valuable for their notice of persons and their pictures of certain features of life at that time. He retains his pagan phraseology, and to some extent at least his pagan ideas, speaking of the emperor as *Deus*, and apparently doubting immortality (*Prof. Burd.* i. 39, xxiii. 13).—The best editions of his com-

plete works are by Tollius, Amstel. 1671; Weber, *Corp. Poëtarum*.

Autariātāe (*Ἀυτάριαται*), an Illyrian people in the Dalmatian mountains, extinct in Strabo's time.

Autesiodōrum, -ūrum (*Auxerre*), a town of the Senones in Gallia Lugdunensis.

Autēsion (*Ἀυτεσίων*), son of Tisamenus, father of Theras and Argia, left Thebes at the command of an oracle, and joined the Dorians in Peloponnesus (Hdt. iv. 147; Paus. iii. 15; Strab. p. 347).

Autochthōnes (*αὐτόχθονες*). [ABORIGINES.] **Autōlōles**, or **-ae**, a Gaetulian tribe on the W. coast of Africa, S. of the Atlas mountains.

Autōlyceus (*Ἀυτόλυκος*). 1. Son of Hermes and Chione, father of Anticlea, and thus maternal grandfather of Ulysses. He lived on Mount Parnassus, and was renowned for his cunning and robberies. He was able to defy detection by changing the colour and shape of the stolen property (Hes. *Fr.* 96; Ov. *Met.* xii. 314; *Il.* x. 260; *Od.* xix. 392). Ulysses, when staying with him on one occasion, was wounded by a boar on Parnassus, and it was by the scar of this wound that he was recognised by his aged nurse, when he returned from Troy.—2. A Thessalian, son of Deimachus, one of the Argonauts, and the founder of Sinope.—3. A mathematician of Pitane in Aeolis, lived about B.C. 340, and wrote 2 astronomical treatises, which are the most ancient existing specimens of the Greek mathematics. 1. *On the Motion of the Sphere* (*περὶ κινουμένης σφαίρας*). 2. *On the Risings and Settings of the fixed Stars* (*περὶ ἐπιτολῶν καὶ δόσεων*). Edited by Dasydipus in his *Sphaericae Doctrinae Propositiones*, Argent. 1572.

Autōmāla (*τὰ Αὐτόμαλα*), a fortified place on the Great Syrtis in N. Africa (Strab. p. 123).

Autōmēdon (*Ἀυτομέδων*). 1. Son of Diros, the charioteer and companion of Achilles, and, after the death of the latter, the companion of his son Pyrrhus (*Il.* xvi. 148). Hence Antomēdon is the name of any skilful charioteer. (Cic. *pro Rosc. Am.* 35; *Juv.* i. 61).—2. Of Cyzicus, a Greek poet, 12 of whose epigrams are in the Greek Anthology, lived in the reign of Nerva.

Autōnōe (*Ἀυτονόη*), daughter of Cadmus and Harmonia, wife of Aristaeus, and mother of Actaeon. With her sister Agave, she tore PENTHEUS to pieces in Bacchic fury: her tomb was shown in Megara (Paus. x. 17).

Autricum. [CARNUTES.]

Autrigōnes, a people in Hispania Tarracensis between the ocean (Bay of Biscay) and the upper course of the Iberus: the chief town was FLAVIOBRIGA.

Autronius Paetus. [PAETUS.]

Auxēsia (*Ἀἰξήσια*), the goddess who grants growth and prosperity to the fields, honoured at Troezen and Epidaurus, was another name for Persephone. Damia, who was honoured along with Anxesia at Epidaurus and Troezen, was only another name for Demeter. They seem to have been local deities of Crete, who became identified with Demeter and Persephone, and were then said to have been Cretan maidens who migrated to Troezen. The festival of *Lithobolia* in their honour, explained by a tradition that they were stoned themselves, is perhaps a reminiscence of human sacrifice. (Paus. ii. 30, 31.)

Auximum (Auximas, -ātis: *Osmio*), an important town of Picenum, and a Roman colony.

Auxūme or **Ax-** (*Ἀξούμη*, or *Ἀξώμη*, and other forms: *Ἀξουμίται* or *Ἀξωμίται*, &c.:

Azum, Ru., SW. of *Adowa*), the capital of a powerful kingdom in Ethiopia, to the SE. of Meroë, in *Habesh* or *Abyssinia*, which either first arose or first became known to the Greeks and Romans in the early part of the 2nd century of our aera. It grew upon the decline of the kingdom of Meroë, and extended beyond the *Straits of Bab-el-Mandeb* into Arabia. Being a mountainous region, watered by the numerous upper streams of the *Astaboras* and *Astapus*, and intersected by the caravan routes from the interior of Africa to the Red Sea and the Gulf of *Bab-el-Mandeb*, the country possessed great internal resources and a flourishing commerce.

Auzæa, or **-ia**, or **Audia** (*Sur-Guzlan* or *Hamza*, Ru.), a city in the interior of *Mauretania Caesariensis*; a Roman colony under M. *Aurelius Antoninus*.

Avälites (*Ἀβαλίτης*: *Zeilah*), an emporium in S. *Aethiopia*, on a bay of the *Erythraean Sea*, called *Avälites Sinus* (*Ἄ. κόλπος*) probably the *Gulf of Bab-el-Mandeb*, or its innermost part, S. of the *Straits*. A people, *Avalitæ*, are also mentioned in these parts.

Avaricum. [BITURIGES.]

Avaris. [ABARIS.]

Avenio (*Avignon*), a town of the *Cavares* in *Gallia Narbonensis* on the left bank of the *Rhone* (*Strab.* p. 185).

Aventicum (*Avenches*), the chief town of the *Helvetii*, and subsequently a Roman colony with the name *Pia Flavia Constans Emerita*, of which ruins are still to be seen in the modern town (*Tac. Hist.* i. 68; *Ammian.* xv. 11; see also *C. I. Helvet.* 179, &c.).

Aventinensis, Genucius. 1. L., consul B.C. 365, and again 362, was killed in battle against the *Hernicans* in the latter of these years, and his army routed.—2. Cn., consul 363.

Aventinus. 1. Son of *Hercules* and the priestess *Rhea* (*Verg. Aen.* vii. 695).—2. King of *Alba*, son of *Romulus Silvius*, or of *Allodius*, buried on the *Aventine*, which was called after him (*Liv.* i. 3; *Dionys.* i. 71).

Aventinus Mons. [ROMA.]

Avernus Lacus (*ἡ Ἄορνος λίμνη*: *Lago Averno*), a lake close to the promontory which runs out into the sea between *Cumæ* and *Puteoli*. This lake fills the crater of an extinct volcano; it is circular, about $1\frac{1}{2}$ milc in circumference, is very deep, and was enclosed by steep lava rocks and a gloomy cypress forest. From its waters mephitic vapours arose, which are said to have killed the birds that attempted to fly over it, from which circumstance its Greek name was supposed to be derived (from a priv. and *ὄρνις*) (*Lucret.* vi. 738; *Plin.* iii. 61; *Dio Cass.* lviii. 27). The lake was celebrated in mythology as being the entrance to the underworld, and hence was sacred to *Proserpine* (*Diod.* iv. 22; *Verg. Aen.* vi. 126). *Strabo* cites *Ephorus* as saying that the *Cimmerians*, the people of dark dwellings, were connected once with this spot. The idea may have sprung from the name *Chimerium* belonging to a promontory in *Thesprotia*, near *Acherusia* and the other *Aornus*. There is much interchange of names in the stories belonging to these places. Near *Avernus* was the cave of the *Cunæan Sibyl*, through which *Aeneas* descended. Later writers placed the scene of the descent of *Odysseus* here also (*Strab.* p. 243); and there was an oracle by which the spirits of the dead were consulted (*πεκυομαντεῖον*), as at the similarly named *Thesprotian lake* [*AORNUS*]. Some such rites may have belonged to *Hannibal's*

sacrificæ here (*Liv.* xxiv. 12). The god **Avernus**, whose statue sweated during the works of *Agrippa* and was propitiated by sacrifices (*Serv. ad Georg.* ii. 161), was a local *Hades* or *Dis Pater*. Some of the pagan rites lingered here in the time of *Theodosius* (*C. I. L.* x. 1, 3792), and a good deal of the superstition to the present day. *Agrippa*, in the time of *Augustus*, cut down the forest which surrounded the lake, and connected the latter with the *Lucrine lake*; he also caused a tunnel to be made from the lake to *Cumæ*, of which a considerable part remains and is known under the name of *Grotta di Sibylla*. The *Lucrine lake* was filled up by an eruption in 1530, so that *Avernus* is again a separate lake.

Aviānus, Flavius, the author of 42 *Aesopic fables* in Latin elegiac verse, which were much used as a school book. The date of *Avianus* is uncertain; he probably lived in the 4th century of the Christian aera.—*Editions*. By *Cannegieter*, *Amstel.* 1731; by *Nodell*, *Amstel.* 1787; and by *Lachmann*, *Berol.* 1845.

Aviēnus, Rufus Festus, a Latin poet towards the end of the 4th century of the Christian aera. His poems are chiefly descriptive, and are some of the best specimens of the poetry of that age. His works are:—1. *Descriptio Orbis Terræ*, also called *Metaphrasis Periegeseos Dionysii*, in 1394 hexameter lines, derived directly from the *περήγησις* of *Dionysius*, and containing a succinct account of the most remarkable objects in the physical and political geography of the known world.—2. *Ora Maritima*, a fragment in 703 Iambic trimeters, describing the shores of the Mediterranean from *Marseilles* to *Cadiz*.—3. *Aratea Phaenomena*, and *Aratea Prognostica*, both in hexameter verse, the first containing 1325, the second 552 lines, being a paraphrase of the two works of *Aratus*. The poems are edited by *Wernsdorf*, in his *Poëtæ Latini Minores*, vol. v. pt. 2, which, however, does not include the *Aratea*.

Aviōnes, a people in the N. of *Germany* on the W. coast of *Cimbrica Chersonesus* (*Denmark*).

Avitus, Alphius, a Latin poet under *Augustus* and *Tiberius*, the fragments of some of whose poems are preserved in the *Anthologia Latina*.

Avitus, Cluentius. [CLUENTIUS.]

Avitus, M. Maecilius, emperor of the West, was raised to the throne by the assistance of *Theodoric II.* king of the *Visigoths* in A.D. 455; but, after a year's reign, was deposed by *Ricimer*.

Avona or **Aufona**, the Gloucestershire *Avon* (*Tac. Ann.* xii. 31).

Axēnus. [EUXINUS PONTUS.]

Axia (*Castel d'Asso*), a fortress in the territory of *Tarquinius* in *Etruria* (*Cic. pro Caec.* 7).

Axion (*Ἀξιῶν*), son of *Phegeus*, brother of *Temenus*, along with whom he killed *Alcmaeon*.

Axiōthea (*Ἀξιοθέα*), a maiden of *Phlius*, who came to *Athens*, and putting on male attire, was for some time a hearer of *Plato*, and afterwards of *Speusippus* (*Diog. Laërt.* iii. 46).

Axius, Q., an intimate friend of *Cicero* and *Varro*, one of the speakers in the 3rd book of *Varro's De Re Rustica*.

Axius (*Ἄξιος*: *Wardar* or *Vardhari*), the chief river in *Macedonia*, rises in *Mt. Scardus*, receives many affluents, of which the most important is the *Erigon*, and flows SE. through *Macedonia* into the *Thermaic gulf*. As a river-god, *Axius* begot by *Periboea* a son *Pelegon*, the father of *ASTEROPÆUS*.

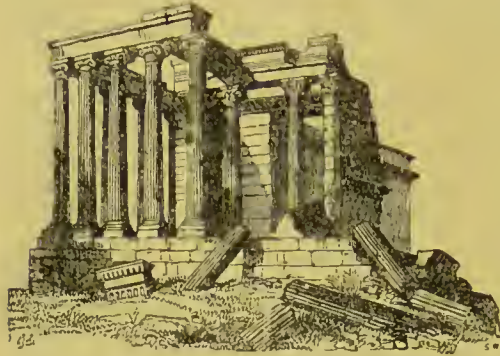
Axōna (*Aisne*), a river in Gallia Belgica, which falls into the Isara (*Oise*). (Caes. *B.G.* ii. 5; Auson. *Id.* x. 461.)

Axūme. [AUXUME.]

Axus. [OXUS.]

Azan (*Ἀζάν*), son of Arcas and the nymph Erato, brother of Aphīdas and Elatus. The part of Areadia which he received from his father was called *Azania*: it was on the borders of Elis. (Paus. viii. 4, 2, x. 9, 3.)

Azāni (*Ἀζάνη*: *Tchardir Hisar*), a town of Phrygia, on the river Rhyndacus, and 20 miles



Ruins at Azani.

SW. of Cotyrium. The priestly dynasty of the temple (of Zeus) ruled the city, as in the case of Pessinus, Comana, &c. Euphorbus is mentioned as having instituted the rites—a sacrifice of the hedgehog and the fox. There are fine ruins of the temple, and remains of the theatre and stadium. (Strab. p. 575; Stephan. *s.v.*)

Azania or **Barbaria** (*Ἀζάνια*, *Βαρβαρία*: *Ajan*), the region on the E. coast of Africa, S. of Aromata Pr. (*C. Guardafui*), as far as Rhaphum Pr. (Ptol. iv. 7, 28).

Azēnia (*Ἀζηνία*: *Ἀζηνιεύς*), a demus in the SW. of Attica, near Suuium, belonging to the tribe Hippothooutis.

Azeus (*Ἀζεύς*), son of Clymenus of Orcho-menos, brother of Erginus, Stratius, Arrhon, and Pyleus, father of Aetor and grandfather of Astyoche (Il. ii. 512; Paus. ix. 37).

Aziris (*Ἀζίρις*). 1. A town of Armenia, west of the Euphrates (Ptol. v. 7, 2).—2. A district in the E. of Cyrenaica, where silphium was grown (Hdt. iv. 157).

Azōrus or **Azōrīum** (*Ἀζώρος*, *Ἀζώριον*: *Ἀζωρίτης*, *Ἀζωπίδης*, *Ἀζωπέυς*), a town in the N. of Thessaly, on the W. slope of Olympus, formed, with Doliche and Pythium, the Perrhaebian Tripolis (Liv. xlii. 53, xlii. 2).

Azōtus (*Ἀζώτος*: *Ἀζώτιος*: *Ashdod* or *Ashdoud*), a city of Palestine, near the sea-coast, 9 miles NE. of Asealon. It was one of the free cities of the Philistines, which were included within the portion of the tribe of Judah. (Jos. *Ant.* xiv. 5; B. J. i. 7.)

B.

Babba, in full Babba Julia Campestris, a Roman colony in Mauretania Tingitana founded by Augustus (Plin. v. 5).

Babrius (*Βάβριος*), whose full name seems to have been Valerius Babrius, by birth an Italian, lived at the court of Alexander Severus and versified in Greek eholiambs a collection of fables. They are probably adapted and paraphrased by him from an older prose collection of fables such as were ascribed to 'Aesop,' but

were partly old apologues such as Aristophanes mentions [see *Arsopus*], of which we find examples even in Hesiod (*Op.* 203), partly exercises set by rhetors to their pupils. It is suggested that the foundation used by Babrius was a prose collection in ten books by Nicostratus, a contemporary of Hermogenes (*Hermog.* περὶ ἰδ. ii. 12, 3): many of his fables are merely old proverbs expanded. He wrote in Attic Greek with occasional Latinisms and other indications that Greek was to him an adopted language. The writings of Babrius were discovered on Mount Athos by a Greek named Minoides Menas in a codex containing 122 fables, of which the *editio princeps* was issued by Boissonade in 1844. A second MS. containing 21 more fables was found in the Vatican, and was first correctly published by Knoell in 1878. The best complete edition of Babrius is by Rutherford, 1883. Menas produced another set of 95 fables which were edited by Cornwell Lewis in 1859; but there is no doubt that they were forgeries.

Bābŷlon (*Βαβυλών*: *Βαβυλώνιος*, fem. *Βαβυλωνίς*: Babel in O.T.: Ru. at and around *Hillah*), one of the oldest and greatest cities of the ancient world, the capital of a great empire, was built on both banks of the river Euphrates, in about 32° 28' N. lat. It was of unknown antiquity, though its foundation (which is mythically ascribed to the god Belus=Marduk or Merodach) was probably after Egypt had a settled empire. According to an inscription of Nabopolassar (B.C. 554) now in the British Museum, the temple of the sun-god Samas was founded by Nasar-Sin, the son of Sargon, 3200 years earlier. This gives a date of about 3800 B.C. for Sargon the earliest king named. In several periods of her history Babylou fell under the dominion of the Assyrian monarchs [see *ASSYRIA*]; but Nabopolassar, viceroy of Babylou, made an alliance with Pharaoh Necho and the Median king Cyaxares (Kastarit) and revolted from Assyria. The allies took Nineveh B.C. 609 [see *SARDANAPALUS*]. Nabopolassar was succeeded by his son Nebuchadnezzar, under whom (B.C. 604-562), the Babylonian empire reached its height, and extended from the Euphrates to Egypt, and from the mountains of Armenia to the deserts of Arabia. After his death it again declined, until the reign of Nabu-Nahid (=Nabonidus), who reigned from B.C. 556 with his son Belshazzar as commander of the army. In the 17th year of his reign (B.C. 539) Babylou was captured by Cyrus (the turning of the river is not mentioned in inscriptions), and Gobryas was made governor of Babylou. Nabonidus died in captivity the same year. [See *CYRUS*.] Babylou became one of the capitals of the Persian empire, the others being Susa and Ecbatana. Under his successors the city rapidly sank. Darius I. dismantled its fortifications, in consequence of a revolt of its inhabitants; Xerxes carried off the golden statue of Belus, and the temple in which it stood became a ruin. After the death of Alexander, Babylou became a part of the Syrian kingdom of Seleucus Nicator, who contributed to its decline by the foundation of *SELEUCIA* on the Tigris, which soon eclipsed it. At the commencement of our era, the greater part of the city was in ruins; and at the present day all its *visible* remains consist of mounds of earth, ruined masses of brick walls, and a few scattered fragments. Its very site has been turned into a dreary marsh by repeated inundations from the river.—The city of Babylou had reached the summit of its magnificence in the reign of Nebuchadnezzar. The accounts of

its dimensions vary somewhat. Herodotus makes the circuit of the walls 480 furlongs: in Ctesias, Clitarchus, Curtius and Strabo the estimate is about 100 furlongs less. The breadth of the walls was said to be 50 feet; the height, according to Herodotus and Ctesias was 200 cubits, according to Strabo 75 cubits. Probably the last estimate is right, and the higher number arose from stating 200 cubits instead of 200 hands. (Hdt. i. 178; Strab. p. 738.) The Euphrates, which divided the city into 2 equal parts, was embanked with walls of brick, the openings of which at the ends of the transverse streets were closed by gates of bronze. A bridge, built on piers of hewn stone, united the 2 quarters of the city; and at each end of it stood a royal palace. Of two other public buildings of the greatest celebrity, the one was the temple of Belus, rising to a great height, and consisting of 8 stories, gradually diminishing in width, and ascended by a flight of steps, which wound round the whole building on the outside; in the uppermost story was the golden statue of Belus, with a golden altar and other treasures. The 'hanging gardens' of Nebuchadnezzar were laid out upon terraces which were raised above one another on arches. The houses of the city were 3 or 4 stories in height, and the streets were straight, intersecting one another at right angles. The buildings were almost universally constructed of bricks, some burnt and some only sun-dried, cemented together with hot bitumen and in some cases with mortar.—The Babylonians were a people of Turanian or Ural-Altaic origin. The original name of their country (afterwards called Babylonia from its capital) was Kaldai, and its people were called Kaldai or Chaldaeans.—Their religion was Sabaeism, or the worship of the heavenly bodies, not purely so, but symbolised in the forms of idols, besides whom they had other divinities, representing the powers of nature. The three chief deities were Anu, Ea, and Bel or Belus (= Zeus), whose feminine counterpart Belit or Beltis is the Mylitta of Herodotus (i. 199): the son of Ea, named Marduk or Merodach, was the mediator for men and the god of healing: Istar [see APHRODITE] was the daughter of the moon-god, and was the spirit of the planet Venus. Her husband was Tammuz. [See ADONIS.] The priests formed a caste, and cultivated science, especially astronomy; in which they knew the apparent motions of the sun, moon, and 5 of the planets, the calculation of eclipses of the moon, the division of the zodiac into 12 constellations, and of the year into 12 months, and the measurement of time by the sun-dial. They must also have had other instruments for measuring time, such as the water-clock, for instance; and it is highly probable that the definite methods of determining such quantities, which the Chaldaean astronomers invented, were the origin of the systems of weights and measures used by the Greeks and Romans. Their buildings prove their knowledge of mechanics; and their remains, slight as they are, show considerable progress in the fine arts.—The position of the city on the lower course of the Euphrates, by which it was connected with the Persian Gulf, and at the meeting of natural routes between E. Asia and India on the one side, and Europe, Asia Minor, Syria, Egypt, and Arabia, on the other, made it the seat of a flourishing commerce and of immense wealth and luxury.—The district around the city, bounded by the Tigris on the E., Mesopotamia on the N., the Arabian Desert on the W., and extending to the

head of the Persian Gulf on the S., was known in later times by the name of **Babylonia**. [See above, and comp. CHALDAEA.] This district was a plain, subject to continual inundations from the Tigris and Euphrates, which were regulated by canals, the chief of which was the Naarmalcha, i.e. *Royal River* or *Canal* (ποταμὸς βασιλείος, διὰρρυξ βασιλική, flumen regium), which extended from the Tigris at Seleucia due W. to the Euphrates, and was navigable.

Bäbylon (Βαβυλών; nr. *Fostat* or *Old Cairo*), a fortress in Lower Egypt, on the right bank of the Nile, exactly opposite to the pyramids, and at the beginning of the canal which connected the Nile with the Red Sea. Its origin was ascribed by tradition to a body of Babylonian deserters. It first became an important place under the Romans. Augustus made it the station of one of the 3 Egyptian legions. (Strab. pp. 807, 812.)

Babylōnia. [BABYLON.]

Bacchae. [MAENADES; DIONYSUS.]

Bacchiadae (Βακχιάδαι), a Heraclid clan, derived their name from Bacchis, king of Corinth; for their history see CORINTHUS.

Bacchius (Βακχεῖος). 1. The author of a short musical treatise called *ἑισαγωγὴ τέχνης μουσικῆς*, printed by Meibomius, in the *Antiquae Musicae Auctores Septem*, Amst. 1652.—2. Of Miletus, the author of a work on agriculture, referred to by Pliny and Varro.

Bacchus. [DIONYSUS.]

Bacchylides (Βακχυλίδης), one of the lyric poets of Greece, born at Iulis in Ceos, and nephew as well as fellow-townsmen of Simonides. He flourished about B.C. 470, and lived a long time at the court of Hiero in Syracuse, together with Simonides and Pindar (Strab. p. 426; Aelian, *V. H.* iv. 15). He wrote in the Doric dialect Hymns, Paeanes, Dithyrambs, &c.; but all his poems have perished, with the exception of a few fragments, and two epigrams in the Greek Anthology. The fragments have been published by Neue, *Bacchylidis Cei Fragmenta*, Berol. 1823, and by Bergk, *Poetae Lyrici Graeci*.

Bacēnis Silva, a forest which separated the Suevi from the Chatti, at the sources of the river Visurgis (*Weser*), probably = the Thuringian Forest (Caes. *B. G.* vi. 10).

Bacis (Βάκισ), the name of several prophets, of whom the most celebrated was the Boeotian seer, who delivered his oracles in hexameter verse at Heleon in Boeotia. In later times there existed a collection of his oracles, similar to the Sibylline books at Rome. (Hdt. viii. 20, 77, ix. 43; Plat. *Theag.* 124 D; Paus. iv. 27, 2, ix. 17, x. 12; Cic. *Div.* i. 18, 34.)

Bactra or **Zariaspa** (τὰ Βάκτρα, τὰ Ζαρίασπα and ἡ Ζαρίασπη: *Balkh*), the capital of BACTRIA, appears to have been founded by the early Persian kings, but not to have been a considerable city till the time of Alexander, who settled in it his Greek mercenaries and his disabled Macedonian soldiers. It stood at the N. foot of the M. Paropamisus (the *Hindoo Koosh*) on the river Bactrus (*Adirsiah* or *Dehas*) about 25 miles S. of its junction with the Oxus. It was the centre of a considerable traffic. The existing ruins, 20 miles in circuit, are all of the Mohammedan period. (Strab. p. 513; Curt. vii. 4–10.)

Bactria or **iāna** (Βακτριανή: Βάκτροι, -ιοι, -ιανοί: *Bokhara*), a province of the Persian empire, bounded on the S. by M. Paropamisus which separated it from Ariana, on the E. by the N. branch of the same range, which divided

it from the Sacae, on the NE. by the Oxus, which separated it from Sogdiana, and on the W. by Margiuna. It was inhabited by a rude and warlike people, who were subdued by Cyrus or his next successors. It was included in the conquests of Alexander, and formed a part of the kingdom of the Seleucidae, until B.C. 255, when Theodotus, its governor, revolted from Antiochus II., and founded the Greek kingdom of Bactria, which lasted till B.C. 134 or 125, when it was overthrown by the Parthians, with whom, during its whole duration, its kings were sometimes at war, and sometimes in alliance against Syria. This Greek kingdom extended beyond the limits of the province of Bactria, and included at least a part of Sogdiana. Bactria was watered by the Oxus and its tributaries, and contained much fertile land; and much of the commerce between W. Asia and India passed through it. (Strab. p. 516; Hdt. iv. 204; Arrian, iii. 29.)

Baduhennae Lucus, a wood in W. Friesland. (Tac. *Ann.* iv. 73.)

Baebia Gens, plebeian, the most important members of which are given under their surnames, DIVES, SULCA, TAMPHILUS.

Baecula, a town in Hispania Tarraconensis, W. of Castulo, in the neighbourhood of silver mines (Polyb. x. 38; Liv. xxvii. 18). It may correspond to the modern *Baylen*.

Baeterrae (*Beziers*), also called **Biterrensis urbs**, a town in Gallia Narbonensis on the Obris, not far from Narbo, and a Roman colony: its neighbourhood produced good wine (Plin. iii. 36, xiv. 68).

Baetica. [HISPANIA.]

Baetis (*Guadalquiviver*), a river in S. Spain, formerly called **Tartessus**, and by the inhabitants **Certis**, rises in Hispania Tarraconensis in the territory of the Oretani, flows SW. through Baetica, to which it gives its name, past the cities of Corduba and Hispalis, and falls into the Atlantic Ocean, by two mouths, N. of Gades (Strab. p. 139).

Bagacum (*Bavai*), the chief town of the Nervii in Gallia Belgica: there are many Roman remains in the modern town.

Bagaudae, a Gallic people, who revolted under Diocletian, and were with difficulty subdued by Maximian, A.D. 286 (Eutrop. ix. 20).

Bagistanus Mons, and **Bagistana** (*Behistan*), a range of hills and a town in Media, SW. of Ecbatana (Diod. vi. 13, xvii. 110), celebrated for its rock sculptures and inscriptions.

Bagoas (*Bayoas*), a eunuch, highly trusted and favoured by Artaxerxes III. (Ochus), whom he poisoned, B.C. 338. He was put to death by Darius III. Codomannus, whom he had attempted likewise to poison, 336. The name Bagoas frequently occurs in Persian history, and is sometimes used by Latin writers as synonymous with a eunuch.

Bagradas (*Βαγράδας*: *Mejerlah*), a river of N. Africa, falling into the Gulf of Carthage near Utica (Caes. B. C. ii. 24; Liv. xxx. 10; Lucan, iv. 588). It is the same as the Macaras of Polyb. i. 75.

Baiæ (Baianus), a town in Campania, on a small bay W. of Naples, and opposite Puteoli, was situated in a beautiful country, which abounded in warm mineral springs. The baths of Baiæ were the most celebrated in Italy, and the town itself was the favourite watering-place of the Romans, who flocked thither in crowds for health and pleasure. Seneca calls it 'diversorium vitiorum.' The whole country was studded with the palaces of the Roman nobles

and emperors, which covered the coast from Baiæ to Puteoli: many of these places were built out into the sea. (Hor. *Od.* ii. 18, 20, *Ep.* i. 15, 2; Tac. *Ann.* xii. 21, xiv. 9; Senec. *Ep.* 51; Plin. *Nat. Hist.* xxi. 4; Strab. p. 245.) Nero here matured his plot for the murder of Agrippina: Hadrian died here, and Alexander Severus built several villas (Tac. *Ann.* xiv. 4; *Vit. Hadr.* 25; *Alex. Sev.* 26). The site of ancient Baiæ is now for the most part covered by the sea.

Baiucasses, a people in Gallia Lugdunensis, whose capital was Augustodurum (*Bayeux*).

Balbinus, D. Caelius, was elected emperor by the senate along with M. Clodius Pupienus Maximus, after the murder of the two Gordians



Balbinus, Roman Emperor, A.D. 288.

Obv. bust of Balbinus; *rev.* Emperor holding olive-branch as a sceptre, P.M. TR. P. COS. II. P.P.

in Africa, at the beginning of A.D. 238; but the new emperors were slain by the soldiers at Rome in June in the same year (Eutrop. ix. 2).

Balbus, M. Acilius, the name of two consuls, one in B.C. 150, and the other in 114.

Balbus, T. Ampius, tribune of the plebs B.C. 63, was a supporter of Pompey, whom he joined in the civil war B.C. 49. He was pardoned by Caesar through the intercession of Cicero (*ad Fam.* vi. 12; Suet. *Jul.* 77).

Balbus, M. Atius, married Julia, the sister of Julius Caesar, who bore him a daughter, Atia, the mother of Augustus Caesar. [ATIA.]

Balbus, L. Cornélius. 1. Of Gades, served under Q. Metellus and Pompey against Sertorius in Spain, and received from Pompey the Roman citizenship. He accompanied Pompey on his return to Rome, B.C. 71, and was for a long time one of his most intimate friends. At the same time he gained the friendship of Caesar, who placed great confidence in him. As the friend of Caesar and Pompey, he had numerous enemies, who accused him in 56 of having illegally assumed the Roman citizenship; he was defended by Cicero, whose speech has come down to us, and was acquitted. In the civil war (49) Balbus did not take any open part against Pompey; but he attached himself to Caesar, and, in conjunction with Oppius, had the entire management of Caesar's affairs at Rome. After the death of Caesar (44) he was equally successful in gaining the favour of Octavian, who raised him to the consulship in 40. Balbus wrote a diary (*Ephemeris*), which has not come down to us, of the most remarkable occurrences in Caesar's life (Suet. *Jul.* 81). He took care that Caesar's Commentaries on the Gallic war should be continued; and we accordingly find the 8th book dedicated to him. His letters to Cicero are in *Cic. ad Att.* viii. 15, ix. 7, 13.—2. Nephew of the preceding, received the Roman franchise along with his uncle. He served under Caesar in the civil war; he was quaestor of Asinius Pollio in Further Spain in B.C. 43, and while there added to his native town Gades a suburb; many years afterwards he was proconsul of Africa, and triumphed over the Garamantes in 19. He built a magnificent theatre at Rome, which was dedicated in 13. (Vell. Pat. ii. 51; *Cic. Att.* viii. 9.)

Balbus, Lucilius. 1. L. σ jurist and brother of the following.—2. Q., a Stoic philosopher, and a pupil of Panaetius, is introduced by Cicero as one of the speakers in his *De Natura Deorum*, iii. 40 (cf. *Div.* i. 5).

Balbus, Octāvius, a contemporary of Cicero, bore a high character as a *iudex*; he was put to death by the triumvirs, B.C. 43 (Cic. *pro Clu.* 38; Val. Max. v. 7, 3).

Balbus, Sp. Thorius, tribune of the plebs, about B.C. 111, proposed an agrarian law. See *Dict. of Ant.*, art. *Lex Thoria*.

Baleāres (Βαλεαρίδες, Βαλιάριδες), also called **Gymnēsīae** (Γυμνησίαι) by the Greeks, two islands in the Mediterranean, off the coast of Spain, distinguished by the epithets *Major* and *Minor*, whence their modern names *Majorca* and *Minorca*. They were early known to the Carthaginians, who established settlements there for the purposes of trade; they afterwards received colonies from Rhodes; and their population was at a later time of a very mixed kind. Their inhabitants, also called *Baleares*, were celebrated as slingers, and were employed as such in the armies of the Carthaginians and Romans. In consequence of their piracies they provoked the hostility of the Romans, and were finally subdued, B.C. 123, by Q. Metellus, who assumed accordingly the surname *Balaericus*. (Strab. pp. 167, 654; Polyb. i. 67, iii. 113; Diod. v. 16; Flor. iii. 8; Oros. i. 2, v. 13.)

Balista, prefect of the praetorians under Valerian, whom he accompanied to the East. After the defeat and capture of that emperor (A.D. 260), he rallied a body of Roman troops, and defeated the Persians in Cilicia. His subsequent career is obscure; he is mentioned as one of the Thirty Tyrants, and was probably put to death, about 264, by Odenathus. (Trebell. *Poll. Trig. Tyr.* 17.)

Bambalio, M. Fulvius, father of Fulvia, the wife of M. Antonius, the triumvir, received the nickname of *Bambalio* on account of a hesitancy in his speech (Cic. *Phil.* ii. 36, iii. 6).

Bambycē. [HIERAPOLIS.]

Bānāsa (*Mamora*? Ru.), a city of Mauretania Tingitana, on the river Subur (*Sebou*), near the W. coast: a colony under Augustus (Plin. v. 5).

Bandūsīae Fons, a fountain celebrated by Horace (*Od.* iii. 13). According to the scholiast Acron it was in the neighbourhood of Horace's Sabine farm; and the spring called *Fontana degli Oratini*, which gushes out under a small rock on the hill side between the two supposed sites of his farm, answers the description. In the 12th century a church was standing about six miles from Venusia in Apulia described in old documents as 'Eccles. SS. Gervasi et Protasi in Bandusino Fonte apud Venusiam,' whence some conclude that the spring mentioned by Horace was near his birthplace, not at his farm; but the expressions in the ode itself point inevitably to the conclusion that Horace speaks of a spring near his dwelling.

Bantia (Bantinus; *Banzi* or *Vanzi*), a town near Venusia, in a woody district (*saltus Bantini*, Hor. *Od.* iii. 4, 15), on the borders of Lucania and Apulia (Liv. xvii. 25; Plin. iii. 16).

Barbāna (*Bojana*), a river in Illyria, flows through the Palus Labeatis (Liv. xlv. 31).

Barbāria. [AZANIA.]

Barbātio, commander of the household troops under Gallus, whom he arrested by command of Constantius, A.D. 354. In 355 he was sent into Gaul to assist Julian against the Alemanni. He was put to death by Constantius in 359. (Amm. Marc. xiv. 11, xviii. 3.)

Barbātus, M. Horātius, consul B.C. 449 with Valerius Publicola after the overthrow of the decemvirs. [PUBLICOLA.]

Barbosthēnes, a mountain E. of Sparta.

Barbūla, Aemilius. 1. Q., consul B.C. 317, when he subdued Apulia, and consul again in 311, when he fought against the Etruscans.—2. L., consul in 281, carried on war against the Tarentines, Samnites, and Sallentines.—3. M. consul in 230, fought against the Ligurians.

Barca, the surname of HAMILCAR, the father of Hannibal, is probably the same as the Hebrew *Barak*, which signifies lightning. His family was distinguished as the 'Barcine family,' and the democratical party, which supported this family, as the 'Barcine party.'

Barca or **-e** (Βάρκη; Βαρκίτης, Βαρκαίος, Barcaeus). 1. (*Merjeh*, Ru.), the second city of Cyrenaica, in N. Africa, 100 stadia (10 geog. miles) from the sea, appears to have been at first a settlement of a Libyan tribe, the Barcaeii, but about B.C. 560 was colonised by the Greek seceders from Cyrene, and became so powerful as to make the W. part of Cyrenaica virtually independent of the mother city. In B.C. 510 it was taken by the Persians, who



Barca in Africa.
Obv., head of Zeus; rev., silphium plant, cultivated in that district.

removed most of its inhabitants to Bactria, and under the Ptolemies its ruin was completed by the erection of its port into a new city, which was named PTOLEMAIS, and which took the place of Barca as one of the cities of the Cyrenaic Pentapolis. (Hdt. iv. 160, 164, 167, 171, 200; Strab. p. 897; Plin. v. 32; CYRENE.)—2. A town in Bactria peopled by the removed inhabitants of the Cyrenaic Barca.

Barcīno (*Barcelona*), a town of the Laeētani, in Hispania Tarraconensis, afterwards a Roman colony: the town was not large, but possessed an excellent harbour (Ptol. ii. 6; Oros. vii. 143).

Bardanes. [ARSACES XXI.]

Bardylis or **Bardyllis** (Βάρδυλις, Βάρδυλλισ), an Illyrian chieftain, carried on frequent wars with the Macedonians, but was at length defeated and slain in battle by Philip, the father of Alexander the Great, B.C. 359 (Diod. xvi. 4; Cic. *Off.* ii. 11, 40).

Barēa Sorānus, consul suffectus in A.D. 52 under Claudius, and afterwards proconsul of Asia, was a man of justice and integrity. He was accused of treason in the reign of Nero, and also of employing his daughter Servilia to use magic, and was condemned to death together with her. The chief witness against him was P. Egnatius Celer, a Stoic philosopher, and the teacher of Soranus. (Juv. iii. 116; Dio Cass. lxii. 26; Tac. *Ann.* xvi. 30.)

Bargūsii, a people in the NE. of Spain, between the Pyrenees and the Iberus (Polyb. iii. 35.)

Bārium (Barinus; *Barì*), a town in Apulia, on the Adriatic, a municipium, and celebrated for its fisheries (*Barium piscosum*, Hor. *Sat.* i.

5, 97; Strab. p. 283). In the 10th century the Greek emperors made it the capital of Apulia.

Barsaentes (Βαρσαέντης) or **Barzaentus** (Βαρζαέντος), satrap of the Arachoti and Drangae, took part in the murder of Darius III., and fled to India, where he was seized by the inhabitants and delivered up to Alexander, who put him to death (Arrian, iii. 8, 21; Diod. xvii. 74).

Barsinē (Βαρσίνη). 1. Daughter of Artabazus, and wife of Memnon the Rhodian, subsequently married Alexander the Great, to whom she bore a son, Heracles. She and her son were put to death by Polysperchon in 309.—2. Also called **Statira**, elder daughter of Darius III., whom Alexander married at Susa. Shortly after Alexander's death she was murdered by Roxana.

Basānītis. [BATANAĒA.]

Basila (*Basel* or *Bāle*), a town on the Rhine, in the neighbourhood of which Valentinian built a fortress (Amm. Marc. xxx. 3). It became important after the ruin of Augusta Rauracorum.

Basilina, the mother of Julian the apostate, being the second wife of Julius Constantius, brother of Constantine the Great.

Basilus, commonly called Basil the Great, was born A.D. 329, at Caesarea. (See *Dict. of Christ. Biogr.*)

Bāsilus, **L. Minucius**, served under Caesar in Gaul, and commanded part of Caesar's fleet in the civil war. He was one of Caesar's assassins (B.C. 44), and in the following year was murdered by his own slaves. (Caes. *B. G.* vi. 29, vii. 92; Appian, *B. C.* iii. 96; Oros. vi. 18; Cic. *Fam.* vi. 15.)

Bassāreus. [DIONYSUS.]

Bassus, **Aufidius**, an orator and historian under Augustus and Tiberius, wrote an account of the Roman wars in Germany, and a work upon Roman history of a more general character, which was continued in 31 books by the elder Pliny (Quint. x. 1, 108; Plin. vi. 27).

Bassus, **Q. Caecilius**, a Roman eque, and an adherent of Pompey, fled to Tyre after the battle of Pharsalia, B.C. 48. Shortly afterwards he obtained possession of Tyre, and subsequently settled down in Apamea, where he maintained himself for 3 years (46–48). On the arrival of Cassius in Syria in 43, the troops of Bassus went over to Cassius. (Dio Cass. xvii. 26; Vell. Pat. ii. 69; Cic. *Fam.* xi. 1, xii. 11.)

Bassus, **Caesius**, a Roman lyric poet, and a friend of Persius, who addresses his 6th satire to him, was destroyed along with his villa in A.D. 79 by the eruption of Vesuvius which overwhelmed Herculaneum and Pompeii (Quint. x. 1, 96; Pers. vi. 1; Schol. *ad loc.*; Plin. *Ep.* vi. 16). He also wrote a poem on metres, of which it is thought fragments remain in a prose version (Gaisford, *Script. Metr.* 1837; Keil, 1874).

Bassus, **Saleius**, a Roman epic poet of considerable merit, contemporary with Vespasian (Tac. *Dial.* 5; Quint. x. 1, 90; Juv. vii. 80). The poem *ad Pisonem* (in *Poët. Lat. Min.*) has been ascribed to this Bassus, but probably erroneously: it seems to belong to the age of Claudius.

Bastarnae or **Basternae**, a warlike German people, who migrated to the country near the mouth of the Danube. They are first mentioned in the wars of Philip and Perseus against the Romans, and at a later period they frequently devastated Thrace, and were engaged in wars with the Roman governors of the province of Macedonia. In B.C. 30, they were defeated by M. Crassus, and driven across the Danube; and we find them, at a later time, partly settled between the Tyras (*Dniester*) and Borysthenes

(*Dnieper*), and partly at the mouth of the Danube, under the name of *Peucini*, from their inhabiting the island of Peuce, at the mouth of this river. (Strab. pp. 93, 118, 291, 294, 305; Liv. xl. 57; Tac. *Ann.* ii. 265, *Germ.* 46.)

Bastitani (also **Bastetani**, **Bastuli**), a people in Hispania Baetica on the coast (Strab. p. 139).

Bātānaea or **Basanitis** (*Βαταναία*, *Βασανίτις*): O. T. Bashan, Basan, a district of Palestine, E. of the Jordan, extending from the river Jabbok on the S. to Mt. Hermon, in the Antilibanus chain, on the N. [JUDAEA.]

Bātāvi or **Bātāvi** (Juv. viii. 51; Lucan, i. 431), a Celtic people who abandoned their homes in consequence of civil dissensions, before the time of Julius Caesar, and settled in the island formed by the Rhine, the Waal, and the Maas, which island was called after them *Insula Batavorum*. They were for a long time allies of the Romans in their wars against the Germans, and were of great service to the former by their excellent cavalry; but at length, exasperated by the oppressions of the Roman officers, they rose in revolt under Claudius Civilis, in A.D. 69, and were with great difficulty subdued. On their subjugation they were treated by the Romans with mildness, and were exempt from taxation. Their country, which also extended beyond the island S. of the Maas and Waal, was called, at a later time, **Batavia**. Their chief towns were *Lugdunum* (*Leyden*) and *Batavodurum*, between the Maas and the Waal. The *Caninefates* or *Canninefates* were a branch of the Batavi, and dwelt in the W. of the island. (Caes. *B. G.* iv. 10; Tac. *Hist.* iv. 12–37, v. 14, *Germ.* 29.)

Batavodūrum. [BATAVI.]

Bathycles (Βαθυκλῆς), a sculptor of Magnesia on the Maeander, constructed for the Lacedaemonians the colossal throne of the Amyclaeon Apollo, a sort of carved screen surrounding the statue and ornamented with mythological figures. He belongs to the early Ionian school soon after 600 B.C. (Paus. iii. 18, 6.)

Bāthyllus. 1. Of Samos, a beautiful youth beloved by Anacreon.—2. Of Alexandria, the freedman and favourite of Maecenas (Tac. *Ann.* i. 54), brought to perfection, together with Pylades of Cilicia, the imitative dance of the *Pantomimus*. Bathyllus excelled in comic, and Pylades in tragic personifications. (See *Dict. Ant. s.v. Pantomimus*.)

Batnae (Βάτναι; Βατναίος). 1. (*Saruj*), a city of Osroëne in Mesopotamia, E. of the Euphrates, and SW. of Edessa, at about equal distances; founded by the Macedonians; celebrated for its annual fair of Indian and Syrian merchandise (Amm. Marc. xiv. 3).—2. (*Dahab*), a city in Syria, in the Beroëa and Hierapolis.

Bato (Βάτων). 1. The charioteer of Amphiarus, was swallowed up by the earth along with AMPHARAUS.—2. The name of 2 leaders of the Pannonians and Dalmatians in their insurrection in the reign of Augustus, A.D. 6. Tiberius finally subdued Dalmatia; Bato surrendered to him in 9 upon promise of pardon, and accompanied him to Italy. (Dio Cass. lv. 32, lvi. 11; Vell. Pat. ii. 110–115.)

Battīadae (Βαττιάδαι), kings of Cyrene during 3 generations. 1. **Battus I.**, of Thera, led a colony to Africa at the command of the Delphic oracle, which he consulted about his stammering speech, and founded Cyrene about B.C. 631. He was the first king of Cyrene, his government was gentle and just, and after his death in 599 he was worshipped as a hero. (Hdt. iv. 157; Pind. *Pyth.* iv. 10, v. 89.) According to the Scholiast on

Pindar, the founder was an Aristoteles, who was called Battus because that was the title of Libyan native kings.—2. **Arcesilaus I.**, son of No. 1, reigned B. C. 599–583.—3. **Battus II.**, surnamed 'the Happy,' son of No. 2, reigned B. C. 583–560? In his reign, Cyrene received a great number of colonists from various parts of Greece; and in consequence of the increased strength of his kingdom Battus was able to subdue the neighbouring Libyan tribes, and to defeat Apries, king of Egypt (570), who had espoused the cause of the Libyans (Hdt. iv. 150).—4. **Arcesilaus II.**, son of No. 3, surnamed 'the Oppressive,' reigned about B. C. 560–550. In consequence of dissension between himself and his brothers, the latter withdrew from Cyrene, and founded Barca. He was strangled by his brother or friend, Learchus (Hdt. iv. 160).—5. **Battus III.**, or 'the Lame,' son of No. 4, reigned about B. C. 550–530. In his time, Demonax, a Mantinean, gave a new constitution to the city, whereby the royal power was reduced within very narrow limits.—6. **Arcesilaus III.**, son of No. 5, reigned about B. C. 530–514, was driven from Cyrene in an attempt to recover the ancient royal privileges, but recovered his kingdom with the aid of Samian auxiliaries. He endeavoured to strengthen himself by making submission to Cambyses in 525. He was, however, again obliged to leave Cyrene; he fled to Alazir, king of Barca, whose daughter he had married, and was there slain by the Barcaeans and some Cyrenaean exiles. (Hdt. iv. 162–167).—7. **Battus IV.**, probably son of No. 6, of whose life we have no accounts.—8. **Arcesilaus IV.**, probably son of No. 7, whose victory in the chariot-race at the Pythian games, B. C. 466, is celebrated by Pindar in his 4th and 5th Pythian odes. At his death, about 450, a popular government was established.

Battiades. [CALLEMACHUS.]

Battus (Βάττος), a shepherd whom Hermes turned into a stone, because he broke a promise of silence regarding the cattle stolen by Hermes (Ov. *Met.* ii. 688; cf. *Aut. Lib.* 23).

Batulum, a town in Campania (Verg. *Aen.* vii. 739; Sil. viii. 566).

Baucis. [PHILEMON.]

Bauli (*Bacolo*), a collection of villas rather than a town, between Misenum and Baiæ in Campania.

Bävius and **Maevius**, two malevolent poets, who attacked the poetry of Virgil and Horace (Verg. *Ecl.* iii. 90; Hor. *Epod.* 10).

Bazira or **Bezira** (Βάζιρα; Βάζιροι; *Bajour*, NW. of *Peshawur*), a city in the Paropamisus, taken by Alexander on his march into India.

Bebrÿces (Βέβρυκες). 1. A mythical people in Bithynia, said to be of Thracian origin (Strab. p. 295) whose king, Amycus, slew Pollux [ARGONAUTÆ].—2. An ancient Iberian people on the coast of the Mediterranean, N. and S. of the Pyrenees: they possessed numerous herds of cattle (Sil. It. iii. 420; Zonar. viii. 21).

Bedriacum (*Calvatone*), also spelt **Bebriacum** and **Betriacum**, a small place in Cisalpine Gaul, between Cremona and Verona, celebrated for the defeat both of Otho and, a few months later, of the Vitellian troops, A. D. 69 (Tac. *Hist.* ii. 43, iii. 15).

Begorritis Lacus (*Ostrovo*), a lake in Eordæa of Macedonia (Liv. xlii. 53).

Belbina (Βέλβινα; Βελβινίτης). 1. (*St. George d'Arbori*), an island in the Aegæan sea, off the S. coast of Attica (Hdt. viii. 125; Strab. p. 375).

—2. See **BELEMINA**.

Belemina (Βελμίνα), also called *Belmina*

and *Belbina*, a town in the NW. of Laconia, on the borders of Arcadia. The surrounding district was called *Belminatis* and *Belbnatis*. (Strab. p. 343; Paus. viii. 35.)

Belésis or **Belësyes** (Βέλεσις, Βέλεσυσ), a Chaldean priest at Babylon, who is said, in conjunction with Arbaces, the Mede, to have overthrown the old Assyrian empire. [ARBACES.] Belésis afterwards received the satrapy of Babylon from Arbaces. (Diod. ii. 24.)

Belgae, one of the three great people into which Caesar divides the population of Gaul. They were bounded on the N. by the Rhine, on the W. by the ocean, on the S. by the Sequana (*Seine*) and Matrona (*Marne*), and on the E. by the territory of the Treveri. They were of German origin, and had settled in the country, expelling or reducing to subjection the former inhabitants. They were the bravest of the inhabitants of Gaul, were subdued by Cæsar after a courageous resistance, and were the first Gallic people who threw off the Roman dominion. The Belgæ were subdivided into the tribes of the NERVII, BELLOVACI, REMI, SUSSIONES, MORINI, MENAPII, ADUATICI, and others; and the collective forces of the whole nation were more than a million. (Caes. *B. G.* i. 1, ii. 4, v. 24; Strab. p. 192.) There were also Belgæ in the south of Britain, whom Cæsar seems to place in Kent and Sussex; Ptolemy more inland, in parts of Wilts, Hants, and Somerset (Caes. *B. G.* v. 12; Ptol. ii. 3, 28). Ptolemy gives their real settlement, whereas Cæsar speaks of stray bodies of immigrants whom he came across.

Belgica. [GALLIA.]

Belgium, the name generally applied to the territory of the BELLOVACI, and of the tribes dependent upon the latter—namely, the Atrebatæ, Ambiani, Veliocassæ, Auleri, and Caleti. Belgium did not include the whole country inhabited by the Belgæ, for we find the Nervii, Remi, &c., expressly excluded from it. (Caes. *B. G.* v. 24.)

Belisarius, the greatest general of Justinian, was a native of Illyria and of mean extraction. In A. D. 534, he overthrew the Vandal kingdom in Africa, which had been established by Genseric about 100 years previously, and took prisoner the Vandal king, Gelimer, whom he led in triumph to Constantinople (Procop. *Vand.* i. 11, ii. 8). In 535–540, Belisarius carried on war against the Goths in Italy, and conquered Sicily, but he was recalled by the jealousy of Justinian. In 541–544 he again carried on war against the Goths in Italy, but was again recalled by Justinian, leaving his victories to be completed by his rival Narses in the complete overthrow of the Gothic kingdom, and the establishment of the exarchate of Ravenna (Procop. *Goth.* i. 5, ii. 30; iii. 1–32, iv. 21). The last victory of Belisarius was gained in repelling an inroad of the Bulgarians, 559 (Theoph. 198). In 563 he was accused of a conspiracy against the life of Justinian; according to a popular tradition (which rests merely on the authority of Tzetzes in the 12th cent. and an anonymous writer of the 11th) he was deprived of his property, his eyes were put out, and he wandered as a beggar through Constantinople; but according to the more authentic account, he was merely imprisoned for a year in his own palace, and then restored to his honours (Theoph. 160, 198). He died in 565.—The story of his blindness and beggary—'date obolum Belisario'—though it should be rejected absolutely inasmuch as the

silence of the earlier writers practically contradicts it, was revived by some modern writers and popularised by Marmontel; and it was even said that the statue in the Borghese collection, which Winckelmann showed to represent Augustus propitiating Nemesias, was Belisarius begging. As a military commander, and as the preserver of the empire against barbarian inroads, Belisarius ranks among the great men of antiquity: his private life was rendered unattractive by avarice and by his submission to his wife, the infamous Antonina.

Bellērōphon or **Bellērōphontes** (Βελλεροφών or Βελλεροφόντης), son of the Corinthian king Glaucus and Eurymede and grandson of Sisyphus (*Il.* vi. 155; Apollod. i. 9, 3); but according to *Hyg. Fab.* 191 he was son of Poseidon (cf. Schol. ad *Pind. Ol.* xiii. 66). Some said that he was originally called *Hipponous*, and received the name Bellerophon from slaying the Corinthian Bellerus (probably a later addition to his story, manufactured to explain his name; Schol. ad *Il.* 6. 155, and Apollod. ii. 3). To be purified from the murder he fled to Proetus, whose wife, Antea, fell in love with the young hero; but as her offers were rejected by him, she accused him to her husband of having made attempts on her honour. Other accounts name the wife Sthenoboea. Her punishment is related in Apollod. ii. 3, 2, and was a subject for the *Sthenoboea* of Euripides. She is said to have mounted Pegasus and to have been thrown into the sea. Proetus, unwilling to kill Bellerophon with his own hands, sent him to his father-in-law, Iobates, king of Lycia, with a letter begging that the messenger should be

killed the Chimaera with his arrows. Iobates, thus disappointed, sent Bellerophon against the Solymi and next against the Amazons. In these contests he was also victorious; and on his return to Lycia, being attacked by the



Bellerophon taking leave of Proetus. (Hamilton vases.)

bravest Lycians, whom Iobates had placed in ambush for the purpose, Bellerophon slew them all. Iobates, now seeing that it was hopeless to kill the hero, gave him his daughter (Philonoe, Anticlea, or Cassandra) in marriage, and made him his successor on the throne. Bellerophon became the father of Isander, Hippolochus, and Laodamia. At last Bellerophon drew upon himself the hatred of the gods, and, consumed by grief, wandered lonely through the Aleian field, avoiding the paths of men. This is all that Homer says respecting Bellerophon's later fate: some traditions related

that he attempted to fly to heaven upon Pegasus, but that Zeus sent a gad-fly to sting the horse, which threw off the rider upon the earth, who became lame or blind in consequence. (*Pind. Isth.* vi. 44; Schol. ad *Ol.* xiii. 90; *Hor. Od.* iv. 11, 26.) Bellerophon was honoured as a god at Corinth (on whose coins and on those of her colonies Pegasus often appears), and also in Lycia (*Paus.* ii. 2, 24; *Q. Smyrn.* x. 162).—As regards the history and meaning of the story, it must be observed that the characteristic parts are the connexion with Pegasus and the fight with the Chimaera. The story of Proetus is one which is often related of others in much the same form. Homer tells nothing of Pegasus: it is not, however, necessary to suppose that the Pegasus story is everywhere post-Homeric. Homer may have adopted the Corinthian hero for his Lycian romance before the connexion with Pegasus was fully established: for it is clear that the local Corinthian myths combined the two at some time or other. In Bellerophon some see merely a sun-god akin to Perseus.



Bellerophon, Pegasus, and Chimaera. (Hamilton vases.)

put to death. Iobates accordingly sent him to kill the monster Chimaera, thinking that he was sure to perish in the contest. After obtaining possession of the winged horse, PEGASUS, Bellerophon rose with him in the air, and

Others lay stress on his descent from Glaucus, a sea-god, and Poseidon, combining this with the descent of Pegasus from Poseidon; the winged horse, they say, symbolises the clouds, and the fight with the Chimaera, a thunderstorm in

which Bellerophon, the heavenly rider, destroys the evil elements of the storm. [See further under CHIMAERA and PEGASUS.] Though Bellerophon is sometimes represented as an armed warrior, he most commonly appears, when mounted on Pegasus, clad in chlamys and petasus, with a spear in his right hand.

Belli, a Celtiberian people in Hispania Tarraconensis.

Bellōna (originally Duellona, Varr. *L. L.* v. 73), the Roman goddess of war, was probably a Sabine divinity = Nerio, the wife of Mars or the personification of his power. [See MARS.] She has all the attributes of ENYO in the literature influenced by Greek, following Mars with weapons, or described as armed with a bloody scourge. (Verg. *Aen.* viii. 703.) During the Samnite wars, in B.C. 296, App. Claudius Caecus vowed a temple to her, which was erected in the Campus Martius, outside the Pomerium, as a deity of trouble (Liv. x. 19; Ov. *Fast.* vi. 199). A further development came from Asia Minor after the Mithridatic wars and the attributes of the goddess of Comana (a moon-goddess and a war-goddess) were transferred to Bellona. Hence the fanatic character of the Bellonarii, her priests, who wounded themselves in the processions, attended with trumpets and cymbals (Plut. *Sull.* 9; Strab. p. 535; Tibull. i. 6, 43; Mart. xii. 57; Lucan, i. 565).

Bellovāci, the most powerful of the Belgae, dwelt in the modern *Beauvais*, between the Seine, Oise, Somme, and Bresle. In Caesar's time they could bring 100,000 men into the field, but they were subdued by Caesar with the other Belgae (Caes. *B. G.* ii. 4, 8, vii. 59).

Bēlon or **Baelon** (Βελών, Βαιλών, nr. *Bolonia*, Ru.), a seaport town in Hispania Baetica on a river of the same name (now *Barbate*), the usual place for crossing over to Tingis in Mauretania (Strab. p. 140).

Bēlus (Βήλος), son of Poseidon and Libya or Eurynome, twin-brother of Agenor, and father of Aegyptus and Danaus (Apollod. ii. 1, 4; Hdt. vii. 61; Paus. iv. 23; Aesch. *Suppl.* 318). He was properly the national deity of various Semitic nations, worshipped as Baal or Bel, and, while sometimes identified by the Greeks with Zeus, was also regarded as the ancestral hero of those nations from whom the legends about him were transplanted to Greece and there became mixed up with Greek myths.

Bēlus (Βήλος; *Nahr Naman*), a river of Phoenicia, rising at the foot of M. Carmel, and falling into the sea close to the S. of Ptolemais (*Acre*), celebrated for the tradition that its fine sand first led the Phoenicians to the invention of glass (Plin. v. 75).

Bēnacus Lacus (*Lago di Garda*), a lake in the N. of Italy (Gallia Transpadana), out of which the Mincius flows (Verg. *Georg.* ii. 160, *Aen.* x. 205; Plin. iii. 131).

Bendis (Βενδῖς, Βενδίδος), a Thracian goddess whose worship was at an early period introduced into Attica by Thracian metoeci (Plat. *Rep.* 327; Strab. p. 470; Hesych. *s.v.*). Livy (xxxviii. 41) mentions a temple in her honour near the Thracian Hebrus, B.C. 189. She was identified by the Greeks with Artemis and with Hecate for reasons which are easily understood if she was, as is stated, a goddess of the moon and also of hunting among the Thracians. The epithet of the Thracian Bendis was *διλογχος* (Cratin. *ap.* Hesych.), which, according to Hesychius, signifies either the huntress or the goddess who, like Hecate (Hes. *Th.* 413), reigns both in earth and in heaven. It is clear that

Herodotus (v. 7) identifies her with Artemis. As a goddess of light she was honoured with a torch-race at the *Bendideia* in the Peiraeus, with the peculiarity, doubtless Thracian, that it was a mounted race. [*Dict. Ant. s.v. Lampadedromia.*]

Bēnēventum (*Benevento*), a town in Samnium on the Appia Via, at the junction of the two valleys through which the Sabatus and Calor flow, formerly called Maleventum or Μαλδέντων (probably from an original Maloeis). It was one of the most ancient towns in Italy, having been founded, according to tradition, by Diomedes. In the Samnite wars it was subdued by the Romans, who sent a colony thither in B.C. 268, and changed its name Maleventum into Beneventum (Liv. ix. 27; Fest. *s.v. Beneventum*). It was colonised a second time, by Augustus, and was hence called *Colonia Julia Concordia Augusta Felix* (Strab. p. 250; Orell. 907). The modern town has several Roman remains, among others a triumphal arch of Trajan.

Bērēcyntiā. [RHEA.]

Bērēniē (Βερενίκη), a Macedonic form of *Pherenice* (Φερενίκη), i.e. "Bringing Victory."

1. A daughter of Lagos, first the wife of an obscure Macedonian, and afterwards of Ptolemy I. Soter, who fell in love with her when she came to Egypt in attendance on his bride Eurydice, Antipater's daughter. She was celebrated for her beauty and virtue, and was the mother of Ptolemy II. Philadelphus. (Paus. i. 6; Plut. *Pyrrh.* 4; Just. xvi. 2; Theoc. xvii. 34).—2. Daughter of Ptolemy II. Philadelphus, and wife of Antiochus Theos, king of Syria, who divorced Laodice in order to marry her, B.C. 249. On the death of Ptolemy, B.C. 247, Antiochus recalled Laodice, who notwithstanding caused him to be poisoned, and murdered Berenice and her son (Athen. p. 45; Just. xxvii. 1).—3. Daughter of Magas, king of Cyrene, and wife of Ptolemy III. Euergetes. She was put



Berenice, wife of Ptolemy III. Euergetes, King of Egypt. *Obv.*, head of Berenice, veiled; *rev.*, cornucopia bound with fillet, between caps of Dioscuri; ΒΕΡΕΝΙΚΗΣ ΒΑΣΙΛΙΣΣΗΣ.

to death by her son Ptolemy IV. Philopator on his accession to the throne, 221. The famous hair of Berenice, which she dedicated for her husband's safe return from his Syrian expedition in the temple of Arsinoe at Zephyrium, was said to have become a constellation. It was celebrated by Callimachus in a poem, of which we have a translation by Catullus. (Just. xxvi. 3, xxx. 1; Polyb. v. 86, xv. 25).—4. Otherwise called *Cleopatra*, daughter of Ptolemy VIII. Lathyrus, succeeded her father on the throne, B.C. 81, and married Ptolemy X. (Alexander II.), but was murdered by her husband nineteen days after her marriage (Paus. i. 9; Appian, *B. C.* i. 414).—5. Daughter of Ptolemy XI. Auletes, and eldest sister of the famous Cleopatra, was placed on the throne by the Alexandriues when they drove out her father,

B.C. 58. She next married Archelaus, but was put to death with her husband, when Gabinus restored Auletes, 55. (Dio Cass. xxxix. 12, 55-58; Plut. *Ant.* 3.)—6. Sister of Herod the Great, married Aristobulus, who was put to death, B.C. 6. She afterwards went to Rome, where she spent the remainder of her life. She was the mother of Agrippa I.—7. Daughter of Agrippa I., married her uncle Herod, king of Chalcis, by whom she had two sons. After the death of Herod, A.D. 48, Berenice, then twenty years old, lived with her brother Agrippa II., not without suspicion of incestuous commerce with him. She gained the love of Titus, who was only withheld from making her his wife by fear of offending the Romans by such a step (Juv. vi. 158; Tac. *Hist.* ii. 2, 81; Dio Cass. lxxvi. 15, 18).

Bērēnīcē (Βερενίκη: Βερενικεύς), the name of several cities of the period of the Ptolemies. 1. Formerly Eziongeber (Ru. nr. *Akabah*), in Arabia, at the head of the Sius Aelanites, or E. branch of the Red Sea (Joseph. *Ant.* viii. 6.)—2. In Upper Egypt (for so it was considered, though it lay a little S. of the parallel of Syene), on the coast of the Red Sea, on a gulf called Sinus Immundus (ἀκάθαρτος κόλπος, now *Foul Bay*), where its ruins are still visible. It was named after the mother of Ptolemy II. Philadelphus, who built it, and made a road hence to Coptos, so that it became a chief emporium for the commerce of Egypt with Arabia and India. Under the Romans it was the residence of a praefectus. (Strab. pp. 770, 815.)—3. **B. Panchrysos** (B. πάγχρυσος or ἡ κατὰ Σάβας), on the Red Sea coast in Aethiopia, considerably S. of the above; so called from the neighbouring gold mines worked by the Egyptians. (Strab. p. 771; Plin. vi. 170.)—4. **B. Epidires** (B. ἐπὶ Δειρῆς), on the Prom. Dirra, on the W. side of the entrance to the Red Sea (*Straits of Bab-el-Mandeb*). (Strab. p. 769.)—5. (*Ben Ghazi*, Ru.), in Cyrenaica, formerly **Hesperis** (Ἑσπερίς), the fabled site of the Gardens of the Hesperides, a colony of Arcsilas IV. It took its later name from the wife of Ptolemy III. Euergetes, and was the westernmost of the five cities of the Lybian Pentapolis.

Bergistāni, a people in the NE. of Spain between the Iberus and the Pyrenees, whose capital was Bergium (Liv. xxxiv. 16, 21).

Bergōmum (Bergomas, -atis: *Bergamo*), a town of the Orobii in Gallia Cisalpina, between Comum and Brixia, afterwards a municipium.

Bermius Mons (τὸ Βέρμιον ὄρος: *Verria*), a mountain in Macedonia between the Haliacmon and Ludias (Hdt. viii. 138; Strab. p. 330; Bora, Liv. xlv. 29).

Berōē (Βερόη). 1. A Trojan woman, wife of Doryclus, whose form Iris assumed when she persuaded the women to set fire to the ships of Aeneas in Sicily (Verg. *Aen.* v. 620). 2. A Nereid (Verg. *Georg.* iv. 341).—3. Daughter of Adonis and Aphrodite.

Beroea (Βέροια, also Βέρροια, Βερόη: Βεροεύς, Βεροιαῖος). 1. (*Verria*), one of the most ancient towns of Macedonia, on one of the lower ranges of Mt. Bermius, and on the Astraeus, a tributary of the Haliacmon, SW. of Pella, and about twenty miles from the sea. It was attacked unsuccessfully by the Athenians, under Callias, who deviated from their line of march between Pydna and Potidaea (Thuc. i. 61).—2. (*Beria*), a town in the interior of Thrace, was under the later Roman empire, together with Philippopolis, one of the most important military posts (Amn. Marc. xxvii. 4, xxxi. 9).—3. (*Aleppo* or *Haleb*), a town in Syria, near Antioch, enlarged by Seleu-

cus Nicator, who gave it the Macedonian name of Beroea (Strab. p. 751; Procop. *B. P.* ii. 7). It is called *Helbon* or *Chelbon* in Ezekiel (xxvii. 18), and *Chalep* in the Byzantine writers, a name still retained in the modern *Haleb*, for which Europeans have substituted *Aleppo*.

Bērōsus (Βηρωσός or Βηρωσσός), a priest of Belus at Babylon, lived in the reign of Antiochus II. (B.C. 261-246), and wrote in Greek a history of Babylonia in three books (called Βαβυλωνικά, and sometimes Χαλδαϊκά or Ἰστορίαι Χαλδαϊκά). It embraced the earliest traditions about the human race, a description of Babylonia and its population, and a chronological list of its kings down to the time of the great Cyrus. Berosus says that he derived the materials for his work from the archives in the temple of Belus. The work itself is lost, but considerable fragments of it are preserved in Josephus, Eusebius, Syncellus, and the Christian Fathers; and even these remnants are of great value.—*Editions*. By Richter, Lips. 1825, and in Didot's *Fragmenta Historieorum Graecorum*, vol. ii. Paris, 1848.

Bērytus (Βηρυτός: Βηρύτιος: *Beirut*, Ru.), one of the oldest seaports of Phoenicia, stood on a promontory near the mouth of the river Magoras (*Nahr Beirut*), half way between Byblus and Sidon. It was destroyed by the Syrian king Tryphon (B.C. 140), and restored by Agrippa under Augustus, who made it a colony. It afterwards became a celebrated seat of learning. (Strab. p. 756.)

Bēsa. [ANTINOÖPOLIS.]

Bessi, a fierce and powerful Thracian people, who dwelt along the whole of Mt. Haemus as far as the Euxine. After the conquest of Macedonia by the Romans (B.C. 168), the Bessi were attacked by them, and subdued. (Hdt. vii. 111; Strab. p. 318; Liv. xxxix. 53.)

Bessus (Βήσσος), satrap of Bactria under Darius III., seized Darius soon after the battle of Arbela, B.C. 331. Pursued by Alexander in the following year, Bessus put Darius to death, and fled to Bactria where he assumed the title of king. He was betrayed by two of his followers to Alexander, who put him to death. (Curt. v. 7, vii. 3, 10; Arrian, iii. 19, 28.)

Bestia, Calpurnius. 1. L., tribune of the plebs, B.C. 121, and consul 111, when he carried on war against Jugurtha, but having received large bribes he concluded a peace with the Numidian king. On his return to Rome he was in consequence accused and condemned (Sall. *Jug.* 27, 40, 65; Cic. *Brut.* 34; Appian, *B. C.* i. 37).—2. L., one of the Catilinarian conspirators, B.C. 63, was at the time tribune plebis designatus, and not actually tribune as Sallust says. In 49 he was aedile, and in 57 was an unsuccessful candidate for the praetorship, notwithstanding his bribery, for which offence he was brought to trial in the following year and condemned, although defended by Cicero. (Sall. *Cat.* 17, 43; Appian, *B. C.* ii. 3.)

Betasii, a people in Gallia Belgica, between the Tuugri and Nervii, in the neighbourhood of Beetz in Brabant (Tac. *Hist.* iv. 56, 66).

Beudos Vetus (*Aghigi Kara*), a town of Phrygia five miles from Synnada, between that town and Anabura, mentioned in the march of Manlius (Liv. xxxviii. 15). Its name *Vetus* probably is opposed to the newer Synnada.

Bezira. [BAZIRA.]

Biānor. 1. Also called Oenus or Aucus, son of Tiberis and Manto, is said to have built the town of Mantua, and to have called it after his mother (Serv. ad *Aen.* x. 198).—2. A Bithy-

nian, the author of twenty-one epigrams in the Greek Anthology, lived under Augustus and Tiberius.

Bias (*Bías*). 1. Son of Amythaon, and brother of the seer Melampus. He married Pero, daughter of Neleus, whom her father had refused to give to any one unless he brought him the oxen of Iphiclus. These Melampus obtained by his courage and skill, and so won the princess for his brother. Melampus also gained for Bias a third of the kingdom of Argos, in consequence of his curing the daughters of Proetus and the other Argive women of their madness. (Paus. iv. 36; Hdt. ix. 34; *Od.* xv. 225.)—2. Of Priene in Ionia, one of the Seven Sages of Greece, flourished about B.C. 550. He is the reputed author of *φιλεῖν ὡς μισήσοντας* (Arist. *Rhet.* ii. 13; cf. *Soph. Aj.* 680; *Cic. de Am.* 16, 59; *Diog. Laërt.* i. 84, 88). He also advised his countrymen, hard pressed by Cyrus, to abandon their city and settle in Sardinia.

Bibaculus, M. Furius, a Roman poet, born at Cremona, B.C. 103, wrote iambics, epigrams, and a poem on Caesar's Gaulish wars; the opening line in the latter poem is parodied by Horace. (*'Furius hiberna cana nive conspuet Alpes'*; *Sat.* ii. 5, 41). Bibaculus had written 'Jupiter' &c., in his poem, in which he praised Caesar, attacking him later in his career, probably because he aimed at the monarchy. It is probable that Bibaculus also wrote a poem entitled *Aethiopsis*, containing an account of the death of Memnon by Achilles, and that the *turgidus Alpinus* of Horace (*Sat.* i. 10, 36) is no other than Bibaculus, as Acro asserts. Porphyrio, however, says that this refers to a Cornelius Alpinus; so that the matter remains doubtful. He is mentioned also in *Quint.* x. 1, 96; *Plin. praef.* 24; and from *Suet. Gramm.* 4 it may be gathered that he lived to a great age, and may therefore have been living when Horace wrote his *Satires*. The attacks of Horace against Bibaculus may probably be owing to the fact that the poems of Bibaculus contained insults against the Caesars. (*Tac. Ann.* iv. 34.)

Bibracte (*Autun*), the chief town of the Aedui in Gallia Lugdunensis, afterwards *Augustodunum* (Caes. *B. G.* i. 23).

Bibrax (*Bièvre*), a town of the Remi in Gallia Belgica, not far from the Aisne.

Bibulus, Calpurnius. 1. *M.*, curule aedile B.C. 65, praetor 62, and consul 59, in each of which years he had C. Julius Caesar as his colleague. He was a staunch adherent of the aristocratical party, but was unable in his consulship to resist the powerful combination of Caesar, Pompey, and Crassus. After an ineffectual attempt to oppose Caesar's agrarian law, he withdrew from the popular assemblies altogether; whence it was said in joke, that it was the consulship of Julius and Caesar. (*Suet. Jul.* 9, 49; *Cic. pro Dom.* 15; *ad Att.* ii. 19, 20.) In 51 Bibulus was proconsul of Syria; and in the civil war he commanded Pompey's fleet in the Adriatic, but without success, for Caesar succeeded in crossing the Adriatic. Bibulus then kept the sea to prevent other forces of Caesar from following, and died near Corcyra B.C. 48, before the battle of Dyrrachium (Caes. *B. C.* iii. 5-18; *Dio Cass.* xli. 48). He married Porcia, the daughter of Cato Uticensis, by whom he had three sons, two of whom were murdered by the soldiers of Gabinius, in Egypt, 50.—2. *L.*, son of No. 1, was a youth at his father's death, and was brought up by M. Brutus, who married his mother Porcia, and whose memoirs he wrote (Plut.

Brut. 13, 23). He fought with Brutus at the battle of Philippi in 42, but he was afterwards pardoned by Antony, whose legate he was in Syria. He died there B.C. 31, shortly before the battle of Actium. (Appian, *B. C.* iv. 38, 104, 136, v. 132.)

Bidis (*Bidinus, Bidensis*), a small town in Sicily, W. of Syracuse (*Cic. Verr.* ii. 22; *Plin.* iii. 91).

Biennus (*Viano*), a town of Crete, S. of Mt. Dicte and E. of Gortyna.

Bigerra (*Becerra?*), a town of the Oretani in Hispania Tarraconensis (*Liv.* xxi. 41).

Bigerriónes or **Bigerri**, a people in Aquitania near the Pyrenees, whose name remains in *Bigorre* (Caes. *B. G.* iii. 27). Their capital was Turba, now *Tarbes*.

Bilbilis (*Cerro de Bambola*), a town of the Celtiberi in Hispania Tarraconensis, and a municipium with the surname Augusta, on the river Salo, also called Bilbilis (*Xalon*), was the birthplace of the poet Martial, and was celebrated for its manufactories in iron and gold (*Strab.* p. 162; *Plin.* xxxiv. 144; *Mart.* i. 49, iv. 55, x. 103).

Billaeus (*Βιλλαῖος: Filyias*), a river of Bithynia, rising in the Hypii M., and falling into the Pontus Euxinus 20 stadia (2 geog. miles) E. of Tium. Some made it the boundary between Bithynia and Paphlagonia, but it lies east of the strict Bithynian boundary.

Bingium (*Bingen*), a town on the Rhine in Gallia Belgica (*Tac. Hist.* iv. 70; *Amm. Marc.* xviii. 2).

Bion (*Βίων*). 1. Of Smyrna, a bucolic poet, about B.C. 280; he spent the last years of his life in Sicily, where he was poisoned. He was older than Moschus, who laments his untimely death, and calls himself the pupil of Bion (*Mosch. Id.* iii.). Bion is best known to us from his lament for Adonis. He is refined, and his versification fluent and elegant, but he is inferior to Theocritus in strength and depth of feeling.—*Editions*, including Moschus, by Jacobs, Gotha, 1795; Wakefield, London, 1795; Hartung, 1858; Ahrens, 1875.—2. Of Borysthenes, near the mouth of the Dnieper, flourished about B.C. 250. He was sold as a slave, when young, and received his liberty from his master, a rhetorician. He studied at Athens, and embraced the later Cyrenaic philosophy, as expounded by Theodoros. He lived a considerable time at the court of Antigonos Gonatas, king of Macedonia. Bion was noted for his sharp sayings, whence Horace speaks of persons delighting *Bioneis sermonibus et sale nigro* (*Epist.* ii. 2, 60; cf. *Cic. Tusc.* iii. 26; *Athen.* p. 591).

Birtha (*Deir*), on the Tigris, below Zenobia, was a fortress built by Alexander (*Ptol.* v. 18; *Amm. Marc.* xx. 7, 17).

Bisaltia (*Βισαλτία: Βισάλτης*), a district in Macedonia on the W. bank of the Strymon. The Bisaltae were Thracians, and at the invasion of Greece by Xerxes (B.C. 480) they were ruled by a Thracian prince, who was independent of Macedonia; but at the time of the Peloponnesian war they were subject to Macedonia (*Hdt.* vii. 115, viii. 116; *Thuc.* iv. 109).

Bisanthē (*Βισάνθη: Βισανθηρός: Rodosto*), subsequently *Rhaedestum* or *Rhaedestus*, a town in Thrace on the Propontis, with a good harbour, was founded by the Samians, and was in later times one of the great bulwarks of the neighbouring Byzantium (*Hdt.* vii. 137; *Procop. de Aedif.* iv. 9).

Bistōnes (*Βίστονες*), a Thracian people between Mt. Rhodope and the Aegean sea, on the

lake **Bistonis** in the neighbourhood of Abdera, through whose land Xerxes marched on his invasion of Greece (B.C. 480).—From the worship of Dionysus in Thrace the Bacchic women are called *Bistōnides*. (Hdt. vii. 110; Strab. p. 331; Plin. iv. 42; Hor. *Od.* ii. 19, 20.)

Bithynia (*Βιθυνία*: *Βιθυνός*), a district of Asia Minor, bounded on the W. by Mysia and Mt. Olympus, on the N. by the Pontus Euxinus, on the E. by Paphlagonia, and on the S. by Phrygia Epictetus and Galatia, was possessed at an early period by Thracian tribes from the neighbourhood of the Strymon, called Thyni (*Θυνοί*) and Bithyni (*Βιθυνοί*), of whom the former dwelt on the coast, the latter in the interior. The earlier inhabitants, who had been subdued by the Thracian immigrants and had amalgamated with them, were the **BEERYCES**, **CAUCONES**, and **MYGDONES**, and in the NE. part of the district the **MARIANDYNI** (Hdt. i. 23, vii. 75; Strab. pp. 541, 563). The country was subdued by the Lydians, and afterwards became a part of the Persian empire under Cyrus, and was governed by the satraps of Phrygia. During the decline of the Persian empire, the N. part of the country became independent, under native princes, called *ἑταρχοί*, who resisted Alexander and his successors, and established a kingdom, which is usually considered to begin with Zipoetes (about B.C. 287) or his son Nicomedes I. (B.C. 278), and which lasted till the death of Nicomedes III. (B.C. 74), who bequeathed his kingdom to the Romans (Appian, *B. C.* i. 111; Liv. *Ep.* 93). It was at first a separate province, but in 65 was combined with Pontus, forming one province which extended to the Halys, and included at first Amisus, being divided by Pompey into 11 districts (Plut. *Pomp.* 38; Liv. *Ep.* 102; Strab. p. 541). It was governed by a propraetor at first, by a proconsul after 27 (Dio Cass. liii. 13; Tac. *Ann.* i. 74, xvi. 18), with the designation Bithynia Pontus. It was taken back into the imperial jurisdiction by Trajan, who sent Pliny the Younger with the title *legatus pro praetore*. About A.D. 380 Theodosius divided the combined provinces into Bithynia and Pontica prima. Bithynia was a fertile country, intersected with wooded mountains, the highest of which was the Mysian Olympus, on its S. border. Its chief rivers were the **SANGARIUS** and the **BILLEUS**: its chief towns Nicomedia, Chalcedon, Heracleia, Prusa, Nicaea, and Dascylium.

Bithynium (*Βιθύσιον*: *Bolī*), aft. **Claudiopolis**, a city of Bithynia, the birthplace of Hadrian's favourite Antinoüs (Dio Cass. lxi. 11).

Biton (*Βίτων*), a mathematician, the author of an extant work on *Military Machines* (*κατασκευαί πολεμικῶν ὀργάνων καὶ καταπελτικῶν*), whose history is unknown. Edited in Wescher's *Poliorctica*, Paris, 1867.

Biton and **Cleobis** (*Κλεόβις*), sons of Cydippe, a priestess of Hera at Argos. They were celebrated for their affection to their mother, whose chariot they once dragged during a festival to the temple of Hera, a distance of 45 stadia. The priestess prayed to the goddess to grant them what was best for mortals; and during the night they both died while asleep in the temple. (Hdt. i. 31; Paus. ii. 20; Cic. *Tusc.* i. 47; Val. Max. v. 4.)

Bituitus, in inscriptions **BETULTUS**, king of the Arverni in Gaul, joined the Allobroges in their war against the Romans. Both the Arverni and the Allobroges were defeated, B.C. 121, at the confluence of the Rhone and the Isara, by Q. Fabius Maximus. Bituitus was

subsequently taken prisoner and sent to Rome. (Liv. *Ep.* 61; Vell. Pat. ii. 10.)

Bituriges, a numerous and powerful Celtic people in Gallia Aquitania, had in early times the supremacy over the other Celts in Gaul (Liv. v. 34). They were divided into, 1. **Bit. Cubi**, separated from the Carnutes and Aedui by the Liger, and bounded on the S. by the Lemovices, in the country of the modern *Bourges*; their capital was **AVARICUM**. (Strab. p. 190; Cass. *B. G.* vii. 15.) 2. **Bit. Vivisci** or **Ubisci** on the Garumna: their capital was **BURDIGALA**.

Blaesus, C. Sempronius, consul with Cn. Servilius Caepio, B.C. 253, in the 1st Punic war. The two consuls sailed to the coast of Africa, and on their return were overtaken off Cape Palinurus by a tremendous storm, in which 150 ships perished (Polyb. i. 39).

Blaesus, Junius. 1. Governor of Pannonia at the death of Augustus, A.D. 14, when the formidable insurrection of the legions broke out in that province. He obtained the government of Africa in 21, where he gained a victory over Tacfarinas. On the fall of his uncle Sejanus in 31, he was deprived of the priestly offices which he held, and in 36 put an end to his own life, to avoid falling by the hand of the executioner. (Tac. *Ann.* i. 16, iii. 72, v. 7, vi. 40; Dio Cass. lviii. 4; Vell. Pat. ii. 125.)—2. Son of the above, who died with his father.—3. Probably a grandson: governor of Gallia Lugdunensis A.D. 70; an adherent of Vitellius, but poisoned by him on a suspicion of his wealth and popularity (Tac. *Hist.* i. 59, ii. 59, iii. 38.)

Blanda. 1. (*Blaños*), a town of the Lacetani in Hispania Tarraconensis.—2. (*St. Blasio*), a town in Lucania.

Blandus, a town on the borders of Cappadocia and Pontus, on the road from Sebasteia to Melitena, 23 miles from the former.

Blaricum (*Blerijk*), a town of the Menapii on the Mosa or *Maas*.

Blascou (*Brescou*), a small island in the Gallicus Sinus, off the town of Agatha.

Blasio, M. Helvius, praetor B.C. 197, defeated the Celtiberi in Spain, and took Illiturgi (Liv. xxxii. 27).

Blaundus (*Suleimanli*), a town of Lydia (sometimes reckoned in Phrygia); it formed part of the conventus of Sardis. It stood on the river Hippourios between Tripolis and Trajanopolis. There are fine architectural remains. The supposed Blados of Mysia near Ancyra (Strab. p. 567) is probably a loose reference to this place.

Blavia (*Blaye*), a town of the Santones, in Gallia Aquitania, on the Garumna.

Blemyes (*Βλέμυες*, *Βλέμυες*), an Aethiopian people, on the borders of Upper Egypt, to which their predatory incursions were very troublesome in the times of the Roman emperors (Strab. p. 819; Vit. *Aurclian.* 33; Procop. *B. Pers.* i. 19).

Blera (*Bleranus*: *Bicda*), a town in Etruria, on the Via Clodia, between Forum Clodii and Tuscania: there are many remains of the ancient town and of Etruscan tombs at *Bicda* (Strab. p. 226).

Blosius or **Blossius**, the name of a noble family in Campania.—One of this family, C. Blosius of Cumae, was a philosopher, a disciple of Antipater of Tarsus, and a friend of Tib. Gracchus. After the death of Gracchus (B.C. 133) he fled to Aristonicus, king of Pergamus, and on the conquest of Aristonicus by the Romans, Blosius put an end to his own life for

fear of falling into the hands of the Romans. (Cic. *de Am.* 11, 37; Plut. *Tib. Gracch.* 20.)

Boadicea, more correctly spelt **Boudicca**, queen of the Iceni in Britain, having been shamefully treated by the Romans, who violated her two daughters, incited an insurrection of the Britons against their oppressors during the absence of Suetonius Paulinus, the Roman governor, on an expedition to the island of Mona. She took the Roman colonies of Camulodunum, Londinium, and other places, and slew nearly 70,000 Romans and their allies. She was at length defeated by Suetonius Paulinus, and put an end to her own life, A.D. 61. (Tac. *Ann.* xiv. 31, *Agr.* 15; Dio Cass. lxi. 1-12.)

Boagrius (*Βοάγριος*), a river in Locris, also called **Manes**, flows past Thronium into the Sinus Maliacus.

Bocchus (*Βόκχος*). 1. King of Mauretania, and father-in-law of Jugurtha, with whom at first he made war against the Romans, but whom he afterwards delivered up to Sulla, the quaestor of Marius, B.C. 106 (Sall. *Jug.* 80-120; Plut. *Mar.* 8-32).—2. Son of the preceding, reigned along with his brother Bogudes over Mauretania. Bocchus and Bogudes assisted Caesar in his war against the Pompeians in Africa, B.C. 46; and in 45 Bogudes joined Caesar in his war in Spain. After the murder of Caesar, Bocchus sided with Octavianus, and Bogudes with Antony. When Bogudes was in Spain in 38, Bocchus usurped the sole government of Mauretania, in which he was confirmed by Octavianus. He died about 33, and his kingdom became a Roman province. Bogudes had previously betaken himself to Antony, and was killed on the capture of Methone by Agrippa in 31. (Appian, *B. C.* ii. 96, iv. 54; Dio Cass. xlviii. 45, xlix. 33.)

Bodencus or **Bodincus**. [PADUS.]

Bodotria or **Boderia Aestuariū** (*Firth of Forth*), an estuary on the E. coast of Scotland (Tac. *Agr.* 23).

Boeae (*Boial*: *Βοιάρης*: *Vatka*), a town in the S. of Laconia, near C. Malea (Strab. p. 364; Paus. i. 27, iii. 22).

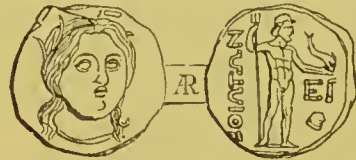
Boebē (*Βοιβη*: *Βοιβεύς*), a town in Pelasgiotis in Thessaly, on the W. shore of the lake **Boebēis** (*Karla*), into which several rivers of Thessaly flow (*Il.* ii. 712; Hdt. vii. 129; Strab. pp. 430, 441).

Boēdrōmia (*Βοηδρόμιος*), 'the helper in distress,' a surname of Apollo at Atheus, because he had assisted the Athenians. (See *Dict. of Ant. art. Boedromia.*)

Boeōa. [EPHYRA.]

Boeōtia (*Βοιωτία*: *Βοιωτός*: part of *Livadia*), a district of Greece, bounded N. by Opuntian Locris, E. by the Euboean sea, S. by Attica, Megaris, and the Corinthian Gulf, and W. by Phocis. It is nearly surrounded by mountains: namely, Helicon and Parnassus on the W., Cithaeron and Parnes on the S., the Opuntian mountains on the N., and a range of mountains along the whole sea-coast on the E. The country contains several fertile plains, of which the two most important were the valley of the Asopus in the S., the inhabitants of which were called Parasopii, and the valley of the Cephissus in the N. (the upper part, however, belonged to Phocis), the inhabitants of which were called Epicephissii. In the former valley the chief towns were THEBAE, TANAGRA, THESPIAE, and PLATAEAE; in the latter the chief towns were ORCHOMENUS, CHAERONEA, CORONEA, LEBADEA, and HALIARTUS; the latter valley included the lake COPAIS. The surface of

Boeotia is about 1080 square miles. The atmosphere was damp and thick, to which circumstance some of the ancients attributed the dullness of the Boeotian intellect, with which the Athenians frequently made merry, but the deficiency of the Boeotians in this respect was more probably owing, as has been well remarked, to the extraordinary fertility of their country, which probably depressed their intellectual and moral energies.—In the earliest legendary times Boeotia was inhabited by various tribes, the Aones (whence the country was called Aonia), Temmices, Hyantes, Leleges, &c. (Strab. p. 401; Paus. ix. 5). Orchomenus was inhabited by the powerful tribe of the Minyans, and Thebes by the Cadmeans, the reputed descendants of CADMUS. It is probable that the whole of Boeotia then formed two principalities, one subject to Orchomenus (the older city of the two), the other to Thebes. The Boeotians or Arnaeans who conquered both these cities were an Aeolian people, who originally occupied Arne in Thessaly, from which they were expelled by the Thessalians, according to Thuc. i. 12, about 60 years after the Trojan war. Boeotia was then divided into 14 independent states, which formed a league, with Thebes at its head. The chief magistrates of the confederacy were the Boeotarchs, elected annually, 2 by Thebes and 1 by each of the other states; but as the number of the states was different at different times, that of the Boeotarchs also



Boeotia.

Obv., head of Persephone; rev., Poseidon with trident and dolphin: BOIOTON. Struck about B.C. 244-197.

varied. The government in most states was an aristocracy. (See *Dict. of Ant. art. Boeotarches.*)

Boëthius, or **Boëtius**, whose full name was ANICUS MANLIUS SEVERINUS BOËTHIUS, a Roman statesman and author, belonging to the family of the Anicii, was born at Rome between A.D. 470 and 475. He was famous for his general learning, and especially for his knowledge of Greek philosophy, which according to a common account (though of doubtful authority) he studied under Proclus at Athens. His wife was Rusticiana, the daughter of Symmachus. He was consul in 510, and was treated with great distinction by Theodoric the Great; but having incurred the suspicion of the latter, by advocating the cause of the Italians against the oppressions of the Goths, he was involved in the ruin of the Senator Albinus who was accused of a treasonable correspondence with Byzantium, and whom he defended, declaring that, if Albinus was guilty, he and the whole senate were guilty also. Upon this, being accused of upholding the senatorial authority against Theodoric, and of being privy to an address from the senate to the Emperor of the East (his signature to which he alleged to be a forgery), he was imprisoned in a castle near Pavia and was executed in 525. During his imprisonment he wrote his celebrated work *De Consolatione Philosophiae*, in 5 books, which is composed as a dialogue, and, like the Menippean satirae, alternately in prose and verse.

The diction is puro and elegant, and the sentiments are noble and exalted, showing that the author had a real belief in prayer and Providence, though he makes no reference to Christianity. Boëthius was the last Roman of any note who understood the language and studied the literature of Greece. He translated many of the works of the Greek philosophers, especially of Aristotle, and wrote commentaries upon them, several of which have come down to us. He also wrote a commentary, in 6 books, upon the *Topica* of Cicero, which is also extant. In the ignorance of Greek writers which prevailed from the 6th to the 14th century, Boëthius was looked upon as the head and type of all philosophers, as Augustin was of all theology and Virgil of all literature; but after the introduction of the works of Aristotle into Europe in the 13th century, Boëthius's fame gradually died away.—The best edition of his collected works was printed at Basel, 1570; the last edition of his *De Consolatione* is by Obbarius, Jenæ, 1843.

Boëthius (Βοηθός). 1. A Stoic philosopher of the 2nd century B.C., a pupil of Diogenes the Stoic (the Babylonian): he wrote several works, from one of which Cicero quotes (*de Div.* i. 8, ii. 21; Diog. Laërt. vii. 148).—2. A Peripatetic philosopher, was a native of Sidon in Phœnicia, a disciple of Andronicus of Rhodes, and an instructor of the philosopher Strabo. He therefore flourished about B.C. 30. He wrote several works, all of which are now lost (Strab. p. 757).—3. A sculptor and engraver of Chalcedon (according to the probable reading in Paus. v. 17, 4). His most famous work was a bronze of a boy strangling a goose, of which there is a marble copy in the Vatican (Plin. xxxiv. 84).

Boeum (Βοίων, Βόιον, Βοίων, Βοιάτης), an ancient town of the Dorian Tetrapolis.

Bogudes. [Bocchus, No. 2.]

Boii, one of the most powerful of the Celtic people, said to have dwelt originally in Transalpine Gaul, but in what part of the country is uncertain. At an early time they migrated in two great swarms, one of which crossed the Alps and settled in the country between the Po and the Apennines; the other crossed the Rhine and settled in the part of Germany called Boihemum (*Bohemia*) after them, and between the Danube and the Tyrol (Polyb. ii. 17; Liv. v. 35). The Boii in Italy long carried on a fierce struggle with the Romans, co-operating with Hannibal in the second Punic war; but they were at length subdued by the consul P. Scipio in B.C. 191, and were subsequently incorporated in the province of Gallia Cisalpina (Polyb. ii. 20, iii. 40, 67; Liv. xxi. 25, xxxiii. 24, xxxii. 29, xxxiii. 46, xxxvi. 38). The Boii in Germauy maintained their power longer, but were at length subdued by the Marcomanni, and expelled from the country. We find 82,000 Boii taking part in the Helvetic migration; and after the defeat of the Helvetians (B.C. 58), Caesar allowed these Boii to dwell among the Aedui (Caes. B. G. i. 4, 28).

Boiorix, a chieftain of the Boii, fought against the Romans, B.C. 194 (Liv. xxxiv. 46).

Boium, a town of Doris (Thuc. i. 103; Strab. p. 427).

Bōla, **Bōlae** or **Vōlae** (Bōlānus), an ancient town of the Aequi, belonging to the Latin league, not mentioned in later times (Verg. *Aen.* vi. 776; Liv. iv. 49, vi. 2).

Bolānus, **Vettius**, governor of Britain in A.D. 69, is praised by Statius in the poem (*Silv.* 7. 2) addressed to Crispinus, the son of Bo-

lanus (Tac. *Ann.* xv. 3, *Hist.* ii. 65, 97, *Agr.* 3, 16).

Bolbe (Βόλβη: *Beshék*), a lake in Macedonia, empties itself by a short river into the Strymonic gulf near Bromiscus and Aulon: the lake is now about twelve miles in length, and six or eight in breadth.—There was a town of the same name upon the lake (Thuc. i. 58, iv. 103; Aesch. *Pers.* 486).

Bolbitine (Βολβίτινη), a city of Lower Egypt, near the mouth of a branch of the Nile (the W.-most but one), which was called the Bolbitine mouth (τὸ Βολβίτινον στόμα) (Diod. i. 33; NILUS).

Bōlinē (Βολίνη: Βολωνάιος), a town in Achaia, the inhabitants of which Augustus transplanted to PATRAE.

Bolissus (Βολισσός: *Volissos*), a town on the W. coast of Chios.

Bomilcar (Βομίλκας, Βοαμίλκας). 1. Commander, with Hanno, of the Carthaginians against Agathocles, when the latter invaded Africa, B.C. 310. When Hanno had fallen, Bomilcar is said to have lost the battle purposely, with the object of making himself tyrant of Carthage. This he attempted again in 308, but failed and was crucified (Diod. xx. 10, 43; Just. xxii. 7).—2. Commander of the Carthaginian supplies sent to Hannibal after the battle of Cannæ, 216. He afterwards attempted to relieve Syracuse, when besieged by Marcellus, but was unable to accomplish anything (Liv. xxiii. 13, 41, xxiv. 36, xxv. 25).—3. A Numidian, deep in the confidence of Jugurtha. When Jugurtha was at Rome, 109, Bomilcar effected for him the assassination of Massiva. In 107 he plotted against Jugurtha (Sall. *Jug.* 35, 52, 61, 70).

Bōmīus Mons (Βώμιος and οἱ Βώμοι), the W. part of Mt. Oeta in Aetolia, inhabited by the Bomienses (Βωμείς) (Thuc. iii. 94; Strab. p. 451).

Bona Dea, a Roman goddess of the earth (Macrob. i. 12, 21) described as the female counterpart of Faunus, his daughter or, in other accounts, his wife, and was herself called *Fauna*, and identified also with Maia and Ops. She thus represented the fruitfulness of nature and blessed all the gifts of the earth. Hence we find in inscriptions the titles *Bona Dea Agrestis Felix*, *Bona Dea Nutrix*, *Pagana* (C. I. L. vi. 67-74). She was also the goddess of chastity, one of the deities specially worshipped by the Vestals. Her temple on the Aventine was built by the Vestal Claudia and restored by Livia (Ov. *Fast.* v. 155). The festival of the dedication of her temple was kept on the 1st of May. On the night between the 3rd and 4th of December (Plut. *Cic.* 19) the secret rites were celebrated in the house of the consul or praetor, as the sacrifices on that occasion were offered on behalf of the whole Roman people. The solemnities were conducted by the Vestals, and no male person was allowed to be in the house at one of the festivals. P. Clodius profaned the sacred ceremonies, by entering the house of Caesar in the disguise of a woman, B.C. '62. [See CLODIUS.] Offerings of first-fruits were made during May, and she was specially worshipped at the Vestalia on June 9th. The story of Hercules being denied entrance at her May festival, when he asked for a drink of water, is told in Propert. v. 9, Macrob. i. 12, 28. The animal sacrificed to her was a sucking pig, and in her temple were sacred serpents, the remnants of an ancient worship and perhaps regarded as showing her oracular power. (Hence came the story that Faunus was turned

into a serpent.) The wine jar beside her statue shows her as patroness of vineyards.

Bonifacius, a Roman general, governor of Africa under Valentinian III. Believing that the empress Placidia meditated his destruction, he revolted against the emperor, and invited Genseric, king of the Vandals, to settle in Africa. In 430 he was reconciled to Placidia, and attempted to drive the Vandals out of Africa, but without success. He quitted Africa in 431, and in 432 he died of a wound received in combat with his rival Aëtius (Procop. *Bell. Vand.* i. 3).

Bonna (*Bonn*), a town on the left bank of the Rhine in Lower Germany, and in the territory of the Ubii, was a strong fortress of the Romans and the regular quarters of a Roman legion. Here Drusus constructed a bridge across the Rhine (Flor. iv. 12).

Bononia (*Bononiensis*). 1. (*Bologna*), a town in Gallia Cispadana, originally called **Felsina**, was in ancient times an Etruscan city, and the capital of N. Etruria. It afterwards fell into the hands of the Boii, but it was colonised by the Romans on the conquest of the Boii, B.C. 191, and its name of Felsina was then changed into Bononia (Liv. xxxvii. 57). It was one of the 12 most recent Latin colonies [see **ARMINUM**] and then obtained the full franchise. It fell into decay in the civil wars, but it was enlarged and adorned by Augustus, 32.—2. (*Boulogne*) a town in the N. of Gaul. See **GESORIACUM**.—3. (*Banostor?*), a town of Pannonia on the Danube.

Bonōsus, a Spaniard by birth, served with distinction under Aurelian, and usurped the imperial title in Gaul in the reign of Probus. He was defeated and slain by Probus, A.D. 280.

Boōtes. [**ARCTURUS**.]

Borbetomagus (*Worms*), also called **Vangiones**, at a later time **Wormatia**, a town of the Vangiones on the left bank of the Rhine in Upper Germany.

Borēas (*Borēas* or *Borās*), the N. wind, or more strictly the wind from the NNE., was, in

the Athenians by destroying the ships of the barbarians. According to a Homeric tradition (*Il.* xx. 223), Boreas begot 12 horses by the mares of Erichthonius, which is commonly explained as a figurative mode of expressing the extraordinary swiftness of those horses. Boreas was worshipped at Athens, where a festival, *Boreasmi*, was celebrated in his honour. [*Dict. Ant.* s.v.; see also **CALAIS**, **ZETES**.]

Borēum (*Βόρειον*). 1. (*Malin Heađ*), the N. promontory of Hibernia (*Ireland*) (Ptol. ii. 2).—2. (*Ras Teyonas*), a promontory on the W. coast of Cyrenaica, forming the E. headland of the Great Syrtis.—3. The N. extremity of the island of Taprobane (*Ceylon*) (Ptol. vii. 4).

Borēus Mons (*Βόρειον ὄρος*), a mountain in Arcadia, on the borders of Laconia, containing the sources of the rivers Alpheus and Eurotas.

Borēus Portus (*Βόρειος λιμήν*), a harbour in the island of Tenedos, at the mouth of a river of the same name.

Borsippa (*τὰ Βόρσιππα*: *Burs-Nimrud*), a city of Babylonia, on the W. bank of the Euphrates, S. of Babylon, celebrated for its manufactures of linen, and as the chief residence of the Chaldaean astrologers. The Greeks held it sacred to Apollo and Artemis. (Strab. p. 738.)

Borysthēnes (*Βορυσθένης*: *Dniéper*), afterwards **Danapris**, a river of European Sarmatia, flows into the Euxine, but its sources were unknown to the ancients. Near its mouth and at its junction with the Hypanis, lay the town **Borysthenes** or **Borysthenis** (*Kudak*), also called **Olbia**, **Olbiopolis**, and **Milicopolis**, a colony of Miletus, and the most important Greek city on the N. of the Euxine. (Ethnic, *Βορυσθενίτης*, *Ὀλβιοπολίτης*.) (Hdt. iv. 17, 53; Strab. pp. 107, 289.)

Bosporus (*Βόσπορος*), the Ox-ford, the name of many straits among the Greeks, but especially applied to the 2 following.—1. **The Thracian Bosporus** (*Channel of Constanti-nople*), unites the Propontis or Sea of Marmora with the Euxine or Black Sea. According to the legend it was called *Bosporus* from Io, who crossed it in the form of a heifer. At the entrance of the Bosporus were the celebrated **SYMPLEGADES**. Darius constructed a bridge across the Bosporus, when he invaded Scythia. (Strab. p. 125; Hdt. iv. 85; Polyb. iv. 39.)—2. **The Cimmerian Bosporus** (*Straits of Kaffa*), unites the Palus Maeotis or Sea of Azof with the Euxine or Black Sea. It formed, with the Tanais (*Don*) the boundary between Asia and Europe, and it derived its name from the **CIMMERII**, who were supposed to have dwelt in the neighbourhood. On the European side of the Bosporus, the modern Crimea, the Milesians founded the town of Panticapaeum, also called **Bosporus**, and the inhabitants of Panticapaeum subsequently founded the town of Phanagoria on the Asiatic side of the straits. (Hdt. iv. 12, 100; Strab. pp. 307, 309, 494.) These cities, being favourably situated for commerce, soon became places of considerable importance; and a kingdom gradually arose, of which Panticapaeum was the capital, and which eventually included the whole of the Crimea. The first kings we read of were the Archaeanactidæ, who reigned 42 years, from B.C. 480 to 438. They were succeeded by Spartacus I. and his descendants. Several of these kings were in close alliance with the Athenians, who obtained annually a large supply of corn from the Bosporus. The last of these kings was Paerisades, who, being hard pressed by the Scythians, voluntarily ceded his dominions to Mithridates the Great.



Boreas. (From the monument of Cyrrhæstas at Athens.)

mythology, a son of Astræus and Eos, and brother of Hesperus, Zephyrus, and Notus. He dwelt in a cave of mount Haemus in Thrace. He carried off Orithyia, daughter of Erechtheus, king of Attica, by whom he begot Zetes, Calais, and Cleopatra, wife of Phineus, who are therefore called *Boreades*. (Hdt. vii. 189; Apollod. iii. 15, 2.) Some have seen in this story the N. wind snatching away the more genial rain-cloud: others regard Orithyia as a Nereid who was later identified with an Attic princess, and think that the rape signifies the wind driving the waves, and that the horses of Boreas have the same connexion. In the Persian war, Boreas showed his friendly disposition towards

On the death of Mithridates, his son Pharnaces was allowed by Pompey to succeed to the dominion of Bosphorus; and we subsequently find a series of kings, who reigned in the country till king Rescuporis VIII. A.D. 336, but acknowledging the suzerainty of the Roman emperors, whose image appeared on their coins: as an instance of these rights being exercised, the Romans freed the town of Heraclea in the Chersonesus (Plin. iv. 85; cf. Procop. *B. Goth.* iv. 5). In this country, especially at Panticapæum (*Kertch*), there have been important discoveries of antiquities, described by Koehne, 1857, and in more recent numbers of the *Petersburg Compte Rendu*.

Bostar (Βόστωρ, Βόστωρος). 1. A Carthaginian general, who, with Hamilcar and Hasdrubal, the son of Hanno, fought against M. Attilus Regulus, in Africa, B.C. 256, but was defeated, taken prisoner, and sent to Rome, where he is said to have perished in consequence of the barbarous treatment which he received from the sons of Regulus (Polyb. i. 28; Eutrop. ii. 21).—2. A Carthaginian general, under Hasdrubal, in Spain, set at liberty the Spanish hostages kept at Saguntum (Liv. xxii. 22).

Bostra (τὰ Βόστρα: O. T. Bozrah: Βοστρηός and -αῖος: *Busrah*, Ru.), a city of Arabia, in an Oasis of the Syrian Desert, a little more than 1° S. of Damascus. It was enlarged and beautified by Trajan, who made it a colony. Under the later emperors the seat of an archbishopric.

Bottia, Bottiæ, Bottiæis (Βοττία, Βοττιαία, Βοττιαῖς: Βοττιαῖος), a district in Macedonia, on the right bank of the river Axios, extended in the time of Thucydides to Pieria on the W. It contained the towns of Pella and Ichnæ near the sea. The Bottiæi were a Thracian people, who, being driven out of the country by the Macedonians, settled in that part of the Macedonian Chaleidæ N. of Olynthus, which was called **Bottice** (Βοττικῆ). (Hdt. vii. 185, viii. 127; Arrian, i. 2, 5.)

Boudicca. [BOADICEA.]

Bovianum (Bovianus: *Bojano*), the chief town of the Pentri in annium, was taken by the Romans in the Samnite wars, and was colonised by Augustus with veterans (Liv. ix. 31, x. 12; Plin. iii. 107; Sil. It. viii. 566). It is probable that the site of the ancient Samnite city Bovianum Vetus was about 20 miles to the N. of the Roman Bovianum, at the spot where *Pietrabbondante* now stands.

Bovillæ (Bovillensis), an ancient town in Latium at the foot of the Alban mountain, on the Appian Way about 12 miles from Rome. Near it Clodius was killed by Milo (B.C. 52); and here was the sacrum of the Julia gens. (Propert. iv. 1, 33; Ov. *Fast.* iii. 667; Mart. ii. 6, 15; Tac. *Ann.* ii. 41, *Hist.* iv. 2.)

Bracara Augusta (*Braga*), the chief town of the Callaici Bracarii in Hispania Tarraconensis: at *Braga* there are the ruins of an amphitheatre, aqueduct, and other buildings.

Brachmāna or -i (Βραχμᾶνες), is a name used by the ancient geographers, sometimes for a caste of priests in India (the *Brahmins*), sometimes, apparently, for all the people whose religion was Brahminism, and sometimes for a particular tribe (Strab. pp. 712-719; Arrian, *Anab.* vii. 3; Cic. *Tusc.* v. 25).

Brachōdes or **Caput Vada** (Βραχῶδης ἄκρα: *Ras Kapoudiak*), a promontory on the coast of Byzacona in N. Africa, forming the N. headland of the Lesser Syrtis.

Brachylles or **Brachyllas** (Βραχύλλης, Βραχύλλας), a Boeotian, supported the Macedonian

interests in the reigns of Antigonos Doseon and Philip V., and was murdered in 196 at Thebes by the Roman party in that city (Polyb. xvii. 1, xx. 5; Liv. xxxiii. 27).

Branchidae (οἱ Βραγχίδαί: *Teronda*, Ru.), the priestly family who administered the oracle of Apollo Didymæus at Didyma (τὰ Διδύμα), a place on the sea-coast of Ionia, a little S. of Miletus. This oracle, which the Ionians held in the highest esteem, was said to have been founded by Branchus, son of Apollo or Smierus of Delphi, and a Milesian woman, and the Branchidae were his reputed descendants. They delivered up the treasures of the temple to Darius or Xerxes; and, when Xerxes returned from Greece, the Branchidae, fearing the revenge of the Greeks, begged him to remove them to a distant part of his empire. They were accordingly settled in Bactria or Sogdiana, where their descendants are said to have been punished by Alexander for the treason of their forefathers. The temple, called Didymæum, which was destroyed by Xerxes, was rebuilt, and its ruins contain some beautiful specimens of the Ionic order of architecture. (Hdt. i. 157, vi. 19; Strab. pp. 517, 634; Paus. vii. 2; *Dict. of Antiq.* s.v. *Oraculum*.)

Branchus (Βράγχος). [BRANCHIDÆ.]

Brannovices. [AULERCI.]

Brasidas (Βρασιδᾶς), son of Tellis, the most eminent Spartan in the first part of the Peloponnesian war. He distinguished himself first in the relief of Methone B.C. 431, and was soon after made ephor (Thuc. ii. 25, 93; Xen. *Hell.* ii. 3, 10): afterwards, at Sphacteria, he was wounded in the attempt to land, B.C. 425. In B.C. 424, at the head of a small force, he effected a dexterous march through the hostile country of Thessaly, and joined Perdicas of Macedonia, who had promised co-operation against the Athenians. By his military skill, and the confidence which his character inspired, he gained possession of many of the cities in Macedonia subject to Athens; his greatest acquisition was Amphipolis. In 422 he gained a brilliant victory over Cleon, who had been sent, with an Athenian force, to recover Amphipolis, but he was slain in the battle. He was buried within the city, and the inhabitants honoured him as a hero, by yearly sacrifices and games. (Thuc. iv. 78, 120, v. 6; Diod. xii. 72; Paus. iii. 14; *Dict. of Ant.* s.v. *Brasideia*.)

Brataspantium (*Breteuil*), a town of the Bellovac in Gallia Belgica (Caes. *B. G.* ii. 13).

Braurōn (Βραυρῶν: Βραυρῶνιος: *Vraona* or *Vrana*), a demus in Attica on the E. coast on the river Erasinus, with a celebrated temple of Artemis, who was hence called *Brauronia*, and in whose honour the festival *Brauronia* was celebrated in this place. [ARTEMIS.]

Bregetio (nr. *Szöny*, Ru., E. of Comorn), a Roman municipium in Lower Pannonia on the Danube, where Valentinian I. died (Amm. Marc. xxx. 5).

Brennus (=chief or petty prince). 1. The leader of the Senonian Gauls, who in B.C. 390 crossed the Apennines, defeated the Romans at the Allia, and took Rome. After besieging the Capitol for 6 months, he quitted the city upon receiving 1000 pounds of gold as a ransom for the Capitol, and returned home safe with his booty. (Polyb. ii. 18.) The version of this in popular legends was that Camillus and a Roman army appeared at the moment that the gold was being weighed, that Brennus was defeated by Camillus, and that he himself and his whole army were slain to a man (Liv. v.

33; Plut. *Cam.* 14; Just. vi. 6; Dionys. xiii. 7).

—2. The chief leader of the Gauls who invaded Macedonia and Greece, B.C. 280, 279. In 280 Ptolemy Ceraunus was defeated by the Gauls under Belgius and slain in battle; and Brennus in the following year penetrated into the S. of Greece, but he was defeated near Delphi by the Greeks, who hurled down rocks upon them in the midst of a violent storm, aided, as tradition asserted, by Apollo himself: most of his men were slain, and he himself put an end to his own life. (Paus. x. 19–22; Just. xxiv. 6–8.)

Breuci, a powerful people of Pannonia in the district between the *Save* and the *Drave*, took an active part in the insurrection of the Pannonians and Dalmatians against the Romans, A.D. 6 (Strab. p. 314; Dio Cass. lv. 29).

Breuni, or **Breones**, a Rhaetian people, dwelt in the Tyrol near the Brenner. They were among the tribes conquered in the reign of Augustus (Plin. iii. 136; Strab. p. 206; Hor. *Od.* iv. 14, 11).

Briāreus. [ÆGEON.]

Bricinnīae (*Βρικιννίαι*), a place in Sicily not far from Leontini.

Brigantes, the most powerful of the British tribes, inhabited the whole of the N. of the island from the Abus (*Humber*) to the Roman Wall, with the exception of the S.E. corner of Yorkshire, which was inhabited by the Parisii. The Brigantes consequently inhabited the greater part of Yorkshire, and the whole of Lancashire, Durham, Westmoreland, and Cumberland. Their capital was EBORACUM. The Romans found them hard to subdue: they were reduced by Petilius Cerealis in the reign of Vespasian (Tac. *Ann.* xii. 32, *Hist.* iii. 45, *Agr.* 17), but not thoroughly conquered till Hadrian's reign.—There was also a tribe of Brigantes in the S. of Ireland, between the rivers Birgus (*Barrow*) and Dabrona (*Blackwater*), in the counties of Waterford and Tipperary (Ptol. ii. 2, 7).

Brigantii, a tribe in Vindelicia on the lake BRIGANTINUS, noted for their robberies; their chief town was Brigantium (*Bregenz*).

Brigantinus Lacus (*Bodensee* or *Lake of Constance*), also called **Venetus** and **Acronius**, through which the Rhine flows, was inhabited by the Helvetii on the S., by the Rhaetii on the S.E., and by the Vindelici on the N. Near an island on it, probably *Reichenau*, Tiberius defeated the Vindelici in a naval engagement. (Plin. ix. 63; Strab. pp. 192, 207, 292, 313; Mela, iii. 2; Amm. Marc. xv. 4).

Brigantium. 1. (*Briançon*), a town of the Segusiani in Gaul at the foot of the Cottian Alps and the pass of Mount Genève, which was probably the pass crossed by Hannibal. If so, the rock on which the present forts are placed is probably the *λευκόπετρον* of Polybius (iii. 53). At Brigantium the road branched, the older and easier following the valley of the Durance to Vapincum (*Gap*); the later road, certainly not followed by Hannibal, is the more direct route to the valley of the Isère, *Grenoble* and Vienna (*Vienna*), and was used by the Romans in and after the time of Caesar, but it involved crossing the Col de Lauteret, higher than the Genève itself, between Brigantium and the valley of the Isère (Strab. p. 179; *Itin.*).—2. (*Corunna*), a seaport town of the Lucenses in Gallaecia in Spain, with a lighthouse, which is still used for the same purpose, having been repaired in 1791, and which is now called *La Torre de Hercules* (Ptol. ii. 6, 4; Oros. ii. 2).—3. (*Bregenz*). [BRIGANTII.]

Brilessus (*Βριλησσός*), a mountain in Attica N.E. of Athens.

Brimo (*Βριμό*), 'the angry or the terrifying,' a surname of Hecate and Persephone.

Brianiātes, a people in Liguria S. of the Po, near the modern *Brignolo* (Liv. xii. 19).

Brisēis (*Βρισηίς*), daughter of Brises of Lyrnessus, fell into the hands of Achilles, but was seized by Agamemnon. Hence arose the feud between the two heroes. [ACHILLES.] Her proper name was Hippodamia (Schol. *Il.* i. 392).

Britannia (*ἡ Βρεττανική* or *Βρετανική*, ἡ *Βρεττανία* or *Βρετανία*: *Βρεττανός*, *Βρετανός* [also *Πρετ-*]: *Britanni*, *Brittōnes*), the island of England and Scotland, which was also called **Albion** (*Ἄλβιον*, *Ἄλβιον*, *Insula Albionum*). HIBERNIA or *Ireland* is usually spoken of as a separate island, but is sometimes included under the general name of the **Insulae Britannicae** (*Βρετανικὰ νῆσοι*), which also comprehended the smaller islands around the coast of Great Britain. The name **Βέργιον** (if that reading is correct) in the earliest Greek writer who mentions this country (Pytheas), was derived from Celtic mariuers, and probably represents *Vergyn* = Western. It was afterwards in the form *Irne* confined to Ireland. The name *Britannia* first occurs as the *Βρεττανός* in [Aristot.] *περὶ κόσμου*, written probably about 200 B.C., and next in Polybius, iii. 57. It represents the name used in the Gaelic language, *Brython*, of which the derivation is probably *brith*, 'painted,' from the custom which the inhabitants had of staining their bodies with a blue colour. The name *Albion* is by some supposed to describe the *white* cliffs of Dover: it more probably is an old Celtic word, *Alba-inn* (cf. *Alpes*), signifying 'mountainous': but the derivation and original use of the word are uncertain.—In history and nationality these islands had agreed with the neighbouring continent of Gaul. In pre-historic times the inhabitants were probably Iberian (a fact which Tacitus surmised when he noticed Iberian characteristics in the Silures, *Agric.* 11); but the Britons of whom we have earliest record were various branches of the Celtic race. Their manners and customs were in general the same as those of the Gauls; but, separated more than the Gauls from intercourse with civilised nations, they preserved the Celtic religion in a purer state than in Gaul, and hence Druidism, according to Caesar, was transplanted from Gaul to Britain. The Britons also retained many of the barbarous Celtic customs, which the more civilised Gauls had laid aside, although they had a coinage earlier than B.C. 100. They painted their bodies with a blue colour extracted from woad, in order to appear more terrible in battle, and Caesar even states that they had wives in common. The Belgae had crossed over from Gaul, and settled on the S. and E. coasts, driving the Britons into the interior of the island. It was not till a late period that the Greeks and Romans obtained any knowledge of Britain. There is great reason to doubt whether it is correct to state that the Phoenicians visited the Scilly islands and the coast of Cornwall for the purpose of obtaining tin. It is more likely that the Tin Islands were off the N. coast of Spain. [CASSITERIDES.] At the time when Caesar landed, the Cornish tin was brought by land to the coast of Kent and Hants, and thence by the trade route through Gaul. (Caes. *B. G.* v. 12; Diod. v. 22.) The first certain knowledge which the Greeks obtained of Britain was from the merchants of

perhaps contained the earlier conquests of the Romans in the S. of the island, and the former the later conquests in the N., the territories of the Silures, Brigantes, &c. (Herodian, iii. 8, 2; cf. Dio Cass. lv. 23). Upon the new division of the provinces in the reign of Diocletian, Britain was governed by a *Vicarius* (who resided usually at Eboracum) subject to the *Praefectus Praetorio* of Gaul, and was divided into 4 provinces: *Britannia Prima*, probably the country S. of the Thames, and three others, of which the limits are uncertain, viz.: *Britannia Secunda*, *Maxima Caesariensis*, and *Flavia Caesariensis*. Besides these, there was also a fifth province, *Valentia*, which existed for a short time, including the conquests of Theodosius beyond the Roman wall.—The only colonies in Britain were Camulodunum (*Colchester*) in the east, sometimes called simply *Colonia*, and Glevum (*Gloucester*) in the west; Lindum (*Lincoln*) and Eboracum (*York*). Of these colonies the capital was at first Camulodunum, but afterwards Eboracum, while the other three retained comparatively little importance. The occupation being chiefly military, the most important towns were the three great fortresses, Eboracum, Deva (*Chester*), and Isca (*Caerleon*). Other considerable places were Verulamium (*St. Albans*), a municipium: Londinium, famous for its commerce, and Aquae Solis (*Bath*), as a watering-place. The following among the native towns also deserve notice: Viroconium (*Wroxeter*) and Calleva (*Silchester*), both famous, and especially the latter, for the excavations which afford a complete ground-plan of the Roman town; Venta Belgarum (*Winchester*), Regnum (*Chichester*), Durovernum (*Canterbury*). The harbours for crossing to Gaul were Rutupiae (*Richborough*), Portus Dubris (*Dover*), Portus Lemanae (*Lympe*). The chief minerals worked in Roman times consisted of lead in the Mendips and in Flint; iron in Sussex and Forest of Dean; copper in N. Wales, and tin in Cornwall; but there are no traces of Roman workings in the Cornish tin-mines before the fourth century A.D. Some little gold was also found in Wales.

Britannicus (Clandius Tiberius Britannicus Caesar), son of the emperor Claudius and Messalina, was born A.D. 42. He was brought up with Titus as companion, who afterwards put up a golden statue to him in memory of his youthful friendship (Suet. *Tit.* 2). He was treated more as a state prisoner, when Agrippina, the second wife of Claudius, induced the emperor to adopt her own son, and give him precedence over Britannicus. This son, the emperor Nero, ascended the throne in 54. When Agrippina found that her son revolted from her control, she induced Britannicus to lend his name to a movement against Nero, who caused him to be poisoned in 55. With him ended the Claudian line. (Tac. *Ann.* xii. 25, 41, xiii. 14; Suet. *Ner.* 33; Dio Cass. lx. 32.)

Britomartis (*Βριτόμαρτις*). The name is said to mean 'the sweet maiden' or the 'maiden who brings blessings' (Solin. 11.; Hesych.). She was a Cretan deity presiding over the natural gifts of the earth, the fruits of the soil as well as of hunting and fishing. From the last attribute she was known also as **Dictynna**, i.e. the goddess of the nets (*δίκτυον*). When the Doric colonists absorbed her worship into that of Artemis, whom she resembled, they transformed the native deity into a nymph favoured by Artemis, explaining the name Dictynna by the story that she was a Cretan

nymph, daughter of Zeus and Carne, and beloved by Minos, who pursued her 9 months, till at length she leaped into the sea from a rock, was saved by falling into some nets spread out below, and was changed by Artemis to a goddess (Paus. ii. 30, 3; Strab. p. 479; Ant. Lib. 40; Callimach. *Dian.* 200; Eur. *I.T.* 126; Verg. *Cir.* 301). Some have fancied an allusion to the setting of the moon in this leap into the sea, and take her to have been a moon goddess under her other name **Aphaea**, which she bore specially at Aegina (Paus. *l.c.*). Her worship was carried not only to islands and coasts of the Aegean, but even to Marseilles (C. I. G. 6764); whence the story of her wanderings in Anton. Lib.

Brixellum (Brixellanus: *Bregella* or *Brescella*), a town on the Po in Gallia Cisalpina, where the emperor Otho put himself to death, A.D. 69 (Tac. *Hist.* ii. 33, 35, 51).

Brixia (Brixianus: *Brescia*), a town in Gallia Cisalpina on the road from Comum to Aquileia, through which the river Mella flowed (*flavus quam molli percurrit flumine Mella*, Catull. lxxvii. 33). It was probably founded by the Etruscans, was afterwards a town of the Libui (a *pagus* or head of a community of villages), and then of the Cenomani, and finally became a Roman municipium, and, under Augustus, a colony (Strab. p. 213; Plin. iii. 138; Liv. v. 35, xxxii. 30; Orell. 66). It was sacked by Attila in 452, but recovered and flourished under the Lombards.

Brōmīus (*Βρόμιος*), a surname of DIONYSUS.

Brontes. [CYCLOPES.]

Bruchium. [ALEXANDRIA.]

Bructēri, a people of Germany, dwelt on each side of the Amisia (*Ems*) and extended S. as far as the Luppia (*Lippe*) (Strab. p. 290; Tac. *Ann.* xiii. 55). The Bructeri joined the Batavi in their revolt against the Romans in A.D. 69, and the prophetic virgin, VELEDA, who had so much influence among the German tribes, was a native of their country. A few years afterwards the Bructeri were almost annihilated by the Chamavi and Angrivarii. (Tac. *Hist.* iv. 61, *Germ.* 33; Plin. *Ep.* ii. 7.)

Brundūsium or **Brundīsiūm** (*Βρουνθήσιον*, *Βρουνέσιον*: Brundisium: *Brindisi*), a town in



Plan of Brundisium.

A A. inner harbour; B. outer harbour; C. entrance which Cæsar tried to block; D. modern town of Brindisi; E. islets of Barra (S. Andrea).

Calabria, on a small bay of the Adriatic, forming an excellent harbour (mentioned in Herodotus iv. 99), to which the place owed its in-

portance. The outer harbour was sheltered by the islets of Barra, on which stood a lighthouse (Mel. ii. 7): from this a narrow channel led into the inner harbour, formed by two arms running inland. The APPIA VIA terminated at Brundisium, and it was the usual place of embarkation



Coin of Brundisium.

Obv., head of Poseidon: behind, mark of value S (Semis); before, magistrate's initials; rev., Taras on Dolphin: mark of value and initials of city; struck 2nd cent. B.C.

for Greece and the East. Hence it was the scene of numerous historical incidents, of which one of the most important was the attempt of Caesar to block up the entrance to the inner port, so as to prevent the departure of Pompey's fleet (Caes. B. C. i. 24-28). It was an ancient town of the Sallentines, and probably not of Greek origin, although its foundation is ascribed by some writers to the Cretans, and by others to Diomedes (Just. xii. 2; but cf. Strab. p. 282; Lucan, ii. 610). It was at first governed by kings of its own, but was conquered and colonised by the Romans, B.C. 245. The poet Pacuvius was born at this town, and Virgil died here on his return from Greece, B.C. 19.

Bruttium, Bruttius and Bruttiorum Ager (*Bpérria*: Bruttius), more usually called **Bruttii** after the inhabitants, the S. extremity of Italy, separated from Lucania by a line drawn from the mouth of the Lous to Thurii, and surrounded on the other 3 sides by the sea. It was the country called in ancient times Oenotria and Italia. The country is mountainous, as the Apennines run through it down to the Sicilian Straits; it contained excellent pasturage for cattle, and the valleys produced good corn, olives, and fruit.—The earliest inhabitants of the country were Oenotrians, a Pelasgian people from whom, with an admixture of Samnite invaders, came the Lucanians. Subsequently some Lucanians, who had revolted from their countrymen in Lucania, took possession of the mountainous district, and were hence called *Bruttii* or *Brettii*, which word is said to mean fugitives or rebels in the language of the Lucanians. This people, however, inhabited only the interior of the land; the coast was almost entirely in the possession of the Greek colonies. They rose to greater power about 356 B.C., and conquered the Greek cities of Hipponium, Terina, and Thurii (Diod. xvi. 15; Strab. p. 255). Hence they had a considerable admixture of Greek in race and language, and are called 'bilingues' by Ennius. They joined the Lucanians in repelling Alexander of Epirus, B.C. 326, and the Samnites against Rome (Liv. Ep. 12); and though reduced by the Romans after the defeat of Pyrrhus, they rose again and joined Hannibal after Cannae (Liv. xxii. 61). At the close of the 2nd Punic war, in which the Bruttii had been the allies of Hannibal, they lost their independence and were treated by the Romans with great severity. It is said by some that the *Bruttiani* or public slaves employed as lictors and servants of magistrates (Appian, Ann. 61; Strab. p. 251; Gell. x. 3) originated in this punishment: others think that the institution

was probably older, and that the connexion with measures taken after the Punic war was a later invention (see *Dict. Ant.* s.v. *Bruttiani*). Under Diocletian, Bruttii and Lucania were joined as the 3rd region under the Vicarius Urbis, with a Corrector immediately in charge.

Brütus, Junius. 1. **L.**, son of M. Junius and of Tarquinia, the sister of Tarquinius Superbus. His elder brother was murdered by Tarquinius, and Lucius escaped his brother's fate only by feigning idiocy, whence he received the surname of Brutus. After Lucretia had stabbed herself, Brutus roused the Romans to expel the Tarquins; and upon the banishment of the latter he was elected first consul with Tarquinius Collatinus. He loved his country better than his children, and put to death his 2 sons, who had attempted to restore the Tarquins. He fell in battle the same year, fighting against Aruns, the son of Tarquinius. Brutus was the great hero in the legends about the expulsion of the Tarquins, but we have no means of determining what part of the account is historical. (Liv. i. 56-60, ii. 1; Dionys. iv. 67, v. 1; Macrob. ii. 16; Dio Cass. xlii. 45).—2. **D.**, surnamed SCAEVA, magister equitum to the dictator Q. Publilius Philo, B.C. 339, and consul in 325, when he fought against the Vestini (Liv. viii. 12).—3. **D.**, surnamed SCAEVA, consul 292, conquered the Faliscans (Liv. x. 43).—4. **M.**, tribune of the plebs 195, praetor 191, when he dedicated the temple of the Great Idaean Mother, one of the ambassadors sent into Asia 189, and consul 178, when he subdued the Istri. He was one of the ambassadors sent into Asia in 171. (Liv. xxxiv. 1, xxxvii. 55, xli. 9, xlii. 5, xliii. 16).—5. **P.**, tribune of the plebs 195, curule aedile 192, praetor 190, propraetor in Further Spain, 189 (Liv. xxxiv. 1, xxxvii. 50).—6. **D.**, surnamed GALLAECUS (CALLAECUS) or CALLAICUS, consul 138, commanded in Further Spain, and conquered a great part of Lusitania. From his victory over the Gallaeci he obtained his surname. (Liv. Ep. 55; Appian, Hist. 71; Vell. Pat. ii. 5.) He was a patron of the poet L. Accius, and well versed in Greek and Roman literature (Cic. Brut. 28).—7. **D.**, son of No. 6, consul 77, and husband of Sempronia, who carried on an intrigue with Catiline (Sall. Cat. 40).—8. **D.**, adopted by A. Postumius Albinus, consul 99, and hence called *Brutus Albinus*. He served under Caesar in Gaul and in the civil war. He commanded Caesar's fleet at the siege of Massilia, 49, and was afterwards placed over Further Gaul. On his return to Rome Brutus was promised the praetorship and the government of Cisalpine Gaul for 44. Nevertheless, he joined the conspiracy against Caesar. After the death of the latter (44) he went into Cisalpine Gaul, which he refused to surrender to Antony, who had obtained this province from the people. Antony made war against him, and kept him besieged in Mutina, till the siege was raised in April 43 by the consuls Hirtius and Pansa, and Octavianus. But Brutus only obtained a short respite. Antony was preparing to march against him from the N. with a large army, and Octavianus, who had deserted the senate, was marching against him from the S. His only resource was flight, but he was betrayed by Camillus, a Gaulish chief, and was put to death by Antony 43. (Caes. B. G. iii. 11, B. C. i. 36, 45; App. B. C. iii. 97; Dio Cass. xli. 53; Cic. ad Fam. xi. 5, 6, 13).—9. **M.**, praetor 88, belonged to the party of Marins, and put an end to his own life in 82, that he might not fall into the hands of Pompey, who com-

manded Sulla's fleet.—10. L., also called DAMASIPPUS, praetor 82, when the younger Marius was blockaded at Praeneste, put to death at Rome by order of Marius several of the most eminent senators of the opposite party (Appian, *B. C.* i. 88).—11. M., married Servilia, the half-sister of Cato of Utica. He was tribune of the plebs, 83; and in 77 he espoused the cause of Lepidus, and was placed in command of the forces in Cisalpine Gaul, where he was slain by command of Pompey (Appian, *B. C.* ii. 111).—12. M., the so-called tyrannicide, son of No. 11 and Servilia, the half-sister of Cato Uticensis. He lost his father when he was only 8 years old, and was trained by his uncle Cato in the principles of the aristocratical party. He was adopted by his uncle, Q. Servilius Caepio, as his heir; hence he sometimes appears as Q. Caepio Brutus. Accordingly, on the breaking out of the civil war, 49, he joined Pompey, although he was the murderer of his father. After the battle of Pharsalia, 48, he was not only pardoned by Caesar, but received from him the greatest marks of confidence and favour. Caesar made him governor of Cisalpine Gaul in 46, and praetor in 44, and also promised him the government of Macedonia. But notwithstanding all the obligations he was under to Caesar, he was persuaded by Cassius to murder his benefactor under the delusive idea of again establishing the republic. [CAESAR.] After the murder of Caesar Brutus spent a short time in Italy, and then took possession of the province of Macedonia. He was joined by Cassius, who commanded in Syria, and their united forces were opposed to those of Octavian and Antony. Two battles were fought in the neighbourhood of Philippi (42), in the former of which Brutus was victorious though Cassius was defeated, but in the latter Brutus also was defeated and put an end to his own life.—Brutus's wife was PORCIA, the daughter of Cato.—Brutus was an ardent student of literature and philosophy, but he appears to have been deficient in judgment and original power. He wrote several works, all of which have perished. He was a literary friend of Cicero, who dedicated to him his *Tusculanae Disputationes, De Finibus, and Orator*, and who has given the name of *Brutus* to his dialogue on illustrious orators. (Plut. *Brut*; Dio Cass. xlv. 12–35; Appian, *B. C.* ii., iii., iv.)

Bryanium, a town of Paeonia in Macedonia (Liv. xxxi. 39; Strab. p. 327).

Bryaxis (Βρύαξις), an Athenian sculptor, about 350 B.C. He was employed, along with Scopas, Leochares, and Timotheus, for the sculptures which adorned the sides of the Mausoleum (see *Dict. Antiq. s.v. Mausoleum*).

Brygi or **Bryges** (Βρύγοι, Βρίγες), a barbarous people in the N. of Macedonia, probably of Illyrian or Thracian origin, who were still in Macedonia at the time of the Persian war. The Phrygians were believed by the ancients to have been a portion of this people, who emigrated to Asia in early times. [PHRYGIA.]

Bryseae (Βρύσσαι), a town of Laconia, SW. of Sparta (*Il.* ii. 583; Paus. iii. 20).

Bubassus (Βύβασσος), an ancient city of Caria, E. of Cnidus, which gave name to the bay (Bubassius Sinus) and the peninsula (ἡ Χερσονήσος ἢ Βύβασσῆ), on which it stood (Hdt. i. 174; Diod. v. 62; Plin. v. 104). Ovid speaks of *Bübāsides nurus* (*Met.* ix. 643).

Bubastis (Βούβαστις), the Egyptian goddess **Bast**, whose name has been confused with **Pa-Bast**, i.e. the house of Bast. The Greeks identified her with Artemis, since she was the goddess

of the moon, and also of childbirth. The cat was sacred to her, and she was represented in the form of a cat, or of a female with the head of a cat. (Hdt. ii. 59, 137, 156; Ov. *Met.* v. 330.)

Bubastis or **-us** (Βούβαστις or **-os**: Βουβαστίτης: *Tel Basta*, Ru.), strictly 'the house of Bast' (see above), the Pibeseth of the Bible, was the capital of the Nomos Bubastites in Lower Egypt, stood on the E. bank of the Pelusiac branch of the Nile, and was the chief seat of the worship of Bubastis, whose annual festival was kept here. It was the capital of the 22nd Dynasty, 966–766 B.C. Under the Persians the city was dismantled, and lost much of its importance. (Hdt. ii. 59, 137; Strab. p. 805.)

Bubona. [ΕΡΩΝΑ.]

Bubulcus, **C. Junius** (C. Junius Bubulcus Brutus), consul B.C. 317, a second time in 313, and a third time in 311; in the last of these years he carried on the war against the Samnites with great success. He was censor in 309, and dictator in 302, when he defeated the Aequians; in his dictatorship he dedicated the temple of Safety which he had vowed in his third consulship. The walls of this temple were adorned with paintings by C. Fabius Pictor. (Liv. ix. 38, x. 1; Val. Max. viii. 14; Plin. xxxv. 19.)

Bücēphāla or **-ia** (Βουκέφαλα or **-άλεια**: *Jhelum*), a city on the Hydaspes (*Jhelum*) in N. India (the *Punjab*), built by Alexander, after his battle with Porus, in memory of his favourite charger Bucephalus, whom he buried here. It stood at the place where Alexander crossed the river. (Arrian, *Anab.* v. 19; Curt. ix. 3, 23; Diod. xvii. 95.)

Bücēphālus (Βουκέφαλος), the celebrated horse of Alexander the Great, which Philip purchased for thirteen talents, and which no one was able to break in except the youthful Alexander. This horse carried Alexander through his Asiatic campaigns, and died in India B.C. 327. (Plut. *Alex.* 6, 61.)

Budalia, a town in Lower Pannonia near Sirmium, the birth-place of the emperor Decius.

Budini (Βουδινοί), a Scythian people, who dwelt N. of the Bastarnae in Sarmatia. Herodotus (iv. 108) calls the nation γλαυκόν τε καί πυρρόν, which some interpret 'with blue eyes and red hair,' and others 'painted blue and red.' The former view is the more likely, and they were probably a Slavonian race, dwelling about the Borysthenes (*Dniéper*).

Budōron (Βούδορον), a fortress in Salamis on a promontory of the same name opposite Megara.

Būlis (Βούλις) and **Sperthias** (Σπερθίης), two Spartans, voluntarily went to Xerxes and offered themselves for punishment to atone for the murder of the heralds whom Darius had sent to Sparta; but they were dismissed uninjured by the king (Hdt. vii. 134).

Būlis (Βούλις: Βούλιος), a town in Phocis on the Corinthian gulf, and on the borders of Boeotia (Paus. x. 37; Strab. pp. 409, 423).

Bullis (Bullinus, Bullio -onis, Bulliensis), a town of Illyria on the coast, S. of Apollonia (Strab. p. 316).

Bupālus and his brother **Athēnis**, sculptors of Chios, lived about B.C. 500, and are said to have made caricatures of the poet Hipponax, which the poet repeated by the bitterest satires (Plin. xxxvi. 11; Hor. *Epod.* vi. 14).

Buphras (Βουφράς), a mountain in Messenia near Pylus.

Buprāsium (Βουπράσιον: **-σιεύς**, **-σίλων**, **-σίδης**), an ancient town in Elis, mentioned in

the Iliad, which had disappeared in the time of Strabo (*Il.* ii. 615; Strab. p. 340).

Būra (Βούρα: Βουραῖος, Βούριος), one of the twelve cities of Achaia, destroyed by an earthquake, together with Helice, but subsequently rebuilt (*Hdt.* i. 145; Strab. p. 386; Paus. vii. 25).

Burdīgāla (Βουρδίγαλα: *Bordeaux*), the capital of the Bituriges Vivisci in Aquitania, on the left bank of the Garumna (*Garonne*), was a place of great commercial importance, and at a later time one of the chief seats of literature and learning: under Diocletian the chief town of Aquitania Secunda. It was the birthplace of the poet Ausonius. (Strab. p. 190; Auson. *Ord. Nob. Urb.* 14; Amm. Marc. xv. 11.)

Burgundiones or **Burgundii**, a powerful nation of Germany, dwelt originally between the Viadus (*Oder*) and the Vistula, and were of the same race as the Vaudals or Goths. They pretended, indeed, to be descendants of the Romans, whom Drusus and Tiberius had left in Germany as garrisons, but this descent was evidently invented by them to obtain more easily from the Romans a settlement W. of the Rhine (Amm. Marc. xviii. 5). They were driven out of their original abodes between the Oder and the Vistula by the Gepidae, and the greater part of them migrated W. and settled in the country on the Main, where they carried on frequent wars with their neighbours the Alemanni. In the fifth century they settled W. of the Alps in Gaul, where they founded the powerful kingdom of *Burgundy*. Their chief towns were Geneva and Lyons. (Zosim. i. 27, 68; Oros. vii. 32.)

Burii, a people of Germany, dwelt near the sources of the Oder and Vistula, and sided with the Romans in the wars of Trajan against the Dacians, and of M. Aurelius against the Marcomanni (Tac. *Germ.* 43; Dio Cass. lxxviii. 8, lxxi. 18).

Burrus, **Afranius**, was appointed by Claudius praefectus praetorio, A.D. 52, and in conjunction with Seneca conducted the education of Nero. He opposed Nero's tyrannical acts, and was poisoned by command of the emperor, 63. (Tac. *Ann.* xii. xiii. xiv.; Dio Cass. lii. 13; Suet. *Ner.*)

Bursa. [PLANCUS.]

Bursao (Bursaoensis, Bursavoleusis), a town of the Autrigonae in Hispania Tarraconensis.

Busiris (Βούσιρις), king of Egypt, son of Poseidon and Lysiauaassa, is said to have sacrificed all foreigners that visited Egypt. Heracles, on his arrival in Egypt, was likewise seized and led to the altar, but he broke his chains, and slew Busiris. This myth seems to point out a time when the Egyptians were accustomed to offer human sacrifices to their deities. (*Hdt.* ii. 45; Pherecyd. *fr.* 33; Diod. iv. 27; Ov. *Met.* ix. 183; Verg. *Georg.* iii. 5.)

Busiris (Βούσιρις: Βουσιρίτης). 1. (*Abousir*, Ru.), the capital of the Nomos Busirites in Lower Egypt, stood just in the middle of the Delta, on the W. bank of the Nile, and had a great temple of Isis, the remains of which are still standing (*Hdt.* i. 59; Strab. p. 802).—2. (*Abousir* near *Fizeh*), a small town, a little NW. of Memphis.

Butēo, **Fabius**. 1. **N.**, consul B.C. 247, in the first Punic war, was employed in the siege of Drepanum.—2. **M.**, consul 245, also in the first Punic war. In 216 he was appointed dictator to fill up the vacancies in the senate occasioned by the battle of Cannae.—3. **Q.**, praetor 181, with the province of Cisalpine Gaul. In 179 he was one of the triumvirs for

founding a Latin colony in the territory of the Pisani. (Liv. xlv. 13.)

Būtes (Βούτης). 1. Son of Teleon, an Athenian. He was one of the Argonauts, and when the Argo passed the island of the Sirens swam ashore, but was saved by Aphrodite, by whom he became father of Eryx (Ap. Rh. iv. 914; Hyg. *Fab.* 260).—2. Sou of Pandion and Zeuxippe, brother of Erechtheus. He became priest of Poseidon Erechthonius; from him was named the deme *Butadae* in the tribe Aegaeis, and his descendants were the priestly family of the *Eteobutadae*. An altar to the hero Butes stood in the Erechtheum (Paus. i. 26. 5; cf. CETHONIA; ERECTHEUS), and the priestess of Atheno Polias was chosen from the family of the Eteobutadae.

Buthrōtum (Βουθρωτόν: Βουθρώτιος: *Butrinto*), a town of Epirus on a small peninsula, opposite Corcyra, a seaport and colonised by the Romans (Strab. p. 324; Verg. *Aen.* iii. 291).

Būtō (Βουτώ), an Egyptian divinity, worshipped principally in the town of Buto. She was the nurse of Horus and Bubastis, the children of Osiris and Isis, and she saved them from the persecutions of Typhon by concealing them in the floating island of Chemmis. The Greeks identified her with Leto, and represented her as the goddess of night. The shrew-mouse (μωγαλή) and the hawk were sacred to her. (*Hdt.* ii. 59, 67, 155.)

Būtō (Βουτώ, Βούτη, or Βούτος: Βουτοίτης: *Baltim?* Ru.), the chief city of the Nomos Chemmites in Lower Egypt, stood near the Sebennytic branch of the Nile, on the Lake of Buto (Βουτική λίμνη, also Σεβεννυτική), and was celebrated for its oracle of the goddess Buto, in honour of whom a festival was held at the city.

Butuntum (*Bitonto*), a town of Apulia, 12 miles W. of Barium and 5 from the sea.

Buxentum (Buxentinus, Buxentius: *Policastro*), originally **Pyxus** (Πυξῶς), a town on the W. coast of Lucania and on the river **Buxentius**, was founded by Micythus, tyrant of Messana, B.C. 471, and was afterwards a Roman colony (Diod. xi. 59; Strab. p. 253).

Byblini Montes (τὰ Βύβλινα ὄρη), the mountains whence the Nile is said to flow in the mythical geography of Aeschylus (*Prom.* 811).

Byblis (Βυβλίς), daughter of Miletus, was in love with her brother Caunus, whom she pursued through various lands, till at length, worn out with sorrow, she was changed into a fountain (Ov. *Met.* ix. 450; Paus. vii. 5).

Byblus (Βύβλος: *Jebeil*), an ancient city on the coast of Phœnicia, between Berytus and Tripolis, a little N. of the river Adonis, the chief seat of the worship of Adonis. (Strab. p. 755.)

Bylazōra (*Veles*), a town in Paeonia, on the river Astycus (Pol. v. 97; Liv. xlv. 26).

Byrsa (Βύρσα), the citadel of CARTHAGO.

Byzacium or **Byzacēna Regio** (Βυζάκιον, Βυζακίς χώρα: S. part of *Tunis*), the S. portion of the Roman province of Africa. [AFRICA.]

Byzantini Scriptōres, the general name of the historians who have given an account of the Eastern or Byzantine empire from the time of Constantine the Great, A.D. 325, to the destruction of the empire, 1453. They all wrote in Greek, and may be divided into different classes. 1. The historians, whose collected works form an uninterrupted history of the Byzantine empire, and whose writings are therefore called *Corpus Historiae Byzantinae*. They are: (1) ZONARAS, who begins with the creation of the world, and brings

is history down to 1188. (2) NICEPHORUS COMNENATUS, whose history extends from 1188 to 1206. (3) NICEPHORUS GREGORAS, whose history extends from 1204 to 1331. (4) LAONICUS HALCONDYLES, whose history extends from 297 to 1462: his work is continued by an anonymous writer to 1565.—2. The chronographers, who give a brief chronological summary of universal history from the creation of the world to their own times. These writers are very numerous: the most important of them are GEORGIUS SYNCHELLUS, THEOPHANES, NICEPHORUS, CEDRENIUS, SIMEON METAPHRASTES, MICHAEL GLYCAS, the authors of the *Chronicon Paschale*, &c.—3. The writers who have treated of separate portions of Byzantine history, such as ZOSIMUS, PROCOPIUS, AGATHIAS, ANNA COMNENA, CINNAMUS, LEO DIACONUS, &c.—4. The writers who have treated of the constitution, antiquities, &c., of the empire, such as JOANNES LYDUS, CONSTANTINUS VI. PORPHYROGENNETUS. A collection of the Byzantine writers was published at Paris by command of Louis XIV. in 36 vols. fol. 1645-1711. A reprint of this edition, with additions, was published at Venice in 28 vols. fol. 1727-1733. The *Corpus Scriptorum Historiae Byzantinae*, to include all the above, was commenced by Niebuhr, Bonn, 1828, continued by Bekker, Dindorf, and others.

Byzantium (Βυζάντιον: Βυζάντιος, Byzantius: *Constantinople*), a town on the Thracian

great importance to its security because they derived corn supplies from the shores of the Black Sea. Afterwards it became subject in succession to the Macedonians and the Romans. In the civil war between Pescennius Niger and Severus, it espoused the cause of the former: it was taken by Severus A.D. 196 after a siege of three years, and a considerable part of it was destroyed. A new city was built by its side (330) by Constantine, who made it the capital of the empire, and changed its name into **Constantinopolis**. The circumference of Byzantium was five miles; that of Constantinople about thirteen. In imitation of Rome it was divided into fourteen regions, the thirteenth being Galata, across the Golden Horn. It continued the capital of the Roman empire in the East until its capture by the Turks in 1453. An account of its history does not fall within the scope of this work.

C.

Cäbälia or **-is** (Καβαλία, Καβαλίς: Καβαλεύς, Καβάλιος), a small district of Asia Minor, between Phrygia, Caria, Lycia, and Pamphylia: the chief town was Cibyra (Hdt. iii. 90; Strab. p. 631; Plin. v. 27).

Cäbäsa or **-us** (Κάβασος: Καβασίτης), the chief city of the Nomos Cabasites, in Lower Egypt.



Walker & Bostall sc.

Plan of Byzantium and Constantinopolis.

Bosporus, founded by the Megarians, B.C. 658, is said to have derived its name from Byzas, the leader of the colony and the son of Poseidon. It was said that the oracle of Apollo told them to build their city opposite 'the city of the blind,' i.e. Chalcedon, whose founders had blindly neglected the better site of Byzantium (Hdt. iv. 144; Strab. p. 320; Tac. Ann. xii. 63; Diod. iv. 49). It was situated on two hills, was forty stadia in circumference, and its acropolis stood on the site of the present seraglio. Its favourable position, commanding as it did the entrance to the Euxine, soon rendered it a place of great commercial importance. It was taken by Pausanias after the battle of Plataea, B.C. 479; and it was alternately in the possession of the Athenians and Lacedaemonians during the Peloponnesian war. The Lacedaemonians were expelled from Byzantium by Thrasybulus in 390, and the city remained independent for some years. It was besieged by Philip in 340, and relieved by the Athenian fleet under Chares. The Athenians attached

Cabello (*Cavaillon*), a town of Gaul on the Druentia between Vapincum (*Gap*) and Arles (*Arles*).

Cabillonum (*Châlons-sur-Saône*), a town of the Aedui on the Arar (*Saône*) in Gallia Lugdunensis, a place of some commercial activity when Caesar was in Gaul (B.C. 58) (Strab. p. 192; Caes. B. G. vii. 42; Amm. xv. 11).

Cabira (τὰ Κάβειρα: *Niksor*), a place in Pontus (Polemoniacus) on the borders of Armenia, a little NE. of Comana, and on the road from Amasen to Colonia; a frequent residence of Mithridates, who was defeated here by Lucullus, B.C. 71. Pompey made it a city, and named it Diospolis. Under Augustus it was called Sebaste (Strab. p. 557), afterwards Neocaesarea.

Cabiri (Κάβειροι), mystic divinities of the Pelasgi (Hdt. ii. 51); i.e. of some tribes of the Greek race dating from prehistoric times. They were chiefly worshipped in the islands of the North Aegean, in Lemnos and Imbros, and especially in Samothrace, but also on the coasts of Asia Minor, at Thebes, Andania, and

even in parts of Western Europe (Strab. pp. 198, 472). They seem to have formed a group of four deities, a mother goddess, Axieros, from whom were born the god Axiocersos and the goddess Axiocersa, whose son Casmilos was the orderer of the universe. The Pelasgi are said to have offered tithes to them for fruitful harvests and escape from famine (Dionys. i. 23); and their mysteries as celebrated in Samothrace (into which Cicero may perhaps have been initiated: see *N. D.* i. 42, 119) revealed the manner of the creation of the world with which the Cabiri themselves were concerned. From similarity in their functions, as well as from some resemblance in their mysteries to the Elousinia, these deities have been identified with various Greek and Roman deities: Axieros with Demeter (but also with Aphrodite and with Juno), Axiocersos with Hades but also with Zeus, Apollo, and Dionysus), Axiocersa with Persephone (but also with Athene), Casmilos with Eros and with Hermes. In the 'Chablais' sculptures of the Vatican the figures of Apollo, Aphrodite, and Eros are represented at the base of the statues of Axiocersos, Aphrodite, and Eros respectively. A different view of the Cabiri is presented in the traditions which make them two youthful deities or *ἄνακτες*, compared to the Dioscuri and often so regarded. One of these was slain by the other, by which myth it is sought to explain the single Cabirus deity worshipped at Thessalonica. This myth (which recalls certain features in the myth of Dionysus Zagreus, of Adonis, and of Attis) is further varied by the representation of three youthful Cabiri, one of whom is slain by his two brothers and afterwards recalled to life. This murder and the resurrection are represented on Etruscan mirrors. With the Cabiric rites of Etruria the Romans seem to have connected alike the Penates and the Dioscuri.

Cabylē (Καβύλη), a town on the river Tonsus in Thrace (Strab. p. 330).

Cacus, son of Vulcan, was a huge giant, who inhabited a cave on Mt. Aventine, and plundered the surrounding country. When Hercules came to Italy with the oxen which he had taken from Geryon in Spain, Cacus stole part of the cattle while the hero slept; and, as he dragged the animals into his cave by their tails, it was impossible to discover their traces. But when the remaining oxen passed by the cave, those within began to bellow, and were thus discovered, whereupon Cacus was slain by Hercules. In honour of his victory, Hercules dedicated the *ara maxima*, which continued to exist ages afterwards in Rome. (Ov. *Fast.* i. 543; Verg. *Aen.* viii. 185; Liv. i. 7.)

Cacyparis (Κακύπαρις or Κακόπαρις: *Cassibili*), a river in Sicily, S. of Syracuse.

Cadēna (τὰ Κάδηναι), a city of Cappadocia, residence of king Archelaüs (Strab. p. 537).

Cadi (Κάδοι: Καδηνός: *Gediz*), a city of Phrygia Epictetus, on the borders of Lydia (Strab. p. 576; Prop. v. 6, 8).

Cadmea. [THEBAE.]

Cadmus (Κάδμος). 1. Son of Agenor, king of Phoenicia, and of Telephassa, and brother of Europa. When Europa was carried off by Zeus to Crete, Agenor sent Cadmus in search of his sister, enjoining him not to return without her. Unable to find her after journeying to Crete, Rhodes, Thasos, and Thera, where local traditions about him were preserved, Cadmus settled in Thrace; but having consulted the oracle at Delphi, he was commanded by the god to follow a cow of a certain kind, and to build a town on

the spot where the cow should sink down with fatigue. Cadmus found the cow in Phoeis and followed her into Boeotia, where she sank down on the spot on which Cadmus built Cadmea, afterwards the citadel of Thebes. (Diod. v. 58; Apollod. ii. 1, 3; Hdt. ii. 44, iv. 147; Paus. iii. 1, ix. 12.) Intending to sacrifice the cow to Athene, he sent some persons to the neighbouring well of Arcs to fetch water. This well was guarded by a dragon, a son of Ares, who killed the men sent by Cadmus. Thereupon Cadmus slew the dragon, and, on the advice of Athene, sowed the teeth of the monster, out of which armed men grew up called *Sparti* or the *Sown*, who killed each other, with the exception of five, who were the ancestors of the Thebans. (Eur. *Phoen.* 656; Pind. *Pyth.* iii. 167, *Isthm.* vi. 13; Ov. *Mct.* iii. 32.) Athene assigned to Cadmus the government of Thebes, and Zeus gave him Harmonia, the daughter of Ares and Aphrodite, for his wife. The marriage solemnity was honoured by the presence of all the Olympian gods in the Cadmea. Cadmus gave to Harmonia the famous poplus and necklace which he had received from Hephaestus or from Europa, and he became by her the father of Autonoe, Ino, Semele, Agave, and Polydorus. Subsequently Cadmus and Harmonia quitted Thebes, and went to the Enchelians; this people chose Cadmus as their king, and with his assistance they conquered the Illyrians. After this, Cadmus had another son, whom he called Illyrius (Hdt. v. 57, 61; Eur. *Bacch.* 1314; Apollod. iii. 5, 4; Paus. ix. 5; Strab. p. 326). In the end, Cadmus and Harmonia were changed into serpents, and were removed by Zeus to Elysium.—Cadmus is said to have introduced into Greece from Phoenicia or Egypt an alphabet of sixteen letters, and to have been the first who worked the mines of Mount Pangaeon in Thrace. The story of Cadmus seems to suggest the establishment of a Phoenician settlement in Greece, by means of which the alphabet, the art of mining, and civilization, came into the country. The name Cadmus is taken to represent a Phoenician word *Cadmon*, meaning 'the Oriental.' Some have preferred to connect the stories of Cadmus with the Cabiri, and to identify his name with Casmilos [CABIRI].—2. Of Miletus, a son of Pandion, the earliest Greek historian or logographer, lived about B.C. 540. He wrote a work on the foundation of Miletus and the earliest history of Ionia generally, in four books. (Strab. p. 18.) Fragments in Müller, *Fragm. Hist. Graec.*

Cadmus (Κάδμος). (*Khonas Dagh*), a mountain in Caria, on the borders of Phrygia. A river of the same name flowed into the Lycus (Strab. p. 578).

Cadurci, a people in Gallia Aquitania, in the country now called *Querci* (a corruption of Cadurci), were celebrated for their manufactures of linen, coverlets, &c. Their capital was *Divona*, afterwards *Civitas Cadurcorum*, now *Cahors*, where are the remains of a Roman amphitheatre and of an aqueduct. A part of the town still bears the name *les Cadurcas* (Caes. *B.G.* vii. 4, 64, 75).

Cadüsii (Καδούσιοι), or *Gēlae* (Γῆλαι), a powerful Scythian tribe in the mountains SW. of the Caspian, on the borders of Media Atropatene. Under the Medo-Persian empire they were troublesome neighbours, but the Syrian kings reduced them to tributary auxiliaries. (Strab. pp. 506, 525; Diod. xv. 18; Polyb. v. 79.)

Cadytis (Κάδυτις), according to Herodotus, a great city of the Syrians of Palestine, not much

smaller than Sardis, was taken by Necho, king of Egypt, after his defeat of the 'Syrians' at Magdolum. Some have thought it to be the Greek form of a name Kadesh (*i.e.* the holy) given to Jerusalem; but Herodotus seems to reckon it among the seaports of Palestine; and it is more probable that the Cadytis of Herodotus = GAZA, of which name Klazita and Ghuzza are other forms (Hdt. ii. 159, iii. 5).

Caecilia. [TANAQUIL.]

Caecilia Metella. [METELLA.]

Caecilia Gens, plebeian, claimed descent from CAECULUS, the founder of Praeneste, or Caecus, the companion of Aeneas. Most of the Caecilii are mentioned under their cognomens, BASSUS, METELLUS, RUFUS: for others see below.

Caecilius. 1. Q., a wealthy Roman eques, who adopted his nephew Atticus in his will, and left him a fortune of ten millions of sesterces.—2. **Caecilius Calactinus,** a Greek rhetorician at Rome in the time of Augustus, was a native of Cale Acte in Sicily (whence his name Calactinus). He wrote a great number of works on rhetoric, grammar, and historical subjects, which have perished.—3. **Caecilius Statius,** a Roman comic poet, the immediate predecessor of Terence, was by birth an Insubrian Gaul, and a native of Milan. Being a slave he bore the servile appellation of *Statius*, which was afterwards, probably when he received his freedom, converted into a sort of cognomen, and he became known as Caecilius Statius. He died B.C. 168. We have the titles of forty of his dramas, but only a few fragments of them are preserved. They belonged to the class of *Palliatae*, or adaptations of the works of Greek writers of the New Comedy. Caecilius ranked high as a writer of comedy with the Romans, and apparently as a critic, since Terence is said to have trusted to his verdict when he began to write (Suet. *de Vir. Illust.*; cf. Hor. *Ep.* ii. 1, 59; Gell. iv. 20; Cic. *Brut.* 74, 258). Cicero finds fault with his Latinity (*ad Att.* vii. 3, *de Opt. Gen. Or.* 1).

Caecina, the name of a family of the Etruscan city of Volaterrae, probably derived from the river Caecina, which flows by the town.—

1. **A. Caecina,** whose cause Cicero pleaded in an action to recover property from which he had been ejected, B.C. 69.—2. **A. Caecina,** son of the preceding, published a libellous work against Caesar, and was in consequence sent into exile after the battle of Pharsalia, B.C. 48. He afterwards joined the Pompeians in Africa, and upon the defeat of the latter in 46, he surrendered to Caesar, who spared his life. Cicero wrote several letters to Caecina, and speaks of him as a man of ability. Caecina was the author of a work on the *Etrusca Disciplina*. (Suet. *Jul.* 75; Sen. *Q.N.* ii. 39, 49, 56; Cic. *ad Fam.* vi. 6, 9.)—3. **A. Caecina Volaterranus** assisted Octavianus in his negotiations with Antony B.C. 41, and was much valued by him (Appian, *B. C.* v. 60; Cic. *ad Att.* xvi. 8).—4. **A. Caecina Severus,** a distinguished general in the reigns of Augustus and Tiberius. He was governor of Moesia in A.D. 6, when he fought against the two Batos in the neighbouring provinces of Dalmatia and Pannonia. [BATO.] In 15 he fought as the legate of Germanicus, against Arminius, and in consequence of his success received the insignia of a triumph. (Tac. *Ann.* i. 31, 63, iii. 33.)—5. **Caecina Tuscus,** son of Nero's nurse, appointed governor of Egypt by Nero, but banished for making use of the baths which had been erected

in anticipation of the emperor's arrival in Egypt. He returned from banishment on the death of Nero, A.D. 68.—6. **A. Caecina Alienus,** was quaestor in Baetica in Spain at Nero's death, and was one of the foremost in joining the party of Galba. He was rewarded by Galba with the command of a legion in Upper Germany; but, being detected in embezzling some of the public money, the emperor ordered him to be prosecuted. Caecina, in revenge, joined Vitellius, and was sent by the latter into Italy with an army of 30,000 men towards the end of 68. After ravaging the country of the Helvetii, he crossed the Alps by the pass of the Great St. Bernard, and laid siege to Placentia, from which he was repulsed by the troops of Otho, who had succeeded Galba. Subsequently he was joined by Fabius Valens, another general of Vitellius, and their united forces gained a victory over Otho's army at Bedriacum. Vitellius having thus gained the throne, Caecina was made consul on the 1st of September, 69, and was shortly afterwards sent against Antonius Primus, the general of Vespasian. But he again proved a traitor, and espoused the cause of Vespasian. Some years afterwards (79), he conspired against Vespasian, and was slain by order of Titus. (Tac. *Hist.* i. 53, 61, iii. 13; Dio Cass. lxiv. 7, lxvi. 16; Suet. *Tit.* 6.)—7. **Decius Albinus Caecina,** a Roman satirist in the time of Arcadius and Honorius.

Caecinus (Κακίνος or Κακίνος), a river in Bruttium flowing into the Sinus Scyllacius by the town Caecinum (Thuc. iii. 103. Paus. vi. 6, 4).

Caecūbus Ager, a marshy district in Latium, bordering on the gulf of Amyclae close to Fundi, and including the marshy district which surrounded Tarracina, celebrated for its wine (*Caecubum*) in the age of Horace (Hor. *Od.* i. 20, ii. 14; cf. Strab. p. 234). In the time of Pliny (xiv. 61) the reputation of this wine was entirely gone. (See *Dict. of Ant.* s.v. *Vinum*.)

Caecūlus, an ancient Italian hero, son of Vulcan, is said to have founded PRAENESTE. In the region of Praeneste there were two brothers Depidii (some have read this into *Indigites*), living as herdsmen. As their sister sat by the fireside in their hut, a spark fell upon her lap, and she became the mother of Caeculus. The child grew up as a robber, and eventually collected a number of shepherds and founded Praeneste. When a proof of his divine origin was demanded, Vulcan sent a flame of fire. It is clearly a local Praenestine story based upon the custom of a state-hearth established at the foundation of cities, the fratres Depidii being probably regarded as the *Lares* of Praeneste; there are also points of resemblance to the stories of Romulus and Servius Tullius (Verg. *Aen.* vii. 679, x. 544; Serv. *ad Aen.* vii. 681).

Caes or Caelius Vibenna, the leader of an Etruscan army, is said to have come to Rome in the reign either of Romulus or of Tarquinius Priscus, and to have settled on the hill called after him the Caelian.

Caelia (Καίλια: *Ceglie*), a town in Apulia between Canusium and Barium on the road to Brundisium (Strab. p. 282).

Caelium (*Ceglie*), a town in Calabria about 25 miles west of Brundisium.

Caelius or Coelius. 1. **Antipater.** [ANTI-PATER.]—2. **Aurelianus.** [AURELIANUS.]—

3. **Caldus.** [CALDUS.]—4. **Rufus.** [RUFUS.]

Caelius or Coelius Mons. [ROMA.]

Caenae (Καίνα: *Senn*), a city of Mesopo-

tamia, on the W. bank of the Tigris, opposite the mouth of the Lycus (Xcn. *Anab.* ii. 4, 28).

Caenē, **Caenēpōlis**, or **Neapōlis** (Καινὴ πόλις, Νεή πόλις: *Kenēh*), a city of Upper Egypt, on the right bank of the Nile, a little below Coptos and opposite to Tentyra (Hdt. ii. 91).

Caeneus (Καινεύς), one of the Lapithae, son of Elatus, was originally a maiden named **Caenis**, who was beloved by Poseidon, and was by this god changed into a man, and rendered invulnerable. As a man he took part in the Argonautic expedition and the Calydonian hunt. In the battle between the Lapithae and the Centaurs at the marriage of Pirithous, he was buried by the Centaurs under a mass of trees, as they were unable to kill him, but he was changed into a bird. In the lower world Caeneus recovered his female form. (Verg. *Aen.* vi. 448; Ov. *Met.* xii. 172, 459.)

Caeni or **Caenīci**, a Thracian people between the Black Sea and the Panyus.

Caenīna (Caeninensis), a town of the Sabines in Latium, whose king Acon carried on the first war against Rome (Liv. i. 10; Dionys. ii. 35).

Caenis. [CAENEUS.]

Caenys (Καινύς: *Canitello*), a promontory of Bruttium opposite Sicily.

Caepārius, **M.**, of Tarracina, one of Catiline's conspirators: he escaped from the city, but was overtaken, and executed with the other conspirators B.C. 63 (Sall. *Cat.* 47, 55).

Caepio, **Servilius**. **1. Cn.**, consul B.C. 253, in the first Punic war, sailed with his colleague, C. Sempronius Blaesus, to the coast of Africa. —**2. Cn.**, curule aedile 207, praetor 205, and consul 203, when he fought against Hannibal near Croton in the S. of Italy. He died in the pestilence in 174. (Liv. xli. 26.) —**3. Cn.**, son of No. 2, curule aedile 179, praetor 174, with Spain as his province, and consul in 169. —**4. Q.**, son of No. 3, consul 142, was adopted by Q. Fabius Maximus. [MAXIMUS.] —**5. Cn.**, son of No. 3, consul 141, and censor 125. —**6. Cn.**, son of No. 3, consul 140, carried on war against Viriathus in Lusitania, and induced two of the friends of Viriathus to murder the latter. —**7. Q.**, son of No. 6, was consul 106, when he proposed a law for restoring the judicia to the senators, of which they had been deprived by the Sempronian law of C. Gracchus. He was afterwards sent into Gallia Narbonensis to oppose the Cimbri, and was in 105 defeated by the Cimbri, along with the consul Cn. Mallius or Manlius. 80,000 soldiers and 40,000 camp-followers are said to have perished. Shortly before this catastrophe he had sacked Tolosa, which had revolted to the Cimbri, and plundered a temple, for which his disaster was regarded as a punishment; and the proverb arose 'Aurum Tolosanum habet' (Strab. p. 188; Gell. iii. 9; Liv. *Ep.* 67; Val. Max. iv. 7). Caepio survived the battle, but ten years afterwards (95) he was brought to trial by the tribune C. Norbanus on account of his misconduct in this war. He was condemned and cast into prison, where according to one account he died, but it was more generally stated that he escaped from prison, and lived in exile at Smyrna. —**8. Q.**, quaestor urbanus 100, opposed the lex frumentaria of Saturninus. In 91 he opposed the measures of Drusus, and accused two of the most distinguished senators, M. Scaurus and L. Philippus. He fell in battle in the Social War, 90. (Appian, *B. C.* i. 44.)

Caepio, **Fannius**, conspired with Murena

against Augustus B.C. 22, and was put to death (Suct. *Aug.* 19, *Tib.* 8).

Caerē (Caerites, Caeretes, Caeretani; *Cervetri*), called by the Greeks **Agylla** (Ἀγυλλὰ: *Agyllina urbs*, Verg. *Aen.* vii. 652), a city in Etruria situated on a small river (Caeritis amnis), W. of Veii and 50 stadia from the coast. It was an ancient Pelasgic city, the capital of the cruel Mezentius, and was afterwards one of the twelve Etruscan cities, with a territory extending apparently as far as the Tiber. In early times Caere was closely allied with Rome; and when the latter city was taken by the Gauls, B.C. 390, Caere gave refuge to the Vestal virgins. In 353 Caere joined Tarquinius in making war against Rome, but was obliged to purchase a truce with Rome for 100 years by the forfeiture of half of its territory, and received only the *civitas sine suffragio*, i.e. an incomplete Roman citizenship, without the privilege of electing or being elected* (Gell. xvi. 13; Liv. vii. 70). From this time Caere gradually sank in importance, and was probably destroyed in the wars of Marius and Sulla. It was restored by Drusus, who made it a municipium; and it continued to exist till the 13th century, when part of the inhabitants removed to a site about three miles off, on which they bestowed the same name (now *Ceri*), while the old town was distinguished by the title of *Vetus* or *Caere Vetere*, corrupted into *Cervetri*, which is a small village with 100 or 200 inhabitants. Here have been discovered, within the last few years, the tombs of the ancient Caere, many of them in a state of complete preservation.—The country round Caere produced wine and a great quantity of corn, and in its neighbourhood were warm baths which were much frequented. Caere used as its seaport the town of Pyrgi.

Caerellia, a Roman lady frequently mentioned in the correspondence of Cicero as distinguished for her acquirements and her love of philosophy (*ad Fam.* xiii. 72; *ad Att.* xii. 51, xiii. 21, 22, xiv. 19, xv. 1, 26; cf. Dio Cass. xlvi. 18).

Caesar, the name of a patrician family of the Julia gens, which traced its origin to Iulus, the son of Aeneas. [JULIA GENS.] It may be connected with *caesaries*, and may have marked a personal peculiarity in the man who first adopted it. Pliny (vii. 47) derives it 'a caeso matris utero.' The name was assumed by Augustus as the adopted son of the dictator C. Julius Caesar, and was by Augustus handed down to his adopted son Tiberius. It continued to be used by Caligula, Claudius, and Nero, as members either by adoption or female descent of Caesar's family. Though the family became extinct with Nero, succeeding emperors still retained the name not only for themselves (e.g. Emperor Caesar Domitianus Augustus), but also to mark the members of the reigning house; but when Hadrian adopted Aelius Verus, he allowed him to take the title of Caesar; and from this time, while the title of *Augustus* continued to be confined to the reigning prince, that of *Caesar* was granted also to the second person in the state, heir presumptive to the throne, but not to other members of the imperial family.

* The Caerites appear to have been the first body of Roman citizens who did not enjoy the suffrage. Thus, when a Roman citizen was struck out of his tribe by the Censors and made an *arrianus*, he was said to become one of the Caerites, since he had lost the suffrage: hence we find the expressions in *tabulis Caeritum referre* and *arrianum facere* used as synonymous.

Caesar, Julius. 1. Sex., praetor B.C. 208, with Sicily as his province (Liv. xxvii. 21).—2. Sex., curule aedile, 165, when the *Hecyra* of Terence was exhibited at the Megalesian games, and consul 157.—3. L., consul 90, fought against the Socii, and in the course of the same year proposed the *Lex Julia de Civitate*, which granted the citizenship to the Latins and the Socii who had remained faithful to Rome. Caesar was censor in 89; he belonged to the aristocratical party, and was put to death by Marius in 87. (Appian, *B. C.* i. 40, 72; *Cic. de Or.* iii. 3, 9).—4. C., surnamed STRABO VOPISCUS, brother of No. 3, was curule aedile 90, was a candidate for the consulship in 88, and was slain along with his brother by Marius in 87. He was one of the chief orators and poets of his age, and is one of the speakers in Cicero's dialogue *De Oratore*. Wit was the chief characteristic of his oratory; but he was deficient in power and energy. The names of two of his tragedies are preserved, the *Adrastus* and *Tecmessa* (Val. Max. v. 3, 3).—5. L., son of No. 3, and uncle by his sister Julia of M. Antony the triumvir. He was consul 64, and belonged, like his father, to the aristocratical party. He appears to have deserted this party afterwards; we find him in Gaul in 52 as one of the legates of C. Caesar, and he continued in Italy during the civil war (*Caes. B. G.* vii. 65, *B. C.* i. 8). After Caesar's death (44) he sided with the senate in opposition to his uncle Antony, and was in consequence proscribed by the latter in 43, but obtained his pardon through the influence of his sister Julia.—6. L., son of No. 5, usually distinguished from his father by the addition to his name of *filius* or *adolescens*. He joined Pompey on the breaking out of the civil war in 49, and was sent by Pompey to Caesar with proposals of peace. In the course of the same year, he crossed over to Africa, where the command of Clupea was entrusted to him. In 46 he served as proquaestor to Cato in Utica, and after the death of Cato he surrendered to the dictator Caesar, and was shortly afterwards put to death, but probably not by the dictator's orders (*Dio Cass.* xliii. 12; *Suet. Jul.* 75).—7. C., the father of the dictator, was praetor, but in what year is uncertain, and died suddenly at Pisae in 84 (*Suet. Jul.* 1).—8. Sex., brother of No. 7, consul 91.—9. C., the Dictator, son of No. 7 and of Aurelia, is usually considered to have been born in B.C. 100 (July 12th), since we are told by several writers that he had nearly completed his 56th year at the time of his murder, 15th of March, 44 (*Suet. Jul.* 88; *Plut. Caes.* 69; *Appian, B. C.* ii. 149; cf. *Vell.* ii. 41); but Mommsen gives strong reasons for fixing the year of his birth in B.C. 102, since otherwise Caesar would have filled all the curule offices two years before the legal period, and there is no mention that he did so. The numeral LII on the denarii struck at the beginning of the civil war will, according to this view, denote his age at the time. He was taught in his boyhood by a tutor of Gallic birth named M. Antonius Gniphio, whose school of rhetoric Cicero is said to have attended after he was fully grown up (*Suet. de Gramm.* 7). Caesar was closely connected with the popular party by the marriage of his aunt Julia with the great Marius; and in 83, though only 17 years of age, he married Cornelia, the daughter of L. Cinna, the chief leader of the Marian party. Sulla commanded him to put away his wife, but he refused to obey him, and was consequently proscribed. He concealed himself

for some time in the country of the Sabines, till his friends obtained his pardon from Sulla, who is said to have observed, when they pleaded his youth, 'that that boy would some day or another be the ruin of the aristocracy, for that there were many Mariuses in him.' Seeing that he was not safe at Rome, he went to Asia, where he served his first campaign under M. Minncius Thermus. He was sent by Minucius to Nicomedes in Bithynia to fetch the fleet, and after his return, at the capture of Mytilene (80), was rewarded with a civic crown for saving the life of a fellow-soldier. On the death of Sulla in 78, he returned to Rome, and in the following year gained renown as an orator, though he was only 22 years of age, by his prosecution of Cn. Dolabella on account of extortion in his province of Macedonia. He did not, however, win his case in this trial, nor in a similar prosecution of C. Antonius; and to perfect himself in oratory, he resolved to study in Rhodes under Apollonius Molo, but on his voyage thither he was captured by pirates, and only obtained his liberty by a ransom of 50 talents. At Milctus he manned some vessels, overpowered the pirates, and conducted them as prisoners to Pergamus, where he crucified them, a punishment with which he had frequently threatened them in sport when he was their prisoner (*Suet. Jul.* 4; *Plut. Caes.* 2). He then repaired to Rhodes, where he studied under Apollonius, and shortly afterwards returned to Rome. He now devoted all his energies to acquire the favour of the people. He was regarded as the rising man in the democratic party; became quaestor in 68, and aedile in 65, when he spent enormous sums upon the public games and buildings. His liberality increased his favour with the people, but also caused him to contract large debts. He was said by many to have been concerned in Catiline's conspiracy in 63, and the correct conclusion from the evidence is probably that both Caesar and Crassus were privy to it, Caesar was deeply involved in debt, and moreover the democratic party was not unlikely to hope for the success of the anarchists as a counterpoise to the military power of Pompey. Both Crassus and Caesar had supported Catiline as candidate for the consulship: Suctonius directly implicates Caesar in the conspiracy, and Plutarch (*Crass.* 13; cf. *Caes.* 8) tells us that Cicero, in his later life, stated Caesar to have been guilty, though his name was suppressed when the senate received the information. As regards the account in Sallust, it must be recollected that he was strongly prejudiced in Caesar's favour. In the debate in the senate on the punishment of the conspirators, Caesar opposed their execution in an able speech, which made such an impression that their lives would have been spared but for the speech of Cato in reply. In the course of this year (63), Caesar was elected Pontifex Maximus, defeating the other candidates, Q. Catulus and Servilius Isauricus, who had both been consuls, and were two of the most illustrious men in the state. He had told his mother that if he did not succeed in this election he would leave Rome for ever. In 62 Caesar was praetor, and took an active part in supporting the tribune Metellus in opposition to his colleague Cato; in consequence of the tumults that ensued, the senate suspended both Caesar and Metellus from their offices, but were obliged to reinstate him in his dignity after a few days. In the following year (61) Caesar went as propractor into Further Spain, where he gained victories over the Lusitani.

tianians. On his return to Rome, he became a candidate for the consulship, and was elected notwithstanding the strenuous opposition of the aristocracy, who succeeded, however, in carrying the election of Bibulus as his colleague, who was one of the warmest supporters of the aristocracy. After his election, but before he entered upon the consulship, he formed that coalition with Pompey and M. Crassus, usually known by the name of the first triumvirate. (It was, however, a secret combination, not an open assumption of power.) Pompey had become estranged from the aristocracy, since the senate had opposed the ratification of his acts in Asia and an assignment of lands which he had promised to his veterans. Crassus, in consequence of his immense wealth, was one of the most powerful men at Rome, but was a personal enemy of Pompey. They were reconciled by means of Caesar, and the three entered into an agreement for mutual support to aid each other in political measures and in obtaining commands and provinces. In 59 Caesar was consul, and being supported by Pompey and Crassus he was able to carry all his measures. Bibulus, from whom the senate had expected so much, could offer no effectual opposition, and, after making a vain attempt to resist Caesar, shut himself up in his own house, and did not appear again in public till the expiration of his consulship. Caesar's first measure was an agrarian law, by which the rich Campanian plain was divided among the poorer citizens. He next gained the favour of the equites by relieving them from one-third of the sum which they had agreed to pay for the farming of the taxes in Asia. He then obtained the confirmation of Pompey's acts. Having thus gratified the people, the equites, and Pompey, he was easily able to obtain for himself the provinces which he wished. By a vote of the people, proposed by the tribune Vatinius, the provinces of Cisalpine Gaul and Illyricum were granted to Caesar with three legions for five years; and the senate added to his government the province of Transalpine Gaul, with another legion, for five years also, as they saw that a bill would be proposed to the people for that purpose, if they did not grant the province themselves. Caesar foresaw that the struggle between the different parties at Rome must eventually be terminated by the sword, and he had therefore resolved to obtain an army, which he might attach to himself by victories and rewards. In the course of the same year Caesar united himself more closely to Pompey by giving him his daughter Julia in marriage. During the next nine years Caesar was occupied with the subjugation of Gaul. He conquered the whole of Transalpine Gaul, which had hitherto been independent of the Romans, with the exception of the SE. part called Provincia; he twice crossed the Rhine, and twice landed in Britain, which had been previously unknown to the Romans.—In his first campaign (58) Caesar conquered the Helvetii, who had emigrated from Switzerland with the intention of settling in Gaul. He next defeated Ariovistus, a German king, who had taken possession of part of the territories of the Aedui and Sequani, and pursued him as far as the Rhine. At the conclusion of the campaign Caesar went into Cisalpine Gaul to attend to the civil duties of his province and to keep up his communication with the various parties at Rome. During the whole of his campaigns in Gaul, he spent the greater part of the winter in Cisalpine Gaul.—In his second campaign (57)

Caesar carried on war with the Belgae, who dwelt in the NE. of Gaul between the Sequana (*Seine*) and the Rhine, and after a severe struggle completely subdued them.—Caesar's third campaign in Gaul (56) did not commence till late in the year. He was detained some months in the N. of Italy by the state of affairs at Rome. At Luca (*Lucca*) he had interviews with most of the leading men at Rome, among others with Pompey and Crassus, who visited him in April. He made arrangements with them for the continuance of their power; it was agreed between them that Crassus and Pompey should be the consuls for the following year, that Crassus should have the province of Syria, Pompey the two Spains, and that Caesar's government, which would expire at the end of 54, should be prolonged for five years after that date. Caesar's main object just now was to finish the work which he had begun in Gaul, and he probably always looked to his troops trained in that war as a support if needed against his rivals. After making these arrangements he crossed the Alps, and carried on war with the Veneti and the other states in the NW. of Gaul, who had submitted to Crassus, Caesar's legate, in the preceding year, but who had now risen in arms against the Romans. They were defeated and obliged to submit to Caesar, and during the same time Crassus conquered Aquitania. Thus, in three campaigns, Caesar subdued the whole of Gaul; but the people made several attempts to recover their independence; and it was not till their revolts had been again and again put down by Caesar, and the flower of the nation had perished in battle, that they learnt to submit to the Roman yoke.—In his fourth campaign (55) Caesar crossed the Rhine in order to strike terror into the Germans, but he only remained eighteen days on the further side of the river. It is impossible rightly to coudoue, as some historians have tried to do, his slaughter of the Usipetes and Tencteri in this campaign. Late in the summer he invaded Britain, but more with the view of obtaining some knowledge of the island from personal observation than with the intention of permanent conquest at present. The places of his departure and landing are still subjects of dispute. It is on the whole most probable that Portus Itius from which he sailed is *Wissant*, and that he landed at *Romney*. Another view makes him start from *Boulogne* and land at *Pevensey*. The tides could not have taken him, as was once thought, to Deal. The late period of the year compelled him to return to Gaul after remaining only a short time in the island. In this year, according to his arrangement with Pompey and Crassus, who were now consuls, his government of the Gauls and Illyricum was prolonged for five years, namely, from the 1st of January, 53, to the end of December, 49.—Caesar's fifth campaign (54) was chiefly occupied with his second invasion of Britain. He landed in Britain at the same place as in the former year, defeated the Britons in a series of engagements, and crossed the Tamesis (*Thames*). The Britons submitted, and promised to pay an annual tribute; but their subjection was only nominal, for Caesar left no garrisons or military establishments behind him, and Britain remained nearly 100 years longer independent of the Romans. During the winter one of the Roman legions, which had been stationed under the command of T. Titurius Sabinus and L. Aurunculeius Cotta, in the country of the Eburones, was cut to pieces

by Ambiorix and the Eburones. Ambiorix then proceeded to attack the camp of Q. Cicero, the brother of the orator, who was stationed with a legion among the Nervii; but Cicero defuded himself with bravery, and was at length relieved by Caesar in person. In September of this year, Julia, Caesar's only daughter and Pompey's wife, died in childbirth.—In Caesar's sixth campaign (53) several of the Gallic nations revolted, but Caesar soon compelled them to return to obedience. The Treveri, who had revolted, had been supported by the Germans, and Caesar accordingly again crossed the Rhine, but made no permanent conquests on the further side of the river.—Caesar's seventh campaign (52) was the most arduous of all. Almost all the nations of Gaul rose simultaneously in revolt, and the supreme command was given to Vercingetorix, by far the ablest general that Caesar had yet encountered. Caesar, after taking Avaricum (*Bourges*), sustained his only reverse in Auvergne, where he failed to take Gergovia, and, after a repulse from its fortifications, was obliged to retreat; but he was successful in the famous siege of Alesia which ended in the defeat of the Gauls and the surrender of Vercingetorix. It is to be regretted that he did not spare the life of the Gallic prince; but it must be remembered that such clemency was contrary to Roman custom.—The eighth and ninth campaigns (51, 50) were employed in the final subjugation of Gaul, which had entirely submitted to Caesar by the middle of 50. Meanwhile, an estrangement had taken place between Caesar and Pompey. Caesar's brilliant victories had gained him fresh popularity and influence; and Pompey saw with ill-disguised mortification that he was becoming the second person in the state. He was thus led to join again the aristocratical party, by the assistance of which alone he could hope to retain his position as the chief man in the Roman state. The great object of this party was to deprive Caesar of his command, and to compel him to come to Rome as a private man to sue for the consulship. They would then have formally accused him, and as Pompey was in the neighbourhood of the city at the head of an army, the trial would have been a mockery, and his condemnation would have been certain. Caesar offered to resign his command if Pompey would do the same; but the senate would not listen to any compromise. Accordingly, on the 1st of January, 49, the senate passed a resolution that Caesar should disband his army by a certain day, and that if he did not do so, he should be regarded as an enemy of the state. Two of the tribunes, M. Antonius and Q. Cassius, put their veto upon this resolution, but their opposition was set at nought, and they fled for refuge to Caesar's camp. Under the plea of protecting the tribunes, Caesar crossed the Rubicon, which separated his province from Italy, and marched towards Rome. Pompey, who had been entrusted by the senate with the conduct of the war, soon discovered how greatly he had overrated his own popularity and influence. His own troops deserted to his rival in crowds; town after town in Italy opened its gates to Caesar, whose march was like a triumphal progress. The only town which offered Caesar any resistance was Corfinium, into which L. Domitius Ahenobarbus had thrown himself with a strong force; but even this place was obliged to surrender at the end of a few days. Meanwhile, Pompey, with the magistrates and senators, had fled from Rome to Capua, and

now, despairing of opposing Caesar in Italy, he marched from Capua to Brundisium, and on the 17th of March embarked for Greece. Caesar pursued Pompey to Brundisium, but he was unable to follow him to Greece for want of ships. He therefore marched back from Brundisium, and repaired to Rome, having thus in three months become master of the whole of Italy. After remaining a short time in Rome, he set out for Spain, where Pompey's legates, Afranius, Petreius, and Varro, commanded powerful armies. After defeating Afranius and Petreius, and receiving the submission of Varro, Caesar returned to Rome, where he had meantime been appointed dictator by the praetor M. Lepidus. He resigned the dictatorship at the end of eleven days, after holding the consular comitia, in which he himself and P. Servilius Vatia Isauricus were elected consuls for the next year.—At the beginning of January, 48, Caesar crossed over to Greece, where Pompey had collected a formidable army. At first the campaign was in Pompey's favour; Caesar was repulsed before Dyrrhachium with considerable loss, and was obliged to retreat towards Thessaly. In this country on the plains of Pharsalus or Pharsalia, a decisive battle was fought between the two armies on the 9th of August, 48, in which Pompey was completely defeated. Pompey fled to Egypt, pursued by Caesar, but he was murdered before Caesar arrived in the country. [POMPEIUS.] His head was brought to Caesar, who turned away from the sight, shed tears at the untimely death of his rival, and put his murderers to death. When the news of the battle of Pharsalia reached Rome, various honours were conferred upon Caesar. He was appointed dictator for a whole year and consul for five years, and the tribunician power was conferred upon him for life. He declined the consulship, but entered upon the dictatorship in September in this year (48), and appointed M. Antony his master of the horse. On his arrival in Egypt, Caesar became involved in a war, which gave the remains of the Pompeian party time to rally. This war, usually called the Alexandrine war, arose from the determination of Caesar that Cleopatra, whose fascinations had won his heart, should reign in common with her brother Ptolemy; but this decision was opposed by the guardians of the young king, and the war which thus broke out was not brought to a close till the latter end of March, 47. It was soon after this, that Cleopatra had a son by Caesar. [CAESARION.] Caesar returned to Rome through Syria and Asia Minor, and on his march through Pontus attacked



Obv., Caesar in his fourth consulship with aural lituus; rev., crocodile, as sign of the conquered Egypt.

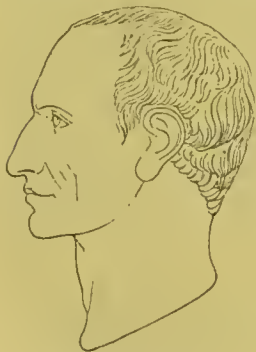
Pharnaces, the son of Mithridates the Great, who had assisted Pompey. He defeated Pharnaces near Zela with such ease, that he informed the senate of his victory by the words, *Veni, vidi, vici*. (Cf. *Bell. Alex.* 77.) He reached Rome in September (47), was appointed consul for the following year, and before the end of September set sail for Africa, where Scipio and Cato had collected a large army. The war was terminated by the defeat of the Pompeian army

at the battle of Thapsus, on the 6th of April, 46. Cato, unable to defend Utica, put an end to his own life.—Caesar returned to Rome in the latter end of July. He was now the undisputed master of the Roman world, but he used his victory with the greatest moderation. Unlike other conquerors in civil wars, he freely forgave all who had borne arms against him, and declared that he would make no difference between Pompeians and Caesarians. His clemency was one of the brightest features of his character. At Rome all parties seemed to vie in paying him honour: the dictatorship was



C. Julius Caesar, the Dictator. In this coin the natural baldness of his head is concealed by a crown of laurel. On the reverse the name of the quæstor L. Aem. Buca, who struck the coin, is surmounted by a palm as sign of victory, and a winged caduceus and joined hands as signs of peace.

bestowed on him for ten years, and the censorship, under the new title of *Praefectus Morum*, for three years. He celebrated his victories in Gaul, Egypt, Pontus, and Africa by four magnificent triumphs. Caesar now proceeded to correct the various evils which had crept into the state, and to obtain the enactment of several laws suitable to the altered condition of the commonwealth. The most important of his measures this year (46) was the reformation of the calendar. As the Roman year was now three months in advance of the real time, Caesar added ninety days to this year, and thus made the whole year consist of 445 days; and he guarded against a repetition of similar errors for the future by adapting the year to the sun's course, adding ten days to the original 355 days of the year. (*Dict. of Ant.* art. *Calendarium*.)—Meantime the two sons of Pompey, Sextus and Cneius,



Bust of Julius Caesar.
(British Museum.)

had collected a new army in Spain. Caesar set out for Spain towards the end of the year, and brought the war to a close by the battle of Munda, on the 17th of March, 45, in which the enemy were only defeated after a most obstinate resistance. Cn. Pompey was killed shortly afterwards, but Sextus made good his escape. Caesar reached Rome in September, and entered the city in triumph. Fresh honours awaited him. His portrait was to be struck on coins; the month of Quintilis was to receive the name of Julius in his honour; he received the title of imperator for life; and the whole senate took an oath to watch over his safety. To reward his followers, Caesar increased the number of senators and of the public magistrates, so that there were to be sixteen praetors, forty quæstors, and six aediles. He began to revolve vast schemes for the benefit of the Roman world. Among his plans of internal improvement, he

proposed to frame a digest of all the Roman laws, to establish public libraries, to drain the Pomptine marshes, to enlarge the harbour of Ostia, and to dig a canal through the isthmus of Corinth. To protect the boundaries of the Roman empire, he meditated expeditions against the Parthians and the barbarous tribes on the Danube, and had already begun to make preparations for his departure to the East. It is questionable whether he wished to assume the title of *rex*. Some have asserted that he intended to rule the Romans as *Imperator*, the non-Romans as *Rex*, but this story rests only on Plut. *Cass.* 60, 64, and Appian, *B.C.* ii. 110: it is not apparently credited by Suetonius or Dio Cassius, and Cicero speaks of it as a fiction (*de Div.* ii. 54, 110). It is not like Caesar's clear-sighted wisdom to have desired it. However that may be, Antony offered him the diadem in public on the festival of the Lupercalia (the 15th of February); the proposition was not favourably received by the people, and Caesar declined it.—But Caesar's power was not witnessed without envy. The Roman aristocracy, who had been so long accustomed to rule the Roman world, could ill brook a master, and resolved to remove him by assassination. The conspiracy against Caesar's life had been set afoot by Cassius, a personal enemy of Caesar's, and there were more than sixty persons privy to it. Many of these persons had been raised by Caesar to wealth and honour; and some of them, such as M. Brutus, lived with him on terms of the most intimate friendship. It has been the practice of rhetoricians to speak of the murder of Caesar as a glorious deed, and to represent Brutus and Cassius as patriots; but the mask ought to be stripped off these false patriots: their object in murdering Caesar was to gain power for themselves and their party. Caesar had many warnings of his approaching fate, but he disregarded them all, and fell by the daggers of his assassins on the Ides or 15th of March, 44. At an appointed signal the conspirators surrounded him; Casca dealt the first blow, and the others quickly drew their swords and attacked him; Caesar at first defended himself, but when he saw that Brutus, his friend and favourite, had also drawn his sword, he is said by some accounts to have exclaimed 'Et tu Brute!' or in Greek 'Καὶ σὺ τέκνον!' then to have pulled his toga over his face, and sunk pierced with wounds at the foot of Pompey's statue. Suetonius, however, who is the safest authority, expressly says that he uttered no word during the struggle, and that the exclamation attributed to him is an invention.—Julius Caesar was perhaps the greatest man of antiquity. He was gifted by nature with the most various talents, and was distinguished by the most extraordinary attainments in the most diversified pursuits. He was at one and the same time a general, a statesman, a lawgiver, a jurist, an orator, a poet, an historian, a philologist, a mathematician, and an architect. His main work as a statesman, to which all his efforts tended, was to reorganise the government of the state, which had been fitted for the control of Italy, but not for the rule of an empire. But he was not only a consummate statesman and general: during the whole of his busy life he found time for literary pursuits, and was the author of many works, the majority of which has been lost. The purity of his Latin and the clearness of his style were celebrated by the ancients themselves, and are conspicuous in his *Commentarii*, which are his only works that

have come down to us. They relate the history of the first seven years of the Gallic war in seven books, and the history of the Civil war down to the commencement of the Alexandrine in three books. Neither of these works completed the history of the Gallic and Civil wars. The history of the former was completed in an eighth book, which is usually ascribed to Hirtius, and the history of the Alexandrine, African, and Spanish wars were written in three separate books, which are also ascribed to Hirtius, but their authorship is uncertain. It is not improbable that Hirtius wrote the *Bellum Alexandrinum*: the *Bellum Africanum* is attributed by some to Asinius Pollio, but without any strong reason. The lost works of Caesar are:—1. *Anticato*, in reply to Cicero's *Cato*, which Cicero wrote in praise of Cato after the death of the latter in 46. 2. *De Analogia*, or, as Cicero explains it, *De Ratione Latine loquendi*, dedicated to Cicero, contained investigations on the Latin language, and was written by Caesar while he was crossing the Alps. 3. *Libri Auspiciozum*, or *Auguralia*. 4. *De Astris*. 5. *Apothegmata*, or *Dieta collectanea*, a collection of good sayings. 6. *Poemata*. Two of these written in his youth, *Laudes Herculis* and a tragedy *Oedipus*, were suppressed by Augustus. Among the numerous editions of Caesar's Commentaries may be noticed those by Nipperdey, Leipz. 1872; Dübner, Paris, 1867; Lough, 1868; Kramer, 1877.

C. Caesar and **L. Caesar**, the sons of M. Vip-sanius Agrippa and Julia, and the grandsons of Augustus. L. Caesar died at Massilia, on his



C. Caesar and L. Caesar, grandsons of Augustus.

way to Spain, A.D. 2, and C. Caesar in Lycia, A.D. 4, of a wound which he had received in Armenia.

Caesaraugusta (*Zaragoza* or *Saragossa*), more anciently **Salduba**, a town of the Edetani on the Iberus in Hispania Tarraconensis, was colonised by Augustus, B.C. 27, and was the seat of a *Conventus Iuridicus*, and a centre through which most of the great roads of Spain passed. It was the birthplace of the poet Prudentius.

Caesārēa (*Καϊσάρεια*: *Καϊσαρεύς*: *Caesariensis*), a name given to several cities of the Roman empire in honour of one or other of the Caesars.—1. **C. ad Argaeum**, formerly **Mazāca**, also **Eusēbia** (Κ. ἡ πρὸς τῷ Ἀργαίῳ, τὰ Μάζακα, *Eusēbia*: *Kesariēh*, Rn.), one of the oldest cities of Asia Minor, stood upon Mount Argaeus, about the centre of Cappadocia, in the district (*praefectura*) called Cilicia. It was the capital of Cuppadocia, and when that country was made a Roman province by Tiberius (A.D. 18), it received the name of Caesarea (Strab. p. 539; Eutrop. vii. 11; Plin. vi. 8).—2. **C. Philippi** or **Panēas** (Κ. ἡ Φιλίππου, N. T.; K. Πανεϊάς: *Baniās*), a city of Palestine, at the S. foot of M. Hermon, on the Jordan, just below its source [PANUM], built by Philip the tetrarch, B.C. 3; King Agrippa called it *Neronias*, but it soon lost this name.—3. **C. Palaestinae**, formerly **Stratōnis Turris** (*Στρατώνιος πύργος*: *Kaisariyeh*,

Ru.), an important city of Palestine, on the sea-coast, just above the boundary line between Samaria and Galilee. It was surrounded with a wall and decorated with splendid buildings by Herod the Great (B.C. 13), who called it *Caesarea*, in honour of Augustus. He also made a splendid harbour for the city. Under the Romans it was the capital of Palestine and the residence of the procurator. Vespasian made it a colony, and Titus conferred additional favours upon it; hence it was called *Colonia Flavia* (Jos. *Ant.* xv. 10, *B. J.* i. 21; Tac. *Hist.* ii. 79).—4. **C. Mauretaniae**, formerly **Iol** (*Ἰὼλ* *Καϊσάρεια*: *Zershell*), a Phoenician city on the N. coast of Africa, with a harbour, the residence of King Juba, who named it *Caesarea*, in honour of Augustus. When Claudius erected Mauretania into a Roman province, he made *Caesarea* a colony, and the capital of the middle division of the province, which was thence called *Mauretania Caesariensis* (Strab. p. 831; Plin. v. 20).—5. **C. ad Anazarbum**. [ANAZARBUS.]

Caesarion, son of C. Julius Caesar and of Cleopatra, originally called Ptolemaeus as an Egyptian prince, was born B.C. 47. In 42 the triumvirs allowed him to receive the title of king of Egypt, and in 34 Antony conferred upon him the title of king of kings. After the death of his mother in 30 he was executed by order of Augustus (Suet. *Jul.* 52, *Aug.* 17; Pint. *Caes.* 49, *Ant.* 54, 81).

Caesarodūnum (*Tours*), chief town of the *Thrones* or *Turōni*, subsequently called **Turoni**, on the *Liger* (*Loire*), in Gallia Lugdunensis.

Caesaromāgus. 1. (*Beauvais*), chief town of the *Bellovacii* in Gallia Belgica.—2. (*Chelmsford*), a town of the *Trinobantes* in Britain.

Caesēna (*Caesenas*, -ātis: *Cesena*), a town in Gallia Cispadana on the *Via Aemilia* not far from the *Rubico* (Strab. p. 216; Cic. *ad Fam.* xvi. 27), used as a fortress by Justinian's generals (Procop. *B. G.* i. 1, ii. 11).

Caesennius Lento. [LENTO.]

Caesennius Paetus. [PAETUS.]

Caesētius Flavus. [FLAVUS.]

Caesia, a surname of *Minerva*, a translation of the Greek *γλαυκῶπις*.

Caesia Silva (*Häserwald*), a forest in Germany between the *Lippe* and the *Yssel* (Tac. *Ann.* i. 50).

Caesōnia, first the mistress and afterwards the wife of the emperor Caligula, was a woman of the greatest licentiousness, and was put to death by Caligula with her daughter, A.D. 41.

M. Caesōnius, a *iudex* at the trial of *Oppianicus* for the murder of *Cluentius*, B.C. 74, and *aedile* with Cicero in 69.

Cāicus (*Καϊκός*: *Bakir*), a river of Mysia, rising in M. Temnus and flowing past Pergamus into the *Cumaean Gulf* (Hes. *Th.* 343; Hdt. vi. 28; Strab. p. 615; Verg. *Georg.* iv. 370).

Caiēta (*Caietānus*: *Gaeta*), a town in Latium on the borders of *Campania*, 40 stadia S. of *Formiae*, situated on a promontory of the same name and on a bay of the sea called after it **Sinus Caietanus**. It possessed an excellent harbour (Cic. *pro. Leg. Man.* 12), and was said to have derived its name from *Caieta*, the nurse of *Aeucas*, who, according to some traditions, was buried at this place (Verg. *Aen.* vii. 1; Ov. *Met.* xiv. 441).

Cāius, the jurist. [CAIUS.]

Caius Caesar. [CALIGULA.]

Cālāber. [QUINTUS SMYRNAEUS.]

Calabria (*Calabri*), the peninsula in the SE. of Italy, extending from *Tarentum* to the *Prom. Iapygium*, formed part of *APULIA*.

Calacta (Καλή Ἀκτή: Καλακτίος: nr. *Caronia*), a town on the N. coast of Sicily, founded by Ducetius, a chief of the Sicels, about B.C. 447. Calacta was, as its name imports, originally the name of the coast. (Herod. vi. 22.)

Calactinus. [CAECILIUS CALACTINUS.]

Calagurris. 1. (Calagurritānus: *Calahorra*), a town of the Vascones and a Roman municipium in Hispania Tarraconensis near the Iberus, memorable for its adherence to Sertorius and for its siege by Pompey and his generals, B.C. 71. It was the birthplace of Quintilian. (Juv. xv. 93; Auson. *de Prof.* i. 7; Strab. p. 161; Val. Max. vii. 6).—2. A town of Aquitania (*Cazères*).

Cālāis, brother of Zetes. [ZETES.]

Cālāma. 1. (*Gelma*) a town in Numidia, between Cirta and Hippo Regius, on the E. bank of the Rubricatus (*Seibous*).—2. (*Kalatal-Wad*), a town in the W. of Mauretania Caesariensis, on the E. bank of the Malva, near its mouth.

Cālāmine, in Lydia, a lake with floating islands, sacred to the nymphs (Plin. ii. 209).

Calāmis (Κάλαμις), a famous sculptor of Athens about 470 B.C. He was the representative of the Ionic-Attic school in the first half of the 5th century, bringing to a high point of grace and delicacy the 'development from the stiff drapery and grimacing smile of the Ionic art to the graceful drapery and unconscious smile (σεμνὸν καὶ λεληθὸς μειδίαμα) noted by Lucian.' He was specially celebrated for his representation of female beauty, which still retained something of the austerity belonging to the more antique sculpture. Especially noticeable were the statues of Aphrodite on the Acropolis, and of the Sosandra (which some take to be the same statue). None of his work survives, but it is possible that the terracotta of Hermes Criophoros, now in the British Museum, is a copy from the statue by Calamis. He was famous also for repoussé work in silver. (Plin. xxxiv. 71; Cic. *Brut.* 18, 70; Lucian, *Dial. Meretr.* iii. 3; Paus. i. 23, 2; *Dict. Antiq. art. Statuaria Ars.*)

Cālāmos (Κάλαμος: *Kalmon*), a town on the coast of Phoenicia, a little S. of Tripolis.

Calānos (Κάλανος), an Indian gymnosophist, followed Alexander the Great from India, and having been taken ill, burnt himself alive in the presence of the Macedonians, three months before the death of Alexander (B.C. 323), to whom he had predicted his approaching end (Strab. p. 715; Cic. *Tusc.* ii. 22, *Div.* i. 23).

Calasīriēs (Καλασίριες), one of the two divisions (the other being the Hermotybi) of the warrior-caste of Egypt. Their greatest strength was 250,000 men, and their chief abode in the W. part of the Delta. They formed the king's body guard.

Cālātia (Calatinus). 1. (*Galazze*), a town in Campania on the Appia Via between Capua and Beneventum, colonised by Julius Caesar with his veterans.—2. (*Caiazzo*), a town of Samnium, frequently confounded with No. 1.

Calatinus, **A. Atilius**, consul B.C. 258, in the first Punic war, carried on the war with success in Sicily. He was consul a second time, 254, when he took Panormus; and was dictator, 249, when he again carried on the war in Sicily, the first instance of a dictator commanding an army out of Italy. (Polyb. i. 24, 38; Liv. *Ep.* 19.)

Calaurēa-ia (Καλαύρεια, Καλαυρία: Καλαυρείτης: *Poro*), a small island in the Saronic gulf off the coast of Argolis and opposite Troezen, possessed a celebrated temple of

Poseidon, which was regarded as an inviolable asylum. Hither Demosthenes fled to escape Antipater, and here he took poison, B.C. 322. This temple was originally the place of meeting of an Amphictyonia for the worship of Poseidon, in which Hermione, Epidaurus, Aegina, Athens, Orchomenus, Nauplia, and Prasiae joined. After the Dorian conquest Argos and Sparta took the places of Nauplia and Prasiae. (Strab. p. 374; Paus. ii. 33, 2; Plut. *Dem.* 29.)

Calāvīus, the name of a distinguished family at Capua, the most celebrated member of which was Pacuvius Calavius, who induced his fellow-citizens to espouse the cause of Hannibal after the battle of Cannae, B.C. 216. (Liv. xxiii. 2-9.)

Calbis (ὁ Κάλλβις), also Indus (*Dalian*), a considerable river of Caria, which rises in M. Cadmus, above Cibyra, and after receiving (according to Pliny, v. 103) sixty small rivers and 100 mountain torrents, falls into the sea W. of Caunus and opposite to Rhodes.

Calchas (Κάλχας), son of Thestor of Mycenae or Megara, the wisest soothsayer among the Greeks at Troy, foretold the length of the Trojan war, explained the cause of the pestilence which raged in the Greek army, and advised the Greeks to build the wooden horse. An oracle had declared that Calchas should die if he met with a soothsayer superior to himself; and this came to pass at Claros, near Colophon, for here Calchas met the soothsayer Mopsus, who predicted things which Calchas could not. Thereupon Calchas died of grief. After his death he had an oracle in Daunia. (*Il.* i. 68; ii. 300; Ov. *Met.* xii. 19.)

Caldus, **C. Caelius**. 1. Rose from obscurity by his oratory, was tribune of the plebs B.C. 107, when he proposed a lex tabellaria, and consul 94. In the civil war between Sulla and the party of Marius, he fought on the side of the latter, 83 (Cic. *de Orat.* i. 25).—2. Grandson of the preceding, was Cicero's quaestor in Cilicia, 50 (Cic. *ad Fam.* ii. 15).

Cale (*Oporto*), a port-town of the Callaeci in Hispania Tarraconensis at the mouth of the Durio. From *Porto Cale* the name of the country *Portugal* is supposed to have come.

Cāledōnia. [BRITANNIA.]

Calentum, a town probably of the Calenses Emanici in Hispania Baetica, celebrated for its manufacture of bricks so light as to swim upon water (Plin. xxxv. 171; Strab. p. 615; Vitruv. ii. 3).

Calenus, **Q. Fufius**, tribune of the plebs, B.C. 61, when he succeeded in saving P. Clodius from condemnation for his violation of the mysteries of the Bona Dea (Cic. *ad Att.* i. 16). In 59 he was praetor, and from this time appears as an active partisan of Caesar. In 51 he was legate of Caesar in Gaul, and served under Caesar in the civil war (Caes. *B. G.* viii. 39). In 49 he joined Caesar at Brundisium and accompanied him to Spain, and in 48 he was sent by Caesar from Epirus to bring over the remainder of the troops from Italy, but most of his ships were taken by Bibulus. After the battle of Pharsalia (48) Calenus took many cities in Greece. In 47 he was made consul by Caesar. After Caesar's death (44) Calenus joined M. Antony, and subsequently had the command of Antony's legions in the N. of Italy. At the termination of the Perusian war (41) Calenus died, and Octavianus was thus enabled to obtain possession of his army. (Caes. *B. C.* i. 87, iii. 26, 55; Cic. *Phil.* viii. 4.)

Cales or -ex (Κάλης or -ης: *Halabli*), a river of Bithynia (Thuc. iv. 75).

Cāles (-is, usually Pl. *Cales* -ium: *Calenus*:

Calvi), chief town of Caleni, an Ausonian people in Campania, on the Via Latina, said to have been founded by Calais, son of Boreas, and therefore called *Threicia* by the poets. Calas was taken and colonised by the Romans, B.C. 335. It was celebrated for its excellent



Calas in Campania. B.C. 335-268. Obv., head of Pallas; rev., 'Caleno,' and Victory in a biga.

wine. (Strab. p. 237; Liv. viii. 16, xxii. 13; Tac. Ann. vi. 15; Hor. *Od.* i. 20, iv. 12; Juv. i. 69.)

Calètes or -i, a people in Belgic Gaul near the mouth of the Seine, whose name is preserved in *Caux* (Caes. *B. G.* ii. 4; Strab. p. 189); their capital was JULIOBONA.

Calëtor (Καλήτωρ), son of Clytius, slain at Troy by the Telamonian Ajax.

Calidius. 1. **Q.**, tribune of the plebs B.C. 99, carried a law for the recall of Q. Metellus Numidicus from banishment. He was praetor 79, and had the government of one of the Spains, and on his return was accused by Q. Lollius, and condemned. (Cic. *Planc.* 28, *Verr.* i. 13, iii. 25.)—2. **M.**, son of the preceding, distinguished as an orator. In 57 he was praetor, and supported the recall of Cicero from banishment. In 51 he was an unsuccessful candidate for the consulship, and on the breaking out of the civil war, 49, he joined Caesar, who placed him over Gallia Togata, where he died in 48. (Cic. *Brut.* 79, 274, *ad Fam.* viii. 4; Quint. x. 1, 23; Caes. *B.C.* i. 2.)

Caligūla, Roman emperor, A.D. 37-41, son of Germanicus and Agrippina, was born A.D. 12, and was brought up among the legions in Germany. His real name was *Gaius* (*Caius*) *Caesar*, and he was always called *Gaius* by his contemporaries: *Caligula* was a surname given him by the soldiers from his wearing in his boyhood small *caligae*, or soldier's boots. Having escaped the fate of his mother and brother, he gained the favour of Tiberius, who raised him to offices of honour, and held out to him hopes of the succession. On the death of Tiberius (37), which was either caused or accelerated by him, he succeeded to the throne (Tac. *Ann.* vi. 45; Suet. *Cal.* 12, *Tib.* 73). He was saluted by the people with the greatest enthusiasm as the son of Germanicus. His first acts gave promise of a just and beneficent reign. He pardoned all the persons who had appeared as witnesses or accusers against his family; he

laws. Towards foreign princes he behaved with great generosity. He restored Agrippa, the grandson of Herod, to his kingdom of Judaea, and Antiochus IV. to his kingdom of Commagene. But at the end of eight months the conduct of Caligula became suddenly changed. After a serious illness, which probably weakened his mental powers, he appears as a sanguinary and licentious madman. He put to death Tiberius, the grandson of his predecessor, compelled his grandmother Antonia and other members of his family to make away with themselves, often caused persons of both sexes and of all ages to be tortured to death for his amusement while taking his meals, and on one occasion, during the exhibition of the games in the Circus, he ordered a great number of the spectators to be seized, and to be thrown before the wild beasts. Such was his love of blood that he wished the Roman people had only one head, that he might cut it off with a blow. His obscenity was as great as his cruelty. He carried on an incestuous intercourse with his own sisters, and no Roman woman was safe from his attacks.

His marriages were disgracefully contracted and speedily dissolved; and the only woman who exercised a permanent influence over him was his last wife Caesonia. In his madness he considered himself a god; he even built a temple to himself as Jupiter Latiaris, and appointed priests to attend to his worship. He sometimes officiated as his own priest, making his horse Incitatus, which he afterwards raised to the consulship, his

Statue of Caligula. (Found at Gabii.)

colleague. His monstrous extravagancies soon exhausted the coffers of the state. One instance may show the senseless way in which he spent his money. He constructed a bridge of boats between Baiae and Puteoli, a distance of about three miles, and after covering it with earth he built houses upon it. When it was finished, he gave a splendid banquet in the middle of the bridge, and concluded the entertainment by throwing numbers of the guests into the sea. To replenish the treasury he exhausted Italy and Rome by his extortions, and then marched into Gaul in 40, which he plundered in all directions. With his troops he advanced to the ocean, as if intending to cross over into Britain; he drew them up in battle array, and then gave them the signal—to collect shells, which he called the spoils of conquered Ocean. The Roman world at length grew tired of such a mad tyrant. Four months after his return to the city, on the 24th of January, 41, he was murdered by Cassius Chaerea, tribune of a praetorian cohort, Cornelius Sabinus, and others. His



Caligula, Roman Emperor, A.D. 37-41. Obv., head of Caligula—legend, C. CAESAR AVG. GERM. P. M. TR. POT.; rev., head of Augustus, radiate—legend, DIVVS. AVG. PATER PATRIAE—a memorial type.

released all the state-prisoners of Tiberius; he restored to the magistrates full power of jurisdiction without appeal to his person, and promised the senate to govern according to the

wife Caosonia and his daughter were likewise put to death. (Suet. *Caligula*; Tac. *Ann.* i. 41, vi. 20 ff; Dio Cass. lix.)

Calingae, a people of India, on the E. coast, below the mouths of the Ganges (Plin. vi. 64).

Calinipaxa, a city on the Ganges, N. of its confluence with the Jomanes (*Jumna*), said to have been the furthest point in India reached by Seleucus Nicator (Plin. vi. 63).

Callaici, Callaeci. [GALLAECI.]

Callatēbus (Καλλάτηβος), a city of Lydia between Colossae and Sardis, where the inhabitants made sugar out of wheat and the tamarisk (Hdt. vii. 31).

Callatis (Κάλλατις, Κάλατις; Καλατιανός; *Mangalia*), a town of Moesia, on the Black Sea, originally a colony of Milets, and afterwards of Heraclea (Strab. p. 319; Mel. ii. 2).

Calleva (*Silchester*), a town of Britain, 22 Roman miles from Venta Belgarum (Winchester). It is remarkable as the best preserved Roman town in the north of Europe.

Calliārus (Καλλιάρος), a town in Locris (*Il.* ii. 531; Strab. p. 426).

Callias and **Hipponiēus** (Καλλίας, Ἰππώνιος), a noble Athenian family, celebrated for their wealth. They enjoyed the hereditary dignity of torch-bearer at the Eleusinian mysteries, and claimed descent from Triptolemus.

1. Hipponicus, acquired a large fortune by fraudulently making use of the information he had received from Solon respecting the introduction of his *σεισάχθεια*, B.C. 594 (Plut. *Sol.* 15; cf. Arist. *Ἄθ. πολ.* 7).—**2. Callias**, son of Phaenippus, an opponent of Pisistratus, and a conqueror at the Olympic and Pythian games (Hdt. vi. 121).—**3. Hipponicus**, surnamed Ammon, son of No. 2.—**4. Callias**, son of No. 3, fought at the battle of Marathon, 490. He was afterwards ambassador from Athens to Artaxerxes, and according to some accounts negotiated a peace with Persia, 449, on terms most humiliating to the latter. On his return to Athens, he was accused of having taken bribes, and was condemned to a fine of 50 talents. (Dem. *de Fals. Leg.* p. 428, § 311).—**5. Hipponicus**, son of No. 4, one of the Athenian generals in their incursion into the territory of Tanagra, 426, also commanded at the battle of Delium, 424, where he was killed (Thuc. iii. 91). It was his divorced wife, and not his widow, whom Pericles married. His daughter Hipparete was married to Alcibiades, with a dowry of 10 talents; another daughter was married to Theodorus, and became the mother of Isocrates the orator.—**6. Callias**, son of No. 5, by the lady who married Pericles, dissipated all his ancestral wealth on sophists, flatterers, and women. The scene of Xenophon's *Banquet*, and also that of Plato's *Protagoras* is laid at his house. He is said to have ultimately reduced himself to absolute beggary. In 400 he was engaged in the attempt to crush Andocides. In 392 he commanded the Athenian heavy-armed troops, when Iphicrates defeated the Spartans; and in 371 he was one of the envoys empowered to negotiate peace between Athens and Sparta, called 'the peace of Callias,' which was followed by the war between Sparta and Thebes (Xen. *Hell.* vi. 3, 4).

Callias. 1. A wealthy Athenian, who, on condition of marrying Cimon's sister, Elpinice, paid for him the fine of 50 talents which had been imposed on Miltiades. He appears to have been unconnected with the nobler family of Callias and Hipponicus.—**2.** Tyrant of Chalcis in Euboea, and the rival of Plutarchus, tyrant

of Eretria. He was defeated by the Athenians under Phocion, B.C. 350, and thereupon betook himself to the Macedonian court; but as he could not obtain aid from Philip, he formed an alliance with the Athenians, and by their means obtained the supremacy in the island. (Dem. *de Cor.* p. 252, § 101).—**3.** A poet of the Old Comedy, flourished B.C. 412; the names of 6 of his comedies are preserved (*Fragments* by Meineke).—**4.** Of Syracuse, a Greek historian, was a contemporary of Agathocles, and wrote a history of Sicily in 22 books, embracing the reign of Agathocles, B.C. 317–289. (Müller, *Fragm. Hist. Graec.*)

Callicrātes (Καλλικράτης). **1.** An Achaean, exerted all his influence in favour of the Romans. On the conquest of Macedonia by the Romans, B.C. 168, Callicrates pointed out 1,000 Achaeans, as having favoured the cause of Perseus, who were taken to Rome; and among them was the historian Polybius. Callicrates died at Rhodes, 149.—**2.** One of the architects of the PARTHENON at Athens.

Callicratidas (Καλλικρατίδας), a Spartan, succeeded Lysander as admiral of the Lacedaemonian fleet, B.C. 406, took Methymna, and shut up Conon in Mytilene; but the Athenians sent out a fleet of 150 sail, and defeated Callicratidas off the Arginusae. Callicratidas fell in the battle. Callicratidas was a plain, blunt Spartan of the old school. Witness his answer, when asked what sort of men the Ionians were: 'Bad freemen, but excellent slaves.' (Xen. *Hell.* i. 6; Plut. *Lys.* 7.)

Callicula Mons, the ridge in Campania, which separates the plain called 'Ager Falernus' on the north of the Volturnus from the country about Allifae, and is continued in M. Tifata (Liv. xxii. 15, 16).

Callidromus or **-um** (Καλλιδρομος), part of the range of Mt. Oeta, near Thermopylae.

Callifae (*Calvisi*?), a town in Samnium, perhaps in the territory of Allifae (Liv. viii. 25).

Callimachus (Καλλίμαχος). **1.** The Athenian polemarch, commanded the right wing at Marathon, where he was slain, after behaving with much gallantry, B.C. 490 (Hdt. vi. 109). This is the last recorded instance of the polemarch performing the military duties which his name implies. (*Dict. Ant.* s.v. *Archon.*)—**2.** A celebrated Alexandrine grammarian and poet, was a native of Cyrene in Africa, and a descendant of the Battiadae, whence he is sometimes called *Battiades* (Ov. *Fast.* ii. 367). He lived at Alexandria in the reigns of Ptolemy Philadelphus and Euergetes, and was chief librarian of the famous library of Alexandria, from about B.C. 260 until his death about 240. He compiled the *Pivakes*, which was a catalogue of the library in chronological order, with notes on the genuineness and contents of the books. Though, like all his prose work, this has perished, it formed a basis for later literary criticism. He founded a celebrated grammatical school at Alexandria, and among his pupils were Eratosthenes, Aristophanes of Byzantium, and Apollonius Rhodius. His enmity with his former pupil Apollonius Rhodius is related elsewhere. [APOLLONIUS, No. 6.] He is said to have written 800 works, in prose and in verse, on an infinite variety of subjects, but of these we possess only some of his poems, which are characterised rather by labour and learning than by real poetical genius. Hence Ovid (*Am.* i. 15, 14) says of Callimachus, *Quamvis ingenio non valet, arte valet*. He had great influence in spreading a love of science and learning, and left

his impress on the Alexandrian school of poetry, which became learned and affected rather than spontaneous. The extant works of Callimachus are 6 *Hymns* in hexameter verse, 5 in the Ionic dialect, and 1, on the bath of Pallas, in the Doric dialect, and 72 *Epigrams*, which belong to the best specimens of this kind of poetry, and were incorporated in the Greek Anthology at an early time. We have only a few fragments of his elegies, which enjoyed great celebrity, and were imitated by the Roman poets, the most celebrated of whose imitations is the *De Coma Berenices* of Catullus. Of the lost poems of Callimachus the most important were, *Αἴτια*, *Origins*, in 4 books, on the origins of the various mythical stories, from which Ovid took the idea of his *Fasti* (the *Ibis* also was imitated from a poem of Callimachus attacking Apollonius), and an epic poem entitled *Hecale*, the name of an aged woman who received Theseus hospitably when he went out to fight against the Marathonian bull.—*Editions*. By Spanheim, Ultraj. 1697, re-edited by Ernesti, Lugd. Batav. 1761; by Blomfield, Lond. 1815; by Volzer, Lips. 1817; Meineke, 1861; Schneider, 1870.—3. A sculptor, probably of Athens, who lived about 420 B.C., and is said to have invented the Corinthian column. Among his works was the golden chandelier in the Erechtheum, with a bronze palm-tree above to draw off the smoke (Paus. i. 26, 7), and a statue of Hera at Plataea. He was so anxious to give his works the last touch of perfection that he lost the grand and sublime; whence Dionysius compares him to the orator Lysias, but in delicacy to Calamnis (*Isocr.* 3). Callimachus was never satisfied with himself, and therefore received the epithet *κακιζόμενος*, which Pliny interprets as *calumniator sui* (Plin. xxxiv. 92; Vitruv. iv. 1, 10).

Callimédon (*Καλλίμεδων*), surnamed *ὁ Κάραβος*, one of the orators at Athens in the Macedonian interest, and a friend of Phocion, condemned to death by the Athenians in his absence, B.C. 317 (Plut. *Phoc.* 27, 33; *Dem.* 27).

Callinicus Seleucus. [SELEUCUS.]

Callinus (*Καλλίνος*), of Ephesus, the earliest Greek elegiac poet, probably lived about B.C. 700. Only one of his elegies is extant, consisting of 21 vigorous lines, in which he exhorts his countrymen to courage. Printed in Bergk's *Poetae Lyrici Graeci*.

Calliôpē. [MUSÆ.]

Calliôpē (*Καλλιόπη*), a considerable city in the W. of Parthia, founded, or else enlarged, by Seleucus Nicator (Appian. *Syr.* 57).

Calliphon (*Καλλιφών*), a Greek philosopher, and probably a disciple of Epicurus, is condemned by Cicero as making the chief good of man to consist in a union of virtue (*honestas*) and bodily pleasure (*voluptas*), (Cic. *Fin.* ii. 6, 11, v. 8, 25; *Tusc.* v. 30, 85; *Off.* iii. 33, 119).

Callipólis (*Καλλιπόλις*; *Καλλιπολίτης*). 1. (*Gallipoli*), a Greek town on a rocky peninsula on the Tarentine gulf in Calabria.—2. A town on the E. coast of Sicily not far from Aetna (Hdt. vii. 154; Strab. p. 272).—3. (*Gallipoli*), a town in the Thracian Chersonese opposite Lampsacus.—4. A town in Paonia between the Strymon and the Axios.—5. See CALLIUM.

Callipides (*Καλλιπιδης*), of Athens, a celebrated tragic actor, a contemporary of Alcibiades and Agesilaus.

Callippus (*Κάλλιππος*). 1. An Athenian, accompanied Dion to Syracuse. In B.C. 353 he murdered Dion, and usurped the government of Syracuse, but was expelled the city at the

end of 13 months, and after wandering about Sicily with his mercenaries was at length put to death by his own friends.—2. An astronomer of Cyzicus, came to Athens, where he assisted Aristotle in rectifying and completing the discoveries of Eudoxus. Callippus invented the period or cycle of 76 years, estimated as = 27759 days, which more nearly approached correctness than the estimate of Meton. This was called after him the *Callippic cycle*, and commenced B.C. 330 (Diod. xii. 36).

Callirrhōē (*Καλλιρρόη*). 1. Daughter of Oceanus, wife of Chrysaor, and mother of Geryones and Echidna (Hes. *Th.* 981).—2. Daughter of Achelous and wife of Alcmaeon, induced her husband to procure her the peplus and necklace of Harmonia, by which she caused his death. [ALCMAEON].—3. Daughter of Scamander, wife of Tros, and mother of Ilus and Ganymedes.

Callirrhōē. [ATHENAE, p. 144 b.]

Callisthēnes (*Καλλισθένης*), of Olynthus, a relation and a pupil of Aristotle, accompanied Alexander the Great to Asia. In his intercourse with Alexander he was arrogant and bold, and took every opportunity of exhibiting his independence. He expressed his indignation at Alexander's adoption of Oriental customs, and especially at the requirement of the ceremony of adoration. He thus rendered himself so obnoxious to the king, that he was accused of being privy to the plot of Hermolans to assassinate Alexander; and after being kept in chains for 7 months, was either put to death or died of disease (Curt. viii. 5; Arrian, iv. 14; Plut. *Alex.* 52; ALEXANDER). Callisthenes wrote an account of Alexander's expedition; a history of Greece, in 10 books, from the peace of Antalcidas to the seizure of the Delphic temple by Philomelus (B.C. 387–357); and other works, all of which have perished, except fragments collected by Müller in *Hist. Graec.*

Callisto (*Καλλιστώ*), an Arcadian nymph, hence called *Nonacrina virgo* (Ov. *Met.* ii. 409) from Nonacris, a mountain in Arcadia, was daughter either of Lycaon or of Nycteus or of Ceteus, and a companion of Artemis in the chase. She was beloved by Zeus, who metamorphosed her into a she-bear that Hera might not become acquainted with the amour. But Hera learnt the truth, and caused Artemis to slay Callisto during the chase. Zeus placed Callisto among the stars under the name of *Arctos*, or the Bear. ARCAS was her son by Zeus. According to Ovid, Jupiter (Zeus) overcame the virtue of Callisto by assuming the form of Artemis; Juno (Hera) then metamorphosed Callisto into a bear; and when Arcas during the chase was on the point of killing his mother Jupiter placed both among the stars. (Apollod. iii. 8, 2; Paus. viii. 35, x. 31; Ov. *Met.* ii. 410; ARCTOS). In this story Artemis is interchanged with Callisto. There can be little doubt that originally Callisto was the bear-goddess who received a totemistic worship in Arcadia, and who was identified with Artemis, when the animal worship had left only survivals of names and rituals. Artemis having united the worship of Callisto with her own, Callisto became in legend the mere attendant of the goddess. [See ARTEMIS.]

Callistrátia (*Καλλιστρατία*), a town in Paphlagonia, on the coast of the Euxine.

Callistrátus (*Καλλιστρατος*). 1. An Athenian orator, son of Callicrates of Aphidna. His speech on the affair of Oropus, B.C. 366, is said to have excited the emulation of De-

mosthenes, and to have caused the latter to devote himself to oratory. After taking an active part in public affairs, generally in favour of Sparta, Callistratus was condemned to death by the Athenians in 361, and went into banishment to Methone in Macedonia. He ultimately returned to Athens, and was put to death. During his exile he is said to have founded the city of Datum, afterwards Philippi (Xen. *Hell.* vi. 2, 29; Lycurg. *Leocr.* 93).—2. A Greek grammarian, and a disciple of Aristophanes of Byzantium.—3. A Roman jurist, frequently cited in the Digest, wrote at least as late as the reign (A.D. 198–211) of Severus and Antoninus (*i.e.* Septimius Severus and Caracalla).

Callistus, C. Jūlius, a freedman of Caligula, possessed influence in the reigns of Caligula and Claudius, and is the person to whom the physician Scribonius Largus dedicates his work.

Callium (Κάλλιον: Καλλιεύς), called **Callipolis** by Livy (xxxvi. 30), a town in Aetolia in the valley of the Spercheus, SW. of Hypata.

Callixenus (Καλλιξένος), the leader in the prosecution of the Athenian generals who had conquered at Arginusae, B.C. 406. Not long after the execution of the generals, the Athenians repented of their unjust sentence, and decreed the institution of criminal accusations against Callixenus, but he escaped from Athens. On the restoration of democracy, 403, Callixenus took advantage of the general amnesty, and returned to Athens, but no man would give him either water or light for his fire, and he perished miserably of hunger. (Xen. *Hell.* i. 7.)

Callon (Κάλλων). 1. A sculptor of Aegina, about 520 B.C., whose style is described as stiff and archaic (Quint. xii. 10; Paus. vii. 18, 6).—2. A sculptor of Elis, early in the 5th century B.C.; author of a Hermes and of a group of boy fluteplayers at Olympia (Paus. v. 25, 27).

Calor. 1. A river in Samnium, flows past Beneventum and falls into the Volturnus. Here Gracchus defeated Hanno B.C. 214 (Liv. xxiv. 14).—2. A river in Lucania, falls into the Silarus. These rivers keep their name *Calore*.

Calpē (Κάλπη: *Gibraltar*), a mountain in the S. of Spain on the Straits between the Atlantic and Mediterranean (Strab. p. 139). This and M. Abyla opposite to it on the African coast, were called the *Columns of Hercules*.

Calpe (Κάλπη: *Kirpek*), a river, promontory, and town on the coast of Bithynia (Strab. p. 543; Xen. *Anab.* vi. 4).

Calpurnia, daughter of L. Calpurnius Piso, consul B.C. 58, and last wife of the dictator Caesar, to whom she was married in 59. The reports respecting the conspiracy against Caesar's life filled Calpurnia with the liveliest apprehensions; she in vain entreated her husband not to leave home on the Ides of March, 44. [CAESAR.]

Calpurnia Gens, plebeian, pretended to be descended from Calpus, a son of Numa. It was divided into the families of **BESTIA**, **BIBULUS**, **FLAMMA**, and **PISO**.

T. Calpurnius Siculus, a poet of Nero's reign and imitator of Virgil. Of his writings we have 7 Eclogues and the *Aetna* (at one time attributed to Virgil). Four other Eclogues by a later writer (probably Nemesianus) have been attributed to Calpurnius. His versification is good and as an imitation (especially Ecl. ii.) not unsuccessful. In Ecl. i. and iv. he seems to praise Nero and to predict a wise rule.

Calva. [VENUS.]

Calventius, an Insubrian Gaul, of the town of Placentia, whose daughter married L. Piso,

the father of L. Piso Caesoninus, consul B.C. 58. In his speech against the latter, Cicero upbraids him with the origin of his mother, calling him *Caesoninus Semiplacentinus Calventius*.

Calvīnus, Domitius. 1. **Cn.**, curule aedile, B.C. 299, consul 283, and dictator and censor 280. In his consulship he, together with his colleague Dolabella, defeated the Gauls and Etruscans, and hence received the surname *Maximus* (Polyb. ii. 19).—2. **Cn.**, tribune of the plebs, 59, when he supported Bibulus against Caesar, praetor 56, and consul 53, through the influence of Pompey. In the civil war he joined Caesar. In 49 he fought under Curio in Africa; and in 48 he fought under Caesar in Greece, and commanded the centre of Caesar's army at the battle of Pharsalia (Caes. *B. C.* ii. 42, iii. 78, 79). In 47 he had the command in Asia, and in 46 he fought in Africa against the Pompeian party. After Caesar's death (44) he fought under Octavian and Antony against the republicans. In 40 he was consul a second time, and in 39 went as proconsul to Spain.

Calvīnus, L. Sextius, consul B.C. 124, defeated the Salluvii and other people in Transalpine Gaul; in 123 founded the colony of Aquae Sextiae (*Aix*) (Liv. *Ep.* 61; Vell. Pat. i. 15).

Calvīnus, T. Veturius, twice consul, B.C. 334 and 321. In his second consulship he and his colleague Sp. Postumius Albinus were defeated by the Sabines at Caudium. For details see **ALBINUS**, No. 3.

Calvisius Sabīnus. [SABINUS.]

Calvus, Licīnius. [LICINIUS.]

Calycadnus (Καλύκαδνος: *Gök-su*), a considerable river of Cilicia Tracheia, navigable as far up as Seleucia, where it is 180 feet wide. It rises in Isauria (Strab. p. 670). The promontory at its mouth is mentioned by Polybius (xxii. 26) and Livy (xxxviii. 38).

Calydnae (Καλύδναι νήσοι), a group of small islands off the coast of Troas, N. of Tenedos. The name Lagussae is also applied to the group, and Calydnae to the largest island, now *Tauschan adalar*, or 'hare island.'

Calydōn (Καλυδών: Καλυδώνιος: *Kurtaga*), an ancient town of Aetolia on the Evenus in the land of the Curetes, said to have been founded by Aetolus or his son Calydon. The surrounding country produced wine, oil, and corn. Homer calls it *εραννή* (Il. ix. 577, xiii. 217, xiv. 116; cf. Strab. pp. 450, 460). In the mountains in the neighbourhood took place the celebrated hunt of the Calydonian boar. [MELEAGER.] The inhabitants were removed by Augustus to NICOPOLIS.

Calymna (Κάλυμνα: *Kalymnos*), an island off the coast of Caria, between Leros and Cos, said to have been originally occupied by Carians and then colonised by Dorians under Heraclid leaders. In the Persian war it was subject to Artemisia (Hdt. vii. 99; Diod. v. 54; Ov. *A. A.* ii. 81).

Calymda (Κάλυνδα: Καλυνδεύς: *Doloman*), a city of Caria, E. of Caunus, and 60 stadia (6 geog. miles) from the sea. The Calyndians formed a part of the fleet of Xerxes: afterwards they were subject to the Caunians; and both cities were added by the Romans to the territory of Rhodes. (Hdt. viii. 87; Polyb. xxxi. 17; Strab. p. 561.)

Calyppo (Καλυψώ), daughter of Oceanus and Tethys, or of Nereus, or, according to Homer, of Atlas (Hes. *Th.* 359; Hom. *Od.* i. 50; Apollod. 1, 2; **ATLAS**), was a nymph inhabiting the island of Ogygia, on which Ulysses was shipwrecked. Calypso loved him, and pro-

mised him immortality if he would remain with her. Ulysses refused, and after she had detained him 7 years, the gods compelled her to



Calypso. (From a vase painting.)

allow him to continue his journey homewards. (*Od.* v. 28, vii. 259.)

Camarina (*Καμάρινα*: *Καμαριναῖος*: *Camerina*), a town on the S. coast of Sicily, at the mouth of the Hipparis, founded by Syracuse, B.C. 599. It attempted to throw off the yoke of Syracuse and was destroyed B.C. 552; recolonised in 495, and destroyed by Gelon ten years later; a third time colonised 461; suffered severely from the ravages of the Carthaginians



Camarina in Sicily.

Obv., head of Heracles in lion's skin, and legend *Καμαριναίων*; *rev.*, Athens in a chariot crowned by Victory.

under Himilco 405, and in the wars of Agathocles (*Hdt.* vii. 154; *Thuc.* vi. 5; *Pind. Ol.* v.; *Diod.* xiii. 108-114, xxiii. 1-9). In the 1st Punic war it was taken by the Romans, and most of the inhabitants sold as slaves (*Polyb.* i. 29; *Strab.* p. 272). Scarcely any vestiges of the ancient town remain. In the neighbourhood was a marsh, which the inhabitants drained contrary to the command of an oracle, and thus opened a way to their enemies to take the town: hence arose the proverb *μη κλίει Καμαρίναν, νε μοεαει Καμαρινάμ* (cf. *Verg. Aen.* iii. 700).

Cambodunum (*Stact*), a town in Britain between Eboracum (*York*) and Mancunium (*Manchester*).

Camboritum (prob. *Cambridge* or *Granchester*), a town in Britain on the road from Camulodunum (*Colchester*) to Lindum (*Lincoln*).

Cambūni Montes, the mountains which separate Macedonia and Thessaly.

Cambysēnē (*Καμβουσηνή*), a district of Armenia Major, on the borders of Iberia and Colchis.

Cambyses (*Καμβύσης*). 1. Father of Cyrus the Great.—2. Second king of Persia, suc-

ceeded his father Cyrus, and reigned B.C. 529-522. In 525 he conquered Egypt; but an army which he sent against the Anumouians perished in the sands, and the forces, which he led in person against the Aethiopians S. of Egypt, were compelled by failure of provisions to return. On his return to Memphis he treated the Egyptians with great cruelty; he insulted their religion, and slew their god Apis with his own hands. He also acted tyrannically towards his own family and the Persians in general. He caused his own brother Smerdis to be murdered; but a Magian personated the deceased prince, and set up a claim to the throne. [*Smerdis.*] Cambyses forthwith set out from Egypt against this pretender, but died in Syria, at a place named Ecbatana, of an accidental wound, 522. (*Hdt.* ii. 1, iii. 17, 30, 61.)

Cambyses (*Καμβύσης*: *Iora*), a river of Iberia and Albania (in the Caucasus) which, after uniting with the Alazon, falls into the Cyrus (*Mel.* iii. 5; *Plin.* vi. 15; *Dio Cass.* xxxvii. 3).

Camēnae, also called *Casmenae*, *Carmenae*. The name is connected with *carmen*, a 'prophesy.' The Camēnae were water nymphs at whose spring was an oracle, and they belonged to the religion of ancient Italy. Their sacred spring at Rome was near the Porta Capena, where, it was said, Numa had dedicated spring and grove (*Liv.* i. 21; *Plut. Num.* 18): the *vicus Camenarum* (*C. I. L.* vi. 975) was hence named. Yet their worship disappeared early, because in the 2nd century B.C. it was replaced by the Greek worship of the Muses, who were identified with them. Hence *Juvenal* (iii. 10) does not speak of it as an existing worship.

Camera, an ancient town of Latium, conquered by Tarquinius Priscus (*Liv.* i. 38, iii. 51; *Dionys.* v. 49).

Cāmērinum or **Camarinum**, more anciently **Camers** (*Camertes*: *Camerino*), a town in Umbria on the borders of Picenum, an ally of the Romans against the Etruscans, B.C. 308, also an ally of the Romans in the 2nd Punic war, appears as a place of importance in the war between Caesar and Pompey, subsequently a Roman colony (*Liv.* ix. 36, xxviii. 45; *Caes. B. C.* i. 15; *Cic. ad Att.* viii. 12).

Cāmērinus, the name of a patrician family of the Sulpicia gens, the members of which frequently held the consulship in the early times of the republic (B.C. 500, 490, 461, 393, 345; see *Liv.* ii. 19, iii. 10, 31, v. 8, vi. 5, 22, vii. 28). After B.C. 345 the Camerini disappear from history for 350 years, but they are mentioned again as one of the noblest Roman families in the early times of the empire. (*Juv.* vii. 90, viii. 38; *Dio Cass.* lxiii. 18.)

Camerinus, a Roman poet, contemporary with Ovid, wrote a poem on the capture of Troy by Hercules (*Ov. Pont.* iv. 16, 19), perhaps the Sulpicius Camerinus consul A.D. 9.

Camers, legendary founder of the old Latin town Amyclae: Virgil introduces him as an ally of Turnus (*Verg. Aen.* x. 562).

Cameses, a legendary Italian king, apparently brother of Janus. Part of Latium was once called Camesene after him (*Plut. Q. R.* 22).

Camicus (*Καμικός*: *Καμίκιος*), an ancient town of the Sicani, near *AGRIGENTUM*, to the NE. on the S. coast of Sicily on a river of the same name, said to have built by Daedalus for Cocalus the Sicilian king, who when Minos came in pursuit of Daedalus put him to death. To revenge the death of Minos the Cretans besieged Camicus in vain for 5 years. The story formed the plot of Sophocles's *Καμίκιοι*. (*Hdt.*

vii. 170; Diod. iv. 78; Ar. *Pol.* ii. 10; Strab. p. 273; Athen. pp. 86, 388.)

Cāmilla, daughter of king METABUS of the Volscian town of Privernum, was one of the swift-footed servants of Diana, accustomed to the chase and to war. She assisted Turnus against Aeneas, and after slaying numbers of the Trojans was at length killed by Aruns. (Verg. *Aen.* vii. 803, xi. 531-838.)

Cāmillus, Furius. 1. M., one of the great heroes of the Roman republic. He was censor B.C. 403, in which year Livy erroneously places his first consular tribunate. He was consular tribune for the first time in 401, and for the second time in 398. In 396 he was dictator, when he gained a glorious victory over the Faliscans and Fidenates, took Veii, and entered Rome in triumph, seated in a chariot drawn by white horses. In 394 he was consular tribune for the third time, and reduced the Faliscans. The story of the schoolmaster who attempted to betray the town of Falerii to Camillus, belongs to this campaign. In 391, Camillus was accused of having made an unfair distribution of the booty of Veii, and went voluntarily into exile at Ardea. Next year (390) the Gauls took Rome, and laid siege to Ardea. According to the mythical traditions (see below), the Romans in the Capitol recalled Camillus, having appointed him dictator in his absence. Camillus hastily collected an army, attacked the Gauls, and defeated them completely, having appeared on the scene just as the Romans were weighing out gold to their conquerors. [BRENNUS.] His fellow-citizens saluted him as the Second Romulus. In 389 Camillus was dictator a third time, and defeated the Volscians, Aequians, and other nations. In 386 he was consular tribune for the fourth, in 384 for the fifth, and in 381 for the sixth time. In 368 he was appointed dictator a fourth time to resist the rogations of C. Licinius Stolo. Next year, 367, he was dictator a fifth time, and though 80 years of age, he completely defeated the Gauls (*Liv.* v. 10-vi. 4; *Plut. Camill.*). He died of the pestilence, 365. These legends of Camillus are late inventions for the glorification of the house of the Furii, from whose archives they were adopted doubtless by Livy. We have the truer account in Polybius, that the Gauls on their own terms restored the town to the Romans, and retired unmolested with their gold and their plunder, having heard of an attack by the Veneti on their own country (*Polyb.* ii. 18).—**2. Sp.**, son of No. 1, first praetor 367.—**3. L.**, also son of No. 1, was dictator 350 in order to hold the comitia, and consul 349, when he defeated the Gauls (*Liv.* vii. 24).—**4. L.**, son of No. 2, consul 338, when he took Tibur, and in conjunction with his colleague Maenius completed the subjugation of Latium, for which he was honoured with a triumph and an equestrian statue in the Forum. In 325 he was consul a second time. (*Liv.* viii. 16).—**5. M.**, proconsul of Africa in the reign of Tiberius, defeated the Numidian Tacfarinas, A.D. 17 (*Tac. Ann.* ii. 52).—**6. M.**, surnamed SCRIBONIANUS, consul A.D. 82, under Tiberius. At the beginning of the reign of Claudius he was legate of Dalmatia, where he revolted, but was conquered, 42, sent into exile, and died 53. (*Tac. Ann.* xii. 52.)

Camirus (Κάμειρος), on the W. coast of the island of Rhodes, founded by Camirus, son of Cercaphus and Cydippe, and the principal town in the island before the foundation of Rhodes.

It was the birthplace of the poet Pisander. (*Il.* ii. 656; *Hdt.* i. 144; *Strab.* p. 655.)

Camīsa (Κάμισσα), a fortress in Cappadocia, 23 ROMAN miles E. of Sebaste.

Camoenae. [CAMENAE.]

Campānia (Campanus: *Terra di Lavoro*), a district of Italy, the name of which is probably (like that of Capua) connected with *campus* 'a plain,' was bounded on the NW. by Latium, N. and E. by Sannium, SE. by Lucania, and S. and SW. by the Tyrrhenian sea. It was separated from Latium by the river Liris, and from Lucania at a later time by the river Silarus, though in the time of Augustus it did not extend further S. than the promontory of Minerva. In still earlier times the *Ager Campanus* included only the country round Capua. The country along the coast from the Liris to the Promontory of Minerva is a plain inclosed by the Apennines which sweeps round it in the form of a semicircle. Campania is a volcanic country, to which circumstance it was mainly indebted for its extraordinary fertility. It produced corn, wine, oil, and every kind of fruit in the greatest abundance, and in many parts crops could be gathered 3 times in the year. The fertility of the soil, the beauty of the scenery, and the softness of the climate, procured for Campania the epithet *Felix*, a name which it justly deserved (*Strab.* p. 242; *Polyb.* iii. 91; *Cic. de Leg. Agr.* i. 7). It was the favourite retreat in summer of the Roman nobles, whose villas studded a considerable part of its coast, especially in the neighbourhood of BAIAE. The principal river was the VULTURNUS: the minor rivers were the LIRIS, SAVO, CLANIUS, SEBETHUS, SARNUS, and SILARUS. The chief lakes were LUCRINUS, ACHERUSIA, AVERNUS, and LITERNA, most of them craters of extinct volcanoes.—The earliest inhabitants of the country were the AUSONES and OSCI or OPICI, whence the older Greek name for the country was Ὀπικὴ. They were subsequently conquered by the Etruscans, who became the masters of almost all the country, with a confederation of twelve cities, the chief of which was Capua or Voltturnum. In the time of the Romans we find 3 distinct peoples, besides the Greek population of CUMAE: 1. The *Campani*, properly so called, a mixed race, consisting of Etruscans and the original inhabitants of the country, dwelling along the coast from Sinuessa to Paestum. They were the ruling race: their history is given under CAPUA, their chief city. 2. SIDICINI, an Ausonian people, in the NW. of the country on the borders of Sannium. 3. PICENTINI in the SE. of the country.

Campê (Κάμπη), a monster which guarded the Cyclopes in Tartarus, was killed by Zeus when he wanted the assistance of the Cyclopes against the Titans.

Campi Lapidēi (πεδῖον λιθῶδες: *la Crau*), 'Plain of Stones' in the S. of Gaul, E. of the Rhone, near the Mediterranean, and on the road from Arles to Marseilles. These stones were probably deposited by the Rhone and the Druentia (*Durance*), when their course was different from what it is at present, and had formed a lake. This singular plain was known even to Aeschylus, who says that Zeus rained down these stones from heaven to assist Heracles in his fight with the Ligurians, after the hero had shot away all his arrows. A sweet herbage grows underneath and between the stones, and consequently in ancient as well as in modern times, flocks of sheep were pastured

on this plain. (Strab. p. 182; Plin. ii. 34, xvi. 97.)

Campi Macri (Μακροὶ Κάμποι: *Magreta*), the 'Long Plains,' a tract of country between Parma and Modena, celebrated for the wool of its sheep (Colum. vii. 2, 3). There appears to have been a place of the same name, where annual meetings of the neighbouring people were held. (Strab. p. 216; Liv. xli. 18.)

Campi Raudii, a plain in the N. of Italy near Vercellae, where Marius and Catulus defeated the Cimbri, B.C. 101 (Plut. *Mar.* 26).

Campi Veteres, in Lucania, the scene of the death of Ti. Sempronius Gracchus B.C. 212 (Liv. xxv. 16). Some take its position to be marked by *Vietri* a little W. of *Potenza*.

Campus Martius. [ROMA.]

Camulodunum, or **Camalodunum** (*Colchester*), chief town of the Trinobantes in Britain, named from **Camulus**, the Celtic Mars. A Roman colony was established here in the reign of Claudius. It was sacked in the insurrection of Boudicca (Tac. *Ann.* xii. 32, xiv. 31); but afterwards became the civil capital of Roman Britain, while Eboracum was the military centre. Eventually, however, its importance diminished, as that of Eboracum increased.

Camūni (Καμουνοί), an Alpine tribe in the valley of the Ollius (*Oglio*) N. of L. Selinus (*L. d' Iseo*), now called *Val Camonica* (Strab. p. 206; Plin. iii. 134, 136).

Cānacē (Κανάκη), daughter of Aeolus and Enarete, had several children by Poseidon. She entertained an unnatural love for her brother, Macareus, and on this account was forced by her father to kill herself (Ov. *Her.* 11, *Trist.* ii. 384).

Cānāchus (Κάναχος). 1. A Sicyonian sculptor, belonged to the later archaic period about 520 B.C., and executed, among other works, a colossal statue of Apollo Phileus at Branchidae, which was carried to Ecbatana by Xerxes, 479. Cicero speaks of his works as 'rigidiora quam ut imitentur veritatem' (*Brut.* 18, 70; Paus. ii. 10, 4, ix. 10, 2).—2. Probably grandson of the former, from whom he is not distinguished by the ancients. He and Patrocles cast the statues of 2 Spartans, who had fought at Aegostrotamos, B.C. 405. (Paus. x. 9, 4.)

Canastrom or **Canastreaum** (Καναστρον, Καναστραίον, sc. ἀκρατήριον, ἡ Καναστραλή ἄκρη: *C. Paliuri*), the S.E. extremity of the peninsula Pallene in Macedonia.

Candacē (Κανδάκη), a queen of the Aethiopians of Meröë, invaded Egypt B.C. 22, but was driven back and defeated by Petronius, the Roman governor of Egypt. Her name seems to have been common to queens of Aethiopia. (Strab. p. 820; Plin. vi. 186.)

Candaules (Κανδαύλης), also called Myrsilus, last Heraclid king of Lydia. His wife compelled Gyges to put her husband to death, because he had exhibited to Gyges her unveiled charms. Gyges then married the queen and mounted the throne, B.C. 716. (Hdt. i. 8.)

Candāvia, **Candāvii Montes**, the mountains separating Illyricum from Macedonia, across which the Via Egnatia ran (Strab. p. 323; Caes. *B. C.* iii. 79).

Candidum Pr. (*Ras-el-Abiad*, *Cap Bianco*), N.W. of Hippo Zaritus on the N. coast of Zeugitana, in Africa, forms the W. headland of the Sinus Hipponensis (Mel. i. 7, 2).

Cane or **Canae** (Κάνη: *Karadagh*), a promontory and town in Aeolis between Atarneus and Pitane, opposite the S. extremity of Lesbos. (Strab. pp. 581, 584, 615; Hdt. vii. 42; Liv. xxxvi. 45.)

Canens, a nymph wedded to Picus. When Circe in jealousy changed Picus to a bird [PICUS], Canens after a vain search for her husband sank in the Tiber, whence her song was heard floating in the air. (Ov. *Mct.* xiv. 320.)

Canicūla. [CANIS.]

Canīdia, whose real name was Gratidia, was a Neapolitan courtesan beloved by Horace; but when she deserted him, he revenged himself by holding her up to contempt as an old sorceress (*Epod.* 5, 17, *Sat.* i. 8).

Canidius Crassus, P. [CRASSUS.]

Caninius Gallus. [GALLUS.]

Caninius Rebilus. [REBILUS.]

Cānis (Κών), the constellation of the *Great Dog*. The most important star in this constellation was specially named *Canis* or *Canicula*, and also *Sirius*. About B.C. 400 the heliacal rising of Sirius at Athens, corresponding with the entrance of the sun into the sign Leo, marked the hottest season of the year, and this observation being taken on trust by the Romans, without considering whether it suited their age and country, the *Dies Canicularis* became proverbial among them, as the *Dog Days* are among ourselves.—The constellation of the *Little Dog* was called *Procyon* (Προκύων), literally translated *Ante canem*, *Antecanis*, because in Greece this constellation rises heliacally before the *Great Dog*. When Boötes was regarded as Icarus [ARCTOS], Procyon became Maera, the dog of Icarus.

Cannae (Cannensis: *Cannæ*), a village in Apulia, N.E. of Canusium, situated in an extensive plain E. of the Aufidus and N. of the small river Vergellus, memorable for the defeat of the Romans by Hannibal, B.C. 216 (Liv. xxii. 46; Polyb. iii. 113; Appian, *Hann.* 20).

Cannefates. [ΒΑΤΑΥΙ.]

Canōbus or **Canōpus** (Κάνωβος or Κάνωπος) according to Grecian story, the helmsman of Menelaus, who on his return from Troy died in Egypt, and was buried on the site of Canobus, which derived its name from him (Strab. p. 801).

Cānōbus or **Canōpus** (Κάνωβος, Κάνωπος: *Κανωβίτης*: Ru. W. of *Aboukir*), an important city on the coast of Lower Egypt, near the W.-most mouth of the Nile, which was hence called the Canopic Mouth (τὸ Κανωβικὸν στόμα). It was 120 stadia (12 geog. miles) E. of Alexandria, and was (at least at one time) the capital of the Nomos Menelaïtes. It had a great temple of Serapis, and a considerable commerce; and its inhabitants were proverbial for their luxury (*Κανωβισμός*). After the establishment of Christianity, the city rapidly declined. (Hdt. ii. 15, 97, 113; Strab. pp. 666, 800; Aesch. *Suppl.* 112; Verg. *Georg.* iv. 287.)

Canoniūm, in Britain, 8 miles from Camulodunum (*Colchester*) on the road to Venta Icenorum (*Norwich*): probably about *Kelvedon*.

Cantābri, a people in the N. of Spain. The Romans originally gave this name to all the people on the N. coast of Spain; but when they became better acquainted with the country, the name was restricted to the people bounded on the E. by the Astures and on the W. by the Autrigones. The Cantabri were a fierce and warlike people, and were only subdued by Augustus after a struggle of several years (B.C. 25–19). (Strab. pp. 155, 164; Dio Cass. liii. 25, liv. 20; Hor. *Od.* ii. 6, iii. 8.)

Canthārus (Κάνθαρος), a sculptor of Sicyon, about B.C. 268 (Plin. xxxiv. 85).

Canthus (Κάνθος), an Argonaut, son of Canethus or of Abas of Euboea, was slain in Libya by Cephalion or Caphaurus.

Cantium (Cantii: *Kent*), a district of Britain, nearly the same as the modern *Kent*, but included LONDINIUM.

Canulēus, C., tribune of the plebs, B.C. 445, proposed the law, establishing *conubium*, or the right of intermarriage, between the patricians and plebs. He also proposed that the people should have the right of choosing the consuls from either the patricians or the plebs; but this proposal was not carried, and it was resolved instead, that military tribunes, with consular power, should be elected from either order in place of the consuls. [*Dict. Ant. s.v. Lex Canulcia.*]

Canūsium (Canusinus: *Canosa*), a town in Apulia, on the Aufidus, and on the high road from Rome to Brundisium, founded, according to tradition, by Diomede (Strab. p. 284), whence the surrounding country was called *Campus Diomedis*. It was at all events a Greek colony, and both Greek and Oscan were spoken there in the time of Horace. (*Canusini more bilinguis*, Hor. *Sat. i. 10, 30.*) Canusium was a town of considerable importance, but suffered greatly, like most of the other towns in the S. of Italy, during the second Punic war. Here the remains of the Roman army took refuge after their defeat at Cannae, B.C. 216. It was celebrated for its mules and its woollen manufactures, but it had a deficient supply of water. (Hor. *Sat. i. 5, 91.*) There are still ruins of the ancient town near *Canosa*.

Canūtius, or Cannūtius. 1. P., a distinguished orator, frequently mentioned in Cicero's oration for Cluentius.—**2. Ti.**, tribune of the plebs, B.C. 44, a violent opponent of Antony, and, after the establishment of the triumvirate, of Octavian also. He was taken prisoner at the capture of Perusia, and was put to death 40.

Capāneus (Καπαεύς), son of Hipponous and Astynome or Laodice, and father of Sthenelus, was one of the seven heroes who marched from Argos against Thebes. He was struck by Zeus with lightning, as he was scaling the walls of Thebes, because he had dared to defy the god. While his body was burning, his wife Evadne leaped into the flames and destroyed herself.

Capella, the star. [CAPRA.]

Capella, an elegiac poet of whom nothing remains; contemporary of Ovid (*Pont. iv. 16, 36*).

Capella, Martianus Mineus Felix, a native of Carthage, probably flourished towards the close of the fifth century of our era. He is the author of a work in nine books, composed in a medley of prose and various kinds of verse, after the fashion of the Satyra Menippea of Varro. It is a sort of encyclopaedia, and was much esteemed in the middle ages. The first two books, which are an introduction to the rest, consist of an allegory, entitled the Nuptials of Philology and Mercury, while in the remaining seven are expounded the principles of the seven liberal arts, Grammar, Dialectics, Rhetoric, Geometry, Arithmetic, Astronomy, and Music, including Poetry.—*Editions.* By Hugo Grotius, Lugd. Bat. 1599; by Kopp, Franf. 1836; Eysenhardt, Lips. 1886.

Capēna (Capenas, -atis: *Civitulola*, an uninhabited hill), an ancient Etruscan town founded by and dependent on Veii, submitted to the Romans B.C. 395, the year after the conquest of Veii, and subsequently became a Roman municipium (Liv. v. 8-24). In its territory was the celebrated grove and temple of Feronia on the small river Capenas. [FERONIA.]

Capēna Porta. [ROMA.]

Caper, Flavius, a Roman grammarian of un-

certain date, whose works are quoted repeatedly by Priscian, and of whom we have two short treatises extant; printed by Putschius, *Grammat. Latin.* pp. 2239-2248, Hanov. 1605.

Capētus Silvius. [SILVIUS.]

Caphāreus (Καφάρεις: *Capo d' Oro*), a rocky and dangerous promontory on the SE. of Euboea, where the Greek fleet was wrecked on its return from Troy (Hdt. viii. 7; Strab. p. 368; Eur. *Troad.* 90; Verg. *Aen.* xi. 260; Ov. *Met.* xiv. 472, 481).

Caphyae (Καφύαι), a town in Arcadia, NW. of Orchomenus (Strab. p. 608; Paus. viii. 23).

Capito, C. Atēus. 1. Tribune of the plebs B.C. 55; opposed the triumvirs Pompeius and Crassus as regards their levies of troops and disposition of provinces (Plut. *Crass.* 19; Dio Cass. xxxix. 33; Cie. *ad Att.* iv. 13).—**2.** Son of No. 1, an eminent Roman jurist, was appointed *Curator aquarum publicarum* in A.D. 13, and held this office till his death, 22. He gained the favour of both Augustus and Tiberius by flattery and obsequiousness. (Suet. *Gramm.* 22; Dio Cass. lvii. 17; Tac. *Ann.* iii. 75.) He wrote numerous legal works, which are cited in the Digest and elsewhere. Capito and his contemporary Labeo were reckoned the highest legal authorities of their day, and were the founders of two legal schools, to which most of the great jurists belonged. The schools took their respective names from distinguished disciples of those jurists. The followers of Capito were called from MASURIUS SABINUS, *Sabiniani*; and afterwards from CASSIUS LONGINUS, *Cassiani*. The followers of Labeo took from Proculus the name *Proculiani*. [LABEO.]

Capito, C. Fontēus, a friend of M. Antony, accompanied Maecenas to Brundisium, B.C. 37, when the latter was sent to effect a reconciliation between Octavianus and Antony (Hor. *Sat. i. 5, 32*). Capito remained with Antony, and went with him to the East.

Capitolinus, Jūlius, one of the *Scriptores Historiae Augustae*, lived in the reign of Diocletian (A.D. 284-305). The Lives of Antoninus Pius, M. Aurelius, Verus, Pertinax, Clodius Albinus, the two Maximians, three Gordians, Maximus and Balbinus, are attributed to him.

Capitolinus, Manlius. [MANLIUS.]

Capitolinus Mons. [ROMA.]

Capitolinus, Petillius, was, according to the Scholiast on Horace (*Sat. i. 4, 94*), entrusted with the care of the temple of Jupiter on the Capitol (whence he was called Capitulinus), and was accused of having stolen the crown of Jupiter, but was acquitted by the judges in consequence of his being a friend of Augustus. The surname Capitulinus appears, however, to have been a regular family-name of the gens. The story, therefore, is doubtful, and it remains uncertain for what speculation he was tried.

Capitolinus, Quintius. [QUINTIUS.]

Capitolium. [ROMA.]

Cappādōcia (Καππαδοκία: Καππάδοξ, Cappadox), a district of Asia Minor, to which different boundaries were assigned at different times. Under the Persian empire it included the whole country inhabited by a people of mixed origin, the old Cimmerian stock being combined with a large immigration of Assyrian colonists, whence the inhabitants were called (from their complexion) White Syrians (Λευκόσσυροι), as well as Cappadoces, which appears to have been a word of Persian origin. Their country seems to have embraced the whole NE. part of Asia Minor E. of the Halys and N. of the Taurus. Under the later Persian kings the country was divided

into two satrapies, which were named respectively from their proximity to the Euxine and to the Taurus, the N. part being called Cappadocia ad Pontum and then simply PONTUS, the S. part Cappadocia ad Taurum, and then simply Cappadocia: the former was also called Cappadocia Minor and the latter Cappadocia Major. In the time of Strabo Amisus (*Samsun*) was, as now, the seaport for Cappadocia; but in earlier times Sinope was the port for this district and for merchandise from Central Asia. The change seems to have come about the second century B.C. Under the Persian Empire, the whole country was governed by a line of hereditary satraps, who traced their descent from Anaphas, an Achaemenid, one of the seven chieftains that slew the pseudo-Smerdis, and who soon raised themselves to the position of tributary kings. After a temporary suspension of their power during the wars between the successors of Alexander, when Ariarathes I. was defeated and slain by Perdiccas (B. C. 322), the kings of S. Cappadocia (respecting the other part see PONTUS) recovered their independence under Ariarathes II., whose history and that of his successors will be found under ARIARATHES and ARIOBARZANES. In A. D. 17, Archelaüs, the last king, died at Rome, and Tiberius made Cappadocia a Roman province, governed by a procurator till the reign of Vespasian (Dio Cass. lvii. 17; Tac. *Ann.* xii. 45; *C. I. L.* ii. p. 1970.) Soon afterwards the districts of Cataonia and Melitene, which had before belonged to Cilicia, were added to Cappadocia, and the province then comprised the ten praefecturae (*στρατηγίαι*) of Melitene, Cataonia, Cilicia, Tyanitis, Garsauritis, Laviniasene, Sargarausene, Sararauene, Chamanene, and Morimene (Strab. p. 534). The W. frontier of the Roman province was formed by Lake Tatta and a line passing S. to the Taurus, so as just to include Cybistra: the Taurus formed the southern and the Euphrates the eastern boundary; on the NW. it just included Parnassus and Zama: the northerly frontier seems to have varied, extending at one time nearly as far as Sebastopolis and Zela, but in Strabo's time falling south of Sibora. Vespasian in A. D. 70 placed the province of Cappadocia under a consular *legatus* (Suet. *Vesp.* 8). About A. D. 78 it was united with the province Galatia; but Trajan reverted to the original division, and added Pontus Galaticus and Pemoniacus to Cappadocia. In the fourth century the province was divided into Cappadocia Prima and Secunda, and Justinian again divided Cappadocia Secunda into two parts, making Mocissus, which he named Justinianopolis, the capital of Cappadocia Tertia. Cappadocia was a rough and generally sterile mountain region; bordered by the chains of the PARYADRES on the N., the SCYDISSES on the E., and the TAURUS on the S., and intersected by that of the ANTI-TAURUS, on the side of whose central mountain, ARGAEUS, stood the capital Mazaca, aft. CAESAREA AD ARGAEUM. Its chief rivers were the HALYS and the MELAS. Its fine pastures supported good horses and mules.

Cappadox (*Καππάδοξ*: *Delidjeirmak*), a tributary of the Halys, rising in M. Lithrus, in the chain of Paryadres, and forming the NW. boundary of Cappadocia, on the side of Galatia.

Capra, or **Capella** (Αἴξ), the brightest star in the constellation of the *Auriga*, or *Charioteer*, is sometimes called *Olenia Capella*, because it rested on the shoulder (*ἐπὶ τῆς ὐλένης*) of the *Auriga*. This star was said to have been originally the nymph or goat who nursed the infant

Zeus in Crete. [AMALTHEA.] Its heliacal rising took place soon before the winter solstice, and thus it was termed *signum pluviale*.

Capraria. 1. (*Capraja*), a small island off the coast of Etruria between Populonia and the N. extremity of Corsica, inhabited only by wild goats, whence its name: called by the Greeks Αἴγιλον.—2. (*Cabrera*), a small island off the S. of the Balearis Major (*Majorca*), dangerous to ships.—3. See AEGATES.—4. See FORTUNATAE INSULAE.

Caprasia, a town of Bruttium, 28 miles from Consentia: probably the modern *Tarsia*.

Caprae (*Capri*), a small island, 9 miles in circumference, off Campania, at the S. entrance of the gulf of Puteoli, and 2½ miles from the promontory of Minerva, from which the island had been separated by an earthquake. It is composed of calcareous rocks, which rise to two summits, the highest of which is between 1600 and 1700 feet above the sea. The scenery is beautiful, and the climate soft and genial. According to tradition, it was originally inhabited by the Teleboae, but afterwards belonged to the inhabitants of Neapolis, from whom Augustus either purchased it or obtained it in exchange for the island Pithecusa. Here Tiberius lived the last ten years of his reign, indulging in secret debauchery, and accessible only to his creatures. He erected many magnificent buildings on the island, the chief of which was the Villa Jovis, and the ruins of which are still to be seen. (Tac. *Ann.* iv. 67; Suet. *Aug.* 92, *Tib.* 40–65.)

Capria (*Καπρία*), a large salt lake in Pamphylia, between Perge and Aspendus.

Capricornus (*Αιγόκερως*), the *Goat*, a sign of the Zodiac, between the Archer and the Waterman, fought with Jupiter against the Titans.

Caprus (*Κάπρος*). 1. (*Little Zab*), a river of Assyria, rising in Mt. Zagros, and flowing SW. into the Tigris, opposite to Caenae (Strab. p. 733).—2. A little river of Phrygia, rising at the foot of M. Cadmus, and flowing N. into the Lycus.

Capsa (Capsetanus: *Ghafsah*), a strong city in the SW. of Byzacena in N. Africa, in a fertile oasis, surrounded by a sandy desert abounding in serpents. Its foundation was ascribed by tradition to the Libyan Hercules. In the war with Jugurtha it was destroyed by Marius; but it was afterwards rebuilt and made a colony (Strab. p. 831; Sall. *Jug.* 89).

Capua (Capuanus, Capuensis, but more commonly Campanus: *Capua*), originally called **Vulturnum**, the chief city of Campania after the fall of CUMAE, is said to have derived its name from Capys. Capua was either founded or colonised by the Etruscans, according to some 50 years before the foundation of Rome, and it became at an early period the most prosperous, wealthy, and luxurious city in the S. of Italy (Liv. iv. 37; Strab. p. 242; Vell. Pat. i. 7). In B.C. 420 it was conquered by the warlike Samnites; and the population, which had always been of a mixed nature, now consisted of Ausonians, Oscans, Etruscans, and Samnites. At a later time Capua, again attacked by the Samnites, placed itself under the protection of Rome, 343. It revolted to Hannibal after the battle of Cannae, 216, but was taken by the Romans in 211, was fearfully punished, and never recovered its former prosperity. It was now governed by a praefectus, who was sent annually to the city from Rome. It received a Roman colony by the lex agraria of Julius Caesar, 59, and under Nero a colony of veterans was settled there (Suet. *Jul.* 20; Tac. *Ann.* xiii.

31). It was subsequently destroyed by the barbarians who invaded Italy. The modern town of Capua is built about 3 miles from the ancient one, the site of which is indicated by the ruins of an amphitheatre.

Caput Vada Prom. [BRACHODES.]

Căpys (Kărys). 1. Son of Assaracus and Hieronemone, and father of Anchises.—2. A companion of Aeneas, from whom Capua was said to have been named (Verg. *Aen.* x. 145).

Căpys Silvius. [SILVIUS.]

Capŷtium or Capŷtium (Capizzi), called by Cicero (*Verr.* iii. 43) *Capitina Civitas*, a town in Sicily near Mt. Aetna (Ptol. iii. 4, 12).

Car (Kăp), son of Phoroneus, and king of Megara, from whom the acropolis of this town was called Caria.

Căracalla, emperor of Rome, A.D. 211–217, was son of Septimius Severus and his 2nd wife Julia Domna, and was born at Lyons, A.D. 188 (Herodian, iv. 1; Dio Cass. lxxvii. 2). He was originally called *Bassianus* after his maternal grandfather, but afterwards *M. Aurelius Antoninus*, which became his legal name, and appears on medals and inscriptions. *Caracalla* was a nickname derived from a long tunic worn by the Gauls, which he adopted as his favourite dress after he became emperor (Dio Cass. lxxviii. 3). In 198 Caracalla, when 10 years old, was declared Augustus, and in the same year accompanied his father, Severus, in the expedition against the Parthians. He returned with Severus to Rome in 202, and married Plautilla, daughter of Plautiausus, the praetorian praefect. In 208 he went with Severus to Britain; and on the death of the latter at York, 211, Caracalla and his brother Geta



Caracalla, Roman Emperor, A.D. 211–217.

Obv., head of Caracalla laurelled with legend ANTONINVS PIVS AVG. BRIT.; rev., figure of Mars with legend MARTI PROPVGNATORI.

succeeded to the throne, according to their father's arrangements. Caracalla obtained the sole government by the murder of his brother, 212 (Dio Cass. lxxvii. 2; Herodian, iv. 8; *Vita Carac.* 6). The assassination of Geta was followed by the execution of many of the most distinguished men of the state, whom Caracalla suspected of favouring his brother's cause: the celebrated jurist Papinian was one of his victims. His cruelties and extravagancies knew no bounds; and after exhausting Italy by his extortions, he resolved to visit the different provinces of the empire, which became the scenes of fresh atrocities. In 214 he visited Gaul, Germany, Dacia, and Thrace; and, in consequence of a campaign against the Alemanni, he assumed the surname *Alemannicus*. In 215 he went to Syria and Egypt; his sojourn at Alexandria was marked by a general slaughter of the inhabitants, in order to avenge certain sarcastic pleasantries in which they had indulged against himself and his mother. In 216 he crossed the Euphrates, laid waste Mesopotamia, and returned to Edessa, where he wintered. Next year he again took the field, intending to cross the Tigris, but was murdered near Edessa by Macrinus, the praetorian praefect. Caracalla gave to all free inhabitants of

the empire the name and privileges of Roman citizens. (*Vita Sever.*; *Vita Carac.*; Dio Cass. lxxvii.; Herodian, iv.)

Carălis or Carăles (Caralitānus: Cagliari), the chief town of Sardinia, with an excellent harbour, situated on the *Sinus Caralitanus* and on a promontory of the same name (*Capo S. Elia*). It was founded by the Carthaginians; under the Romans it was the residence of the praetor, and at a later period enjoyed the Roman franchise. (Paus. x. 17, 9; Liv. xxx. 39; Caes. B. C. i. 30; Strab. p. 224.)

Cărambis (Καράμβις ἄκρα: Kerempe), a promontory, with a city of the same name, on the coast of Paphlagonia, almost exactly opposite the Kriu Meteoron or S. promontory of the Chersonesus Taurica (*Crimea*) (Strab. p. 545).

Carănus (Κάρανος). 1. Of Argos, a descendant of Heracles, and a brother of Phidon, is said to have settled at Edessa in Macedonia with an Argive colony about B.C. 750, and to have become the founder of the dynasty of Macedonian kings.—2. Son of Philip and half-brother of Alexander the Great.—3. A general of Alexander the Great.

Caratacus, or Caractăcus, king of the Silures in Britain, defended his country against the Romans, in the reign of Claudius. He was at length defeated by the Romans, and fled to Cartimandua, queen of the Brigantes; but she betrayed him to the Romans, who carried him to Rome, A.D. 51. When brought before Claudius, he addressed the emperor in so noble a manner that he pardoned him and his friends. (Tac. *Ann.* xii. 33; *Hist.* iii. 45.)

Carausius, born among the Menapii in Gaul, was entrusted by Maximian with the command



Carausius, Roman Emperor, A.D. 287–295.

Obv., bust of Carausius laureate with legend IMP. CARAVSIVS P. F. AVG.; rev., within wreath, MVLTIS XX IMP.; around, VOTO PVBLICO. R. S. R.

of the fleet which was to protect the coasts of Gaul against the ravages of the Franks. But Maximian, having become dissatisfied with the conduct of Carausius in this command, and suspecting that he aimed at independent rule, gave orders for his execution. Carausius forthwith crossed over to Britain, where he assumed the title of Augustus, A.D. 287. After several ineffectual attempts to subdue him, Diocletian and Maximian acknowledged him as their colleague in the empire, and he continued to reign in Britain till 293, when he was murdered by his chief officer, Allectus. (Eutrop. ix. 20–25; Aurel. *Caes.* 39.)

Carbo, Papirius. 1. **C.**, a distinguished orator, and a man of great talents, but of no principle. He commenced public life as one of the 3 commissioners or triumvirs for carrying into effect the agrarian law of Tib. Gracchus. His tribuneship of the plebs, B.C. 131, was characterised by the most vehement opposition to the aristocracy; and he was thought even to have murdered Scipio Africanus, the champion of the aristocratic party, 129. But after the death of C. Gracchus (121), he suddenly deserted the popular party, and in his consulship (120) actually undertook the defeuce of Opimius,

who had murdered C. Gracchus. In 119 Carbo was accused by L. Licinius Crassus, who brought a charge against him, and as he foresaw his condemnation, he put an end to his life. Valerius Maximus is probably mistaken in saying that he went into exile. (*Liv. Ep.* 59, 61; Appian, *B. C.* 1, 18; Vell. Pat. ii. 4; Cic. *de Or.* ii. 25, *ad Fam.* ix. 21; Val. Max. iii. 7, 6.)—**2. Cn.**, consul 113, was defeated by the Cimbri near Noreia, and being afterwards accused by M. Antonius, he put an end to his own life (*Liv. Ep.* 63).—**3. C.**, with the surname **Arvina**, son of No. 1, was a supporter of the aristocracy. In his tribuneship (90), Carbo and his colleague, M. Plautius Silvanus, carried a law (*Lex Papiria Plautia*), giving the Roman franchise to the citizens of the federate towns. Carbo was murdered in 82, by the praetor Brutus Damasippus, at the command of the younger Marius. (Vell. Pat. ii. 26.) [BRUTUS, No. 10.]—**4. Cn.**, son of No. 2, was one of the leaders of the Marian party. He was thrice consul—namely, in 85, 84, and 82. In 82 he carried on war against Sulla and his generals, but was at length obliged to abandon Italy: he fled to Sicily, where he was taken prisoner, and put to death by Pompey at Lilybaeum. (Plut. *Pomp.* 5; Appian, *B. C.* i, 67–96.)

Carcāso (*Carcassone*), a town of the Tectosages in Gallia Narbonensis, on the river Atax (*Aude*). P. Crassus drew troops from it in his Aquitanian campaign of b.c. 56 (*Caes. B. G.* iii. 20; *Carcasum*, Plin. iii. 36; Ptol. ii. 10).

Carcāthiōcerta (*Καρκαθιόκερτα*: *Kartpurt* or *Diarbekr*), the capital of the district of Sophene in Armenia Major (Strab. p. 527).

Carēinus (*Καρκίνος*). 1. A comic poet and a contemporary of Aristophanes (*Nub.* 1263, *Pax*, 794).—**2.** A tragic poet of Agrigentum, contemporary of Sophocles and father of Xenocles, who defeated Euripides in b.c. 415.—**3.** Son of Xenocles and grandson of No. 2, wrote tragedies, which are characterised as sententious, and careless in versification (*Ar. Poët.* 16, 17).

Cardāmylē (*Καρδαμύλη*: *Καρδαμυλίτης*). 1. A town in Messenia, one of the 7 towns promised by Agamemnon to Achilles (*Il.* ix. 150, 292). It stood on a rock 1 mile from the sea and 7 from Leuctra; by Augustus it was transferred from Messenia to Laconia (Strab. p. 360; Paus. iii. 26, 7). Ruins are seen NE. of the modern *Skardamula*.—**2.** An island near or perhaps a town in Chios.

Cardēa, a Roman divinity protecting the hinges of doors (*cardo*), was a nymph beloved by Janus. Ovid (*Fast.* vi. 101, seq.) confounds this goddess with *CARNA*.

Cardia (*Καρδία*: *Καρδιανός*: *Bakla-burun*), a town on the W. side of the Thracian Chersonese on the gulf of Melas, founded by Miletus and Clazomenae, and subsequently colonised by the Athenians under Miltiades (*Hdt.* vii. 58, ix. 115). It was destroyed by Lysimachus, who built the town of *LYSIMACHIA* in its immediate neighbourhood. Cardia was the birthplace of Eumenes and of the historian Hieronymus. (*Paus.* i. 9, 10; Strab. p. 331; Nep. *Eum.* 1.)

Cardiūchi (*Καρδοῦχοι*), a powerful and warlike people in the SE. of Great Armenia, on the NE. margin of the Tigris valley, probably the same as the *Γορδωνάιοι* and *Γορδωνοί* of the late geographers and the *Kurds* of modern times. They dwelt in the mountains which divided Assyria on the NE. from Armenia (*Mts. of Kurdistan*), and were never thoroughly subdued. (Strab. pp. 523, 734, 747; Xen. *Anab.* iv. 1; Diod. xiv. 27.)

Carēsus (*Κάρησος*), a town of the Troad, on a river of the same name: destroyed before the time of Strabo (*Il.* xii. 20; Strab. p. 602).

Cāria (*Καρία*: *Kāp*), a district of Asia Minor, in its SW. corner, bounded on the N. and NE. by the mountains Messogis and Cadmus, which divided it from Lydia and Phrygia, and adjacent to Phrygia and Lycia on the E. and SE. It is intersected by low mountain chains running out far into the sea in long promontories, the N.-most of which was called Mycale, ending in the point Trogillum (opposite to Samos), the next Posidium (on which stood Miletus and Branchidae), the next is the long tongue of land terminated by the two headlands of Zephyrium and Termerium (with Halicarnassus on its S. side), next the Cnidian Chersonesus, terminated by the cape Triopium and the city of Cnidus, then the Rhodian Chersonesus, the S. point of which was called Cynossema, opposite to Rhodes, and, lastly, Pedalium or Artemisium, forming the W. headland of the bay of Glaucus. The chief gulfs formed by these promontories were the Maeandrian, between Trogillum and Posidium; the Iassian, between Posidium and Zephyrium; and the Sinus Ceramicus, between Termerium and Triopium. The valleys between these mountain chains were well watered and fertile. The chief river was the Maeander, between the chains of Messogis and Latmus, to the S. of which the country was watered by its tributaries, the Marsyas, Harpasus, and Mosynus, besides some streams flowing W. and S. into the sea, the most considerable of which was the Calbis. (See the articles.) The chief products of the country were corn, wine, oil, and figs; for the last of which Caunus, on the S. coast, was very famous. An extensive commerce was carried on by the Greek colonies on the coast.—Even before the great colonisation of the coasts of Asia Minor, Dorian settlements existed on the Triopian and Cnidian promontories, and this part of Caria, with the adjacent islands, received at that time other Dorian colonies, and obtained the name of *DORIS*; while to the N. of the Iassian Gulf, the coast was occupied by Ionian colonies, and thus formed the S. part of *IONIA*. The inhabitants of the rest of the country were *Carians* (*Kāpes*), a race probably of Semitic origin, which appears, in the earliest times of which we know anything, to have occupied the greater part of the W. coast of Asia Minor and several islands of the Aegaeon, with Mylasa as their chief town, in conjunction with the *Leleges*, from whom the *Carians* are not easily distinguishable. [See under *LELEGES*.] The *Carians*, *Lydians*, and *Mysians* were connected by their common worship of Zeus *Carios* at Mylasa (*Hdt.* i. 171): the *Carians* had also a common sanctuary of Zeus *Stratius* at Labranda (Strab. p. 659; *Hdt.* v. 119). Their language was reckoned by the Greeks as a barbarian tongue (*i.e.* unintelligible), though it early received an intermixture of Greek (*Il.* ii. 865; cf. Strab. p. 661). The people were warlike and were employed as mercenaries, *e.g.* by Egyptian kings (*Hdt.* ii. 163, iii. 11). The Greeks are said to have borrowed from the *Carians* the fashions of handles for shields and devices on the shields, and of plumed helmets (*Hdt.* i. 171).—The country was governed by a race of native princes, who fixed their abode at Halicarnassus after its exclusion from the Dorian confederacy. [*HALICARNASSUS*.] These princes were subject allies of Lydia and Persia, and some of them rose to great distinction in war and peace. [See *ARTEMISIA*, *MAUSOLUS*,

and ADA.] After the Macodonian conquest, the S. portion of the country became subject to Rhodes [RHODUS], and the N. part to the kings of PERGAMUS. Under the Romans, Caria formed a part of the province of ASIA. [See these articles.]

Carinae. [ROMA.]

Carinus, M. Aurelius, the elder of the 2 sons of Carus, was associated with his father in the government, A.D. 283, and remained in the W., while his father and brother Numerianus proceeded to the E. to carry on war against the Persians. On the death of his father, in the course of the same year, Carinus and Numerianus succeeded to the empire. In 284 Numerianus was slain, and Carinus marched into



Carinus, Roman Emperor, A.D. 283-285.

Obv., head of Carinus, with legend M. AVR. CARINVS NOB. CAES.; rev., Pax, with legend PAX AETERNA.

Moesia to oppose Diocletian, who had been proclaimed emperor. A decisive battle was fought near Margum, in which Carinus gained the victory, but, in the moment of triumph, he was slain by some of his own officers, 285. Carinus was one of the most profligate and cruel of the Roman emperors. (Vopisc. *Carin.*; Eutrop. ix. 18-20; Aurel. *Caes.* 39; Oros. vii. 25.)

Carmana (Κάρμανα: *Kerman*), the capital of Carmania Propria, 3° long. E. of Persepolis.

Carmania (Καρμανία: *Kirman*), a province of the ancient Persian empire, bounded on the W. by Persis, on the N. by Parthia, on the E. by Gedrosia, and on the S. by the Indian Ocean. It was divided into 2 parts, C. Propria and C. Deserta, the former of which was well watered by several small streams, and abounded in corn, wine, and cattle. The country also yielded gold, silver, copper, salt, and cinnabar. The people were akin to the Persians (Strab. p. 726; Arrian, *Anab.* vi. 28, *Ind.* 37).

Carmanor (Καρμάνωρ), a Cretan, purified Apollo and Artemis, after slaying the Python.

Carmelus, and **-um** (Κάρμηλος: *Jebel-Elyas*), a range of mountains in Palestine, branching off, on the N. border of Samaria, from the central chain (which extends S. and N. between the Jordan and the Mediterranean), and running N. and NW. through the SW. part of Galilee, till it terminates in the promontory of the same name (*Cape Carmel*), the height of which is 1200 feet above the Mediterranean (Strab. p. 758). Here was an oracle consulted by Vespasian (Suet. *Vesp.* 5; cf. Tac. *Hist.* ii. 78).

Carmenta, **Carmentis**, according to the prevalent tradition, was an Arcadian nymph, mother of Evander, Hermes being the father. She accompanied her son in his migration to Italy 60 years before the Trojan war. She was famed for her prophetic power, and an altar was erected to her at the Porta Carmentalis (Verg. *Aen.* viii. 333; Ov. *Fast.* i. 461; Liv. i. 7; Dionys. i. 38; Plut. *Q. R.* 56). At her festival on January 11th two sister 'Carmentes,' known as Porrima or Prosa and Postverta, were worshipped with hor, as deities of child-birth: their names seem to imply her attributes as an oracular goddess who could declare alike the past events and the future. One peculiar feature of her ritual was the prohibition against

bringing leather into her sanctuary (Ov. *Fast.* i. 629). She is said to have had a 2nd temple and 2nd festival on January 15th in accordance with the vow of Roman matrons when they secured their right of going in carriages. There is mention also of a flamen Carmentalis (Macrob. *Sat.* i. 16, 6; Plut. *Rom.* 21; Ov. *Fast.* 617; Cic. *Brut.* 59; Gell. xvi. 6, 4). Carmenta, whose name is no doubt connected with *carmen*, seems originally to have been an Italian deity of streams, of oracles and of help in child-birth, with whom tradition connected other legends making her the mother of the Arcadian Evander, or in other accounts giving as her original names Νικοστράτη and Θέμις, (Plut. *Q. R.* 56).

Carmo (*Carmona*), a fortified town in Hispania Baetica, NE. of Hispalis (Strab. p. 141).

Carna, a Roman divinity, who was regarded as the protector of the physical well-being of man: at her festival on June 1st, offerings of the most nutritious food, especially of beans, were made and part was eaten by the worshippers: hence the name 'Kalendae fabariae' for the 1st of June. Her temple on the Caelian hill was founded by M. Junius Brutus in the first year of the republic (Macrob. *Sat.* i. 12, 31; *C. I. L.* i. p. 394; Tertull. *ad Nat.* ii. 9). Ovid confounds this goddess with CARDEA.

Carneades (Καρνεάδης), a celebrated philosopher, born at Cyrene about B.C. 213, was the founder of the Third or New Academy at Athens. In 155 he was sent to Rome, with Diogenes and Critolaus, by the Athenians, to deprecate the fine of 500 talents which had been imposed on the Athenians for the destruction of Oropus. At Rome he attracted great notice, and it was here that he first delivered his famous orations on Justice. The 1st oration was in commendation of the virtue, and the next day the 2nd answered all the arguments of the 1st, and showed that justice was not a virtue, but a matter of compact for the maintenance of civil society. Thereupon Cato moved the senate to send the philosopher home to his school, and save the Roman youth from his demoralising doctrines. Carneades died in 129, at the age of 85. He was a strenuous opponent of the Stoics, and brought Academic scepticism to its extreme point, maintaining that neither our senses nor our understanding supply us with a sure criterion of truth (Cic. *de Or.* ii. 37, 155, *Tusc.* iv. 3, 5; Gell. vi. 14; Diog. Laërt. iv. 62).

Carnæus (Καρνεῖος), a surname of Apollo, under which he was worshipped by the Dorians, is derived by some from Carnus, a son of Zeus and Leto, and by others from Carnus, an Acarnanian soothsayer. The latter was murdered by HIPPOTES, and it was to propitiate Apollo that the Dorians introduced his worship under the surname of Carneus. The festival of the *Carnæa*, in honour of Apollo, was one of the great national festivals of the Spartans. (*Dict. of Ant.* s. v.). [APOLLO.]

Carni, a Celtic people, dwelling N. of the Veneti in the Alpes Carnicae. [ALPES.]

Carnuntum (Καρνούδος, -ούντος: ruins between *Deutsch-Altenburg* and *Petronell*), an ancient Celtic town in Upper Pannonia on the Danube, E. of Vindobona (*Vienna*), and subsequently a Roman municipium or a colony. It was one of the chief fortresses of the Romans on the Danube, and was the residence of the emperor M. Aurelius during his wars with the Marcomanni and Quadi (Eutrop. viii. 18). It was the station of the Roman fleet on the

Danube and the regular quarters of the 14th legion. It was destroyed by the Germans in the 4th century (Ammian. xxx. 5), but was rebuilt and was finally destroyed by the Hungarians in the middle ages.

Carnus. [CARNEUS.]

Carnātes or -i, a powerful people in Gallia Lugdunensis between the Liger and Sequana; their capital was GENABUM.

Carpasia (Καρπασία: *Karpassi*), a town in the SE. of Cyprus (Strab. p. 682; Diod. xx. 48).

Carpātes, also called **Alpes Bastarnicae** (*Carpathian Mountains*), the mountains running through Dacia, a continuation of the Hercynia Silva. Strictly this name seems to have belonged to that part of the range, next to the Hercynia S., in which the Vistula has its source, and the part actually in Dacia should be termed only **Alpes Bastarnicae** (Ptol. iii. 5, 6-20).

Carpāthus (Κάρπαθος: *Karpathos*, or *Scarpanto*), an island between Crete and Rhodes, in the sea named after it; a Dorian country under the rule of Rhodes (Strab. p. 488; Diod. v. 24); chief towns, Posidium and Nisyros.

Carpētāni, a powerful people in Hispania Tarraconensis, with a fertile territory on the rivers Anas and Tagus, in the modern *Castille* and *Estremadura*: their capital was TOLETUM.

Carpi or **Carpiāni**, a German people between the Carpathian mountains and the Danube.

Carrae or **Carrhae** (Κάρραι: Haran or Charrau, SS.: *Harran*), a city of Osroëne in Mesopotamia, not far from Edessa, where Crassus was defeated by the Parthians, B.C. 53 (Strab. p. 747; Dio Cass. xxxvii. 5, xl. 25).

Carrinas or **Carinas**. 1. **C.**, one of the commanders of the Marian party, fought B.C. 83 against Pompey, and in 82 against Sulla and his generals. After the battle at the Colline gate at Rome, in which the Marian army was defeated, Carrinas took to flight, but was seized, and put to death (Entrop. v. 8; Appian, *B. C.* v. 92).—2. **C.**, son of No. 1, sent by Caesar, in 45, into Spain against Sext. Pompeius. In 43 he was consul, and afterwards served as a general of Octavian against Sext. Pompeius in Sicily, in 36, and as proconsul in Gaul in 31 (Appian, *B. C.* v. 96-112; Dio Cass. li. 22).—3. **Secundus**, a rhetorician, expelled by Caligula from Rome, because he had declaimed against tyrants in his school (Tac. *Ann.* xiii. 10, xv. 45).

Carsēōli (Carseolānus: ruins at *Civita*, near *Carsoli*), a town of the Aequi in Latium, colonised by the Romans at an early period (Liv. x. 3, 13; Strab. p. 238; Ov. *Fast.* iv. 683).

Carsulāe (Carsulānus: *Monte Castrilli*), a town in Umbria, was originally of considerable importance, but afterwards declined (Strab. p. 227; Tac. *Ann.* iii. 60).

Carteia (also called Carthaea, Carpia, Carpesus: remains near *Algeciras*), more anciently **Tartessus**, a celebrated town and harbour in the S. of Spain, at the head of the gulf of which M. Calpe forms one side, founded by the Phoenicians, and colonised B.C. 171 by 4000 Roman soldiers, whose mothers were Spanish women (Liv. xliii. 3; cf. *C. I. L.* ii. p. 152). Some have thought that Calpe is the same as Carteia: it is more probable that there was a town of Calpe on the site of Gibraltar and that Carteia was distinct from it. (Strab. pp. 141, 145, 151; Mela, ii. 6, 8; Plin. iii. 17; Appian, *Iber.* 3).

Cartenna or **Cartinna** (*Tennex*), a colony on the coast of Mauretania Caesariensis, founded by Augustus (Plin. v. 20; Ptol. iv. 2, 4).

Carthaea (Καρθαία: *Poles*, Ru.), a town on the S. side of the island of Ceos.

Carthāgo, **Magna Carthago** (Καρθηδών: *Karthydonos*, Carthaginiensis, Poenus: Ru. near *El-Marsa*, NE. of Tunis), one of the most celebrated cities of the ancient world, stood in the recess of a large bay (Sinus Carthaginiensis) enclosed by the headlands Apollinis and Mercurii (*C. Farina* and *C. Bon*), in the middle and N.-most part of the N. coast of Africa, in lat. about 36° 55' N., and long. about 10° 20' E. The Tyrian colony of Carthage was founded, according to tradition, about 100 years before the building of Rome—that is, about B.C. 853.—but of its date it would not be safe to assert more than it was a later Phoenician settlement than Utica, of which it may have been first a dependency. The mythical account of its foundation is given under Dido. The part of the city first built was called, in the Phoenician language, Betzura or Bosra, i.e. *a castle*, which was corrupted by the Greeks into Byrsa, (*Βύρσα*), i.e. *a hide*, and hence probably arose the story of the way in which the natives were cheated out of the ground. As the city grew, the Byrsa formed the citadel. The coast of this part of Africa has been much altered by the deposits of the river Bagradas and the sand which is driven seawards by the NW. winds. Hence it must be understood that the identification of ancient sites at Carthage cannot be regarded as ascertained. In ancient times Carthage stood upon a peninsula surrounded by the sea on all sides except the W.; but now the whole space between the N. side of this peninsula and the S. side of the Apollinis Pr. (*C. Farina*) is filled up and converted into a marsh; Utica, which was on the sea-shore, being left some miles inland; and the course of the Bagradas itself being turned considerably N. of its original channel, so that, instead of flowing about half-way between Utica and Carthage, it now runs close to the ruins of Utica, and falls into the sea just under *C. Farina*. The NE. and SE. sides of the peninsula are still open to the sea, which has indeed rather encroached here, for ruins are found under water. The S. side of the peninsula was formed by an enclosed bay, the *Lake* or *Bay of Tunis*, connected with the sea only by a narrow opening (now called the *Goletta*, or, in Arabic, *Haket-et-Wad*, i.e. *Throat of the River*), which was once much deeper than it is now. The circuit of the old peninsula may be estimated at about 25 miles, and this space was occupied by the city itself, its gardens, suburbs, and cemeteries: the width of the isthmus is 3 miles. The N. and E. points of the peninsula are two headlands, *Cape Ghammart* and *Cape Carthage*: the space between them seems to have been occupied by suburbs and cemeteries: to the south of a line between the promontories came the city proper as well as part of the suburb Megara, and in the south portion of the city proper was the citadel, Byrsa itself. South again of the citadel were the two defensible harbours, of which we have an accurate description (taken no doubt from an older writer, possibly from Polybius) in Appian (*Pun.* 96). The outer harbour had an entrance from the sea 70 feet wide, closed by chains: this was used for merchantmen. The inner harbour, which communicated only with the outer, was for ships of war, and all round it, as well as round the island in the middle of it, were docks for 220 ships, with two Ionic columns in front of each dock, having the effect of colonnades: on

the island were quarters for the admiral. There seems no adequate ground for doubting that the name Cothon (κώθων) was given to the inner harbour. Strabo (p. 832) refers it especially to the island in the inner harbour; but in its origin it was probably meant to signify the cup-



Plan of Carthage.

shaped harbour dug out with the island left in the middle. According to Festus the name was sometimes given to harbours on the sea coast which had been 'artificially withdrawn inland,' i.e. hollowed out of the land (cf. 'portus effodiunt,' Verg. *Aen.* i. 427). It is generally considered that two pools on the shore S. of the citadel mark these two harbours: this is by no means impossible, but cannot be regarded as certain; it has recently been disputed (see *Classical Review*, v. 280). They were probably larger at one time than they are now. These two harbours were in times of peace supplemented to any extent for the great commerce of Carthage by the *Lake of Tunis* (see above). The Roman city, which was built after the destruction of the original Carthage, lay to the S. of it. The fortifications of the city consisted of a single wall on the side towards the sea, where the steep shore formed a natural defence, and a triple wall of great height, with battlements and towers, cutting off the peninsula from the mainland. On this side were barracks for 40,000 soldiers, and stables for 300 elephants and 4000 horses. The suburb called Megara—probably a corruption of Magal, which Virgil (*Aen.* i. 421, iv. 259) has Latinised into Magalia—also called Neapolis, containing many beautiful gardens and villas, lay to the N. of the city proper. The aqueduct which brought water to the city is still traceable to a great distance inland. The most remarkable buildings mentioned within the city were the temple of the god Esmun, whom the Greeks and Romans identified with Asclepius, and that of Apollo (Baal-Moloch or the Sun) in the market-place. The population of Carthage, at the time of the 3rd Punic war, is stated at 700,000 (Strab. p. 832; Appian, *Pun.* 95, 119; Polyb. i. 73; Liv. *Ep.* 51; Diod. xxxii.).—The constitution of Carthage was a municipal oligarchy, somewhat resembling that of Venice. The government was, by the original constitution, in the hands of the

Gerusia, or council of Ancients, formed of 28 members chosen (as it seems, annually) by the citizens: at their head were two chief magistrates, also elected annually, who were called 'kings' by Greek and Roman writers, but had little real power, and acted chiefly as supreme judges: their title *Suffetes* or *Shofetes* is the same as the Hebrew *Shophetim*, the 'Judges' in our translation of the Bible. A general in chief was appointed by the Gerusia and had a practical dictatorship during a campaign, but was called to account at the end of his office. The real power, however, at Carthage was in the hands of the council of 'The Hundred' (in number 104), who were called 'Judges,' and were an oligarchic institution of the aristocratic party about b.c. 450, originally intended to check the power of the Suffetes and any attempt at tyranny. As they held office for life, and could punish, even with death, the suffetes, gerusiasts, or generals at the expiration of their office, they became practically supreme, and their approval of measures was generally sought beforehand. This council of 'The Hundred' was first formed when the power of the house of Mago excited suspicion; and its efficacy was shown in the defeat of the attempts made by Hanno (b.c. 340) and Hamilcar (b.c. 306) to seize the supreme power. Its members were elected by the pentarchies, which appear to have been committees of five, who held office for life, and filled up vacancies in their number by co-option. Originally the general assembly of citizens decided on matters about which the gerusia and the suffetes disagreed; but when the power fell really into the hands of the Hundred, it is probable that the general assembly had no functions beyond the duty of electing the suffetes and the gerusiasts.—The general tone of social morality at Carthage appears to have been high, at least during its earlier history: there was a censorship of public morals, under the care of the gerusia; and all the magistrates were required, during their term of office, to abstain from wine: the magistrates were also unpaid. Their punishments were very severe, and the usual mode of inflicting death was by crucifixion.—The religion of Carthage was that of the mother country: Baal-Moloch, the Sun and Fire God, was appeased with cruel human sacrifices by fire, especially in time of reverses: the tutelary deity of Carthage was Melcarth ('the king of the city'), whom the Greeks called the Phœnician Heracles: they worshipped also Tanith or Astarte [see APHRODITE], and Esmun or Asclepius.—The chief occupations of the people



Carthage, about B.C. 190.
Obv., head of Persephone; rev., Pegasus with Punic legend, taken to be Byrsa.

were commerce and agriculture: in the former they rivalled the mother city, Tyre; and the latter they pursued with such success that the country around the city was one of the best cultivated districts in the ancient world, and a

great work on agriculture, in 28 books, was composed by Mago, a suffete.—The revenues of the state were derived from the subject provinces; and its army was composed of mercenaries from the neighbouring country, among whom the Numidian cavalry were especially distinguished. It was in this mercenary army and the aversion of the citizens to military service, devoted as they were to commerce and wealth, that the eventual weakness of Carthage was found.—Of the *History of Carthage* a brief sketch will suffice; as the most important portions of it are related in the ordinary histories of Rome. The first colonists preserved the character of peaceful traders, and maintained friendly relations with the natives of the country, to whom they long continued to pay a rent or tribute for the ground on which the city was built. Gradually, however, as their commerce brought them power and wealth, they were enabled to reduce the natives of the district round the city, first to the condition of allies, and then to that of tributaries. Meanwhile they undertook military expeditions at sea, and possessed themselves, first of the small islands near their own coast, and afterwards of Malta, and the Lipari and Balearic islands; they also sent aid to Tyre, when it was besieged by Nebuchadnezzar (B.C. 600), and took part in wars between the Etruscans and the Phœcean colonies. On the coast of Africa they founded numerous colonies, from the Pillars of Hercules to the bottom of the Great Syrtis, where they met the Greek colonists of Cyrenaica: the people of these colonies became intermixed with the Libyans around them, forming a population who are called Libyo-Phœnicians. In connexion with their commercial enterprises, they no doubt sent forth various expeditions of maritime discovery; among which we have mention of two, which were undertaken during the long peace which followed the war with Gelon in B.C. 480, to explore the W. coasts of Europe and Africa respectively. The record of the latter expedition, under Hanno, is still preserved to us in a Greek translation [HANNO], from which we learn that it reached probably as far S. as 10° N. lat., if not further. The relations of the Carthaginians with the interior of N. Africa appear to have been very extensive, but the country actually subject to them, and which formed the true Carthaginian territory, was limited to the district contained between the river Tusca (*Zain*) on the W. and the lake and river Triton, at the bottom of the Lesser Syrtis, on the S., corresponding very nearly to the modern regency of *Tunis*; and even within this territory there were some ancient Phœnician colonies, which, though in alliance with Carthage, preserved their independent municipal government, such as Hippo Zaritus, Utica, Hadrumetum, and Leptis.—The first great development of the power of Carthage for foreign conquest was made by Mago (about B.C. 550–500), who is said to have first established a sound discipline in the armies of the republic, and to have freed the city from the tribute which it still paid to the Libyans. His sons, Hasdrubal and Hamilcar, reduced a part of the island of Sardinia, where the Carthaginians founded the colonies of Caralis and Sulci; and by this time the fame of Carthage had spread so far, that Darius is said to have sent to ask her aid against the Greeks, which, however, was refused. The Carthaginians, however, took advantage of the Persian war to attempt the conquest of Sicily, whither Hamilcar was

sent with a great force, in B.C. 480, but his army was destroyed and himself killed in a great battle under the walls of Himera, in which the Sicilian Greeks were commanded by Gelon, the tyrant of Syracuse, and which was said to have been fought on the same day as the battle of Salamis. It was, in fact, a concerted part of the great struggle between Grecian and Asiatic powers for the mastery of Southern Europe, to be fought out in the west, while the other attack was made from the east. It is impossible to overrate the importance of this and of other attempts of Carthage against Sicily and later against Italy. Their next attempt upon Sicily, in B.C. 410, led to a protracted war, which resulted in a treaty between the Syracusans, under Timoleon, and the Carthaginians, by which the latter were confirmed in the possession of the W. part of the island, as far as the river Halicus. From B.C. 310–307 there was another war between Syracuse and the Carthaginians, which was chiefly remarkable for the bold step taken by Agathocles, who invaded the Carthaginian territory in Africa, and thus, though unable to maintain himself there, set an example which was followed a century later by Scipio, with fatal results to Carthage. Passing over the wars with PYRRHUS and HERO, we come to the long struggle between Rome and Carthage, known as the Punic Wars, which are fully related in the *Histories of Rome*. [See also HAMILCAR.] The first lasted from B.C. 265–242, and resulted in the loss to Carthage of Sicily and the Lipari islands. It was followed by a fierce contest of some years between Carthage and her disbanded mercenaries, which is called the Libyan War, and which was terminated by Hamilcar Barca. After a hollow peace, during which the Romans openly violated the last treaty, and the Carthaginians conquered Spain as far as the Iberus (*Ébro*), the Second Punic War, the decisive contest between the two rival states, which were too powerful to co-exist, began with the siege of Saguntum (B.C. 218) and terminated (B.C. 201) with a peace by which Carthage was stripped of all her power. [HAN-NIBAL; SCIPIO.] Her destruction was now only a question of time, and, though she scrupulously observed the terms of the last peace for 50 years, in spite of every provocation from the Romans and their ally Masinissa, the king of Numidia, a pretext was at length found for a new war (B.C. 149), which lasted only 3 years, during which the Carthaginians, driven to despair by the terms proposed to them, sustained a siege so destructive that, out of 700,000 persons, who were living in the city at its commencement, only 50,000 surrendered to the Romans. The city was razed to the ground, and remained in ruins for 80 years. At the end of that time a colony was established on the old site by the Gracchi (Plut. *C. Gracch.* 8–14; Appian *Pun.* 136), which remained in a feeble condition till the times of Julius and Augustus, under whom a new city was built S. of the former, on the SE. side of the peninsula, with the name of **Colonia Carthago**. It soon grew so much as to cover a great part (if not the whole) of the site of the ancient Tyrian city: it became the first city of Africa, and occupied an important place in ecclesiastical as well as in civil history. It was taken by the Vandals in A.D. 439, retaken by Belisarius in A.D. 533, and destroyed by the Arab conquerors in A.D. 698.—Respecting the territory of Carthage under the Romans, see AFRICA, No. 2.

Carthāgo Nōva (Καρχηδὼν ἡ νέα: *Carthagena*), a town on the E. coast of Hispania Tarraconensis, founded by the Carthaginians under Hasdrubal, B.C. 243, and subsequently conquered and colonised by the Romans, from which time its full name was *Colonia Victrix Julia Nova Carthago*. It is situated on a promontory running out into the sea, and possesses one of the finest harbours in the world: at the entrance of the harbour was a small island called *Scombraria*, from the great number of scombri or mackerel caught here, from which such famous pickle was made. In ancient times Carthago Nova was one of the most important cities in all Spain; its population was numerous, its trade flourishing, and its temples and other public buildings handsome and imposing. It was, together with Tarraco, the residence of the Roman governor of the province. In the time of Strabo it was still flourishing, but was almost destroyed by the Goths. Isidore, who was a native, speaks of its desolation, A.D. 595 (*Orig.* xv. 1). In the neighbourhood were silver mines; and the country produced a quantity of *Spartum* or broom, whence the town bore the surname *Spartaria*, and the country was called *Campus Spartarius*. (Strab. p. 158; Polyb. ii. 13; Liv. xxvi. 42; Plin. iii. 19.)

Carūra (τὰ Καρούρα: *Sarikivi*), a Phrygian city, in Caria, on the Maeander, celebrated for its hot springs (Strab. pp. 578, 663).

Cārus, M. Aurēlius, Roman emperor A.D. 282–283, probably born at Narbo in Gaul, was praefectus praetorio under Probus, and on the



Carus, Roman Emperor, A.D. 282–283.

Obv., head of Emperor, with name and titles; *rev.*, Pax, with legend PAX AVGG.

murder of the latter was elected emperor. After defeating the Sarmatians, Carus invaded the Persian dominions, took Selencia and Ctesiphon, and was preparing to push his conquests beyond the Tigris, when he was, according to some accounts, struck dead by lightning, towards the close of 283. Others infer that he was murdered by Aper. He was succeeded by his sons **CARINUS** and **NUMERIANUS**. Carus was a victorious general and able ruler. (Vopisc. *Car.* 5–8, *Prob.* 22; Oros. vii. 24.)

Carūsa (ἡ Καρούσα: *Kerzeh*), a city on the coast of Paphlagonia, S. of Sinope (Plin. vi. 7).

Carventum, a town of the Volsci, to which the **Carventana Arx** mentioned by Livy belonged, a town of the Volsci between Signia and the sources of the Trerus (Liv. iv. 53, 55).

Carvilius Maximus. 1. *Sp.*, twice consul, B.C. 293 and 273, both times with L. Papirius Cursor. In their first consulship they gained brilliant victories over the Samnites, and in their second they brought the Samnite war to a close (Liv. x. 9, 33, 46, *Ep.* 14).—2. *Sp.*, son of the preceding, twice consul, 234, when he conquered the Sardinians and Corsicans, and 228, was alive at the battle of Cannae, 216, after which he proposed to fill up the vacancies in the senate from the Latins. This Carvilius was the first person at Rome who divorced his wife. (Liv. xxvi. 23; Dionys. ii. 25.)

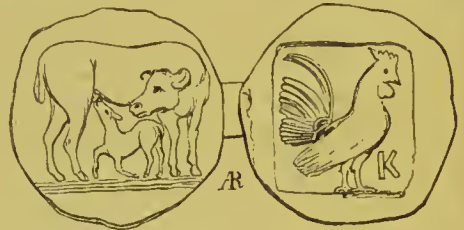
Carŷae (Καρυαί: *Karyāris*, fem. *Karyātis*), a town in Laconia near the borders of Arcadia, originally belonged to the territory of Tegea in Arcadia. It revolted from Sparta in B.C. 371 after the battle of Leuctra, and was punished by Archidamus, who took the town and slaughtered the citizens (Xen. *Hell.* vi. 5, 24, vii. 1, 28). It possessed a temple of Artemis Caryatis, and an annual festival in honour of this goddess was celebrated here by the Lacedaemonian maidens (Paus. iii. 10, 9, iv. 16, 9). Respecting the female figures in architecture called *Caryatides*, see *Dict. of Ant.* s.v.

Caryanda (τὰ Καρύανδα: *Karyandēus*: *Karakoyan*), a city of Caria, on a little island, once probably united with the mainland, at the NW. extremity of the peninsula on which Halicarnassus stood. It once belonged to the Ionian League; and it was the birthplace of the geographer Scylax. (Strab. p. 658.)

Caryātis. [CARYAE.]

Carystius (Καρίστιος), a Greek grammarian of Pergamus, lived about B.C. 120, and wrote numerous works, all of which are lost.

Carystus (Κάρυστος: *Karŷstios*: *Karyst* or *Castel Rosso*), a town on the S. coast of Euboea, at the foot of Mount Oche, founded by Dryopes; called, according to tradition, after Carystus, son of Chiron. Datis and Artaphernes landed here in 490. In the neighbourhood was excellent marble (Cipolino), which was exported in large quantities; and the mineral called Asbestos was also found here. (Il. ii. 539; Thuc. vii. 57; Hdt. vi. 99; Strab. p. 446.)



Coin of Carystus.

Obv., cow suckling calf; *rev.*, within incuse square, cock, K (Carystus.)

Casca, P. Servilius, tribune of the plebs, B.C. 44, was one of the conspirators against Caesar, and aimed the first stroke at his assassination. He fought in the battle of Philippi (42), and died shortly afterwards.—C. Casca, the brother of the preceding, was also one of the conspirators against Caesar.

Cascellius, A., an eminent Roman jurist, contemporary with Caesar and Cicero, was a man of stern republican principles, and spoke freely against the proscriptions of the triumvirs. (Hor. *A. P.* 371; Plin. viii. 144.)

Casilinum (Casilinas, -ātis: *Capua nuova*), a town in Campania on the Vulturinus, and on the same site as the modern Capua, celebrated for its heroic defence against Hannibal B.C. 216. It received Roman colonists by the Lex Julia, but had greatly declined in the time of Pliny. (Liv. xxii. 15, xxiii. 17; Strab. p. 237.)

Casinum (Casinas, -ātis: *S. Germano* or *Casino*), a town in Latium on the river **Casinus**, and on the Via Latina near the borders of Campania; colonised by the Romans in the Samnite wars; subsequently a municipium; its citadel containing a temple of Apollo occupied the same site as the celebrated convent *Monte Cassino*: the ruins of an amphitheatre are found at *S. Germano*. Varro had a villa there. (Strab. p. 237; Liv. ix. 28; Varr. *L. L.* vii. 29, *R. R.* iii. 5.)

Casiōtis. [CASIUS.]

Cāsūs. 1. (*Ras Kasaroun*), a headland on the coast of Egypt, E. of Pelusium, separating Lake Serbonis from the sea, with a templo of Zeus-Ammon on its summit. Here also was the grave of Pompey. At the foot of the mountain, on the land side, on the high road from Egypt to Syria, stood the town of Casium (*Katieh*). The surrounding district was called Casiōtis (Strab. p. 758; Lucan, viii. 539).—2. (*Jebel Akra*), a mountain on the coast of Syria, S. of Antioch and the Orontes, 5318 feet above the level of the sea. The mountain was sacred to Zeus, and also to Tripolemus (Strab. p. 750; Ammian. xxii. 14, 8). In the life of Hadrian (14) it is said that he passed a night on the top in the vain hope of seeing day on one side and night on the other, according to a belief mentioned in Plin. v. 80. The name of Casiōtis was applied to the district on the coast S. of Casius, as far as the N. border of Phœnicia.

Casmēna, -ae (*Κασμένη*, Herod.: *Κασμέναι*, Thuc.: *Spaccasorno*), a town in Sicily, founded by Syracuse about B.C. 643. Here the Gamori, or oligarchical party expelled from Syracuse, found shelter (Hdt. vii. 155; Thuc. vi. 5). It was in the interior, but not far from the coast, and was one of the outposts of Syracuse to control the Sicels.

Caspēria or **Caspērūla**, a town of the Sabines, NW. of Cures, on the Himella (*Aspra*).

Caspiae Portae or **Pylae** (*Κάσπαι πύλαι*: *Tengi Sirdara*), the principal pass from Media into Parthia and Hyrcania, through the CASPII MONTES, was a deep ravine, made practicable by art, but still so narrow that there was only room for a single wagon to pass between the lofty overhanging walls of rock. The Persians erected iron gates across the narrowest part of the pass, and maintained a guard for its defence. This pass was near the ancient Rhagae or Arsacia. Alexander passed through it in pursuit of Darius (Arrian, *Anab.* iii. 19). The Caspian gates, being the most important pass from Western to Central Asia, were regarded by many of the ancients as a sort of central point, common to the boundaries between W. and E. Asia and N. and S. Asia; and distances were reckoned from them. (Strab. pp. 64, 514, 522.)

Caspii (*Κάσπιοι*), the name of certain Scythian tribes near the Caspian Sea, is used rather loosely by the ancient geographers. The Caspii of Strabo are on the W. side of the sea, and their country, Caspiāne, forms a part of Albania. Those of Herodotus and Ptolemy are in the E. of Media, on the borders of Parthia, in the neighbourhood of the CASPIAE PYLAE (Strab. p. 502; Hdt. iii. 29; Ptol. vi. 2, 5). Probably it would not be far wrong to apply the name generally to the people round the SW. and S. shores of the Caspian in and about the CASPII MONTES.

Caspii Montes (*τὰ Κάσπια ὄρη*: *Elburz Mts.*) or **Caspus Mons**, is a name applied generally to the whole range of mountains which surround the Caspian Sea, on the S. and SW., at the distance of from 15 to 30 miles from its shore, on the borders of Armonia, Media, Hyrcania, and Parthia; and more specifically to that part of this range S. of the Caspian, in which was the pass called CASPIAE PYLAE. The term was also loosely applied to other mountains near the Caspian, especially, by Strabo, to the E. part of the Caucasus, between Colchis and the Caspian.

Caspiri or **Caspiraei** (*Κάσπειροι*, *Κασπिरαῖοι*), a people of India, probably in *Cashmir*.

Caspium Mare (*ἡ Κασπία θάλασσα*, *the Caspian Sea*), also called **Hyrcanium**, **Albanum**, and **Scythicum**, all names derived from the people who lived on its shores, is a great salt-water lake in Asia, according to the ancient division of the continents, but now on the boundary between Europe and Asia. Its average width from E. to W. is about 210 miles, and its length from N. to S., in a straight line, is about 740 miles; but, as its N. part makes a great bend to the E., its true length, measured along a curve drawn through its middle, is about 900 miles; its area is about 180,000 square miles. The notions of the ancients about the Caspian varied very much; and it is curious that two of the erroneous opinions of the later Greek and Roman geographers—namely, that it was united both with the Sea of Aral and with the Arctic Ocean—expressed what, at some remote period, were probably real facts. Their other error, that its greatest length lay W. and E., very likely arose from its supposed union with the Sea of Aral. Another consequence of this error was the supposition that the rivers Oxus and Jaxartes flowed into the Caspian. That the former really did so at some time subsequent to the separation of the two lakes (supposing that they were once united) is pretty well established; but whether this has been the case within the historical period cannot be determined [Oxus]. The country between the two lakes has evidently been greatly changed, and the sand-hills which cover it have doubtless been accumulated by the force of the E. winds bringing down sand from the steppes of Tartary. Both lakes have their surface considerably below that of the Black Sea, the Caspian being nearly 350 feet, and the Aral about 200 feet, lower than the level of the Black Sea, and both are still sinking by evaporation. Moreover, the whole country between and around them for a considerable distance is a depression, surrounded by lofty mountains on every side, except where the valley of the *Irish* and *Obi* stretches away to the Arctic Ocean. Besides a number of smaller streams, two great rivers flow into the Caspian; the Rha (*Volga*) on the N., and the united Cyrus and Araxes (*Kour*) on the W.; but it loses more by evaporation than it receives from these rivers. (Strab. pp. 507, 519; Mel. iii. 5; Plin. vi. 36; Diod. xviii. 5; Arist. *Meteor.* i. 13, 29.)

Cassandane (*Κασσανδάνη*), wife of Cyrus the Great, and mother of Cambyses.

Cassander (*Κάσσανδρος*), son of Antipater. His father, on his death-bed (B.C. 321), appointed Polysperchon regent, and conferred upon Cassander only the secondary dignity of Chiliarch. Being dissatisfied with this arrangement, Cassander strengthened himself by an alliance with Ptolemy and Antigonus, and entered into war with Polysperchon. In 318 Cassander obtained possession of Athens and most of the cities in the S. of Greece. In 317 he was recalled to Macedonia to oppose Olympias. He kept her besieged in Pydna throughout the winter of 317, and on her surrender in the spring of the ensuing year, he put her to death. The way now seemed open to him to the throne of Macedon. He placed Roxana and her young son, Alexander Aegus, in custody at Amphipolis, not thinking it safe as yet to murder them; and he connected himself with the regal family by a marriage with Thessalonica, half-sister to Alexander the Great (Diod. xix. 49). In 315 Cassander joined Seleucus, Ptolemy, and Lysi-

machus in their war against Antigonus, of whose power they had all become jealous. This war was upon the whole unfavourable to Cassander, who lost most of the cities in Greece. By the general peace of 311, it was provided that Cassander was to retain his authority in Europe till Alexander Aegus should be grown to manhood. Cassander thereupon put to death the young king and his mother Roxana (Diod. xix. 105, xx. 26). In 310 the war was renewed, and Heracles, the son of Alexander by Barsine, was brought forward by Polysperchon as a claimant to the Macedonian throne; but Cassander bribed Polysperchon to murder the young prince and his mother, 309. In 306 Cassander allowed himself to be called by the title of king, when it was assumed by Antigonus, Lysimachus, and Ptolemy (Plut. *Demetr.* 18).



Coin of Cassander.

Obv., head of Heracles; *rev.*, boy on horse—legend ΒΑΣΙΛΕΥΣ ΚΑΣΣΑΝΔΡΟΥ.

In the following years, Demetrius Poliorcetes, the son of Antigonus, carried on the war in Greece with great success against Cassander; but in 302 Demetrius was obliged to pass into Asia, to support his father; and next year, 301, the decisive battle of Ipsus was fought, in which Antigonus and Demetrius were defeated, and the former slain, and which gave to Cassander Macedonia and Greece. Cassander died of dropsy in 297, and was succeeded by his son Philip (Diod. xx. 112; Plut. *Demetr.* 31).

Cassandra (Κασσάνδρα), daughter of Priam and Hecuba, and twin-sister of Helenus (*Il.*

could understand the divine sounds of nature and the voices of birds. When she grew up her beauty won the love of Apollo, who conferred upon her the gift of prophecy, upon her promising to comply with his desires; but after she had become possessed of the prophetic art, she refused to fulfil her promise. Thereupon the god in anger ordained that no one should believe her prophecies. She predicted to the Trojans the ruin that threatened them, but no one believed her; she was looked upon as a madwoman, and, according to a late account, was shut up and guarded. On the capture of Troy she fled into the sanctuary of Athene, but was torn away from the statue of the goddess by Ajax, son of Oileus, and, according to some accounts, was even ravished by him in the sanctuary. On the division of the booty, Cassandra fell to the lot of Agamemnon, who took her with him to Mycenae. Here she was killed by Clytaemnestra. (*Od.* xi. 421; Verg. *Aen.* ii. 343; Aesch. *Ag.* 1300; Strab. p. 264.)

Cassandræa. [POTIDAEA.]

Cassia Gens. [CASSIUS.]

Cassiodorus, Magnus Aurélius, a distinguished statesman, and one of the few men of learning at the downfall of the Western Empire, was born about A.D. 468, at Seylacium in Brutium, of an ancient and wealthy Roman family. He enjoyed the full confidence of Theodoric the Great and his successors, and under a variety of different titles he conducted for a long series of years the government of the Ostrogothic kingdom. At the age of 70 he retired to the monastery of Viviers, which he had founded in his native province, and there passed the last 30 years of his life. His time was devoted to study and to the composition of elementary treatises on history, metaphysics, the 7 liberal arts, and divinity; while his leisure hours were employed in the construction of philosophical toys, such as sun-dials, water-clocks, &c. Of his numerous writings the most important is his *Variarum (Epistolarum) Libri XII*, an assemblage of state papers drawn up by Cassiodorus in accordance with the instructions of Theodoric and his successors. The other works of Cassiodorus are of less value to us. The principal are: 1. *Chronicon*, a summary of Universal History giving a catalogue of Roman consuls; 2. *De Orthographia Liber*; 3. *De Arte Grammatica ad Donati Mentem*; 4. *De Artibus ac Disciplinis Liberalium Litterarum*, much read in the middle ages; 5. *De Anima*; 6. *Libri XII de Rebus Gestis Gothorum*, known to us only through the abridgment of Jornandes; 7. *De Institutione Divinarum Litterarum*, an introduction to the profitable study of the Scriptures. There are also several other ecclesiastical works of Cassiodorus extant.—The best edition of his collected works is by D. Garet, Rouen, 1679, 2 vols. fol., reprinted at Venice, 1729.



Cassandra and Apollo. (Picture d'Ercolano, vol. II. tav. 17.)

xiii. 365). According to a post-Homeric story, she and her brother, when young, were left asleep in the sanctuary of Apollo, when their ears were purified by serpents, so that they

in Corcyra on a promontory of the same name, with a good harbour and a temple of Zeus.

Cassiopæa, Cassiépæa, or Cassiôpê (Κασσιόπεια, Κασσιώπεια, or Κασσιόπη), wife of

Cephens in Aethiopia, and mother of Andromeda, whose beauty she extolled above that of the Nereids. [ANDROMEDA.]

Cassiterides Insulae (Κασσιτερίδες νῆσοι), 'the Tin Islands,' from which the Phoenicians at an early period procured tin. Herodotus (iii. 125) has heard of their name, but doubts their real existence, apparently thinking that the Phoenicians merely concealed under this name the spot where the metal was found. It has been usual to identify them with the Scilly Islands, and to say that the Phoenicians there bought the tin which the Britons brought over from Cornwall, but there is no authority for any such idea, and it is from a common sense point of view highly improbable that the Phoenician ships should have halted at this inconvenient anchorage instead of going on to get the metal in the Cornish harbours. The 'Ictis' of Diodorus (v. 38) may be St. Michael's Mount, but certainly is not the Scilly Isles. Strabo seems to fix the Cassiterides Insulae as off the coast of the Artabri, at the extreme NW. of Spain, not far from Cape Finisterre. He says that they lie out to sea northwards, but it is inconceivable that he could have meant 500 miles away. He says that there are ten of these islands (pp. 120, 129, 147, 175). Pliny also places them off the north coast of Spain, and though he seems to distinguish them from the islands off the coast of the Artabri, it is not certain that he should be so read (iv. 119). On the whole, if these islands are to be fixed definitely anywhere, there is most authority for taking them to be small Spanish islands off the Galician coast. But it is probable that some ancient writers spoke of the British isles generally under this name.

Cassius, the name of one of the most distinguished of the Roman gentes, originally patrician, afterwards plebeian. 1. **Sp. Cassius Viscellinus**, thrice consul: first B.C. 502, when he conquered the Sabines; again, 498, when he made a league with the Latins; and, lastly, 486, when he made a league with the Hernicans, and carried his celebrated agrarian law, the first which was proposed at Rome. It was an attempt to take the control of the public lands from the senate and to provide for a more equitable and less selfish appropriation. His proposal was to have the public land measured; to lease a part for the benefit of the public treasury, and to assign a part to the plebeians; that the share of patricians in the public land should be strictly defined, and that the remainder should be divided among the plebeians. In the following year he was accused of aiming at regal power, and was put to death. The manner of his death is related differently, but it is most probable that he was accused before the comitia curiata by the quaestores parricidii, and was sentenced to death by his fellow patricians. His house was razed to the ground, and his property confiscated. His guilt is doubtful; he had made himself hateful to the patricians by his agrarian law, and it is most likely that the accusation was invented for the purpose of getting rid of a dangerous opponent. At his death his law fell into neglect, and it remained for others to bring in the required legislation. (See *Diet. Ant.* s.v. *Agrariae Leges*.) He left 3 sons; but as all the subsequent Cassii are plebeians, his sons were perhaps expelled from the patrician order, or may have voluntarily passed over to the plebeians, on account of the murder of their father.—2. **C. Cass. Longinus**, consul 171, obtained as his province Italy and Cisalpine

Gaul, and without the authority of the senate attempted to march into Macedonia through Illyricum, but was obliged to return to Italy. In 154 he was censor with M. Messala; and a theatre which these censors had built was pulled down by order of the senate, at the suggestion of P. Scipio Nasica, as injurious to public morals. (Liv. xliiii. 1, *Ep.* 48; Vell. Pat. i. 15.)—3. **Q. Cass. Longinus**, praetor urbanus B.C. 167, and consul 164, died in his consulship.—4. **L. Cass. Longinus Ravilla**, tribune of the plebs, 137, when he proposed a law for voting by ballot (*tabellaria lex*); consul 127, and censor 125. He was severe in his justice. (*Cic. Legg.* iii. 16, 35, *Rosc. Am.* 30, 86; cf. *Val. Max.* viii. 1, 7.)—5. **L. Cass. Longinus**, praetor 111, when he brought Jugurtha to Rome; consul 107, with C. Marius, and received as his province Narbonese Gaul, in order to oppose the Cimbri, but was defeated and killed by the Tigurini.—6. **L. Cass. Longinus**, tribune of the plebs 104, brought forward many laws to diminish the power of the aristocracy.—7. **C. Cass. Longinus Varus**, consul 73, brought forward, with his colleague M. Terentius, a law (*lex Terentia Cassia*), by which corn was to be purchased and then sold in Rome at a small price. In 72 he was defeated by Spartacus near Mutina; in 66 he supported the Manilian law for giving the command of the Mithridatic war to Pompey; and in his old age was proscribed by the triumvirs and killed, 48. (*Cic. Verr.* v. 21, 52; *Oros.* v. 24; Appian, *B. C.* iv. 28.)—8. **C. Cass. Longinus**, the murderer of Julius Caesar. In 53 he was quaestor of Crassus in his campaign against the Parthians, in which he distinguished himself (Plut. *Crass.* 27; Dio Cass. xl. 28). After the death of Crassus, he collected the remains of the Roman army, and made preparations to defend Syria against the Parthians. In 52 he defeated the Parthians, who had crossed the Euphrates, and in 51 he again gained a still more important victory over them (*Cic. Phil.* xi. 14, 35). Soon afterwards he returned to Rome. In 49 he was tribune of the plebs, joined the aristocratic party in the civil war, and fled with Pompey from Rome. In 48 he commanded the Pompeian fleet; after the battle of Pharsalia he went to the Hellespont, where he accidentally fell in with Caesar, and surrendered to him. He was not only pardoned by Caesar, but in 44 was made praetor, and the province of Syria was promised him for the next year (Dio Cass. xlii. 13; *Cic. ad Fam.* xv. 15; Plut. *Caes.* 62; Appian, *B. C.* ii. 111). But Cassius had never ceased to be Caesar's enemy; it was he who formed the conspiracy against the dictator's life, and gained over M. Brutus to the plot (Plut. *Brut.* 14; *Cic. ad Att.* xiv. 21). After the death of Caesar, on the 15th of March, 44 [CAESAR], Cassius remained in Italy for a few months, but in July he went to Syria, which he claimed as his province, although the senate had given it to Dolabella, and had conferred upon Cassius Cyrene in its stead. He defeated Dolabella, who put an end to his own life; and after plundering Syria and Asia most unmercifully, he crossed over to Greece with Brutus in 42, in order to oppose Octavian and Antony. At the battle of Philippi, Cassius was defeated by Antony, while Brutus, who commanded the other wing of the army, drove Octavian off the field; but Cassius, ignorant of the success of Brutus, commanded his freedman to put an end to his life. Brutus mourned over his companion, calling him the last of the Romans (Plut. *Brut.*

39; Dio Cass. xlvii. 42). Cassius was married to Junia Tertia or Tertulla, half-sister of M. Brutus. Cassius was well acquainted with Greek and Roman literature; he was a follower of the Epicurean philosophy; his abilities were considerable, but he was vain, proud, and revengeful.—9. **C. Cass. Longinus**, brother of No. 8, assisted M. Laterensis in accusing Cn. Plancius, who was defended by Cicero in 54. He joined Caesar at the commencement of the Civil war, and was one of Caesar's legates in Greece in 48. In 44 he was tribune of the plebs, but was not one of the conspirators against Caesar's life. He subsequently espoused the side of Octavian, in opposition to Antony; and on their reconciliation in 43, he fled to Asia: he was pardoned by Antony in 41.—10. **Q. Cass. Longinus**, the *frater* or first-cousin of No. 8. In 54 he went as the quaestor of Pompey into Spain, where he was universally hated on account of his rapacity and cruelty. In 49 he was tribune of the plebs, and a warm supporter of Caesar, but was obliged to leave the city and take refuge in Caesar's camp. In the same year he accompanied Caesar to Spain, and after the defeat of Afranius and Petreius, the legates of Pompey, Caesar left him governor of Further Spain. His cruelty and oppressions excited an insurrection against him at Corduba, but this was quelled by Cassius. Subsequently 2 legions declared against him, and M. Marcellus, the quaestor, put himself at their head. He was saved from this danger by Lepidus, and left the province in 47, but his ship sank, and he was lost, at the mouth of the Iberus. (Dio Cass. xlii. 15; *Bell. Alex.* 48.)—11. **L. Cass. Longinus**, a competitor with Cicero for the consulship for 63; was one of Catiline's conspirators, and undertook to set the city on fire; he escaped the fate of his comrades by quitting Rome before their apprehension.—12. **L. Cass. Longinus**, consul A.D. 80, married to Drusilla, the daughter of Germanicus, with whom her brother Caligula afterwards lived. Cassius was proconsul in Asia A.D. 40, and was commanded by Caligula to be brought to Rome, because an oracle had warned the emperor to beware of a Cassius: the oracle was fulfilled in the murder of the emperor by Cassius Chaerea.—13. **C. Cass. Longinus**, the celebrated jurist, governor of Syria, A.D. 50, in the reign of Claudius. He was banished by Nero in A.D. 66, because he had, among his ancestral images, a statue of Cassius, the murderer of Caesar (*Tac. Ann.* xvi. 7; *Suet. Ner.* 37; *Plin. Ep.* vii. 24). He was recalled from banishment by Vespasian. Cassius wrote 10 books on the civil law (*Libri Juris Civilis*), and Commentaries on Vitellius and Urseus Ferox, which are quoted in the Digest. He was a follower of the school of Ateius Capito; and as he reduced the principles of Capito to a more scientific form, the adherents of this school received the name of *Cassiani* (*Tac. Ann.* xii. 12).—14. **L. Cass. Hemina**, a Roman annalist, lived about B.C. 140, and wrote a history of Rome from the earliest times to the end of the 3rd Punic war (*Plin.* xiii. 84, xxix. 6).—15. **Cass. Parmensis**, so called from Parma, his birth-place, was one of the murderers of Caesar, B.C. 43; took an active part in the war against the triumvirs; and, after the death of Brutus and Cassius, carried over the fleet which he commanded to Sicily, and joined Sex. Pompey; upon the defeat of Pompey, he surrendered himself to Antony, whose fortunes he followed until after the battle of Actium, when he went

to Athens, and was there put to death by the command of Octavian, B.C. 30 (*Cic. ad Fam.* xii. 13; *Appian, B. C.* v. 2; *Vell. Pat.* ii. 87). Cassius was a poet, and his productions were prized by Horace (*Ep.* i. 4, 3). He wrote 2 tragedies, entitled *Thyestes* and *Brutus*, epigrams, and other works (*Quintil.* v. 11, 24; *Varr. L. L.* vi. 7, vii. 72).—16. **Cass. Etruscus**, a poet censured by Horace (*Sat.* i. 10, 61), must not be confounded with No. 15.—17. **Cass. Avidius** an able general of M. Aurelius, was a native of Syria. In the Parthian war (A.D. 162–165), he commanded the Roman army as the general of Verus, and after defeating the Parthians, he took Seleucia and Ctesiphon. He was afterwards appointed governor of all the Eastern provinces, and discharged his trust for several years with fidelity; but in A.D. 175 he proclaimed himself emperor. He reigned only a few months, and was slain by his own officers, before M. Aurelius arrived in the East (Dio Cass. lxxi. 21 ff.; *Capitol. Ver.* 7; *M. Aurel.* 25).—18. **Dionysius Cassius**, of Utica, a Greek writer, lived about B.C. 40, and translated into Greek the work of the Carthaginian Mago on agriculture.—19. **Cass. Felix**, a Greek physician, probably lived under Augustus and Tiberius; wrote a small work entitled *ἱατρικὰ Ἀπορία καὶ Προβλήματα Φυσικά, Quaestiones Medicae et Problemata Naturalia*; printed in Ideler's *Physici et Medici Graeci Minores*, Berol. 1841.—20. **Cass. Chaerea**. [*CHAEREA.*]—21. **Cass. Dion.** [*DION CASSIUS.*]—22. **Cass. Severus**. [*SEVERUS.*]

Cassivelaunus, a British chief, ruled over the country N. of the Thames (*Thames*), and was entrusted by the Britons with the supreme command on Caesar's 2nd invasion of Britain, B.C. 54. He was defeated by Caesar, and was obliged to sue for peace, and give hostages. (*Caes. B. G.* v. 11–12; *Dio Cass.* xl. 3.)

Cassôpe (Κασσώπη), a town in Thesprotia near the coast (*Strab.* p. 324). At one time it ruled over neighbouring towns such as Pandosia and Elatea (*Dem. de Halon.* 33). Its ruins are near *Lelovo*.

Castâbala (τὰ Καστάβαλα). 1. A city of Cappadocia, near Τυαυα, celebrated for its temple of Artemis Perasia (*Strab.* p. 537; *Plin.* vi. 8).—2. A town in Cilicia Campestris, near Issus (*Curt.* iii. 7; *Plin.* v. 93).

Castâlia (Κασταλία), a celebrated fountain on Mt. Parnassus, sacred to Apollo and the Muses, who were hence called *Castâlides*; said to have derived its name from Castalia, daughter of Achelous, who threw herself into the fountain when pursued by Apollo. [*DELPHI.*]

Castôlus (Κάστωλος) a plain in which the troops of the Persian satrap over Lydia, Phrygia and Cappadocia were mustered. It is mentioned only in *Xen. Anab.* i. 1, 2 and *Hell.* i. 4, 3. We have no clue to its position except that *Stephanus of Byzantium* (*s. v.*) states it to have been in Lydia.

Castor, brother of Pollux. [*DIOSCURI.*]

Castor (Κάστωρ). 1. A Greek grammarian, surnamed *Philoromacus*, probably lived about B.C. 150, and wrote several books; a portion of his *Τέχνη ῥητορικὴ* is still extant and printed in *Walz's Rhetores Graeci*, vol. iii. p. 712, seq.—2. Grandson of Deiotarus. [*DEIOTARUS.*]

Castrimoenium (*Marino*) a town in the Alban hills just N. of the Alban lake, a municipality under the Roman empire (*Orell.* 1393).

Castulo (Κασταλόν or Καστλόν: *Cazlona*), a town of the Oretani on the Baetis, and near the frontiers of Baetica, at the foot of a mountain

which resembled Parnassus, was under the Romans an important place, a municipium with the Jus Latii, and included in the jurisdiction of Carthago Nova. In the mountains (*Saltus Castulonensis*) in the neighbourhood were silver and lead mines. The wife of Hannibal was a native of Castulo. (Strab. p. 142; Liv. xxiv. 41; Plin. iii. 17, 25; Sil. It. iii. 97.)

Casuentus (*Basiento*), a river in Lucania, flows into the sea near Metapontum.

Casus (*Κάσος*: *Kasos*) an island between Carpathus and Crete: remains are found of its ancient port (*Il. ii. 676*; Strab. p. 489).

Casytes (*Κασύτης*: *Chismeh*), on the coast of Ionia, the harbour of ERYTHRAE.

Catabathmus Magnus (*Καταβαθμός*: i.e. *descensu*; *Marsa Sollern*), a mountain and seaport, at the bottom of a deep bay on the N. coast of Africa, was generally considered the boundary between Egypt and Cyrenaica (Plin. v. 32, 38). Ptolemy distinguishes from this a place called Catabathmus Parvus, near the borders of Egypt, above Paraetonium. (Strab. p. 791).

Catacecaumene (*ἡ Κατακεκαυμένη*, 'the burnt country'), a volcanic region in the Maonian district of Lydia (Strab. p. 628).

Cātādūpa ο-ι (*τὰ Καράδουπα, οἱ Καράδουποι*), a name given to the cataracts of the Nile, and to the adjoining parts of Aethiopia. [N.L.S.]

Catalauni or **Catelauni**, a people in Gaul in the modern *Champagne*, mentioned only by later writers: their capital was **Durocatalauni** or **Catalauni** (*Châlons-sur-Marne*), in the neighbourhood of which Attila was defeated by Aëtius and Theodoric, A.D. 451.

Catamitus, the Roman name for Gauymedes, of which it is only a corrupt form.

Catāna or **Catīna** (*Κατάνη*: *Katanaïos*: *Catania*), an important town in Sicily on the E. coast at the foot of Mt. Aetna, founded B.C. 730 by Naxos, which was itself founded by the Chalcidians of Euboea. In B.C. 476 it was taken by Hiero I., who removed its inhabitants to Leontini, and settled 5000 Syracusans and 5000 Peloponnesians in the town, the name of which he changed into Aetna. Soon after the death of Hiero (467), the former inhabitants of Catana again obtained possession of the town, and called it by its original name, Catana.



Coin of Catana.

Obv., head of Apollo, laureate, ΑΡΚΑΔΕΙΑΣ (artist's name); rev., quadriga; above, Nike; ΚΑΤΑΝΑΙΩΝ and cray fish.

Subsequently Catana was conquered by Dionysius, was then governed by native tyrants, next became subject to Agathocles, and finally in the 1st Punic war fell under the dominion of Rome. It was colonised by Augustus with some veterans. Catana frequently suffered from earthquakes and eruptions of Mt. Aetna. It is now one of the most flourishing cities in Sicily. (Thuc. vi. 3; Strab. p. 268; Cic. *Verr.* iii. 83, 192; Liv. xxvii. 8; Dio Cass. liv. 7.) It has important remains of the Roman period.

Cātāōnla (*Karaonla*), a district in the SE. part of Cappadocia, to which it was first added under the Romans, with Melitene, which lies E.

of it. These two districts form a large and fertile plain, lying between the Anti-Taurus and the Taurus and Amaus, and watered by the river Pyramus. (Strab. p. 535.)

Catarrhaetes (*Καταρράκτης*). 1. (*Duden-Sü*); a river of Pamphylia, which descends from the mountains of Taurus, in a great broken waterfall (whence its name, fr. *καταρρήγνυμι*), and which, after flowing beneath the earth in two parts of its course, falls into the sea E. of Attalia (Strab. p. 667; Mel. i. 14).—2. The term is also applied to the cataracts of the Nile, which are distinguished as C. Major and C. Minor [N.L.S.].

Catelauni. [CATALAUNI.]

Cathaei (*Καθαῖοι*), a great and warlike people of India intra Gangem, upon whom Alexander made war (Arrian. *Anab.* v. 22). It is said that the name is not that of a tribe, but of a warrior caste of the Hindoos, the *Kshatriyas*.

Cātīlina, **L. Sergius**, the descendant of an ancient patrician family which had sunk into poverty. His youth and early manhood were stained by every vice and crime. He first appears in history as a zealous partisan of Sulla; and during the horrors of the proscription, he killed, with his own hand, his brother-in-law, Q. Caecilius, a quiet inoffensive man, and put to death by torture M. Marius Gratidianus, the kinsman and fellow-townsmen of Cicero. He was suspected of an intrigue with the vestal Fabia, sister of Terentia, and was said and believed to have made away with his first wife and afterwards with his son, in order that he might marry Aurelia Orestilla, who objected to the presence of a grown-up step-child; but notwithstanding this infamy he attained to the dignity of praetor in B.C. 68, was governor of Africa during the following year, and returned to Rome in 66, in order to sue for the consulship. The election for 65 was carried by P. Autronius Paetus and P. Cornelius Sulla, both of whom were soon after convicted of bribery, and their places supplied by their competitors and accusers, L. Aurelius Cotta and L. Manlius Torquatus. Catiline had been prohibited by the senate from becoming a candidate, in consequence of a pending impeachment for oppression in his province, preferred by P. Clodius Pulcher, afterwards so celebrated as the enemy of Cicero. Exasperated by their disappointment, Autronius and Catiline formed a project, along with Cn. Piso, to murder the new consuls when they entered upon their office upon the 1st of January. This design is said to have been frustrated solely by the impatience of Catiline, who, upon the appointed day, gave the signal prematurely, before the whole of the armed agents had assembled. He was acquitted in 65 on his trial for extortion, and began to organise a more extensive conspiracy, in order to overthrow the existing government. The time was propitious to his schemes. The younger nobility were thoroughly demoralised, with ruined fortunes; the Roman populace were restless and discontented, ready to follow at the bidding of any demagogue; while many of the veterans of Sulla, who had squandered their ill-gotten wealth, were now anxious for a renewal of those scenes of blood which they had found so profitable. Among such men Catiline soon obtained numerous supporters, and the difficult position of the democratic party, whose safety was threatened by the increased military power of Pompey, caused them to view with more or less favour the schemes of the anarchists: hence it was

that (as seems probable) Catiline was secretly encouraged by Crassus and Caesar [see those articles]. These circumstances of the time, rather than their own capacity, explain the influence which Catiline and the other conspirators attained; for neither Catiline himself nor his associates were really brilliant or capable leaders. Had they been such, they would not have allowed their hand to be forced by Cicero, or permitted themselves, as in fact they did, to play the game of the senatorial party. The most distinguished men who joined him, and were present at a meeting of the conspirators which he called in June, 64, were P. Cornelius Lentulus Sura, who had been consul in B.C. 71, but having been passed over by the censors, had lost his seat in the senate, which he was now seeking to recover by standing a second time for the praetorship; C. Cornelius Cethegus, distinguished throughout by his headstrong impetuosity and sanguinary violence; P. Autronius, spoken of above; L. Cassius Longinus, at this time a competitor for the consulship; L. Vargunteius, who had been one of the colleagues of Cicero in the quaestorship, and had subsequently been condemned for bribery; L. Calpurnius Bestia, tribune elect; Publius and Servius Sulla, nephews of the dictator; M. Porcius Laeca, &c. The first object of Catiline was to obtain the consulship for himself and C. Antonius, whose co-operation he confidently anticipated. But in this object he was disappointed: Cicero and Antonius were elected consuls. This disappointment rendered him only more vigorous in the prosecution of his designs; more adherents were gained, and troops were levied in various parts of Italy, especially in the neighbourhood of Faesulae, under the superintendence of C. Manlius, one of the veteran centurions of Sulla. Meantime, Cicero, the consul, was unrelaxing in his efforts to preserve the state from the threatened danger. Through the agency of Fulvia, the mistress of Cnrius, one of the conspirators, he became acquainted with every circumstance as soon as it occurred, and was enabled to counteract all the machinations of Catiline. Cicero at the same time gained over his colleague Antonius, by promising him the province of Macedonia. At length Cicero openly accused Catiline, and the senate, now aware of the danger which threatened the state, passed the decree, 'that the consuls should take care that the republic received no harm,' in virtue of which the consuls were invested for the time being with absolute power, both civil and military. In the consular elections which followed soon afterwards, Catiline was again rejected. On the night of the 6th of November, B.C. 63, he met the ringleaders of the conspiracy at the dwelling of M. Porcius Laeca, and informed them that he had resolved to wait no longer, but at once to proceed to open action. Cicero, informed as usual of these proceedings, summoned the senate on the 8th of November, and there delivered the first of his celebrated orations against Catiline, in which he displayed a most intimate acquaintance with all the proceedings of the conspirators. Catiline, who was present, attempted to justify himself, but scarcely had he commenced when his words were drowned by the shouts of 'enemy' and 'parricide' which burst from the whole assembly. Finding that he could at present effect nothing at Rome, he quitted the city in the night (8th-9th November), and proceeded to the camp of Manlius, after leaving the chief

control of affairs at Rome in the hands of Lentulus and Cethegus. On the 9th, when the flight of Catiline was known, Cicero delivered his second speech, addressed to the people in the forum, in which he justified his recent conduct. The senate declared Catiline and Manlius public enemies, and soon afterwards Cicero obtained legal evidence of the guilt of the conspirators within the city, through the ambassadors of the Allobroges. These men had been solicited by Lentulus to join the plot, and to induce their own countrymen to take part in the insurrection. They revealed what they had heard to Q. Fabius Sanga, the patron of their state, who in his turn acquainted Cicero. By the instructions of the latter, the ambassadors affected great zeal in the undertaking, and having obtained a written agreement, signed by Lentulus, Cethegus, and Statilius, they quitted Rome soon after midnight on the 3rd of December, but were arrested on the Milvian bridge, by Cicero's order. Cicero instantly summoned the leaders of the conspiracy to his presence, and conducted them to the senate, which was assembled in the temple of Concord (4th of December). He proved the guilt of the conspirators by the testimony of witnesses and by their own signatures. They were thereupon consigned to the charge of certain senators. Cicero then summoned the people, and delivered what is called his third oration against Catiline, in which he informed them of all that had taken place. On the following day, the nones (5th of December, the day so frequently referred to by Cicero in after times with pride, the senate was called together to deliberate respecting the punishment of the conspirators. After an animated debate, of which the leading arguments are expressed in the two celebrated orations assigned by Sallust to Caesar and to Cato, a decree was passed, that Lentulus and the conspirators should be put to death. The sentence was executed the same night in the prison. Cicero's speech in the debate in the senate is preserved in his fourth oration against Catiline. The consul Antonius was then sent against Catiline, and the decisive battle was fought early in 62. Antonius, however, unwilling to fight against his former associate, gave the command on the day of battle to his legate, M. Petreius. Catiline fell in the engagement, after fighting with the most daring valour.—The history of Catiline's conspiracy has been written by Sallust: see also Dio Cass. xxxvi. 27, xxxvii. 10, 29-42; Liv. Ep. 101, 102; Plut. *Cat. Min.* 23, *Cic.* 10-22; *Cic. in Catil., pro Sulla, ad Att.* i. 19, ii. 1, xii. 21, xvi. 14.

Cātillus or **Cātīlus** (in Statius Cātillus), the founder of **TIBUR**. According to the prevalent tradition there were three brothers, Tiburtus, Coras, and Catillus (some make them sons of Catillus the son of Amphiarus), who migrated from Argos and founded Tibur, having driven away the Sicani from that territory; Virgil makes Catillus and Coras fight against Aeneas (*Aen.* vii. 670; *Serv. ad loc.*; *Hor. Od.* i. 18, 2; *Sil.* viii. 366; *Stat. Silv.* i. 3, 100; *Solin.* ii. 8).

Cātius, an Epicurean philosopher, a native of Gallia Transpadana (Insuber), composed a treatise in 4 books, *de Rerum Natura et de Summo Bono*; died B.C. 45 (*Cic. ad Fam.* xv. 16; *Quint.* x. 1, 124). This is not the Catus of *Hor. Sat.* ii. 4, of whom nothing is known.

Cātō, **Dionysius**, the author of a small work, entitled *Disticha de Moribus ad Filium*, consisting of a series of sententious moral precepts.

Nothing is known of the author or the time when he lived, but many writers place him under the Antonines. He was first quoted by Vindicianus in the reign of Valentinian. He was quoted also by Isidore, Alcuin, and Chaucer, and was made of more account by Erasmus than his writings seem to deserve. Editions by Arntzenius, Amsterdam, 1754; F. Hauthal, Berl. 1869.

Cāto, Porciūs. 1. M., frequently surnamed **Censorius** or **Censor**, also **Cato Major**, to distinguish him from his great-grandson Cato Uticensis [No. 8]. Cato was born at Tusculum B.C. 234, and was brought up at his father's farm, situated in the Sabine territory. In 217 he served his first campaign in his 17th year, and during the remaining years of the 2nd Punic war he greatly distinguished himself by his courage and military abilities. In the intervals of war, he returned to his Sabine farm, which he had inherited from his father, and there led the same frugal and simple life, which characterised him to his last days. Encouraged by L. Valerius Flaccus, a young nobleman in the neighbourhood, he went to Rome, and became a candidate for office. He obtained the quaestorship in 204, and served under the proconsul Scipio Africanus in Sicily and Africa. From this time we may date the enmity which Cato always displayed towards Scipio; their habits and views of life were entirely different; and Cato on his return to Rome denounced in the strongest terms the luxury and extravagance of his commander. On his voyage home he is said to have touched at Sardinia, and to have brought the poet Ennius from the island to Italy. In 199 he was aedile, and in 198 praetor; he obtained Sardinia as his province, which he governed with justice and economy, and a simplicity of life carried to excess, but intended doubtless as a rebuke to the luxury which was growing with conquest. He entered the towns of his province on foot, followed by a slave bearing the sacrificial ladle. In 195 he was consul with his old friend and patron L. Valerius Flaccus. He carried on war in Spain with the greatest success; he reduced an insurrection in Hisp. Citerior, winning a battle at Emporiae. It is to be regretted that he did not depart from the custom of his age and country in the cruelty with which the revolt was subdued. He received the honour of a triumph on his return to Rome in 194; but sold his horse before leaving Spain because he thought it wrong to expend public money on its transport. In 191 he served, under the consul M'. Acilius Glabrio, in the campaign against Antiochus in Greece, and the decisive victory at Thermopylae was mainly owing to Cato: in this also he followed the old customs, and rebuked the pride, which made it now unfashionable for a consular to serve as a subordinate. From this time Cato's military career, which had been a brilliant one, appears to have ceased. He now took an active part in civil affairs, and distinguished himself by his vehement opposition to the Roman nobles, who introduced into Rome Greek luxury and refinement. It was especially against the Scipios that his most violent attacks were directed and whom he pursued with the bitterest animosity. He obtained the condemnation of L. Scipio, the conqueror of Antiochus, and compelled his brother P. Scipio to quit Rome in order to avoid the same fate. [SCIPIO.] In 184 he was elected censor with L. Valerius Flaccus, having been rejected in his application for the office in 189. His censorship was a great epoch in his life.

He applied himself strenuously to the duties of his office, regardless of the enemies he was making; but all his efforts to stem the tide of luxury which was now setting in proved unavailing. He degraded men of high rank: in some cases justly (as Flamininus who had been guilty of gross and wanton cruelty: Liv. xxxix. 42); in some for trifling departure from his own code of simplicity and reserve. He placed heavy taxes on luxury and extravagance in slaves and in dress (Liv. xxxix. 44); while zealous in public works he diminished the contract prices for them. He showed his disapproval of the idlers of the day by proposing in jest that the marketplace should be paved with sharp-pointed stones, to make lounging as unpleasant as it was unprofitable. His strong national prejudices appear to have diminished in force as he grew older and wiser. He applied himself in old age to the study of Greek literature, with which in youth he had no acquaintance, although he was not ignorant of the Greek language. But his conduct continued to be guided often by narrow-minded prejudices against classes and nations, whose influence he deemed to be hostile to the simplicity of the old Roman character. He had an antipathy to physicians, because they were mostly Greeks, and therefore unfit to be trusted with Roman lives. When Athens sent Carneades, Diogeues, and Critolaus as ambassadors to Rome, he recommended the senate to send them from the city an account of the dangerous doctrines taught by Carneades. [CARNEADES.] It is noticeable that his influence procured the release of Polybius and his fellow-prisoners, many of whom were dying in prison, but his speech in the senate was characteristic: 'Have we nothing to do but to sit debating whether a parcel of Greeks are to die here or at home?' Cato retained his bodily and mental vigour in his old age. In the year before his death he was one of the chief instigators of the 3rd Punic war. He had been one of the Roman deputies sent to Africa to arbitrate between Masinissa and the Carthaginians, and he was so struck with the flourishing condition of Carthage that on his return home he maintained that Rome would never be safe as long as Carthage was in existence. From this time forth, whenever he was called upon for his vote in the senate, though the subject of debate bore no relation to Carthage, his words were *Delenda est Carthago*. Very shortly before his death, he made a powerful speech in accusing Galba on account of his cruelty and perfidy in Spain. He died in 149, at the age of 85. His Life has been written by Plutarch, Nepos, and Aurelius Victor; see also Liv. xxxiv., xxxvi., xxxix. 40.—Cato was not only a man of action. He was the first prose writer among the Romans of any value, and composed the first Roman history in the Latin tongue (Quint. xii. 11, 23), an important work entitled *Origines*, of which only fragments have been preserved. The 1st book contained the history of the Roman kings; the 2nd and 3rd treated of the origin of the Italian towns, and from these two books the whole work derived its title. The 4th book treated of the first Punic war, and the other books continued the narrative to the year of Cato's death. He wrote *Præcepta ad Filium*, conveying in the form of advice to his son his views on country life, sanitary rules, public speaking, &c., and rules for conduct in verso (*Carmen de Moribus*): he also left 150 speeches, which are highly praised by Cicero (*Brut.* 65). Of all his works his manual of agriculture alone has

been preserved, and even this is only a later revision of the original work in a somewhat incomplete form. It is for the use of L. Manlius, who had an estate near Casinum. The systematic beginning on the subject of agriculture and country life is followed, as we now have it, by disconnected rules for housekeeping, sacrifices, forms of salo, receipts, &c. The style is less archaic, no doubt, than the original work. Edition in the *Scriptores Rei Rusticae*, Schneider, Lips. 1794; fragments of *Origines* by Roth 1852, Peter 1871; of other works by Wordsworth 1874.—**2. M.**, son of No. 1, by his first wife Licinia, and thence called *Licinianus*, was distinguished as a jurist. In the war against Perseus, 168, he fought with great bravery under the consul Aemilius Paulus (Val. Max. iii. 12), whose daughter, Aemilia Tertia, he afterwards married. He died when praetor designatus, about 152.—**3. M.**, son of No. 1, by his second wife Salonia, and thence called *Salonianus*, was born 154, when his father had completed his 80th year.—**4. M.**, son of No. 2, consul 118, died in Africa in the same year.—**5. C.**, also son of No. 2, consul 114, obtained Macedonia as his province, and fought unsuccessfully against the Scordisci. He was accused of extortion in Macedonia, and was sentenced to pay a fine. He afterwards went to Tarraco in Spain, and became a citizen of that town. (Vell. Pat. ii. 18; Cic. pro *Balb.* 11.)—**6. M.**, son of No. 3, tribunus plebis, died when a candidate for the praetorship.—**7. L.**, also son of No. 3, consul 89, was killed in the Social war.—**8. M.**, son of No. 6 by Livia, great-grandson of Cato the Censor, and surnamed *Uticensis* from Utica, the place of his death, was born 95. In early childhood he lost both his parents, and was brought up in the house of his mother's brother, M. Livius Drusus, along with his sister Porcia and the children of his mother by her second husband, Q. Servilius Caepo. In early years he discovered a stern and unyielding character; he applied himself with great zeal to the study of oratory and philosophy, and became a devoted adherent of the Stoic school; and among the profligate nobles of the age he soon became conspicuous for his rigid morality. He served his first campaign as a volunteer, 72, in the servile war of Spartacus, and afterwards, about 67, as tribunus militum in Macedonia. In 65 he was quaestor, when he corrected numerous abuses which had crept into the administration of the treasury. In 63 he was tribune of the plebs, and supported Cicero in proposing that the Catilinarian conspirators should suffer death. [CATILINA.] He now became one of the chief leaders of the aristocratical party, and opposed with the utmost vehemence the measures of Caesar, Pompey, and Crassus. In order to get rid of him, he was sent to Cyprus in 58 with the task of annexing the island to the Roman dominions. He returned in 56, and continued to oppose the triumvirs; but all his efforts were vain, and he was rejected when he became a candidate for the praetorship. On the breaking out of the civil war (49), he was entrusted, as propraetor, with the defence of Sicily; but, on the landing of Curio with an overwhelming force, he abandoned the island and joined Pompey in Greece. After Pompey's victory at Dyrrachium, Cato was left in charge of the camp, and thus was not present at the battle of Pharsalia (48). After this battle, he set sail for Coryra, and thence crossed over to Africa, where he joined Metellus Scipio, after a terrible

march across the desert. The army wished to be led by Cato; but he yielded the command to the consular Scipio. In opposition to the advice of Cato, Scipio fought with Caesar, and was utterly routed at Thapsus (April 6th, 46). All Africa now, with the exception of Utica, submitted to Caesar. Cato wanted the Romans in Utica to stand a siege; but when he saw that they were inclined to submit, he resolved to die rather than fall alive into the hands of the conqueror. Accordingly, after spending the greater part of the night in perusing Plato's *Phaedo*, he stabbed himself below the breast. In falling he overturned an abacus: his friends, hearing the noise, ran up, found him bathed in blood, and, while he was fainting, dressed his wound. When, however, he recovered feeling, he tore open the bandages, and expired, at the age of 49.—Cato soon became the subject of biography and panegyric: his life was written by Plutarch (*Cato Min.*); shortly after his death appeared Cicero's *Cato*, which provoked Caesar's *Anticato*. In Lucan the character of Cato is a personification of virtue. In modern times, the closing events of his life have been dramatised, especially in the famous *Cato* of Addison.—**9. M.**, a son of No. 8, fell at the battle of Philippi, 42.

Cato, Valērius, a distinguished grammarian and poet, lost his property in his youth during the usurpation of Sulla, and taught for his living. He is the

Cato grammaticus Latina Siren,
Qui solus legit et facit poetas.

He wrote love elegies and mythological poems, of which nothing has been preserved. The *Dirae* and *Lydia*, printed in Virgil's *Catalecta*, were attributed to him, but it is generally considered that this is an error. (Suet. *Gr.* 11.)

Cattigara (ἡ Καττιγάρα), the easternmost town of ancient geography, a port S. of Thinae and near the mouth of the river Cottiaris (prob. *Yang-tse-kiang*). It may correspond with *Hanchow*. (Ptol. i. 11, 14, vii. 3, viii. 27, 14.)

Catti. [CHATTL.]

Catullus. 1. C. Valērius, one of the greatest Roman poets, born at Verona or in its immediate vicinity, B.C. 87. It is probably an error of Jerome when he says that Catullus died in his 30th year, and it seems impossible to believe that the later date of B.C. 84 which some fix as the year of his birth can be correct. His death should probably be placed in B.C. 54, since he mentions (113, 2) the 2nd consulship of Pompey, which was in 55, and no later event is alluded to in his poems. This date would still make him a young man at his death, and would agree with the 'juvenalia' of *Ov. Am.* iii. 9, 61. Catullus inherited considerable property from his father, but he squandered a great part of it. In order to better his fortunes, he went to Bithynia in the train of the propraetor Memmius B.C. 57, but it appears that the speculation was attended with little success (10, 6; 28, 7; 31, 5; 46, 1). On his return he visited the grave of his brother, who had died in the Troad—a loss which he deploras in the affecting elegy to Hortalus. For the rest of his life he continued to reside at Rowe or at his country-seats on the promontory of Sirmio and at Tibur. Among his friends were Nepos, Calvus, Cinna, Pollio, and Cicero, whom he addresses as the most eloquent of Romans (49, 1). His special enemy was Mamurra, whom he attacks under the name of Mentula when he wished not to offend Caesar. Caesar himself he had attacked, but not beyond the possibility

of reconciliation (Suet. *Jul.* 73). The strongest personal feeling traceable in his poems, besides his love for his brother, was his passion for Clodia (if, as is probable, the *Lesbia* of his poems was Clodia, the beautiful and infamous sister of P. Clodius and wife of Metellus Celer), to whom he addressed his most ardent lyrics. It seems that he was disillusioned at last as to her character, but so far still under the spell that it made his life unhappy (76 and 91). The most perfect poems of Catullus are his lyrics, especially his ode to Lesbia, on Acme and Septimius, the poem to Lesbia, and the nuptial ode for Manlius Torquatus; but though he is less great in dactylic metres, there is much grandeur and beauty in his long hexameter poem on the nuptials of Peleus. In this poem, which, though original, is modelled on the Greek style, appears the influence of the Alexandrian school, and especially in the *Coma Berenices*, a translation or paraphrase of a poem of Callimachus. In consequence of the intimate acquaintance which Catullus displays with Greek literature and mythology, he was called *doctus* by Tibullus, Ovid, and others. The *Attis* in the galliambic metre is due to Greek study, but has all the fire and passion of the poet's own genius.—*Editions.* R. Ellis, Oxon. 1878; Schwabe, Berlin, 1886; Postgate, 1890; Munro's *Criticisms*, 1878.—2. A writer of mimes in the first century A.D. (Juv. xiii. 111; 'facundi scena Catulli,' Mart. v. 30). One of his mimes was called *Laureolus*, in which a robber was crucified on the stage (Tertull. *Valentin.* 14; Suet. *Cal.* 57; Joseph. *Ant.* xix. 1, 13; Mart. *Spect.* 7; Juv. viii. 187); another was *Phasma*, or the *Ghost* (Juv. viii. 186).—3. **Catullus Messalinus**, an informer in the reign of Domitian (Juv. iv. 115; Plin. *Ep.* iv. 22, 5; Tac. *Agr.* 45).

Cātulus, Lutātius. 1. C., consul B.C. 242, defeated as proconsul in the following year the Carthaginian fleet off the Aegates islands, and thus brought the first Punic war to a close, 241 (Polyb. i. 58-64; Liv. *Ep.* 19).—2. **Q.**, consul 102 with C. Marius IV., and as proconsul next year gained along with Marius a decisive victory over the Cimbri near Vercellae (*Vercelli*), in the N. of Italy. Catulus claimed the entire honour of this victory, and asserted that Marius did not meet with the enemy till the day was decided; but at Rome the whole merit was given to Marius. The accounts of Plutarch, who attributes the victory mainly to Catulus, are taken from the annals of Sulla, naturally adverse to the fame of Marius: both Cicero and Juvenal speak of Marius as having the chief merit (Plut. *Mar.* 27; Cic. *Tusc.* v. 19, 56; Juv. viii. 253; Vell. Pat. ii. 12; Appian, *B. C.* i. 74). Catulus belonged to the aristocratic party; he espoused the cause of Sulla, was included by Marius in the proscription of 87, and, as escape was impossible, put an end to his life by the vapours of a charcoal fire. Catulus was well acquainted with Greek literature, and famed for the grace and purity with which he spoke and wrote his own language. He was the author of several orations, of a historical work on his own consulship and the Cimbric war, and of poems; but all these have perished, with the exception of two epigrams (Cic. *N. D.* i. 28, 79; Gell. xix. 9).—3. **Q.**, son of No. 2, a distinguished leader of the aristocracy, also won the respect and confidence of the people by his upright character and conduct. Being consul with M. Lepidus in 78, he resisted the efforts of his colleague to abrogate the acts of Sulla, and the following spring he

defeated Lepidus in the battle of the Milvian bridge, and forced him to take refuge in Sardinia. He opposed the Gabinian and Manilian laws which conferred extraordinary powers upon Pompey (67 and 66). He was censor with Crassus in 65, and died in 60 (Plut. *Crass.* 13).

Caturíges, a Ligurian people in Gallia Narbonensis, whose territory extended from Vapincum (*Gap*) to the Cottian Alps; their chief towns were EBURDUNUM, and **Caturigae** or **Catorimagus** (*Chorges*) (Caes. *B. G.* i. 10; Plin. iii. 137; Strab. p. 204).

Cātus Deciānus, procurator of Britain in the reign of Nero, was by his extortion one of the chief causes of the revolt of the people under Boudicca or Boadicea, A.D. 62. He fled to Gaul (Tac. *Ann.* xiv. 32).

Catuvellauni or **Catyeuclani**, a British tribe in Rutland, Bedfordshire, Northampton, and Huntingdon (Ptol. iii. 3, 21; Dio C. ss. lx. 20).

Cauca (*Coca*), a town of the Vaccaeii in Hispania Tarraconensis; birthplace of the emperor Theodosius I. (Zosim. iv. 24).

Caucāsīae Pylae. [CAUCASUS.]

Caucāsus, Caucāsīi Montes (ὁ Καύκασος, τὰ Καυκάσιον ὄρος, τὰ Καυκάσια ὄρη; *Caucasus*). 1. A great chain of mountains extending WNW. and ESE. from the E. shore of the Pontus Euxinus (*Black Sea*) to the W. shore of the Caspian. Its length is about 700 miles; its greatest breadth 120, its least 60 or 70. Its greatest height exceeds that of the Alps, its loftiest summit (*Mt. Elbruz*, nearly in 43° N. lat. and 43° E. long.) being 18,000 feet above the sea, and therefore reckoning now as the highest European mountain, and to the E. of this there are several other summits above the line of perpetual snow, which, in the Caucasus, is from 10,000 to 11,000 feet above the sea. At both extremities the chain sinks. Two chief passes over the chain were known to the ancients: the one, between its E. extremity and the Caspian, near *Derbent*, was called Albanicæ Pylæ; the other, nearly in the centre of the range, was called *Caucasias* or *Sarmaticæ Pylæ* (*Pass of Dariel*). In ancient times, as is still the case, the Caucasus was inhabited by a great variety of tribes, speaking different languages (Strabo says, at least 70), but all belonging to that family of the human race which has peopled Europe and W. Asia, and which has obtained the name of Caucasian.—That the Greeks had some vague knowledge of the Caucasus in very early times, is proved by the myths respecting Prometheus and the Argonauts, from which it seems that the Caucasus was regarded as at the extremity of the earth, on the border of the river Oceanus. The account which Herodotus gives is good as far as it goes (i. 203); but it was not till the march of Pompey, in the Mithridatic War, extended to the banks of the Cyrus and Araxes and to the foot of the great chain, that means were obtained for that accurate description of the Caucasus which Strabo gives in his 11th book. Pompey in his pursuit of Mithridates penetrated into this country (Plut. *Pomp.* 34; *Lucull.* 14; Appian, *Mithrid.* 103). The country about the E. part of the Caucasus was called ALBANIA; the rest of the chain divided IBERIA and COLCHIS, on the S., from SARMATIA ASIATICA on the N.—2. **Caucasus Indicus** [PAROPAMISUS.]

Cauci. [CHAUCI.]

Caucōnes (*Καυκωνες*), the name of peoples both in Greece and Asia. In Greece they belonged mainly to Elis as aboriginal; *i.e.*, they preceded any historical Greek immigration (Strab. pp.

342-353; Hdt. i. 147; *Od.* iii. 366). In Asia Homer joins them with Leleges and Pelasgi as allies of the Trojans (*Il.* x. 429, xx. 329). Strabo places them on the coast of Bithynia (pp. 345, 542). The Caucones in the NW. of Greece, in Elis and Achaia, were supposed by the ancient geographers to be an Arcadian people. The Caucones in the NW. of Asia Minor are mentioned by Homer as allies of the Trojans, and are placed in Bithynia and Paphlagonia by the geographers, who regarded them as Pelasgians, though some thought them Scythians.

Caudium (*Montesarchio*), a town in Samnium on the road from Capua to Beneventum (*Hor. Sat.* i. 5, 51; Strab. 249). In the neighbourhood were the celebrated **Furculae Caudinae**, or *Caudine Forks*, narrow passes in the mountains, where the Roman army surrendered to the Samnites, and was sent under the yoke, B.C. 321; it is probably the valley of *Isclero*.

Caulonia (*Καυλωνία*: *Καυλωνιάτης*), an Achaean town on the E. coast of Bruttium, NE. of Locri, originally called Aulon; founded first by the Achaeans of Aegium, afterwards of Croton; destroyed by Dionysius the elder, who removed its inhabitants to Syracuse and gave its territory to Locri (Paus. vi. 3, 12; Strab. p.



Coin of Caulonia. (Circ. B.C. 550-480.)

Obv., naked male figure, holding in right hand a branch, and on his left arm a small naked figure, also holding a branch and with winged sandals; in field a stag; *rev.*, same type incuse, but without small figure.

261; Diod. xiv. 106); afterwards rebuilt, but again destroyed in the war with Pyrrhus; rebuilt a third time and destroyed a third time in the second Punic war (Liv. xxvii. 12-16; Polyb. x. 1). It was celebrated for its worship of the Delphian Apollo.

Caurus. [*BYBLIS.*]

Caurus (*ἡ Καῦρος*: *Καῦριος*: ruins at *Daliar*), one of the chief cities of Caria, on its S. coast, a little E. of the mouth of the Calbis, in a very fertile but unhealthy situation. It had a citadel called Imbros, an enclosed harbour for ships of war, and safe roads for merchant vessels. It was founded by the Cretans: after B.C. 300 it was subject to the Rhodians. Its dried figs (*Cauneae ficus*) were celebrated. The painter Protogenes was born here (Strab. p. 652; Hdt. i. 172; Cic. *ad. Q. Fr.* i. 1; Plin. v. 103).

Caurus, the *Argestes* (*Ἀργέστης*) of the Greeks, the NW. wind, in Italy a stormy wind.

Cavari, a people on the E. bank of the Rhone, between the mouths of the Druentia and the Isara (Strab. p. 185).

Cavarinus, a Senonian, whom Caesar made king of his people, was expelled by his subjects and compelled to fly to Caesar, B.C. 54.

Caÿstrus (*Καÿστρος*, Ion. *Καÿστρωσ*: or *Kuchuk-Meinder*, i.e. *Little Maeander*), a river of Lydia and Ionia, rising in the E. part of Mount Tmolus), and flowing between the ranges of Tmolus and Messogis into the Aegean, a little NW. of Ephesus. To this day it abounds in swans, as it did in Homer's time. The valley

of the Caÿstrus is called by Homer 'the Asian meadow,' and is probably the district to which the name of Asia was first applied. There was an inland town of the same name on its S. bank (Hom. *Il.* ii. 461; Strab. p. 627; Verg. *Georg.* i. 383, *Aen.* vii. 699).

Caÿstrou Pedion (*Καÿστρου πεδῖον*), a town of Phrygia (Xen. *An.* i. 2, 11). It is probably right to identify it as the town afterwards called Julia, near Ipsus and a little NE. of Synnada.

Ceba (*Ceva*), a town in the Ligurian Apennines, near the source of the Tanarus, famous for its cheeses (Plin. xi. 241).

Cebenna Mons (*τὸ Κέμμενον ὄρος*: *Cévennes*), mountains in the S. of Gaul, separating the Arverni from the Helvii: Caesar found them in the winter covered with snow 6 feet deep (Caes. *B. G.* vii. 8; Strab. p. 177).

Cēbēs (*Κέβης*), of Thebes, a disciple and friend of Socrates, was present at the death of his teacher. He wrote philosophical works, which have perished; for the treatise called *Πίναξ*, or *Picture*, ascribed to him is spurious. This work is an allegorical picture of human life, which is explained by an old man to a circle of youths.—*Editions.* By Schweighäuser, Argent. 1806, and by Coraes in his edition of Epictetus, Paris, 1826.

Cēbrēnē (*Κεβρήνη*), a city in the Troad, on M. Ida, fell into decay when Antigonos transplanted its inhabitants to Alexandria Troas. A little river, flowing past it, was called Cebren (*Κεβρήν*), and the district Cebrenia.

Cecropia. [*CECROPS.*]

Cecrops (*Κέκρωψ*), said to have been the first king of Attica (Apollod. iii. 14). He was married to Agraulos, daughter of Actaeus, by whom he had a son, Erysichthon, who succeeded him as king of Athens, and 3 daughters, Agraulos, Herse, and Pandrosos. [See these names.] In his reign Poseidon and Athene contended for the possession of Attica, but Cecrops decided in favour of the goddess (Hdt. viii. 55; Paus. i. 26, 6; ATHENE). Cecrops is said to have founded Athens, the citadel of which was called Cecropia after him, to have divided Attica into 12 communities, and to have introduced the first elements of civilised life. (Paus. ix. 33; Strab. p. 407.) He is sometimes called *διφνής* or *geminus* (Diod. i. 23; Ov. *Met.* ii. 555; cf. Aristoph. *Vesp.* 438), because the upper part of his body was represented as that of a man and the lower part as that of a serpent, by which was symbolised his origin as earth-born or autochthonous: he is thus represented on an Athenian terracotta (now at Berlin) when he is present at the birth of Erichthonius. Later Greek writers made Cecrops to be a native of Sais in Egypt, who led a colony of Egyptians into Attica (Diod. i. 29).

Cecryphalia (*Κεκρυφάλεια*: *Angistri*), a small island in the Saronic gulf, between Aegina and Epidaurus (Thuc. i. 105; Diod. xi. 78).

Cedrēae (*Κεδρέαι* or *-εἶαι*, *Κεδρεάτης* or *-αῖος*), a town of Caria, on the Ceramic Gulf.

Cedrēnus, Georgius, a Byzantine writer, author of a historical work, which begins with the creation of the world, and goes down to A.D. 1057. Edited by Bekker, Bonn, 1838-39.

Celaenae (*Κελαναί*, *Κελαυνίτης*: *Dener*), the greatest city of S. Phrygia, before the rise of its neighbour, Apamea Cibotus, reduced it to insignificance. It lay at the sources of the rivers Maeander and Marsyas. In the midst of it was a citadel built by Xerxes on a precipitous rock, at the foot of which, in the Agora of the city, the Marsyas took its rise, and near

the river's source was a grotto celebrated by tradition as the scene of the punishment of Marsyas by Apollo. Outside of the city was a royal palace, with pleasure gardens and a great park (*παράδεισος*) full of game, which was generally the residence of a satrap. The Maeander took its rise in the very palace, and flowed through the park and the city, below which it received the Marsyas (Hdt. vii. 28; Xen. An. i. 2, 7; Liv. xxxviii. 13; Strab. p. 577).

Célaeno (Κελαϊνώ). 1. A Pleiad, daughter of Atlas and Pleione, beloved by Poseidon.—2. One of the Harpies. [HARPIAE.]

Celēia (Cilli), an important town in the SE. of Noricum, and a Roman colony with the surname *Claudia*, was in the middle ages the capital of a Slavonic state called Zellia (Plin. iii. 146; C. I. L. iii. 5154).

Celēndēris (Κελένδερης; *Khelindreh*), a seaport town of Cilicia, said to have been founded by the Phoenicians, and afterwards colonised by the Samians. The acropolis was strongly placed on a rock (Tac. Ann. ii. 80; Mel. i. 13).

Celenna, a town of Campania (Verg. Aen. vii. 739).

Cēler, together with Severus, the architect of Nero's immense palace, the golden house. He and Severus projected and even began a canal from the lake Avernus to the Tiber. (Tac. Ann. xv. 42).

Cēler, P. Egnātius. [BAREA.]

Celetrum (*Kastoria*), a town in Macedonia on a peninsula of the Lacus Castoris (Liv. xxxi. 40).

Cēlēūs (Κηλεός), king of Eleusis, husband of Metanira, and father of Demophon and Triptolemus. He received Demeter with hospitality at Eleusis, when she was wandering in search of her daughter. The goddess, in return, wished to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts; but Metanira screamed aloud at the sight, and Demophon was destroyed by the flames. Demeter then bestowed great favours upon Triptolemus. [TRIPTOLEMUS.] Celeus is described as the first priest and his daughters as the first priestesses of Demeter at Eleusis. [See further under DEMETER.]

Celsa (*Velilla* Ru., nr. *Xelsa*), a town in Hispania Tarraconensis on the Iberus, with a stone bridge over this river, a Roman colony called *Victrix Julia Celsa* (Strab. p. 161).

Celsus. 1. A military tribune in Africa who in the 12th year of Gallienus, A.D. 265, was proclaimed emperor by the proconsul of the province. He was slain on the 7th day of his usurpation (Trebell. Poll. Trig. Tyr.).—2. An Epicurean philosopher, lived in the time of the Antonines, and was a friend of Lucian. He is supposed to be the same as the Celsus who wrote the work against Christianity called *Λόγος ἀληθής*, which acquired so much notoriety from the answer written to it by Origen.—

3. **A. Cornelius Celsus**, probably lived under the reigns of Augustus and Tiberius. He wrote several works, of which only one remains entire, his treatise *De Medicina*, 'On Medicine,' in 8 books. The first two books are principally occupied by the consideration of diet, and the general principles of therapeutics and pathology; the remaining books are devoted to the consideration of particular diseases and their treatment; the third and fourth to internal diseases; the fifth and sixth to external diseases, and to pharmaceutical preparations; and the last two to those diseases which more particularly belong to surgery.—*Editions*. By Milligan, Edinb.

1826; by Ritter and Albers, Colon. ad Rhen. 1835.—4. **Julius Celsus**, a scholar at Constantinople in the 7th century after Christ, made a recension of the text of Caesar's Commentaries. Many modern writers have attributed to him the Life of Caesar which was in reality written by Petrarch.—5. **P. Juventius Celsus**, two Roman jurists, father and son, both of whom are cited in the Digest. Very little is known of the elder Celsus. The younger Celsus, who was the more celebrated, lived under Nerva and Trajan, by whom he was highly favoured.

He wrote *Digesta* in 39 books, *Epistolae*, *Quaestiones*, and *Institutiones* in 7 books (Plin. Ep. vi. 5).—6. **P. Marius Celsus**, an able general first of Galba and afterwards of Otho. After the defeat of Otho's army at the battle of Bedriacum, Celsus was pardoned by Vitellius, and was allowed by him to enter on the consulship in July (A.D. 69).

Celsus Albinovanus. [ALBINOVANUS.]

Celtae, a powerful race, which occupied a great part of W. Europe. The Greek and Roman writers call them by three names, which are probably only variations of one name, namely **Celtae** (Κελταί, Κελτοί), **Galatae** (Γαλάται), and **Galli**. Their name was originally given to all the people of N. and W. Europe who were not Iberians, and it was not till the time of Caesar that the Romans perceived the distinction between the Celts and the Germans: the name of Celts then began to be confined to the people between the Pyrenees and the Rhine. The Celts belonged to the great Indo-Germanic race, as their language proves, and, at a period long antecedent to all historical records, settled in the W. of Europe. The most powerful part of the nation appears to have taken up their abode in the centre of the country called after them GALLIA, between the Garumna in the S. and the Sequana and Matrona in the N. From this country they spread over various parts of Europe, and they appear in early times as a migratory race, ready to abandon their homes, and settle in any district which their swords could win. Besides the Celts in Gallia, there were eight other different settlements of the nation, which may be distinguished by the following names:—1. Iberian Celts, who crossed the Pyrenees and settled in Spain [CELTIBERI]. 2. British Celts [BRITANNIA]. 3. Belgic Celts, the inhabitants of Gallia Belgica, at a later time much mingled with Germans. 4. Italian Celts, who crossed the Alps at different periods, and eventually occupied the greater part of the N. of Italy, which was called after them GALLIA CISALPINA. 5. Celts in the Alps and on the Danube, namely the Helvetii, Gothini, Osi, Vindelici, Raeti, Norici, and Carni. 6. Pyllyrian Celts, who, under the name of Scordisci, settled on Mt. Scordus. 7. Macedonian and Thracian Celts, who had remained behind in Macedonia, when the Celts invaded Greece, and who are rarely mentioned. 8. Asiatic Celts, the Tolistobogi, Trocmi, and Tectosages, who founded the kingdom of GALATIA.—Some ancient writers divided the Celts into two great races, one consisting of the Celts in the S. and centre of Gaul, in Spain, and in the N. of Italy, who were the proper Celts, and the other consisting of the Celtic tribes on the shores of the Ocean and in the E. as far as Scythia, who were called Gauls: to the latter race the Cimbri belonged, and they are considered by some to be identical with the Cimmerii of the Greeks.—The Celts in outward appearance were distinguished from Greeks and Romans by their

slaggy hair and long moustaches, and are described by the ancient writers as men of large stature, of fair complexion, and with flaxen or red hair, 'procera corpora, flava caesaries, trucos oculi.' The Celtic element in France at the present time preserves the old Celtic characteristic of a quick and lively temper, but not those bodily characteristics which are nearer the German type than the French. They hold good more generally in the highlands of Scotland and in Wales. They were brave and warlike, impatient of control and prone to change. They fought with long swords; their first charge in battle was the most formidable, but if firmly resisted, they usually gave way. They were long the terror of the Romans; once they took Rome, and laid it in ashes (B.C. 390).—For details respecting their later history and political organisation, see GALLIA; GALATIA.

Celtibēri (Κελτιβήρες), a powerful people in Spain, consisting of Celts who crossed the Pyrenees at an early period and became mingled with the Iberians, the original inhabitants of the country. They dwelt chiefly in the central part of Spain, in the highlands which separate the Iberus from the rivers which flow towards the W., and in which the Tagus and the Durus rise. They were divided into various tribes, the AREVACAE, BERONES, and PELENDONES, which were the three most important, the LUSONES, BELLI, DITTANI, &c. Their chief towns were SEGOBRIGA, NUMANTIA, BILBILIS, &c. Their country called **Celtiberia** was mountainous and unproductive. They were a brave and warlike people, and proved formidable enemies to the Romans. They submitted to Scipio Africanus in the 2nd Punic war, but the oppressions of the Roman governors led them to rebel, and for many years they successfully defied the power of Rome. They were reduced to submission on the capture of Numantia by Scipio Africanus the younger (B.C. 134), but they again took up arms under Sertorius, and it was not till his death (72) that they began to adopt the Roman customs and language. (Diod. v. 33; Liv. xxv. 33; Polyb. xxxv. 1; Strab. p. 151.)

Celtici. 1. A Celtic people in Lusitania between the Tagus and Anas.—2. A Celtic people in Gallaecia near the promontory Nerium, which was called Celticum after them (*C. Finisterre*).

Cema, or **Caenia**, a mountain in the Maritime Alps, which Pliny (iii. 35) mentions as the source of the Varus (*Var*).

Cēmēnēlum (*Cimella* or *Cimiez*), a town in the Maritime Alps, two miles N. of Nice.

Cenaëum (Κηναῖον ἄκρον: *Kanaia* or *Litar*), the NW. promontory of Euboea, opposite Thermopylae, with a temple of Zeus Cenaëus (Strab. p. 444).

Cenchrēae (Κεγχρῆαι). 1. The E. harbour of Corinth on the Saronic gulf, important for the trade and commerce with the E.—2. A town in Argolis, S. of Argos, on the road to Tegea.

Cenomāni, a powerful Gallic people, originally a branch of the AULERCI, crossed the Alps at an early period, and settled in the N. of Italy in the country of Brixia, Verona, and Mantua, and extended N. as far as the confines of Rhaetia (Polyb. ii. 17; Liv. v. 35). They were at constant feud with the neighbouring tribes of the Insubres, Boii, &c., and hence usually assisted the Romans in their wars with these people. In the 2nd Punic war they sided with Rome, except during the Gallic revolt on Hasdrubal's approach. (Liv. xxi. 55, xxxi. 10; Strab. p. 216.)

Censorinus. 1. One of the 30 tyrants,

assumed the purple at Bologna, A.D. 270, but was shortly afterwards put to death by his own soldiers (Treb. Trig. Tyr. 33).—2. Author of a treatise entitled *de Die Natali*, which treats of the generation of man, of his natal hour, of the influence of the stars and genii upon his career, and discusses the various methods employed for the division and calculation of time. The book is dedicated to Q. Cerebellius, and was composed A.D. 238. A fragment *de Metris* and lost tracts *de Accentibus* and *de Geometria* are ascribed to this Censorinus.—*Editions*. Otto Jahn, 1845; Hulstsch, 1867.

Censorinus, Marcius. 1. C., son of C. Marcius Rutilus, first plebeian dictator (B.C. 356), was originally called Rutilus, and was the first member of the family who had the surname Censorinus. He was consul in B.C. 310, and conducted the war in Samnium. He was censor 294, and a second time 265, the only instance in which a person held the office of censor twice (Liv. ix. 33, x. 47; Val. Max. iv. 1, 3).—2. L., consul 149, the first year of the third Punic war, conducted the war against Carthage with his colleague M'. Manilius.—3. C., one of the leaders of the Marian party, fought against Sulla in the battle near the Colline gate, was taken prisoner, and put to death by Sulla's order. Censorinus was one of the orators of his time, and versed in Greek literature (Appian, *B. C.* i. 71–93; Cic. *Brut.* 67, 90).—4. L., a partisan of M. Antony, praetor 43, and consul 39.—5. C., consul B.C. 8, died in Asia A.D. 2, while in attendance upon C. Caesar, the grandson of Augustus (Vell. Pat. ii. 102).

Centauri (Κένταυροι), a mythical race inhabiting the mountains of Thessaly, represented as in form half horses and half men. In Homer there is no certain allusion to their semi-equine form. In the Iliad they are called φήρες (= θήρες), possibly = 'wild men': in the Odyssey they bear the name Κένταυροι, and are spoken of as intemperate (*Il.* i. 268, ii. 743; *Od.* xxi. 295). We have various genealogies: (1) that they sprang from Centaurus, the offspring of Ixion and a cloud, who mingled with Magnesian mares (Pind. *Pyth.* ii. 80), or that they were born directly from Ixion and the cloud (Diod. iv. 69); (2) that they were born from Apollo and Hebe, a daughter of Peneus (Diod. *l.c.*). The most famous of the legends connected with them, and a favourite subject for sculpture, is the fight of the Centaurs and the Lapithae, which arose from an insult offered to Hippodamia by Eurytion, one of the Centaurs, inflamed by wine, at the marriage-feast of PEIRITHOUS: the Centaurs were driven away to Mt. Pindus. Theseus is brought into the story as aiding Peirithous in the battle (Pind. *Fr.* 143; Plut. *Thes.* 30; Diod. iv. 70; Ov. *Met.* xii. 210; Hor. *Od.* i. 18, 8). Similar stories of the unbridled passions of the Centaurs are given in the attack of Nessus upon Deianira, and the fight between Heracles and the Centaurs at the cave of PHOLUS (Pans. vii. 18; Soph. *Trach.* 55; Eur. *Herc. Fur.* 364; Apollod. ii. 5, 4). As regards the origin and significance of these myths, some adduce the story of Ixion to show that the idea of Centaurs arose from tracing a likeness to the Centaur shape in clouds; others rely on their supposed descent from Apollo to prove that they represented rays of the sun; others note their descent from a river god, and suggest that the Centaurs are the violent streams which rush from the mountains of Thessaly. It is indeed possible that a fancied likeness in cloud-shapes or torrents may have

caused the various genealogies to be added to the traditions; but the origin of the myth was probably simpler, and started with those who first beheld an equestrian tribe from the North settling in Thessaly at a time when horses were not ridden in Greece, and imagined the horse and its rider to be one being. The name 'bull-spearers' or 'bull-goaders' (*κεντεῖν: ταῦρος*) suggests either the hunting of bulls by mounted Thessalians (Schol. ad Pind. *l.c.*), or the driving of bulls by mounted 'cowboys' (Serv. ad *Georg.* iii. 115). But whatever the origin of the myth, the Centaurs, like the Satyrs, represented unbridled animal passions, and the combats with Centaurs recorded the strife between civilisation and barbarism. CHIRON alone among them has been made an instance of learning and culture. In art of an archaic type they are represented with the fore part, including the legs, human, having the hind quarters of a horse attached: the more familiar type, from the sculptures of the Parthenon onwards, showed them as men from the head to the loins, while in the rest of the body, the four



Centaur. (Metope from the Parthenon.)

legs, and the tail, they are horses. The female Centaur is described by Lucian, *Zeuxis*, 3 (cf. *Ov. Met.* xii. 393), and appears in a Florentine cameo suckling an infant Centaur.

Centrites (*Κεντρίτης: Bohtan-tschai*), a small river of Armenia, which it divided from the land of the Carduchi, N. of Assyria. It rises in the mountains S. of the Arsissa Palus (*L. Van*), and flows into the Tigris. (Xen. *Anab.* iv. 3.)

Centumālus, Fulvius. 1. **Cn.**, legate of the dictator M. Valerius Corvus B.C. 301; consul 298, when he gained a victory over the Samnites; and propraetor 295, when he defeated the Etruscans (*Liv.* x. 26).—2. **Cn.**, consul 229, defeated the Illyrians subject to the queen Teuta (*Polyb.* ii. 5).—3. **Cn.**, curulo aedile 214; praetor 213, with Suessula as his province; and consul 211; in the next year he was defeated by Hannibal near Herdonia in Apulia, and was killed in the battle (*Liv.* xxiv. 43, 44, xxvii. 1).—4. **M.**, praetor urbanus 192, superintended the preparations for the war against Antiochus the Great (*Liv.* xxxv. 20).

Centumcellae (*Civitas Vecchia*), a seaport town in Etruria, 47 miles from Rome, first be-

came a place of importance under Trajan, who built a villa there and constructed an excellent harbour with a lighthouse at each end of the breakwater (*Plin. Ep.* vi. 31). It was destroyed by the Saracens in the 9th century, but was rebuilt on its ancient site, and was hence called *Civitas Vecchia*.

Centūripae (*τὰ Κεντόριπα, αἱ Κεντούριπα: Κεντοριπίνος*, in Thuc. *οἱ Κεντόριπες*, Centuripinus: *Centorbi*), an ancient town of the Siculi in Sicily, at the foot of Mt. Aetna, on the road from Catana to Panormus, and not far from the river Symaethus; in its neighbourhood a great quantity of corn was grown, and it became under the Romans one of the most flourishing cities in the island. (Thuc. vi. 96; *Diod.* xiv. 78; *Strab.* p. 272; *Cic. Verr.* ii. 67, 69, iii. 6, 45.)

Cēos (*Κέως*, Ion. *Κέος: Κείος*, Ion. *Κήιος*, *Cēus: Zēa*), an island in the Aegæan Sea, one of the Cyclades, between the Attic promontory Sunium and the island Cythnus, celebrated for its fertile soil and its genial climate. It was inhabited by Ionians, and originally contained 4 towns, Iūlis, Carthaea, Coressus, and Poëessa; but the two latter perished by an earthquake. SIMONIDES was a native of the island.

Cēphālē (*Κεφαλή*), an Attic demus, on the right bank of the Erasinus, belonging to the tribe Acamantis.

Cēphallēnia (*Κεφαλληνία, Κεφαλονία: Κεφαλήνη, pl. Κεφαλλήνες: Cephalonia*), called by Homer *Same* (*Σάμη*) or *Samos* (*Σάμος*) (*Il.* ii. 634; *Od.* iv. 671, ix. 24), the largest island in the Ionian sea, separated from Ithaca on the E. by a narrow channel, contains 348 square miles. It is said to have been originally inhabited by Taphians, and to have derived its name from the mythical CEPHALUS. Even in Homer its inhabitants are called Cephalenae, and are the subjects of Odysseus: but the name Cephallenia first occurs in Herodotus (*Il.* ii. 631; *Od.* xx. 210; *Hdt.* ix. 28). The island is very mountainous (*παπαλοέσση*); and the highest mountain, called Aenos, on which stood a temple of Zeus, rises more than 4000 feet above the sea. Cephallenia was a tetrapolis, containing the 4 towns, SAME, PALE, CRANII, and PRONI. It

never attained political importance. In the Persian wars the inhabitants of Pale are alone mentioned. In the Peloponnesian war Cephallenia surrendered to the Athenians. Same ventured to oppose the Romans, but was taken by M. Fulvius, B.C. 189. (*Strab.* pp. 455, 461; *Thuc.* ii. 30; *Liv.* xxxvii. 13; *Polyb.* xxii. 13, 23.)

Cēphāloedium (*Κεφαλοίδιον: Cephaloeditanus; Cefali* or *Cephalu*), a Sicel town, which took a Greek name, on the N. coast of Sicily in the territory of Himera. (*Diod.* xiv. 56; *Strab.* p. 266.)

Cēphālus (*Κέφαλος*). 1. A young man of great beauty, beloved by Eos (Aurora) and carried off by her. He is generally explained as representing the morning star which disappears at the approach of dawn. One legend makes him the son of Hermes and Herse (dew): he dwells with Eos in the East, and their son is Tithonus (*Apollod.* iii. 14). In other accounts Tithonus is the husband of Eos; and the son of Eos and Cephalus is Phaethon (*Hes. Th.* 986; *Pans.* i. 3). The most famous and poetical story of Cephalus makes him the son of Deion and Diomedea, and husband of Procris or Procne, daughter of

Erechtheus, whom he tenderly loved. He was beloved by Eos, but as he rejected her advances from love to his wife, she advised him to try the fidelity of Procris. The goddess then metamorphosed him into a stranger, and sent him with rich presents to his house. Procris was tempted by the brilliant presents to yield to the stranger, who then discovered himself to be her husband, whereupon she fled in shame to Crete. Artemis made her a present of a dog called Laelaps (λαΐλαψ, storm) and a spear which were never to miss their object, and then sent her back to Cephalus in disguise. In order to obtain this dog and spear, Cephalus promised his love: Procris then made herself known to him as his wife, and this led to a reconciliation between them. Procris, however, still feared the love of Eos, and therefore jealously watched Cephalus when he went out hunting. Once, having heard him call upon the breeze (*aura*), and taking this to imply a mistress named Aura, she watched him, hidden in a bush. Cephalus, thinking that some animal was stirring the leaves, killed her with the never-failing spear. (Ov. *Met.* vii. 660-865; Apollod. iii. 15; Hyg. *Fab.* 189.) He is said to have been banished for this homicide by the Areiopagus and to have gone to Thebes, where his dog became useful for hunting a destructive fox (Paus. ix. 19). Subsequently Cephalus fought with Amphitryon against the Teleboans, upon the conquest of whom he was rewarded with the island which he called after his own name Cephalonia (Strab. p. 456). Clearly a number of local traditions, Athenian, Cretan, Theban, and Cephalonian, have gathered round the name of Cephalus; some from legends of hunters and huntresses, the last from the similarity of name.

—2. A Syracusan, and father of the orator Lysias, came to Athens at the invitation of Pericles. He is one of the speakers in Plato's *Republic*.

—3. An eminent Athenian orator of the Collytean demus, flourished B.C. 402.

Cēpheus (Κηφεύς). 1. King of Ethiopia, son of Belus, husband of Cassiopeia, and father of Andromeda, was placed among the stars after his death (Hdt. vii. 61; Hor. *Od.* iii. 29; ANDROMEDA).—2. Son of Aleus and Neaera or Cleobule, one of the Argonauts. He was king of Tegea in Arcadia, and perished, with most of his sons, in an expedition against Heracles.

Cēphīsia or **Cephissia** (Κηφισία more correct than Κηφισσία: Κηφισιεύς: Κιβισία), one of the 12 Cecropian towns of Attica, and afterwards a demus belonging to the tribe Erechtheis, N.E. of Athens, on the W. slope of Mt. Pentelicus.

Cēphisōdōrus (Κηφισόδωρος). 1. An Athenian comic poet of the Old Comedy, about B.C. 402.—2. An Athenian orator, a disciple of Isocrates, wrote an apology for Isocrates against Aristotle, entitled *αἱ πρὸς Ἀριστοτέλη ἀντιγραφαί*: it is probable that it was this Cephisodorus who wrote a History of the Sacred War.

Cēphisōdōtus (Κηφισόδοτος). 1. An Athenian who led a fleet to Thrace in B.C. 359 with so little success that he was recalled and prosecuted: whether he was the same person as the orator Cephisodotus is disputed (Dem. *c. Lept.* p. 501, § 146; *c. Aristocr.* p. 670, § 153).—2. An Athenian sculptor, father of PRAXITELES. He belonged to that younger school of Attic artists who early in the 4th cent. B.C. were passing from the sterner majesty of Phidias to the idealised grace and beauty which were perfected by Praxiteles. The statue, now at Munich, of Eireno and the infant Plutus (called the Lencothica) is a copy of his work (Paus. ix. 16). It is interesting to trace

a similar position of the infant Dionysus in the great statue of Praxiteles. (Plin. xxxiv. 74; Paus. vii. 80, 5.)—3. An Athenian sculptor, called the Younger, a son of the great Praxiteles, flourished 300 (Plin. xxxvi. 24).

Cēphisōphon (Κηφισοφῶν), a friend of Euripides, is said not only to have been the chief actor in his dramas, but also to have aided him with his advice in the composition of them.

Cēphisus or **Cephissus** (Κηφισός, Κηφισσός). 1. The chief river in Phocis and Boeotia (now *Mavronerī*), rises near Liliaea in Phocis, flows through a fertile valley in Phocis and Boeotia, and falls into the lake Copais, which is hence called *Cephissis* in the *Iliad* (v. 709). [COPAIS.]—2. The largest river of the Athenian plain, rises in the W. slope of Mt. Pentelics, and flows past Athens on the W. into the Saronic gulf between Phalerum and Peiraeus.—3. Another river of Attica, rising in Mt. Icarus on the borders of Megaris, and flowing into the sea at Eleusis, now *Sarantaporos*.—4. A river of Argolis, tributary of the Inachus.

Cer (Κήρ, Κήρες). [MOIRAE.]

Ceramicus Sinus (Gulf of *Givona*), a bay in Caria between Halicarnassus and Cnidus: on the north side of this bay stood the town of **Ceramus** which gave the name (Strab. p. 656).—**Ceramicus**, a district of Athens. [ATHENAE.]

Ceramon Agora (*Islam Keui*), a town of Phrygia on the 'royal road' from Susa to Sardis. (Xen. *Anab.* i. 2, 10).

Cērāsus (Κερασούς: Κερασούντιος: nr. *Kheresoun*), a flourishing colony of Sinope, on the coast of Pontus, at the mouth of a river of the same name; chiefly celebrated as the place from which Europe obtained both the cherry and its name. Lucullus is said to have brought back plants of the cherry with him to Rome, but this refers probably only to some particular sorts, as the Romans seem to have had the tree much earlier.—Cerasus fell into decay after the foundation of Pharmacia (*Kheresoun*). (Xen. *Anab.* v. 3, 2; Plin. xv. 102.)

Cērāta (τὰ Κέρατα), the Horns, a mountain on the frontiers of Attica and Megaris.

Ceraunī Montes (Κεραύνια ὄρη: *Khimara*), a range of mountains extending from the frontier of Illyricum along the coast of Epirus, derived their name from the frequent thunderstorms which occurred among them. These mountains made the coast of Epirus dangerous (Hor. *Od.* i. 3, 20). They were also called *Acroceraunia*, though this name was properly applied to the promontory separating the Adriatic and Ionian seas. The inhabitants of these mountains were called *Ceraunii* (Caes. *B.C.* iii. 6).

Cerberus (Κέρβερος), the dog that guarded the entrance of Hades, is mentioned as early as the Homeric poems, but simply as 'the dog,' and without the name of Cerberus (*Il.* viii. 368, *Od.* xi. 623). Hesiod calls him a son of Typhon and Echidna, and represents him with 50 heads. Later writers describe him as a monster with only 3 heads, with the tail of a serpent and with serpents round his neck. Some poets again call him many-headed or hundred-headed. The den of Cerberus is placed on the further side of the Styx, at the spot where Charon landed the shades of the departed. [HADES.]

Cercasōrum or **-us** or **-esūra** (Κερκασῶρος πόλις, Hdt., Κερκέσουρα, Strab., *El-Arkas*), a city of Lower Egypt, on the W. bank of the Nile, at the point where the river divided into its 3 principal branches, the E. or Pelusiac, the W. or Canopic, and the N. between them.

Cercētae or **-ii** (Κερκείται, the *Circassians*),

a people of Sarmatia Asiatica, beyond the Cimmerian Bosphorus, on the E. coast of the Palus Maeotis (Strab. p. 496; Plin. vi. 16).



Cerberus. (From a bronze statue.)

Cercetius, a mountain in Thessaly, part of the range of Pindus.

Cercina and **Cercinītis** (Κερκίνα, Κερκινίτις: *Karkenah Is., Ramlah, and Gherba*), 2 low islands off the N. coast of Africa, in the mouth of the Lesser Syrtis, united by a bridge, and possessing a fine harbour. Cercina was the larger, and had on it a town of the same name. (Strab. pp. 123, 831.)

Cercinē (Κερκίνη: *Kara-dagh*), a mountain in Macedonia, between the Axios and Strymon.

Cercinītis (Κερκινίτις), a lake in Macedonia, near the mouth of the Strymon, through which this river flows.

Cerciniūm, a town in Thessaly between Larissa and Pherae.

Cerco, **Q. Lutātius**, consul with A. Manlius Torquatus, B.C. 241, in conjunction with his colleague, subdued the Falisci or people of Falerii, who revolted from the Romans.

Cercopes (Κέρκωπες), droll and thievish gnomes, robbed Heracles in his sleep, but were taken prisoners by him, and either given to Omphale, or killed, or set free again. Some placed them at Thermopylae (Hdt. vii. 216); but the comic poem *Cercopces*, which bore the name of Homer, probably placed them at Oechalia in Euboea. Others transferred them to Lydia, or the islands called Pithecusae, which derived their name from the Cercopes who were changed into monkeys by Zeus for having deceived him. (Ov. *Met.* xiv. 90; Diod. iv. 81; Mela, ii. 7; Suid. s.v.)

Cercops (Κέρκωψ). 1. One of the oldest Orphic poets, also called a Pythagorean, was the author of an epic poem, 'on the descent of Orpheus to Hades' (Clem. Alex. *Strom.* p. 333; cf. Cic. *N. D.* i. 38.).—2. Of Miletus, the contemporary and rival of Hesiod, is said to have been the author of an epic poem called *Aegimius*, which is also ascribed to Hesiod (Diog. Laërt. ii. 46; Athen. p. 503).

Cercyon (Κερκίων), son of Poseidon or Hephaestus, a cruel tyrant at Eleusis, put to death his daughter ALOPE, and killed all strangers whom he overcame in wrestling; he was in the end conquered and slain by THESEUS.

Cerdylium (Κερδύλιον), a small town in Macedonia on the right bank of the Strymon, opposite AMPHIPOLIS.

Cērēālis, **Pētilius**, served under Vettius Bolanus, in Britain, A.D. 61; was one of the generals who supported the claim of Vespasian to the empire, 69; suppressed the revolt of Civilis on the Rhine, 70; and was governor of Britain, 71, when he conquered a great part of the Brigantes (Tac. *Hist.* v. 14, *Agr.* 8, 17).

Cereātae (*Casamari*), a town in Latium, in the territory of Arpinum, and the actual birth-place of Marius (Κιρραῖται, Plut. *Mar.* 3), who probably made it a municipium (Plin. iii. 63).

Cērēs. [DEMETER.]

Cerfenina, a town of the Marsi on the Via Valeria, at the pass leading to Corfinium.

Cerilli (*Cirella Vecchia*), a town in Bruttium on the coast, S. of the mouth of the Laus.

Cerinthus (Κήρινθος), a town on the E. coast of Euboea, on the river Budorus.

Cernē (Κέρνη: prob. *Arguin*), an island off the W. coast of Africa, to which the Phoenicians traded (Ptol. vi. 4; Scyl. *Peripl.* 53).

Cerretāni, an Iberian people in Hispania Tarraconensis, in the modern *Cerdagna*, in the Pyrenees, subsequently divided into two tribes, the Juliani and Augustani (Plin. iii. 23).

Cersobleptes (Κερσοβλέπτης), son of Cotys, king of Thrace, on whose death in B.C. 353 he inherited the kingdom in conjunction with Berisades and Amadocus. As an ally of the Athenians, Cersobleptes became involved in war with Philip, by whom he was defeated and reduced to the condition of a tributary, 343. (Dem. *Phil.* iii. 114; Diod. xvi. 70.)

Cersus (Κέρσος: *Merkes*), a river of Cilicia, flowing through the Pylae Syro-Ciliciae, into the E. side of the Gulf of Issus.

Certōnium (Κερτόνιον), a town in Mysia, mentioned by Xenophon (*Anab.* vii. 8, 8).

Cervidius Scaevola. [SCAEVOLA.]

Cerus, an old Latin name for the deity of creative power, is from the same root as *creare* and *Ceres*: hence in the hymns of the Salii 'Cerus manus,' or 'Cerus duonus' = creator bonus (Varr. *L. L.* vii. 26; *C. I. L.* i. 46).

Cerynīa (Κερυνία: *Girne*), a town of Cyprus on the north coast between Lapethus and Aphrodisium.

Ceryx (Κήρυξ), an Attic hero, son of Hermes and Aglauros, from whom the priestly family of the Ceryces at Athens derived their origin. According to the Eleusinian tradition, however, Ceryx, from whom they were descended, was a younger son of Eumolpus. It is probable that the Ceryces were an Athenian family which at some time took the place of an Eleusinian family of priests. [*Dict. Ant.* art. *Eleusinia*.]

Cestrinē (Κεστρίνη), a district of Epirus in the S. of Chaonia and N. of the Thyamis, said to have been formerly called Camnania, and to have derived its later name from **Cestrinus**, son of Helenus. (Thuc. i. 46; Paus. i. 11.)

Cestrus (Κέστρος: *Ak-su*), a considerable river of Pamphylia, flowing from the Taurus southwards into the Mediterranean. It was navigable in its lower course, at least as far as the city of Perge, which stood on its W. bank, 60 stadia above its mouth. (Strab. p. 667.)

Cetēi (Κήτειοι), mentioned in *Od.* xi. 521 as fighting on the Trojan side under Eurypylos, a prince from the southern part of Asia Minor. In this people (and in the legends of Memnon) we have probably the Homeric tradition of the Hittites (the Kheta of Egyptian monuments), who seem to have migrated from Armenia into

the Semitic countries, and founded a great empire, extending from their two capitals, Kadesh on the Orontes and Carchemish (=Ninus Vetus) on the Euphrates, through a great part of Asia Minor as far as the Aegæan. The time of their greatest power was about the 14th century B.C., when they united the tribes of a great part of Asia Minor in their wars against Ramses II., which ended after the great battle of Kadesh in an alliance on no unequal terms with Egypt. The monuments between Smyrna and Ephesus, mentioned by Herodotus (ii. 106) as Egyptian, are really Hittite, and mark their conquests westward. Their empire gradually dwindled and ended with the fall of Carchemish B.C. 717. Their chief deity was the goddess Atargates [see APHRODITE], whose priestesses are held by some to be the origin of the myths of the Amazons. [AMAZONES; MEMNON.]

Cethëgus, Cornélius, an ancient patrician family. They seem to have kept up an old fashion of wearing the *toga* without a *tunica* beneath, the *toga* being folded round the body like a girdle as in the *cinctus* Gabinus [see *Dict. Ant. art. Toga*], to which Horace alludes in the words *cinctuti Cethegi* (*Ars Poët.* 50); and Lucan (ii. 543) describes the associate of Catiline thus, *exsertique manus vesana Cethegi*. **1. M.**, curule aedile and pontifex maximus B.C. 213; praetor 211, when he had the charge of Apulia, censor 209, and consul 204. In the next year he commanded as proconsul in Cisalpine Gaul, where he defeated Mago, brother of Hannibal. He died 196. His eloquence was rated very high, so that Ennius gave him the name of *Suadæ medulla*, and Horace twice refers to him as an ancient authority for the usage of Latin words. (Cic. *de Sen.* 14, 50; Hor. *Epist.* ii. 2, 116, *Ars Poët.* 50.)—**2. C.**, commanded in Spain as proconsul 200 (Liv. xxxi. 49); was aedile 199; consul 197, when he defeated the Insubrians and Cenomanians in Cisalpine Gaul; and censor 194.—**3. P.**, curule aedile 187, praetor 185, and consul 181. The grave of Numa was discovered in his consulship (Plut. *Num.* 22).—**4. M.**, consul 160, when he drained a part of the Pomptine Marshes.—**5. P.**, a friend of Marius, proscribed by Sulla, 88, but in 83 went over to Sulla, and was pardoned.—**6. C.**, one of Catiline's crew, was a profligate from his early youth. When Catiline left Rome, 63, after Cicero's first speech, Cethegus stayed behind under the orders of Lentulus. His charge was to murder the leading senators; but the tardiness of Lentulus prevented anything being done. Cethegus was arrested and condemned to death with the other conspirators. (Sall. *Cat.* 46–55; Lucan, ii. 543.)

Cëtius (Κήτειος), a small river of Mysia, flowing from the N., and falling into the Caïcus close to Pergamum (Plin. v. 126).

Centrōnes or **Centrōnes**, a people in Gallia Belgica, dependents of the Nervii.

Cëyx (Κήϋξ), king of Trachys, husband of Alcyone. His death is differently related. [ALCYONE.] He was the father of Hippasus, who fell fighting as the ally of Heracles.

Chabōras (Χαβόρας: *Khabur*), a river of Mesopotamia which rises in Mt. Marius and flows S. into the Euphrates at Circesium (Ptol. v. 18; Procop. *B. P.* ii. 5). Its name varied (prob. in different parts of its course): it appears as **Aborrhās** in Strab. p. 747; Ammian. xiv. 3; and as **Araxes** in Xen. *Anab.* i. 4, 19.

Chabrias (Χαβρίας), a celebrated Athenian general. In B.C. 392 he succeeded Iphicrates in the command of the Athenian forces at Corinth.

In 388 he assisted Evagoras in Cyprus against the Persians. In 378 he was one of the commanders of the forces sent to the aid of Thebes against Agesilaus, when he adopted for the first time that manœuvre for which he became so celebrated,—ordering his men to await the attack with their spears pointed against the enemy and their shields resting on one knee. A statue was afterwards erected at Athens to Chabrias in this posture. In 376 he gained an important victory off Naxos over the Lacedæmonian fleet under the command of Pollis. In 361 he took the command of the naval force of Tachos, king of Egypt, who was in rebellion against Persia. In 358 he was sent as the Athenian commander in Thrace, but was compelled by Charidemus to make a peace unfavourable to Athens. On the breaking out of the Social war in 357, Chabrias commanded the Athenian fleet. At the siege of Chios he sailed into the harbour before the rest of the fleet, and, when his ship was disabled, he refused to save his life by abandoning it, and fell fighting. (Nep. *Chabrias*; Xen. *Hell.* v. 1–4; Diod. xv. 29–34, xvi. 7.)

Chærëa, C. Cassius, tribune of the praetorian cohorts, formed the conspiracy by which Caligula was slain, A.D. 41. Chæreia was put to death by Claudius upon his accession. (Suet. *Cal.* 56; Dio Cass. lix. 29; Tac. *Ann.* i. 32.)

Chærëmon (Χαιρήμων). **1.** One of the most celebrated of the later tragic poets at Athens, about B.C. 380. He was one of the 'Αναγνωστικοί, or 'Reading Tragedians,' who in the decline of tragedy composed subtle and overstrained plays which were not acted but read before a select audience. Some of his plays were for acting. (Athen. p. 607.)—**2.** Of Alexandria, a Stoic philosopher, chief librarian of the Alexandrian library, was afterwards called to Rome, and became the preceptor of Nero. He wrote a history of Egypt, on Hieroglyphics, on Comets, and a grammatical work. Martial (xi. 56) wrote an epigram upon him.

Chærëphon (Χαιρέφών), a pupil of Socrates, was banished by the Thirty, and returned to Athens on the restoration of democracy, B.C. 403. He was dead when the trial of Socrates took place, 399. (Xen. *Mem.* i. 2, 48, ii. 3, 1.)

Chærōnëa (Χαιρώνεια: *Chæroneüs*: *Capurna*), the Homeric **Arne** according to Pausanias, a town in Boeotia on the Cephissus near the frontier of Phocis, a dependant of Orchomenus. It stood where the valley of the Cephissus narrows to two miles, and thus it commanded the approach from the north. It was memorable for the defeat of the Athenians and the Boeotians in B.C. 338 by Philip, king of Macedon, and for Sulla's victory over the army of Mithridates, 86. Chaeronea was the birthplace of Plutarch. Several remains of the ancient city have been discovered at *Capurna*: a theatre excavated in the rock, an aqueduct, and the marble lion (broken in pieces) which adorned the sepulchre of the Boeotians who fell at the battle of Chaeronea. (Thuc. iv. 76; Paus. ix. 41, 6; Strab. p. 414; Plut. *Sull.* 17.)

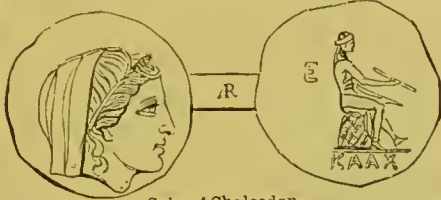
Chalæum (Χάλαιον: *Χαλαίος*), a port-town of the Locri Ozolæ on the Crissæan gulf, on the frontiers of Phocis (Thuc. iii. 101).

Chalâstra (Χαλάστρα), a town in Mygdonia in Macedonia, at the mouth of the river Axios (Hdt. vii. 123; Strab. p. 330).

Chalcë or **-æ** or **-ia** (Χάλκη, Χάλκαι, Χαλκία: *Charki*), an island of the Carpathian sea, near Rhodes, with a town of the same name, and temple of Apollo (Strab. p. 488; Thuc. viii. 41).

Chalcēdon (Χαλκηδών, more correctly, Καλχηδών; Χαλκηδόνιος: *Chalkedon*, Grk., *Kadi-Kioi*, Turk., Ru.), a Greek city of Bithynia, on the coast of the Propontis at the entrance of the Bosphorus, nearly opposite to Byzantium, was founded by a colony from Megara in B.C. 685. As occupying an inferior site to that of Byzantium it was spoken of by the oracle as 'the city of the blind' (Strab. p. 320; Tac. *Ann.* xii. 63). After a long period of independence it became subject to the kings of Bithynia, who

in B.C. 506, who retired on the Persian invasion (Hdt. v. 77, vi. 100). Its flourishing condition at an early period is attested by the numerous colonies which it planted in various parts of the Mediterranean. It founded so many cities in the peninsula in Macedonia between the Strymonic and Thermaic gulfs, that the whole peninsula was called Chalcidice. In Italy it founded Cuma, and in Sicily Naxos. Chalcis was usually subject to Athens during the greatness of the latter city, and afterwards passed into the hands of the Macedonians, Antiochus, Mithridates, and the Romans. It was a place of great military importance, as it commanded the navigation between the N. and S. of Greece, and hence it was often taken and retaken by the different parties contending for the supremacy in Greece.—The orator Isaeus and the poet Lycophron were born at Chalcis, and Aristotle died here.

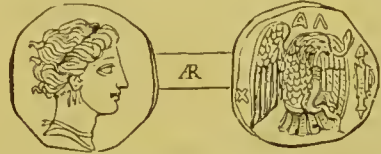


Coin of Chalcedon.

Obv., head of Demeter veiled; rev., Apollo seated on omphalos; below ΚΑΑΧ; struck circ. B.C. 280-270.

removed most of its inhabitants to the new city of Nicomedia (B.C. 140). The Romans restored its fortifications, and made it the chief city of the province of Bithynia, or Pontica Prima. It was entirely destroyed by the Turks.—The fourth oecumenical council of the Church met here A.D. 451. (Hom. *Il.* ii. 537; Strab. p. 320; Thuc. iv. 75; Xen. *An.* vii. 1, 20; Plut. *Lucull.* 8.)

Chalcidicē (Χαλκιδική), a peninsula in Macedonia between the Thermaic and Strymonic gulfs, runs out into the sea like a 3-pronged fork,



Coin of Chalcis in Euboea.

Obv., head of Hera (?); rev., eagle flying and holding serpent, ΧΑΛ; struck circ. B.C. 350.

—2. A town in Aetolia at the mouth of the Evenus, situated at the foot of the mountain Chalcis, and hence also called *Hypochalcis* (Hom. *Il.* ii. 640; Thuc. ii. 83; Strab. p. 451).—

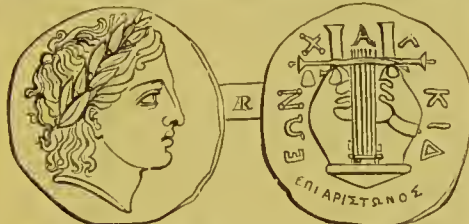
3. (*Kinnesrin*, Ru.), a city of Syria, in a fruitful plain, near the termination of the river Chalus: the chief city of the district of Chalcidice, which lay to the E. of the Orontes.—4. A city of Syria on the Belus, in the plain of Marsyas.

Chalcōdon (Χαλκῶδων), king of the Abantes in Euboea, was said to be a son of Abas, the descendant of Erechtheus. He was father of Elphenor, who fought at Troy (*Il.* ii. 541, iv. 464). He was killed by Amphitryon, fighting against Thebes. His descendants were called the **Chalcodontidae**, and ruled over parts of Boeotia as well as of Euboea. (Eur. *Ion.* 59; Paus. viii. 15, 3, ix. 19, 3.)

Chaldaea (Χαλδαία: Χαλδαῖος), in the narrower sense, was a province of Babylonia, about the lower course of the Euphrates, the border of the Arabian Desert, and the head of the Persian Gulf. It was intersected by numerous canals, and was extremely fertile. In a wider sense, the term is applied to the whole of Babylonia, and even to the Babylonian empire, on account of the supremacy which the Chaldaeans acquired at Babylon. They seem to have been settled on the shores of the Persian Gulf when they are first heard of in the 9th cent. B.C. Under Merodach Baladan, about B.C. 700, they became masters of Babylonia and gave their name to the whole country. [BABYLON.]

Chalus (Χάλος: *Koweik*), a river of N. Syria, flowing S. past Beroea and Chalcis, and terminating in a marshy lake.

Chälýbes (Χάλυβες), a people apparently of Scythian origin (later called Chaldaei), said to be descended from Chalybs son of Ares. They represent the earliest workers in iron of whom the Greeks had heard; they are generally represented as dwelling on the S. shore of the Black Sea, about Themiscyra and the Thermodon (and probably to a wider extent, for Herodotus clearly mentions them among the nations W. of the Halys), and occupying themselves in the working of iron. (Strab. p. 549, 551; Hdt. i. 28;



Coin of Chalcidian league, struck at Olynthus B.C. 392-380. Obv., head of Apollo laureate; rev., lyre, ΧΑΛΚΙΔΕΩΝ; magistrate's name, ΕΠΙ ΑΡΙΣΤΑΝΟΣ.

ending in 3 smaller peninsulas, PALLENE, SITHONIA, and ACTE or ATHOS. It derived its name from Chalcidian colonists. [CHALCIS, No. 1.]

Chalcidius, a Platonic philosopher who lived probably in the 5th century of the Christian era, translated into Latin the *Timaeus* of Plato, on which he likewise wrote a voluminous commentary. Edited by Meursius, Leyden, 1617, and by Fabricius, Hamburg, 1718.

Chalcioecus (Χαλκίοικος), 'the goddess of the brazen house,' a surname of Athene at Sparta, from the brazen temple there. [ATHENE.]

Chalciope (Χαλκίοπη). 1. Daughter of Eurypylus, king of Cos, mother of Thessalus by Heracles (*Il.* ii. 676; Apollod. ii. 7, 8).—2. Daughter of Aetes, and sister of Medea, married to Phrixus (Ap. Rh. ii. 1140; Apollod. i. 9).

Chalcis (Χαλκίς: Χαλκιδεύς, Chalcidensis). 1. (*Egripo* or *Negroponte*), the principal town of Euboea, situated on the narrowest part of the Euripus, and united, as early as B.C. 411, with the mainland by a bridge (Thuc. viii. 95; Diod. xv. 30). It was a very ancient town, originally inhabited by Abantes or Curetes, and colonised by Attic Ionians under Cothus. In the time of Hesiod (*Op.* 655) Chalcis was ruled by a king: in the next century by an oligarchy of the richer class called Hippobotae (Strab. p. 447; Hdt. v. 77). The Athenians plucked 4,000 clucrius here

Aesch. *Pr.* 717; Ap. Rh. ii. 1002; Verg. *Georg.* i. 58.)

Chálybon (Χαλυβών; O. T. Helbon), a city of N. Syria, afterwards ΒΕΡΟΕΑ.

Chamaelëon (Χαμαιλέον), a Peripatetic philosopher, or, rather, student of literature, of Heraclea on the Pontus, one of the disciples of Aristotle, wrote works on several ancient Greek poets, and on philosophical subjects.

Chamävi, a people in Germany, who were compelled by the Roman conquests to change their abodes several times. They first appear in the neighbourhood of the Rhine, but afterwards migrated E., defeated the Bructeri, and settled between the Weser and the Harz. At a later time they dwelt on the lower Rhine, and were auxiliaries of the Franks. (Strab. p. 291; Tac. *Germ.* 2, 33, *Ann.* xiii. 55; Ammian. xvii. 8.)

Chäones (Χάονες), one of the 3 peoples inhabiting EPIRUS, were at an earlier period in possession of the whole country, but subsequently dwelt along the coast from the river Thyamis northwards to the Acroceranian promontory, which district was therefore called **Chaonia**. By the poets *Chaonius* is used as equivalent to Epirot.

Chäos (Χάος), the vacant and infinite space which existed according to the ancient cosmogonies previous to the creation of the world, and out of which the gods, men, and all things arose. Chaos was the mother of Erebus and Nyx, from whom again were born Aether and Hemera (Hes. *Th.* 116 ff.). In the Orphic cosmogony Chaos and Aether are born from Chronos.

Charadra (Χαράδρα; Χαράδραϊός). 1. A town in Phocis on the river Charadrus, situated on an eminence not far from Lilaëa (Hdt. viii. 33; Paus. x. 3).—2. A town in Epirus, SW. of Ambracia.—3. A town in Messenia, built by Pelops.

Charadrus (Χάραδρος). 1. A small river in Phocis, a tributary of the Cephissus.—2. A small river in Argolis, a tributary of the Inachus.—3. A small river in Messenia, rises near Oechalia.

Charadrus (Χάραδρος, *Khaladrän*), a town in Cilicia on the coast road from Arsinoë to Selinus (Trajanopolis).

Charax (Χάραξ), of Pergamum, a historian of the 2nd cent. B.C., wrote a work in 40 books, called *Ἑλληνικά*, and another named *Χρονικά*. (In Müller, *Fragm. Hist. Graec.*)

Chärax (Χάραξ, i.e. a palisaded camp; *Χαρκηνός*), the name of several cities, which took their origin from military stations. The most remarkable of them stood at the mouth of the Tigris. [ALEXANDRIA, No. 4.] There were others in the Chersouesus Taurica, in N. Media, near Celaenae in Phrygia, in Corsica, and on the Great Syrtis in Africa.

Charaxus (Χάραξος) of Mytilene, son of Scamandronymus and brother of Sappho, fell in love with RHODOPIS.

Chärës (Χάρης). 1. An Athenian general, who for a long series of years contrived by profuse corruption to maintain his influence with the people, in spite of his very disreputable character. In B.C. 367 he was sent to the aid of the Phliasiens, who were hard pressed by the Arcadians and Argives, and he succeeded in relieving them (Xen. *Hell.* vii. 2, 18; Diod. xv. 75). In the Social war, after the death of Chabrias, 356, he had the command of the Athenian fleet along with Iphicrates and Timotheus. His colleagues having refused, in consequence of a storm, to risk an engagement, Chares accused them to the people, and they were recalled (Diod. xvi. 21; Nep. *Tim.* 4). Being now left in the sole command, and being

in want of money, he entered into the service of Artabazus, the revolted satrap of Western Asia, but was recalled by the Athenians on the complaint of Artaxerxes III. In the Olynthian war, 349, he commanded the mercenaries sent from Athens to the aid of Olynthus. In 340 he commanded the force sent to aid Byzantium against Philip; but he effected nothing, and was accordingly superseded by Phocion. In 338 he was one of the Athenian commanders at the battle of Chaeronea. When Alexander invaded Asia in 334, Chares was living at Sigeum; and in 333 he commanded for Darius at Mytilene. (Arrian, *Anab.* ii. 1, iii. 2).—2. Of Mytilene, an officer at the court of Alexander the Great, wrote a history of Alexander in 10 books.—3. An artist of Lindus in Rbodes, the favourite pupil of Lysippus, flourished B.C. 290. He belonged to a period when it was sought to replace the old grandeur and simplicity by mere size and dramatic effect. His chief work was the statue of the Sun, which, under the name of 'The Colossus of Rbodes,' was celebrated as one of the 7 wonders of the world. Its height was upwards of 105 English feet (70 cubits), the fingers being larger than most statues (Plin. xxxiv. 41); it was 12 years in erecting, and cost 300 talents. It stood at the entrance of the harbour of Rhodes, but there is no truth in the tradition that its legs extended over the mouth of the harbour. It was overthrown and broken to pieces by an earthquake 55 years after its erection, B.C. 224. (Cf. Strab. p. 652; Polyb. v. 88.) The fragments remained on the ground 900 years, till they were sold by the general of the caliph Othman IV. to a Jew of Emesa, who carried them away on 980 camels, A.D. 672.

Chäricleës (Χαρικλῆς). 1. An Athenian demagogue, son of Apollodorus, was one of the commissioners appointed to investigate the affair of the mutilation of the Hermae, B.C. 415; was one of the commanders of the Athenian fleet, 413; and one of the Thirty on the capture of Athens by Lysander, 404 (Xen. *Hell.* ii. 3, 2).—2. An eminent physician at Rome, attended the emperor Tiberius.

Chäricleō (Χαρικλώ). 1. A nymph, daughter of Apollo, wife of the centaur Chiron, and mother of Carystus and Ocyroë (Pind. *Pyth.* iv. 103).—2. A nymph, wife of Eueres and mother of TEIRESIAS.

Chäridëmus (Χαριδήμος). 1. Of Oreus in Euboea, of mean origin, became the captain of a band of mercenaries, and served in this capacity under the Athenian generals Iphicrates and Timotheus. He next entered the service of the satrap Artabazus, who had revolted against Artaxerxes III., and subsequently of Cotys, king of Thrace, whose daughter he married. On the murder of Cotys, 360, Charidëmus adhered to the cause of his son Cersobleptes, and on behalf of the latter carried on the struggle with the Athenians for the possession of the Chersonesus. The Athenians, however, considered that they were in some way indebted to him for the surrender of the Chersonese, since they voted him a golden crown. In 349 he was appointed by the Athenians commander in the Olynthian war, but next year was superseded and replaced by Chares. (Dem. c. *Aristocr.*; Athen. p. 436).—2. An Athenian, one of the orators whose surrender was required by Alexander in B.C. 335, after the destruction of Thebes, fled to Asia, and took refuge with Darius, by whose orders he was put to death, 333, shortly before the battle of Issus (Plut. *Phoc.* 16; Curt. iii. 2).

Chārīlāus (Χαρίλαος), king of Sparta, son of Polydectes, is said to have received his name from the general joy excited by the justice of his uncle Lycurgus when he placed him, a newborn infant, on the royal seat, and bade the Spartans acknowledge him for their king. He carried on war against Argos and Tegea; he was taken prisoner by the Tegeans, but was dismissed without ransom on giving a promise (which he did not keep) that the Spartans should abstain in future from attacking Tegea. (Plut. *Lyc.* 5; Hdt. viii. 131; Paus. iii. 7.)

Chāris, Chārītēs (Χάρις, Χάριτες). Charis was the personification of Grace and Beauty. In the *Iliad* (xviii. 382; cf. Hes. *Th.* 945) she is described as the wife of Hephaestus, but in the *Odyssey* Aphrodite appears as the wife of Hephaestus, from which we may infer, not indeed the identity of Aphrodite and Charis, but a likeness of their attributes. The idea of personified grace and beauty was at an early period divided into a plurality of beings, and even in the Homeric poems the plural Charites occurs several times.—The *Charites* (called *Gratiae* by the Romans) are usually described as the daughters of Zeus, and as 3 in number, namely Euphrosyne, Aglaia, and Thalia. (In Cic. *N.D.* iii. 17, 44, they are children of Erebus and Nox, which may perhaps, like the theory of their birth from Lethe, symbolise the perishable nature of gratitude). The names of the Charites sufficiently express their character. They were the goddesses who enhanced the enjoyments of life by refinement and gentleness. They are mostly described as in the service of other divinities, and they lend their grace and beauty to everything that delights and elevates in heaven, on earth, and in the under world. (Pind. *Ol.* xiv. 5; Theocr. xvi. 108.) The gentleness and gracefulness which they impart to man's ordinary pleasures are expressed by their moderating the exciting influence of wine (Hor. *Od.* iii. 19, 15; cf. Athen. p. 36), and by their accompanying Aphrodite as her tire-maidens (*Il.* v. 338; *Od.* viii. 362; Hes. *Op.* 72; Paus. vi. 24). Poetry, however, is the art which is especially favoured by them, and hence they are the friends of the Muses, with whom they live together in Olympus (Pind. *Ol.* xiv. 10). With Athene also as the goddess of all arts, with Hermes as the god of ready and winning speech, and with Peitho for the same reason, the Charites were often connected. The worship of the

art the familiar representation of the Graces as three naked figures belongs to the Hellenistic period; in the earlier periods they were represented as fully clothed; it is probably right to recognise a transition period when they were represented in transparent chiton without a girdle ('solutis zonis,' Hor. *Od.* i. 30; 'soluta ac



Charites. (Pittura d'Ercolano, vol. III. tav. 11.)

perlucida veste,' Sen. *de Benef.* i. 3), in statues of (probably) about B.C. 300–200, after which the naked type became more common.

Charisius. 1. **Aurelius Arcadius**, a Roman jurist, lived in the reign of Constantine the Great, and wrote 3 works, *De Testibus*, *De Muncibus civilibus*, and *De Officio Praefecti praetorio*, all of which are cited in the Digest.

—2. **Flavius Sospäter**, a Latin grammarian, A.D. 400, author of a treatise in 5 books, drawn up for the use of his son, entitled *Institutiones Grammaticae*, which has come down to us in a very imperfect state. The work is of importance because he quotes largely from earlier writers, and, besides his grammatical information, preserves facts of value in archaeology. Edited by Putschins in *Grammaticae Latinae Auctores Antiqui*, Hanov. 1605, and by Lindemann, in *Corpus Grammat. Latin. Veterum*, Lips. 1840; Keil, Lips. 1857.

Chārītes. [CHARIS.]

Chariton (Χαρίτων), of Aphrodisias, a town of Caria, the author of a Greek romance, in 8 books, on the Loves of Chaereas and Callirrhoe. The names are probably feigned (from χάρις and Ἀφροδίτη), as the time and position of the author certainly are. He represents himself as the secretary of the orator Athenagoras, evidently referring to the Syracusan orator mentioned by Thucydides (vi. 35, 36) as the political opponent of Hermocrates. Nothing is known respecting the real life or the time of the author; but he probably did not live earlier than the 4th century after Christ. Edited by D'Orville, 3 vols. Amst. 1750, with a valuable commentary; reprinted with additional notes by Beck, Lips. 1783.

Charmandē (Χαρμάνδη; nr. *Hitt*), in Mesopotamia, on the Euphrates (Xen. *An.* i. 5, 10).

Charmides (Χαρμίδης). 1. An Athenian, son of Glaucon, cousin to Critias, and uncle by the mother's side to Plato, who introduces him in the dialogue which bears his name as a very young man at the commencement of the Peloponnesian war. In B.C. 404 he was one of the Ten, and was slain fighting against Thrasybulus at the Piraeus (Xen. *Hell.* ii. 4, *Mem.* iii. 7).—2. Called also **Charmadas** by Cicero, a friend of Philo of Larissa, in conjunction with whom he is said by some to have been the founder of a 4th Academy. He lived B.C. 100. Cicero praises



Charites. (From a coin of Germa.)

Charites from an early period was especially noticeable at Orchomenus, where they had a temple, and were regarded as the givers of increase (cf. Paus. ix. 35; Pind. xii. 26; Strab. p. 414), to whom probably corresponded the two Charites, Auxo and Hegemone worshipped at Athens (Paus. i. 32, ix. 35; Pollux, viii. 106). In

his powers of memory and his eloquence (*de Or.* i. 11, 18; *Tusc.* i. 24, 59; *Acad.* i. 6, 16).

Charōn (Χάρων). 1. Son of Ercebos, conveyed in his boat the shades of the dead across the rivers of the lower world. For this service he was paid with an obolus or danaces: the coin was placed in the mouth of every corpse before its burial (*Lucian, Mort. Dial.* i. 3, xi. 4). It should be noticed that Charon is not mentioned in Homer, and appears first in the *Minyas* of the Theban epic cycle. He is represented as an



Charon, Hermes, and Soul. (From a Roman lamp.)

ugly bearded man clothed in the exomis.—2. A distinguished Theban, concealed Pelopidas and his fellow conspirators in his house, when they returned to Thebes with the view of delivering it from the Spartans, B.C. 379.—3. A historian of Lampsacus, lived about 460 B.C., and wrote works on Aethiopia, Persia, Greece, &c., the fragments of which are collected by Müller, *Fragm. Histor. Graec.*

Charondas (Χαρώνδας), a lawgiver of Catana, who legislated for his own and the other cities of Chalcidian origin in Sicily and Italy. His date is uncertain. He is said by some to have been a disciple of Pythagoras; and he must have lived before the time of Anaxilaus, tyrant of Rhegium, B.C. 494–476, for the Rhegians used the laws of Charondas till they were abolished by Anaxilaus. The latter fact sufficiently refutes the common account that Charondas drew up a code of laws for Thurii, since this city was not founded till 443. A tradition relates that Charondas one day forgot to lay aside his sword before he appeared in the assembly, thereby violating one of his own laws, and that on being reminded of this by a citizen, he exclaimed, 'By Zeus, I will establish it,' and immediately stabbed himself. The laws ascribed to him by Diodorus and Stobaeus cannot be regarded as genuine, and belong to a later date. (*Plat. Rep.* 600; *Arist. Pol.* ii. 12, 5, 7, iv. 11, 10; *Diod.* xii. 19, 35; *Stob.* xlv. 20.)

Chærops (Χάρωψ). 1. A chief among the Epirots, sided with the Romans in their war with Philip V., B.C. 198 (*Polyb.* xvii. 3).—2. A grandson of the above. He was educated at Rome, and after his return to his own country adhered to the Roman cause; but he is represented by Polybius as a monster of cruelty. He died at Brundisium, 157. (*Polyb.* xxx. 14, xxxii. 21.)

Charybdis. [*SCYLLA.*]

Chasūāri, a people of Germany, allies or dependents of the Cherusci, to the N. and NW. of whom they dwelt, on the W. bank of the

Visurgis (*Weser*), and to the E. of the Bructeri (*Tac. Germ.* 34; *Ptol.* ii. 11, 22).

Chatti (sometimes written **Catti**), one of the most important German tribes who occupied a territory between the Rhine and the upper part of the Weser. As they remained more stationary than some other German tribes, they have left their name in this, their earliest settlement, in the name *Hesse*. The *Adrana* (*Eder*) flowed through their land, and *Mattium* (*Maden*) was their chief town. We hear of them as fighting against the Romans under Drusus, defeated, but never really subdued, and as engaged in hostilities with the *Hermandures* and *Cherusci*. (*Tac. Ann.* i. 55, xii. 27, *Hist.* iv. 37, *Germ.* 36; *Dio Cass.* liv. 33, lv. 1.)

Chattūārii, a Frisian people who dwelt S. of Flevo (*Zuyder See*) between the *Anisia* (*Ems*) and the *Rhinc* (*Strab.* p. 291).

Chauci or **Cauci**, a powerful people in the NE. of Germany between the *Amisia* (*Ems*) and the *Albis* (*Elbe*), divided by the *Visurgis* (*Weser*), which flowed through their territory, into *Majores* and *Minores*, the former W. and the latter E. of the river. They are described by Tacitus as the noblest and the justest of the German tribes, and skilful seamen. They formed an alliance with the Romans A.D. 5, and assisted them in their wars against the *Cherusci*; but this alliance did not last long. They were at war with the Romans in the reigns of *Claudius* and *Nero*, but were never subdued. They are mentioned for the last time in the 3rd century, when they devastated Gaul, and subsequently became merged in the general name of Saxons. (*Tac. Germ.* 35, *Ann.* ii. 8, xi. 18; *Dio Cass.* liv. 62, lx. 30; *Lucan.* i. 463.)

Chelidon. 1. Daughter of *Pandareos*, sister of *Aedon*, changed into a swallow [see *AEDON*].—2. The mistress of *Verres* (*Cic. Verr.*).

Chelidōnis (Χελιδόνις), wife of *Cleonymus*, to whom she proved unfaithful in consequence of a passion for *Acrotatus*, son of *Aureus* 1.

Chelidōniæ Insulae (Χελιδόνια νήσοι: *Khelidoni*), a group of 5 (*Strabo* mentions only 3) small islands, surrounded by dangerous shallows, off the promontory called *Hiera* or *Chelidonia* (*Khelidoni*) on the S. coast of *Lycia*.

Chelonātas (Χελωνάτας: *C. Tornese*), a promontory in *Elis*, opposite *Zacynthus*, the most westerly point of the *Peloponnesus*.

Chelōne (Χελώνη), a maiden who neglected the invitation to the wedding of *Zeus* and *Hera*, and was changed by *Hermes* into a tortoise.

Chemmis, aft. **Panōpōlis** (Χέμμις, Πανόπολις: *Χεμμίτης*: *Ekhmim*, Ru.), a great city of the Thebais, or Upper Egypt, on the E. bank of the Nile, celebrated for its manufactures of linen, its stone quarries, and its temples of *Pan* and *Perseus*. It was the birthplace of the poet *Nonnus*.

Chēnōboscīa (Χηνοβοσκία: *Kasees-Said*, Ru.), a city of Upper Egypt, on the right bank of the Nile, opposite *Diospolis Parva*.

Cheops (Χεόψ), is the name by which *Herodotus* speaks of the Egyptian king *Khufu*, who belonged to the 4th dynasty and reigned about 3733 B.C. with *Mcmphis* as his capital. He is famous as the builder of the Great Pyramid. The later traditions followed by *Herodotus* (ii. 124–127) and *Diodorus* (i. 63), who calls him *Chemmis*, represent him as tyrannical and cruel to his subjects and impious towards the gods. The more trustworthy record of the rock tablets describes him as a brave and wise ruler, and a founder of temples. *Rhampsinitus* (*Ramses* III.), whom *Herodotus* places before *Cheops*, lived about 2500 years later.

Chephren (Χεφρήν) is the name by which the Greek writers (Hdt. ii. 127) designated Khaf-Ra, the son-in-law of Cheops (or Khufu). He was king of Egypt about 3666 B.C. (Tatf-Ra, who is not mentioned by Herodotus, came between Chufu and Khaf-Ra). He built the second pyramid. A statue of Chephren (or Khaf-Ra) has been discovered; a seated figure showing a high stage of art in its execution, with the name and title of the king on its base.

Chersiphron (Χερσίφρων) or **Ctesiphon**, an architect of Cnossus in Crete, in conjunction with his son Metagenes, built, or commenced building, the great temple of Artemis at Ephesus early in the 6th century B.C. (Strab. p. 640; Vitruv. vii. Praef. § 12; EPHEBUS.)

Chersonesus (Χερσόνησος, Att. Χερρόνησος), 'a land-island,' that is, 'a peninsula' (from χῆσος 'land' and νῆσος 'island'). 1. **Ch. Thracia** (Peninsula of the Dardanelles or of Gallipoli), usually called at Athens 'The Chersonesus' without any distinguishing epithet, the narrow strip of land, 420 stadia in length, running between the Hellespont and the Gulf of Melas, and connected with the Thracian mainland by an isthmus, which was fortified by a wall, 36 stadia across, near Cardia. The Chersonese was colonised by the Athenians under MILTIADES, the contemporary of Pisistratus (Hdt. vi. 36; Xen. Hell. iii. 2, 10). It fell under the Persian power during the war with Greece, was under Athenian or Spartan control till its occupation by the Macedonians and by the successors of Alexander. After the defeat of Antiochus the Romans added it to the province of Macedonia.—2. **Taurica or Scythica (Crimea)**, the peninsula between the Pontus Euxinus, the Cimmerian Bosphorus, and the Pains Maeotis, united to the mainland by an isthmus 40 stadia in width. The ancients compared this peninsula with the Peloponnesus both in form and size. It produced a great quantity of corn, which was exported to Athens and other parts of Greece. The E. part of the peninsula was called Τρηχέη or the Rugged (Hdt. iv. 99). Respecting the Greek kingdom established in this country see BOSPORUS: for the worship of the Tauric goddess see ARTEMIS.—There was a town on the S. coast of this peninsula called Chersonesus, founded by the inhabitants of the Pontic Heraclaea, and situated on a small peninsula, called ἡ μικρά Χερ. to distinguish it from the larger, of which it formed a part.—3. **Cimbria (Jutland)**. See CIMBRI.—4. (*C. Chersonisi*), a promontory in Argolis between Epidaurus and Troezen.—5. (*Chersoneso*), a town in Crete on the Prom. Zephyrium, the harbour of Lyctus in the interior.

Cherusci, the most celebrated of all the tribes of ancient Germany. The limits of their territory cannot be fixed with accuracy, since the ancients did not distinguish between the Cherusci proper and the nations belonging to the league of which the Cherusci were at the head. The Cherusci proper dwelt on both sides of the Visurgis (*Weser*), and their territories extended to the Harz and the Elbe. They were originally in alliance with the Romans, but they subsequently formed a powerful league of the German tribes for the purpose of expelling the Romans from the country, and under the chief ARMINIUS they destroyed the army of Varus and drove the Romans beyond the Rhine, A.D. 9. In consequence of internal dissensions among the German tribes the Cherusci soon lost their influence. Their neighbours the CATI succeeded to their power. (Caes. B. G. vi. 10; Tac. Germ. 36, Ann. xi. 16, 17.)

Chesius (Χήσιον), a promontory of Samos, with a temple of Artemis, who was worshipped here under the surname of Χησίας. Near it was a little river Chesius, flowing past a town of the same name.

Chilius. [THYLLUS.]

Chilon (Χείλων, Χίλων), of Lacedaemon, son of Damagetus, and one of the Seven Sages, B.C. 590. It is said that he died of joy when his son gained the prize for boxing at the Olympic games. The institution of the Ephorality is erroneously ascribed by some to Chilon. A shrine was erected to him at Sparta. (Hdt. i. 59; Diog. Laërt. i. 68; Pans. iii. 16, x. 24.)

Chimaera (Χίμαιρα), a fire-breathing monster, the fore part of whose body was that of a lion, the hind part that of a dragon, and the middle that of a goat (Hom. Il. vi. 179, xvi. 328). According to Hesiod (*Th.* 319), she was a daughter



Bellerophon and the Chimaera. (From the Terra-cotta in the British Museum.)

of Typhon and Echidna, and had 3 heads, one of each of the three animals before mentioned. She made great havoc in Lycia and the surrounding countries, and was at length killed by BELLEROPHON. Virgil places her together with other monsters at the entrance of Orcus. The origin of the notion of this fire-breathing

monster must probably be sought for in the volcano of the name of Chimaera near Plaselis, in Lycia (Plin. ii. 236). Servius (ad *Aen.* vi. 238) speaks of a mountain in Lycia, which still in his time vomited flames from its summit, lions dwelt in the upper forests, goats in the pasture slopes, and serpents in the marshes at its foot.

and powerful maritime state, under a democratic form of government, till the great naval defeat of the Ionian Greeks by the Persians, B.C. 494, after which the Chians, who had taken part in the fight with 100 ships, were subjected to the Persians, and their island was laid waste and their young women carried off into slavery.



Bellerophon expelling the Chimaera. (Lycian Gallery in the British Museum.)

In the works of art discovered in Lycia, we find several representations of the Chimaera in the simple form of a species of lion still occurring in that country. [BELLEROPHON.]

Chimērion (*Porto Hagianno*), a promontory and harbour of Thesprotia in Epirus.

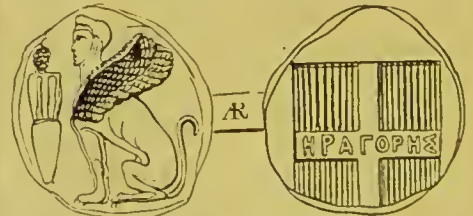
Chion (*Xίων*), of Heraclēa on the Pontus, a disciple of Plato, put to death Clearchus, the tyrant of his native town, and was in consequence killed, B.C. 353 (Justin. xvi. 5). There are extant 13 letters which are ascribed to Chion, but which are undoubtedly of later origin. Edited by Coberus, Lips. and Dresd. 1765, and by Orelli, in his edition of Memnon, Lips. 1816.

Chīōnē (*Χιῶνη*). 1. Daughter of Boreas and Orithyia, became by Poseidon the mother of Eumolpus¹ (Paus. i. 38; Apollod. iii. 15).—2. Daughter of Daedalion, beloved by Apollo and Hermes, bore twins, Autolycus and Philammon, the former a son of Hermes and the latter of Apollo. She was killed by Artemis for having compared her beauty to that of the goddess. (*Ov. Met.* xi. 266.)

Chīōnīdes (*Χιωνιδης*), an Athenian poet of the Old Comedy, lived about B.C. 460, and was the first poet who gave the Athenian comedy that form which it retained down to the time of Aristophanes (a few frags. in Meineke).

Chios (*Xios*: *Xios*, *Chius*: Grk. *Khio*, Ital. *Scio*, Turk. *Saki-Andassi*, i.e. *Mastic island*), one of the largest and most famous islands of the Aegean, lay opposite to the peninsula of Clazomenae, on the coast of Ionia, and was reckoned at 900 stadia (90 geog. miles) in circuit. Its length from N. to S. is about 30 miles, its greatest breadth about 10, and the width of the strait, which divides it from the mainland, about 8. It is said to have borne, in the earliest times, the various names of Aethalia, Macris, and Pityusa, and to have been inhabited by Tyrrhenian Pelasgians and Leleges. It was colonised by the Ionians at the time of their great migration, and became an important member of the Ionian league; but its population was mixed. It remained an independent

The battle of Mycale, 479, freed Chios from the Persian yoke, and it became a member of the Athenian league, in which it was for a long time the closest and most favoured ally of Athens; but an unsuccessful attempt to revolt, in 412, led to its conquest and devastation. It recovered its independence, with Cos and Rhodes, in 358, and afterwards shared the fortunes of the other states of IONIA.—Chios is covered with rocky mountains, clothed with the richest vegetation. It was celebrated for its wine, which was among the best known to the ancients, its figs, gum-mastic, and other natural products, also for its marble and pottery, and for the beauty of its women, and the luxurious life of its inhabitants.—Of all the states which aspired to the honour of being the birthplace of Homer, Chios was generally considered by the ancients to have the best claim; and it numbered among its natives the tragedian Ion, the historian Theopompus, the sophist Theocritus, and other eminent men. Its chief city, Chios (*Khio*), stood on the E. side of the island, at the foot of its highest mountain, Pelinaeus;



Coin of Chios.

Obv., sphinx seated, in front amphora, on which grapes; *rev.*, incuse square divided by two bands, on one of which magistrate's name ΚΡΑΤΟΡΗΣ; struck circ. B.C. 412-350.

the other principal places in it were Posidium, Phanae, Notium, Elaeus, and Lenconium.

Chrisōphus (*Χρυσόφωπος*), a Lacedaemonian, was sent by the Spartans to aid Cyrus in his expedition against his brother Artaxerxes, B.C. 401. After the battle of Cunaxa and the arrest of the Greek generals, Chrisophus was

appointed one of the new generals, and in conjunction with Xenophon had the chief conduct of the retreat.

Chiron (Χείρων), the wisest and justest of all the Centaurs, son of Cronos and Philyra (some accounts make him the son of Poseidon or of Ixion: Schol. ad *Il.* iv. 219; Schol. ad *Ap. Rh.* i. 554), and husband of Naïs or Chariclo, lived on Mt. Pelion (*ib.* xi. 832; Hes. *Th.* 1002; Pind. *Pyth.* iii. 5, ix. 30). He was instructed by Apollo and Artemis, and was renowned for his skill in hunting, medicine, music, gymnastics, and the art of prophecy (*Il.* xi. 831; Plin. vii. 196; Eur. *I. A.* 1064; Val. Flacc. *Arg.* i. 139; Xen. *Cyneg.* 1.) All the most distinguished heroes of Grecian story, as Peleus, Achilles, Diomedes, Jason, are described as the pupils of Chiron in these arts. His friendship with Peleus, who was his grandson, is particularly celebrated. Chiron saved him from the other Centaurs, who were on the point of killing him, and he also restored to him the sword which Acastus had concealed. Chiron further informed him in what manner he might gain possession of Thetis, who was destined to marry a mortal (Pind. *Nem.* iv. 60; Apollod. iii. 13, 5, iv. 13, 3). Heracles, too, was his friend; but one of the poisoned arrows of this hero was nevertheless the cause of his death. While fighting with the other Centaurs, one of the poisoned arrows of Heracles struck Chiron, who, although immortal, would not live any longer, and gave his immortality to Prometheus. According to others, Chiron, in looking at one of the arrows, dropped it on his foot, and wounded himself. Zeus placed Chiron among the stars. (Ov. *Fast.* v. 398; Plin. xxv. 66; Hyg. *Ast.* ii. 38; CENTAURI.)

Chitônê (Χιτώνη), a surname of Artemis, because she was represented with a short chiton (Callim. *Hymn.* 77; Athen. 629; ARTEMIS).

Chlôê (Χλόη), the Blooming, a surname of Demeter as the protectress of the green fields: hence Sophocles (*Oed. Col.* 1600) calls her μήτηρ ἐύχλοος (cf. Athen. p. 618).

Chlôris (Χλωρίς), 1. Daughter of the Theban Amphion and Niobe: she and her brother Amyclas were the only children of Niobe not killed by Apollo and Artemis (Paus. ii. 21, 10).—2. Daughter of Amphion of Orchomenos, wife of Neleus, king of Pylos, and mother of Nestor.—3. Wife of Zephyrus, and goddess of flowers, identical with Flora (Ov. *Fast.* v. 195).

Chôarênê (Χοαρηνή), a fertile valley in the W. of Parthia, on the borders of Media, between two ranges of the Caspian M. (Strab. p. 514; Plin. vi. 44).

Chôaspes (Χοάσπης). 1. (*Kerkha*), a river of Susiana, falling into the Tigris, near its mouth. Its water was so pure that the Persian kings used to carry it with them when on foreign expeditions. Its Chaldaean name was Ulai; whence the river was called also **Eulaeus**. Susa stood upon its banks. (Hdt. i. 188; Strab. pp. 46, 728; Plin. vi. 130).—2. (*Khonah*) a river in the Paropamisus, falling into the Coplien (*Cabul*).

Choerâdes (Χοιράδες: SS. *Pietro e Paolo*), two small rocky islands off the coast of Italy, near Tarentum (Thuc. vii. 33).

Choerilus (Χοιρίλος or Χοίριλλος). 1. Of Athens, a tragic poet, contemporary with Thespis, Phrynichus, and Aeschylus, exhibited tragedies for 40 years, B.C. 528–483, and gained the prize 13 times.—2. Of Samos, the author of an epic poem on the Persian wars. He was born about 470, and died at the court of Archelaus, king of Macedonia, consequently not later than 399, which was the last year of Archelaus.

—3. Of Iasos, a worthless epic poet in the train of Alexander the Great, is said to have received from Alexander a gold stater for every verse of his poem (Suid. *s.v.*; Hor. *Ep.* ii. 1, 232, *Art. Poët.* 357).

Chollidae (Χολλεῖδαι or Χολλίδαι: Χολλεῖδης, -ίδης), a demus in Attica of the tribe Leontis.

Chonîa (Χωνία), the name in early times of a district in the S. of Italy, inhabited by the **Chones** (Χῶνες), an Oenotrian people, who derived their name from the town of **Chone** (Χώνη). Chonia included the S.E. of Lucania and the whole of the E. of Bruttium as far as the promontory Zephyrium. (Ar. *Pol.* vii. 9; Strab. p. 255).

Chôrasmii (Χωράσμοι), a people of Sogdiana, who inhabited the banks and islands of the lower course of the Oxus, were a branch of the Sacae or Massagetae (Hdt. iii. 93; Strab. p. 513).

Chosroes. 1. King of Parthia. [ARSACES xxv.]—2. King of Persia. [SASSANIDAE.]

Chrysa or -e (Χρύσα, -η), a city on the coast of the Troad, near Thebes, with a temple of Apollo Smintheus; celebrated by Homer, but destroyed at an early period, and succeeded by another city of the same name, on a height further from the sea, near Hamaxitos. This second city fell into decay in consequence of the removal of its inhabitants to ALEXANDRIA TROAS. (*Il.* i. 37, 390; Strab. p. 604.)

Chrysantas (Χρυσάντας), described by Xenophon in the *Cyropaedia* as a Persian high in the favour of Cyrus, who rewarded him with the satrapy of Lydia and Ionia.

Chrysaôr (Χρυσάωρ). 1. Son of Poseidon and Medusa, husband of Callirrhoë, and father of Geryones and Echidna (Hes. *Th.* 278, 979; Diod. iv. 17; MEDUSA).—2. The deity with the golden sword, a surname of Apollo, Artemis, and Demeter.

Chrysas (Χρύσας: *Dittaino*), a small river in Sicily, an affluent of the Symaethus, worshipped as a god in Assorus, near which there was a *Fanum Chrysaë* (Cic. *Verr.* iv. 44).

Chryse (Χρύση), a Lemnian goddess, whose altar was guarded by the serpent which bit PHLOCTETES. It is possible, but by no means certain, that she should be identified with the Thracian Bendis.—2. A district [see INDIA; CHRYSÆ].

Chryseïs (Χρυσήϊς), daughter of Chryses, priest of Apollo at Chryse, was taken prisoner by Achilles at the capture of Lyrnessus or the Hypoplacian Thebe. In the distribution of the booty she was given to Agamemnon. Her father Chryses came to the camp of the Greeks to solicit her ransom, but was repulsed by Agamemnon. Thereupon Apollo sent a plague into the camp of the Greeks, and Agamemnon was obliged to restore her to her father to appease the anger of the god. Her proper name was Astynome. (*Il.* i. 366, 430.)

Chryseës. [CHRYSEIS.]

Chrysippus (Χρυσίππος). 1. Son of Pelops and Axioche, was hated by his stepmother Hippodamia, who induced her sons Atreus and Thyestes to kill him. According to another tradition Chrysippus was carried off from his father's house, or from the Nemean games, by Laius and killed himself, whereupon Pelops laid a curse upon the house of Laius. (Apollod. iii. 5, 5; Athen. p. 602; Schol. Eur. *Phoen.* 66; Schol. Eur. *Or.* 5; cf. Thuc. i. 9; Paus. vi. 20, 4).—2. A Stoic philosopher, son of Apollonius of Tarsus, born at Soli in Cilicia, B.C. 280. When young, he lost his paternal property, and went to Athens, where he became the disciple of the Stoic Cleanthes. Disliking the

Academic scepticism, he became one of the most strenuous supporters of the principle that knowledge is attainable and may be established on certain foundations. Hence though not the founder of the Stoic school, he was the first person who based its doctrines on a plausible system of reasoning, so that it was said, 'If Chrysippus had not existed, the Porch could not have been.' He died 207, aged 73. He possessed great acuteness and sagacity, and left behind him an extraordinary number of writings, which have perished. (Diog. Laërt. vii. 7, 180; ZENO.)—3. Of Cnidos, a physician, sometimes confounded with the Stoic philosopher, but he lived about a century earlier. He was son of Erineus, and pupil of Eudoxus of Cnidos: his works, which are not extant, are quoted by Galen.

Chrysocēras. [BYZANTIUM.]

Chrysōgōnus, L. Cornelius, a favourite freedman of Sulla, and a man of profligate character, was the false accuser of Sex. Roscius, whom Cicero defended B.C. 80 (Cic. *Rosc. Am.*).

Chrysōpōlis (Χρυσόπολις: *Scutari*), on the Bosphorus, opposite to Byzantium, at the spot where the Bosphorus was generally crossed. It was originally the port of Chalcedon. (Polyb. iv. 44; Diod. xiii. 64; Plin. v. 150.)

Chrysorrhōas (Χρυσορροάς: *Barrada*), also called **Bardines**, a river of Coele-Syria, flowing from the E. side of Anti-Libanus, past Damascus, into a lake now called *Bahr-el-Merj*.

Chrysostōmus, Joannes, archbishop of Constantinople, one of the most celebrated of the Greek Fathers, born A.D. 347, died 407. [See *Dict. of Christian Biog.*]

Chrysothēmis (Χρυσόθεμις).—1. Daughter of Agamemnon and Clytemnestra (*Il.* ix. 145, 287; *Soph. El.* 157).—2. Son of Carmanor, the priest of Apollo at Tarrha in Crete. In the first musical contest at Delphi he won the prize by his hymn on the victory of Apollo over the Python (Paus. x. 7, 2).

Chthonia. [ERECHTHEUS.]

Chthōnius (Χθόνιος) and **Chthōnia** (Χθονία), epithets of the gods and goddesses of the earth and of the underworld, as opposed to the οὐράνιοι θεοί. The χθόνιοι θεοί as deities of the earth had control of all the fruits of the earth, and as deities of the underworld were connected with the death of men and animals as well as of vegetation. The name therefore belongs to Demeter, Persephone, Pluto (= Ζεὺς χθόνιος), to Hermes as conductor of the Shades, to Dionysus Zagreus and to the Erinyes; also to other deities who had taken to themselves attributes of gods of the underworld. The epithet is applied also differently to the Titans (as earth-born), to country nymphs and to the Erechtheidae (as indigenous).

Chytri (Χύτροι). 1. (*Chytrī*) a town in Cyprus on the road from Cerynia to Salamis.—2. Warm springs at Salamis.

Ciāca, a fortress of the Romans, on the borders of Armenia and Cappadocia.

Cibālae or **Cibālis** (*Vinkovec*), a town in Pannonia between the Dravus and Savus, near which Constantine gained a decisive victory over Licinius, A.D. 314: the birthplace of Valentinian and Gratian (Eutrop. x. 6; Ammian. xxx. 7.)

Cibōtus. [ALEXANDRIA, No. 1; APAMEA, No. 3.]

Cibyra (Κίβυρα: Κιβυράτης, *Cibyrate*). 1. **Magna** (ἡ μεγάλη: *Khorzum*), a great city of Phrygia Magna, in the fertile district of Milyas, on the borders of Caria, said to have been

founded by the Lydians, but afterwards peopled by the Pisidians. In Strabo's time, four native dialects were spoken in it, besides Greek—namely, those of the Lydians, the Pisidians, the Milyae, and the Solymi. It was the head of a tetrapolis of which the other three cities were Bubon, Balbyra and Oenoanda, each of which had one vote, while Cibyra had two: its own government was a despotism under moderate princes: the city ruled over a large district called Cibyrātis (Κιβυράτης), and could send into the field an army of 30,000 men. In B.C. 88, it was added to the Roman empire, and was



Coin of Cibyra Magna.

Obv., helmeted male head; *rev.*, armed horseman, bee, and magistrate's name: below Κιβυράτων; date probably before 84 B.C.

made the seat of a conventus juridicus, in which at a later time Laodicea was the chief city. After being nearly destroyed by an earthquake, it was restored by Tiberius, under the names of Caesarea and Civitas Cibyratica. The city was very celebrated for its manufactures, especially in iron. (Strab. p. 629; Liv. xxxviii. 14; Plin. v. 105.)—2. **Parva** (Κ. μικρά: *Ibura*), a city of Pamphylia, on the borders of Cilicia.

C. Cicērius, praetor in B.C. 173, conquered the Corsicans, but was refused a triumph. In 172 and 167 he was one of the ambassadors sent to the Illyrian king, Gentius; and in 168 he dedicated on the Alban mount a temple to Juno Moneta. (Liv. xlii. 7, 21, 26.)

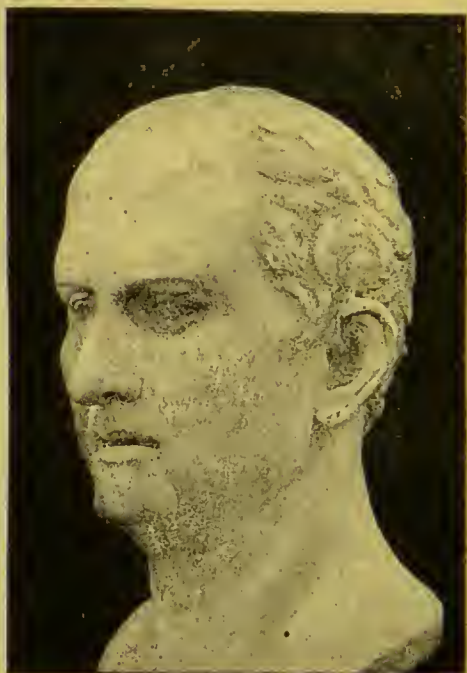
Cicēro, Tullius. I. M., grandfather of the orator, lived at his native town Arpinum, which received the full Roman franchise in B.C. 188.—**2. M.**, son of No. 1, also lived at Arpinum, and died 64.—**3. L.**, brother of No. 2, was a friend of M. Antonius the orator.—**4. L.**, son of No. 3, schoolfellow of the orator, died 68 (Cic. *ad Att.* i. 5).—**5. M.**, the orator, eldest son of No. 2 and Helvia, was born on the 3rd of January, B.C. 106, at the family residence in the vicinity of Arpinum. He was educated along with his brother Quintus, and the two brothers displayed such aptitude for learning that his father removed with them to Rome, where they received instruction from the best teachers in the capital. One of their most celebrated teachers was the poet Archias of Antioch. After assuming the *toga virilis* (91) the young Marcus was placed under the care of Q. Mucius Scaevola, the augur, from whom he learnt the principles of jurisprudence. In 89 he served his first and only campaign under Cn. Pompeius Strabo in the Social war. During the civil wars between Marius and Sulla, Cicero identified himself with neither party, but devoted his time to the study of law, philosophy, and rhetoric. He received instruction in philosophy from Phaedrus the Epicurean, Philo, the chief of the New Academy, and Diodotus the Stoic, and in rhetoric from Molo the Rhodian. Having carefully cultivated his powers, Cicero came forward as a pleader in the forum, as soon as tranquillity was restored by the final over-

throw of the Marian party. His first extant speech was delivered in 81, when he was 25 years of age, on behalf of P. Quintius. Next year (80) he defended Sex. Roscius of America, charged with parricide by Chrysogonus, a favourite freedman of Sulla. This was his first public cause and was creditable to him, not merely for the merits of the speech and its successful result, but also for the boldness of the protest against injustice sheltered by the power of the dictator. (Cf. *de Off.* ii. 14, 51.) Shortly afterwards (79) Cicero went to Greece, ostensibly for the improvement of his health, which was very delicate, but perhaps because he dreaded the resentment of Sulla. He first went to Athens, where he remained six months, studying philosophy under Antiochus of Ascalon, and rhetoric under Demetrius Syrus; and here he made the acquaintance of Pomponius Atticus, who remained his firm friend to the close of his life. From Athens he passed over to Asia Minor, receiving instruction from the most celebrated rhetoricians in the Greek cities of Asia; and finally passed some time at Rhodes (78), where he once more placed himself under the care of Molo. After an absence of two years, Cicero returned to Rome (77), with his health firmly established and his oratorical powers greatly improved. He again came forward as an orator in the forum, and soon obtained the greatest distinction. His success in the forum paved for him the way to the high offices of state. In 75 he was quaestor in Sicily under Sex. Peducaeus, praetor of Lilybaeum, and discharged the duties of his office with an integrity and impartiality which secured for him the affections and confidence of the provincials, which they soon afterwards showed by selecting him to plead their cause against Verres. He returned to Rome in 74, and for the next four years was engaged in pleading causes. In 70 he distinguished himself by the impeachment of VERRES, and in 69 he was curule aedile. In 66 he was praetor, and while holding this office he defended Cluentius in the speech still extant [CLUENTIUS], and delivered his celebrated oration in favour of the Manilian law, which appointed Pompey to the command of the Mithridatic war. In 65 he defended with great eloquence and ability, as we are told, the tribune Cornelius, who was accused by the Optimates of treason (Quintil. iv. 3, 13, viii. 3, 3). In the following year he gained the great object of his ambition, and although a *novus homo* was elected consul with C. Antonius as a colleague. He entered upon the office on the 1st of January, 63. Hitherto Cicero had taken little part in the political struggles of his time. It is unjust, as some modern historians have done, to speak of him as a 'trimmer' (cf. *ἐπιμηδότηρις*, Dio Cass. xxxvi. 43), who had sought the favour of the popular party in order to gain power, and then deserted to the aristocracy. It is no proof whatever to point to his earlier speeches: for a young Roman the first step in political life was advocacy, and he accepted those briefs by which he was most likely to win fame for skill and eloquence, doing his best for his client, as an advocate now would do, whether he agreed with him or not. Hence we cannot take his advocacy of Roscius or Cornelius as evidence that he was 'coquetting with the democracy' at that time: nor can we fairly say that he changed his politics in order to secure the support of the nobles in the consular elections. His sentiments can best be traced through his private letters. Cicero desired to maintain a

middle course between the extreme Sullan party on the one hand, and the extreme democrats on the other. To counterbalance the former he allied himself to the equestrian order and supported Pompey, whom he expected to be the champion of the republic on its old lines. But at the time when he stood for the consulship the danger from the revolutionary party made him approach the party of the nobles as the surest bulwark against revolution. What the aims of the revolutionary party were and how they were crushed by Cicero is related in the article CATILINA. For his prudence and energy in crushing the conspiracy Cicero received the highest honours; he was addressed as 'father of his country,' and thanksgivings in his name were voted to the gods. Cicero's hope now seemed to be that Pompey, returning after the Mithridatic war, would lead a conservative party formed from the senate and the equestrian order; but this scheme proved abortive. Pompey was no political leader, the equestrian order quarrelled with the senate, and Caesar was able to bring about his coalition with Pompey and Crassus. Caesar was anxious to secure the adhesion of Cicero, and nothing can be wider from the truth than the idea of some modern writers that Caesar and his party wished to avenge the death of the Catilinarians. In fact, Cicero might have joined the coalition as a fourth member (Cic. *de Prov. Cons.* 17, 41; *ad Att.* ii. 3). His refusal to support the triumvirate lost him the protection which he might have had against those whom he had made his enemies by his action in the affair of Catiline or from other causes. He had mortally offended Clodius by bearing witness against him when the latter was accused of a violation of the mysteries of the Bona Dea. Clodius vowed deadly vengeance against Cicero. To accomplish his purpose more securely, Clodius was adopted into a plebeian family, and it is significant that this adoption took place immediately after a speech of Cicero's which appeared to reflect upon the triumvirs (Cic. *pro Dom.* 16, 41). Clodius was thus able to be elected tribune of the plebs, and as tribune (58) brought forward a bill, interdicting from fire and water (*i.e.* banishing) anyone who should be found to have put a Roman citizen to death untried. Caesar made another effort either to save Cicero from exile or to secure his acquiescence in the triumvirate—perhaps he had both motives—he offered to make him an agrarian commissioner or a legatus to himself in Gaul. Cicero refused both offers, and, despairing of offering any successful opposition to the measure of Clodius, voluntarily retired from Rome before it was put to the vote, and crossed over to Greece. He took up his residence at Thessalonica in Macedonia. Here he gave way to despair; and his letters during this period are filled with lamentations. Meanwhile his friends at Rome had not deserted him; and, notwithstanding the vehement opposition of Clodius, they obtained his recall from banishment in the course of next year. In August, 57, Cicero landed at Brundisium, and in September he was again at Rome. Taught by experience, Cicero would no longer join the senate in opposition to the triumvirs. The extent to which he had been broken in to support the triumvirate is shown by his speech against Caesar's recall from Gaul (*de Prov. Cons.*), and his speeches in defence of Gabinius and Vatinius. How galling this was to him appears from many expressions in his letters (e.g. *ad Att.* iv. 5, 6, 16, x. 8). In 52 he was compelled much against his will to go to

the East as governor of Cilicia. Here he distinguished himself by his integrity, but at the same time it was an absurd vanity which led him to assume the title of imperator and to aspire to the honours of a triumph after subduing some robber tribes in his province. He returned to Italy towards the end of 50, and arrived in the neighbourhood of Rome on the 4th of January 49, just as the civil war between Caesar and Pompey broke out. After long hesitating which side to join, he finally determined to throw in his lot with Pompey, and crossed over to Greece in June. After the battle of Pharsalia (48), Cicero returned to Brundisium, where he lived in the greatest anxiety for many months. He was, however, not only pardoned by Caesar, but, when the latter landed at Brundisium in September, 47, he greeted Cicero with the greatest kindness and respect. Cicero was even able to exert influence with Caesar in favour of some of the Pompeian party, such as M. Marcellus and Q. Ligarius (*ad Fam.* iv. 4, vi. 7, 12; *Plut. Cic.* 39). But for the most part he retired from public affairs, and during the next three or four years composed the greater part of his philosophical and rhetorical works. The murder of Caesar on the 15th of March, 44, again brought Cicero into public life. He had begun to fear a coming despotism, and, though not privy to the plot, he certainly approved of the assassination (*ad Att.* xiv. 11; *ad Fam.* xi. 8). He put himself at the head of the republican party, and in his Philippic orations attacked M. Antony with unmeasured vehemence. But this proved his ruin. The deaths of Hirtius and Pansa put an end to Cicero's hopes that Octavian might be prevented from coming to terms with Antony; and on the formation of the triumvirate between Octavian, Antony, and Lepidus (27th of November, 43), Cicero's name was in the list of the proscribed. He was warned of his danger while at his Tusculan villa, and embarked at Antium, intending to escape by sea, but was driven by stress of weather to Circeii, from whence he coasted along to Formiæ, where he landed at his villa. From Formiæ his attendants carried him in a litter towards the shore, but were overtaken by the soldiers before they could reach the coast. They were ready to defend their master with their lives, but Cicero commanded them to desist, and stretching forward called upon his executioners to strike. They instantly cut off his head and hands, which were conveyed to Rome, and, by the orders of Antony, nailed to the Rostra. Cicero perished on the 7th of December, 43, and at the time of his death had nearly completed his 64th year.—By his first wife, Terentia, Cicero had two children, a daughter TULLIA, whose death, in 45, caused him the greatest sorrow, and a son Marcus. [No. 7.] His wife Terentia, to whom he had been united for 30 years, he divorced in 46, in consequence, it would appear, of some disputes connected with pecuniary transactions; and soon afterwards he married a young and wealthy maiden, PUBLILIA, his ward, but found little comfort in this new alliance, which was speedily dissolved.—Cicero was not a great nor a strong statesman, but rather an eloquent and adroit politician. As a statesman he showed more judgment and foresight as well as greater firmness in his suppression of the Catilinarian conspiracy than at any other time. As a judge of character and of the times he failed: for while his desire to maintain the republic unchanged was sincere and creditable, he was utterly wrong in his idea that Pompey could succeed as champion of the

conservative party. That he was forced into a policy of opportunism by the coalition of Pompey with Caesar does not merit all the condemnation which it has received. No opposition was possible; nor again can he rightly be charged with pusillanimity for acquiescing in Caesar's rule after the overthrow of Pompey. There was no lack of courage in his attitude after the death of Caesar. Still less need we question the sincerity of his purpose to support whatever person or policy was in his opinion most likely to preserve the republican constitution. Plutarch (*Cic.* 49) tells us that Augustus himself pronounced him to have been truly a lover of his country. But it is as an author that Cicero deserves the highest praise. In his works the Latin language attains its highest perfection. They may be divided as follows.—**I. Rhetorical Works.** 1. *Rhetoricorum s. de Inventione Rhetorica Libri II.* This appears to have been the earliest of Cicero's prose works.



Bust of Cicero. (From the bust in the possession of the Duke of Wellington.)

It was intended to exhibit in a systematic form all that was most valuable in the works of the Greek rhetoricians, but it was never completed.—2. *De Partitione Oratoria Dialogus.* A catechism of Rhetoric, according to the method of the middle Academy, by way of question and answer, drawn up by Cicero for the instruction of his son Marcus, written in 46. Editions by Piderit, Lips. 1866; Sauppe, Gött. 1877.—3. *De Oratore ad Quintum Fratrem Libri III.* A systematic work on the art of Oratory, written in 55 at the request of his brother Quintus. This is the most perfect of Cicero's rhetorical works. Editions: Ellendt, 1840; Piderit, Lips. 1886; Wilkins, Oxf. 1881-1892.—4. *Brutus s. de Claris Oratoribus.* It contains a critical history of Roman eloquence, from the earliest times down to Hortensius inclusive. Editions by Beck, Camb. U.S. 1853; Piderit, 1875.—5. *Ad M. Brutum Orator,* in which Cicero gives his views of a faultless orator: written 45. Edited by Sandys, 1835.—6. *De Optimo Genere*

Oratorum. An introduction to Cicero's translation of the orations of Aeschines and Demosthenes in the case of Ctesiphon: the translation itself has been lost.—7. *Topica ad C. Trebatium.* An abstract of the Topics of Aristotle, illustrated by examples derived chiefly from Roman law instead of from Greek philosophy: it was written in July 44.—*Rhetoricorum ad C. Herennium Libri IV.* is generally printed with Cicero's works, but was not by his hand.—II. **Philosophical Works.** I. **POLITICAL PHILOSOPHY.**—1. *De Republica Libri VI.* A work on the best form of government and the duty of the citizen, in the form of a dialogue, founded on the *Republic* of Plato; written in 54. This work disappeared in the 10th or 11th century of our era with the exception of the episode of the *Somnium Scipionis*, which had been preserved by Macrobius; but in 1822, Angelo Mai found among the palimpsests in the Vatican a portion of the lost treasure. Thus the greater part of the 1st and 2nd books and a few fragments of the others were discovered. Editions by Mai, Rome, 1822, and by Creuzer and Moser, Frankf. 1826.—2. *De Legibus Libri III.* A dialogue, founded on the *Laws* of Plato; probably written 52. A portion of the three books is lost, and it originally consisted of a greater number. Edited by Moser and Creuzer, Frankf. 1824, and by Bake, Lugd. Bat. 1842.—II. **PHILOSOPHY OF MORALS.** 1. *De Officiis Libri III.* Written in 44 for the use of his son Marcus, at that time residing at Athens. The first two books were chiefly taken from Panaetius, and the third book was founded upon the work of the Stoic Hecato; but the illustrations are taken almost exclusively from Roman history and Roman literature. Edited by Holden, Camb. 1884; Schiche, Prag. 1885.—2. *Cato Major s. de Senectute*, addressed to Atticus, and written at the beginning of 44: it points out how the burden of old age may be most easily supported. Editions, Shuckburgh, 1886; Howson, 1887; Reid, 1883.—3. *Laelius s. de Amicitia*, written after the preceding, to which it may be considered as forming a companion: also addressed to Atticus. Edit. Reid, 1883; Shuckburgh, 1885.—4. *De Gloria Libri II*, written in 44, is now lost, though Petrarch possessed a MS. of the work.—5. *De Consolatione s. de Luctu minuendo*, written in 15, soon after the death of his daughter Tullia, is also lost.—III. **SPECULATIVE PHILOSOPHY.** 1. *Academicorum Libri II*, a treatise upon the Academic philosophy, written 45. Edited by Goerenz, Lips. 1810; Orelli, Turic. 1827; J. S. Reid, 1885.—2. *De Finibus Bonorum et Malorum Libri V.* Dedicated to M. Brutus, in which are discussed the opinions of the Epicureans, Stoics, and Peripatetics, on the Supreme Good—that is, the *finis*, or end, towards which all our thoughts and actions are or ought to be directed. Written in 45. Edited by Madvig, Copenhagen, 1839; J. S. Reid, 1890.—3. *Tusculanarum Disputationum Libri V.* This work, addressed to M. Brutus, is a series of discussions on various important points of practical philosophy supposed to have been held in the Tusculanum of Cicero. Written in 45–44. Edited by Kühner, Jenae, 1874; O. Heine, Leips. 1881.—4. *Paradoxa*, six favourite Paradoxes of the Stoics explained in familiar language, written early in 46.—5. *Hortensius s. de Philosophia*, a dialogue in praise of philosophy, of which fragments only are extant, written in 45.—6. *Timaecus s. de Universo*, a translation of Plato's *Timaecus*, of which we possess a fragment.—IV. **THEOLOGY.** 1. *De Natura Deorum Libri III.*

An account of the speculations of the Epicureans, the Stoics, and the Academicians, on the existence, attributes, and providence of a Divine Being; dedicated to M. Brutus, and written early in 44. Edited by J. B. Mayor, 1885.—2. *De Divinatione Libri II*, a continuation of the preceding work. It presents the opinions of the different schools of philosophy upon the reality of the science of divination. Written in 44, after the death of Caesar. Edited by Creuzer, Kayser, and Moser, Frankf. 1828; Stamm, Rüssel, 1881.—3. *De Fato Liber Singularis*, only a fragment.—III. **Orations.** The following is a list of Cicero's extant speeches, with the date at which each was delivered. Some account of each oration is given separately with the biography of the person principally concerned. 1. Pro P. Quintio, B.C. 31 (Klotz, Leips. 1862).—2. Pro Sex. Roscio Amerino, 80 (Donkin, Lond. 1882; Landgraf, Erl. 1884).—3. Pro Q. Roscio Comoedo, 76 (Schmidt, 1839).—4. Pro M. Tullio, 71 (Richter, 1834).—5. In Q. Caecilium, 70 (C. Halm, Berl. 1882).—6. In Verrem Actio I., 5th August, 70.—7. In Verrem Actio II. Not delivered (Heitland, Camb. 1877; C. Halm, 1882).—8. Pro M. Fonteio, 69 (Schneider, Leips. 1876).—9. Pro A. Caecina, 69, probably (Klotz, Leips. 1866).—10. Pro Lege Manilia, 66, or De Imperio Pompei (A. S. Wilkins, 1885).—11. Pro A. Cluentio Avito, 66 (Ramsay, 1883).—12. Pro C. Cornelio, 55.—13. Oratio in Toga Candida, 64.—14. De Lege Agraria, 3 orations, 63 (Zumpt, Berl. 1861).—15. Pro C. Rabirio, 63 (Heitland, 1882).—16. In Catilinam, 4 orations, 63 (A. S. Wilkins, 1879).—17. Pro Murena, 63 (C. Halm, 1881).—18. Pro P. Cornelio Sulla, 62 (J. S. Reid, 1882).—19. Pro A. Licinio Archia, 61 (J. S. Reid, 1884).—20. Pro L. Valerio Flacco, 59 (Mesnil, Leips. 1883).—21. Post Reditum ad Quirites, 6th or 7th Sept. 57.—23. Pro Domo sua ad Pontifices, 29th Sept. 57.—24. De Haruspicio Responsis, 56. (The above four speeches ed. by H. Wagner, Leips. 1858).—25. Pro P. Sextio, 56 (H. A. Holden. 1883).—26. In Vatinius, 56 (C. Halm, 1846).—27. Pro M. Caelio Rufo, 56 (Orelli, 1832).—28. Pro L. Cornelio Balbo, 56 (J. S. Reid, 1879).—29. De Provinciis Consularibus, 56 (Tischer, Berl. 1861).—30. In L. Pisonem, 55.—31. Pro Cn. Plancio, 55 (H. A. Holden, 1881).—32. Pro C. Rabirio Postumo, 54.—33. Pro M. Aemilio Scauro, 54.—34. Pro T. Annio Milone, 52 (J. S. Purton, 1877; Bouterwek, 1887).—35. Pro M. Marcello, 47 (Richter, Leips. 1886).—36. Pro Q. Ligario, 46 (Richter, 1886).—37. Pro Rege Deiotaro, 45 (Richter, 1886).—38. *Orationes Philippicae*, 14 orations against M. Antonius, 44 and 43 (King, 1868; J. E. B. Mayor, 1878; A. Peskett, 1887).—IV. **Epistles.** Cicero during the most important period of his life maintained a close correspondence with Atticus and with a wide circle of literary and political friends and connexions. We now have upwards of 800 letters, undoubtedly genuine, extending over a space of twenty-six years, and commonly arranged in the following manner:—1. *Epistolarum ad Familiares s. Epistolarum ad Diversos Libri XVI*, a series of 426 letters, commencing with a letter to Pompey, written in 62, and terminating with a letter to Cassius, July 43. They are not placed in chronological order, but those addressed to the same individuals, with their replies, where these exist, are grouped together without reference to the date of the rest.—2. *Epistolarum ad T. Pomponium Atticum Libri XVI*, a series of 396 letters addressed

to Atticus, of which eleven were written in 68, 67, 65, and 62, the remainder after the end of 62, and the last in Nov. 44. They are for the most part in chronological order, although dislocations occur.—3. *Epistolarum ad Q. Fratrem Libri III*, a series of twenty-nine letters addressed to his brother, the first written in 59, the last in 54.—4. We find in most editions *Epistolarum ad Brutum Liber*, eighteen letters, all written after the death of Caesar. To these are added eight more, first published by Cratander. The genuineness of these two books, though disputed, has been fairly established.—The best edition of Cicero's letters, arranged in chronological order, is by Tyrrell and Purser, 1879–1890.—Cicero also wrote a great number of other works on historical and miscellaneous subjects, all of which are lost. He composed several poems, most of them in his earlier years, but two at a later period, containing a history of his consulship, and an account of his exile and recall. A line in one of these poems contained the unlucky jingle so well known to us from Juvenal (x. 122), *O fortunatam natam me consule Roman.*—Editions of the collected works of Cicero by Orelli, Turin, 1826–1837, 9 vols.; by Baiter and Kayser, 11 vols., Leips. 1869; by Nobbe, 1 vol. Leips. 1869.—6. **Q.**, brother of the orator, was born about 102, and was educated along with his brother. In 67 he was aedile, in 62 praetor, and for the next three years governed Asia as propraetor. He returned to Rome in 58, and warmly exerted himself to procure the recall of his brother from banishment. In 55 he went to Gaul as legatus to Caesar, whose approbation he gained by his military abilities and gallantry: he distinguished himself particularly by the resistance he offered to a vast host of Gauls, who had attacked his camp, when he was stationed for the winter with one legion in the country of the Nervii. In 51 he accompanied his brother as legate to Cilicia; and on the breaking out of the civil war in 49 he joined Pompey. After the battle of Pharsalia, he was pardoned by Caesar. He was proscribed by the triumvirs, and was put to death in 43. Quintus wrote several works, which are all lost, with the exception of an address to his brother, entitled *De Petitione Consulatus*. Quintus was married to Pomponia, sister of Atticus; but, from incompatibility of temper, their union was an unhappy one.—7. **M.**, only son of the orator and his wife Tereutia, was born 65. He accompanied his father to Cilicia, and served in Pompey's army in Greece, although he was then only 16 years of age. In 45 he was sent to Athens to pursue his studies, but there fell into irregular and extravagant habits. On the death of Caesar (44) he joined the republican party, served as military tribune under Brutus in Macedonia, and after the battle of Philippi (42) fled to Sex. Pompey in Sicily. When peace was concluded between the triumvirs and Pompey in 39, Cicero returned to Rome, was favourably received by Octavian, who at length accepted him as his colleague in the consulship (b. c. 30, from 13th Sept.). By a singular coincidence, the despatch announcing the capture of the fleet of Antony, which was immediately followed by his death, was addressed to the new consul in his official capacity, and thus, says Plutarch, 'the divine justice reserved the completion of Antony's punishment for the house of Cicero.'—8. **Q.**, son of No. 6, and of Pomponia, sister of Atticus, was born 66 or 67, and perished with his father in the proscription, 43.

Cichyrus. [EPHYRA.]

Cicōnes (Κίκονες), a Thracian people on the coast, west of the Hebrus, near Mt. Ismarus (*Il.* ii. 846; *Od.* ix. 39; *Hdt.* vii. 59; *Verg. Georg.* iv. 520).

Cicynna (Κίκυννα: Κικυννεύς), a demus of Attica, belonging to the tribe Cecropis, and afterwards to the tribe Acamantis.

Cilicia (Κιλικία: Κίλιξ, fem. Κίλισσα), a district in the SE. of Asia Minor, bordering to the E. on Syria, to the N. on Cappadocia and Lycaonia, to the NW. and W. on Pisidia and Pamphylia. On all sides, except the W., it is enclosed by natural boundaries: namely, the Mediterranean on the S., M. Amanus on the E., and M. Taurus on the N. The W. part of Cilicia is intersected by the offshoots of the Taurus, while in its E. part the mountain chains enclose much larger tracts of level country: and hence arose the division of the country into C. Aspera (Κ. ἡ τραχεία, or τραχειώτις), and C. Campestris (Κ. ἡ πεδιάς); the latter was also called Cilicia Propria (ἡ ἰδία Κ.). It united for religious festivals in the *Kouḗn Kιλικίας*, which met at Tarsus under the presidency of a *Κιλικάρχης*. Numerous rivers, among which are the PYRAMUS, SARUS, CYDNUS, CALYCADNUS, and smaller mountain streams, descend from the Taurus. The E. division, through which most of the larger rivers flow, was extremely fertile, and the narrower valleys of Cilicia Aspera contained some rich tracts of land; the latter district was famed for its fine breed of horses. The inhabitants of the country seem to have been of a Semitic stock from Syria. [See below, CILIX.] The country remained independent till the time of the Persian Empire, under which it formed a satrapy, but appears to have been still governed by its native princes. Alexander subdued it on his march into Upper Asia; and, after the division of his empire, it formed a part of the kingdom of the Seleucidae: its plains were settled by Greeks, and the old inhabitants were for the most part driven back into the mountains of C. Aspera, where they remained virtually independent, practising robbery by land and piracy by sea. In b. c. 102 the Romans sent a fleet under the praetor M. Antonius, who not only destroyed the fleet of the Cilician pirates, but occupied ports in Cilicia. The Roman province of Cilicia, therefore, really dates from that year, and we find actual mention of Governors of Cilicia, Sulla as praetor b. c. 92 (Appian, *Mithr.* 57, *Aurel. Vict.* 75), Oppius in b. c. 89, whom Livy calls proconsul (*Ep.* 78); Mithridates got possession of it for a time, but after the year 84 the province of Cilicia had its regular succession of proconsuls (cf. *Cic. Verr.* i. 16, 44). Down to the war against Tigranes the plains of Eastern Cilicia (C. *Pedias* or *Campestris*) belonged to the Syrian empire (Appian, *Syr.* 48). After the defeat of Tigranes, Pompey in b. c. 64 constituted as the complete province of Cilicia the following districts: Cilicia Campestris, Cilicia Aspera, Pamphylia, Pisidia, Isauria, Lycaonia, and the districts of Laodicea, Apamea and Synnada, and to these Cyprus was added in 58. The chief city of Cilicia Campestris was Tarsus, as *caput Ciliciae* (*Cic. Fam.* i. 7, 4), later called *Metropolis*: the chief town of Lycaonia was Ionium: the other centres, which each formed a *conventus*, were Laodicea and Lycum for the *forum Cibyaticum* (a group of 25 towns about Cibra); Pergé, for the *forum Pamphylium*; Philomelium for the *forum Isauricum*; Apamea, Synnada and Cyprus. This was broken up under Antony after Caesar's death, but Augus-

tus reconstituted the province of Cilicia on a smaller scale, embracing only C. Campestris and Cyprus, while Lycaonia and Isauria were joined to Galatia, and C. Aspera was given to Archelaus, king of Cappadocia. In 22 B.C. Cyprus was separated, and Cilicia Campestris either then or in the reign of Tiberius was placed under the proconsul of Syria. Under Hadrian C. Campestris and Trachea became an imperial province under a legatus.

Ciliciae Pylae or **Portae** (*αἱ Πύλαι τῆς Κιλικίας*: *Gulek-Boghaz*), the chief pass between Cappadocia and Cilicia, through the Taurus, on the road from Tyana to Tarsus. This was the way by which Alexander entered Cilicia.

Cilicium Mare or **Aulon Cilicium**, the straits between Cilicia and Cyprus, as far as the Gulf of Issus.

Cilix (Κίλιξ), son of Agenor and Telephassa, was, with his brothers, Cadmus and Phoenix, sent out by their father in search of Europa, who had been carried off by Zeus. Cilix settled in the country called after him Cilicia.

Cilla (Κίλλα), a small town in the Troad, on the river Cilleus, at the foot of M. Cillaeus, in the range of Gargarus, with a temple of Apollo Cillaeus; its foundation was ascribed to Pelops (*Il.* i. 36; *Hdt.* i. 149; *Strab.* p. 619).

Cilnii, a powerful family in the Etruscan town of Arretium, were driven out of their native town in B.C. 301, but were restored by the Romans. The Cilnii were nobles or Lucumones in their state, and some of them in ancient times may have held even the kingly dignity. (*Comp. Hor. Od.* i. 1.) The name has been rendered chiefly memorable by C. Cilnius Maecenas. [MAECENAS.]

Kimber, C. Annii, had obtained the praetorship from Caesar, and was one of Antony's supporters, B.C. 43, on which account he is attacked by Cicero. He was charged with having killed his brother, whence Cicero calls him ironically *Philadelphus*. (*Phil.* xi. 6, 13, xiii. 12, 26.)

Kimber, L. Tillius (not Tullius), a friend of Caesar, who gave him the province of Bithynia, but subsequently one of Caesar's murderers, B.C. 44. On the fatal day, Kimber was foremost in the ranks, under pretence of presenting a petition to Caesar for his brother's recall from exile. After the assassination, Kimber went to his province and raised a fleet, with which he aided Cassius and Brutus.

Cimbri, a Celtic people, probably of the same race as the Cymry. [CELTAE.] They appear to have inhabited the peninsula which was called after them **Chersonesus Cimbrica** (*Jutland*), though the greatest uncertainty prevailed among the ancients respecting their original abode. The Cimbrians were probably a Celtic people with some Teutonic admixture. In conjunction with the Teutones, Ambrones, and Tigurini, they migrated S., with their wives and children, towards the close of the second century B.C.; and the whole host is said to have contained 300,000 fighting men. They defeated several Roman armies, and caused the greatest alarm at Rome. In B.C. 113 they defeated the consul Papirius Carbo, near Noreia, and then crossed over into Gaul, which they ravaged in all directions. In 109 they defeated the consul Junius Silanus, in 107 the consul Cassius Longinus, who fell in the battle, and in 105 they gained their most brilliant victory near the Rhone over the united armies of the consul Cn. Mallius and the proconsul Servilius Caepio. Instead of crossing the Alps, the Cimbri, fortunately for Rome marched into Spain, where they remained

two or three years. The Romans meantime had been making preparations to resist their formidable foes, and had placed their troops under the command of Marius. The barbarians returned to Gaul in 102. In that year the Teutones were defeated and cut to pieces by Marius, near Aquae Sextiae (*Aix*) in Gaul; and next year (101) the Cimbri and their allies were likewise destroyed by Marius and Catulus, in the decisive battle of the Campi Raudii, near Verona, in the N. of Italy. In the time of Augustus, the Cimbri, who were then a people of no importance, sent an embassy to the emperor.

Ciminius or **Ciminius Mons** (*Monte Cimino*), a range of mountains in Etruria, reaching a height of 3000 feet, thickly covered with wood (*Saltus Ciminius*), near a crater lake of the same name, between Volsinii and Falerii (*Liv.* ix. 36).

Cimmērii (Κιμμέριοι), the name of a mythical and of a historical people. The mythical Cimmerii, mentioned by Homer, dwelt in the furthest W. on the ocean, enveloped in constant mists and darkness (*Od.* xi. 14). Later writers sought to localise them, and accordingly placed them either in Italy near the lake Avernus, or in Spain, or in the Tauric Chersonesus.—The historical Cimmerii dwelt on the Palus Maeotis (*Sea of Azov*), in the Tauric Chersonesus, and in Asiatic Sarmatia. Driven from their abodes by the Scythians, they passed into Asia Minor on the N.E., and penetrated W. as far as Aeolis and Ionia. They conquered and held for some time the Milesian colony of Sinope; in 696 B.C. they invaded Phrygia; took Sardis in 635; burnt the temple of Artemis at Ephesus; and destroyed Magnesia on the Maeander. They were defeated by Assurbanipal of Assyria, and by Gyges of Lydia, but held their ground, until they were expelled from Asia by Alyattes. (*Hdt.* i. 6, 15, 103, iv. 11; *Strab.* pp. 627, 633.)

Cimmērius Bospōrus. [BOSPORUS.]

Cimōlis (Κίμωνις: *Cimoli* or *Argentiera*), an island in the Aegaeen sea, one of the Cyclades, between Siphnos and Melos, celebrated for its fine white earth (*ἡ Κίμωνια γῆ*, *Cimolia creta*), used by fullers for cleaning cloths. (*Strab.* p. 484; *Plin.* xxxv. 198; cf. *Ov. Met.* viii. 463.)

Cimon (Κίμων). 1. Son of Stesagoras, and father of Miltiades, victor at Marathon, gained three Olympic victories with his four-horse chariot and after his third victory was secretly murdered by order of the sons of Pisistratus (*Hdt.* vi. 103).—2. Grandson of the preceding, and son of the great Miltiades and Hegesipyle, daughter of the Thracian prince Olorus, born B.C. 504. On the death of his father (B.C. 489), he was imprisoned because he was unable to pay his fine of 50 talents, which was eventually paid by Callias on his marriage with Elpinice, Cimon's half-sister. [ELPINICE.] Cimon first distinguished himself on the invasion of Greece by Xerxes (480), and after the battle of Plataea was brought forward by Aristides. He frequently commanded the Athenian fleet in the aggressive war against the Persians. His most brilliant success was in 466, when he defeated a large Persian fleet, and on the same day landed and routed their land forces also on the river Eurymedon in Pamphylia. The death of Aristides and the banishment of Themistocles left Cimon without a rival at Athens for some years. But his influence gradually declined as that of Pericles increased. In 461 Cimon marched at the head of some Athenian troops to the assistance of the Spartans, who were hard pressed by their revolted subjects. The Athenians were deeply

mortified by the insulting manner in which their offers of assistance were declined, and were enraged with Cimon who had exposed them to this insult. His enemies in consequence succeeded in obtaining his ostracism this year. He was subsequently recalled, in what year is uncertain, and through his intervention a five years' truce was made between Athens and Sparta, 450. In 449 the war was renewed with Persia, Cimon received the command, and with 200 ships sailed to Cyprus; here, while besieging Citium, illness or the effects of a wound carried him off.—Cimon was of a cheerful convivial temper; frank and affable in his manners. Having obtained a great fortune by his share of the Persian spoils, he displayed unbounded liberality. His orchards and gardens were thrown open; his fellow demesmen were free daily to his table, and his public bounty verged on ostentation. [For his buildings at Athens see ATHENÆ.] (Plut. *Cimon, Pericles*; Tbu. i. 98, 112).—3. Of Cleonæ, a painter of great renown, flourished about B.C. 460, and appears to have been the first painter of perspective.

Cinādon (Κινάδων), formed a conspiracy against the Spartan peers (ἄμωιοι) in the first year of Agesilaus II. (B.C. 398–397). The plot was discovered, and Cinadon and the other conspirators were put to death. (Xen. *Hell.* iii. 3, 4.)

Cinaethon. [CYCLICI POETÆ.]

Cināra or **Cinārus** (*Zinara*), a small island in the Aegean sea, E. of Naxos, celebrated for its artichokes (κινάρα: Athen. p. 70).

Cincinnātus, L. Quintiūs, a favourite hero of the old Roman republic, and a model of old Roman frugality and integrity. He lived on his farm, cultivating the land with his own hand. In B.C. 460 he was appointed consul suffectus in the room of P. Valerius. In 458 he was called from the plough to the dictatorship, in order to deliver the Roman consul and army from the perilous position in which they had been placed by the Aequians. He saved the Roman army, defeated the enemy, and, after holding the dictatorship only 16 days, returned to his farm. In 439, at the age of 80, he was a second time appointed dictator, to oppose Sp. Maelius. (Liv. iii. 25; Dionys. x. 25; Flor. i. 11.) Several of the descendants of Cincinnatus held the consulship and consular tribunate, but none of them is of sufficient importance to require a separate notice.

Cinēius Alimentus. [ALIMENTUS.]

Cinēas (Κινέας), a Thessalian, the friend and minister of Pyrrhus, king of Epirus. He was the most eloquent man of his day, and reminded his hearers of Demosthenes, whom he heard speak in his youth. Pyrrhus prized his persuasive powers so highly, that 'the words of Cineas,' he was wont to say, 'had won him more cities than his own arms.' The most famous passage in his life is his embassy to Rome, with proposals for peace from Pyrrhus, after the battle of Heraclea (B.C. 280). Cineas spared no arts to gain favour. Thanks to his wonderful memory, on the day after his arrival he was able (we are told) to address all the senators and knights by name. The senate, however, rejected his proposals mainly through the dying eloquence of old App. Claudius Cæeus. The ambassador returned and told the king that there was no people like that people—their city was a temple, their senate an assembly of kings. Two years after (278), when Pyrrhus was about to cross over into Sicily, Cineas was again sent to negotiate peace. He appears to have died

in Sicily shortly afterwards. (Plut. *Pyrrh.* 11–21; Just. xviii. 2; Eutrop. ii. 12.)

Cinēsius (Κινησιος), a dithyrambic poet of Athens, ridiculed by Aristophanes and other comic poets. But he had his revenge; for he succeeded in procuring the abolition of the Choragia, as far as regarded comedy, about B.C. 390.

Cinga (*Cinca*), a river in Hispania Tarraconensis, falls with the Sicoris into the Iberus.

Cingētōrix, a Gaul, one of the first men among the Treviri, attached himself to the Romans, though son-in-law to Indutiomarus, the head of the independent party. When Indutiomarus had been put to death by Caesar, he became chief of his native city. (Caes. *B.G.* v. 3, vi. 8.)

Cingilia (perb. *Cività Rītenga*) a town of the Vestini (Liv. viii. 29).

Cingūlum (Cingulanus: *Cingolo*), a town in Picenum on a rock, rebuilt and fortified by Labienus, shortly before the breaking out of the Civil war, B.C. 49 (Caes. *B. C.* i. 15; Cic. *ad Att.* vii. 11; Sil. x. 84).

Cinna, Cornēlius. 1. L., the famous leader of the popular party during the absence of Sulla in the East (B.C. 87–84). In 87 Sulla allowed Cinna to be elected consul with Cn. Octavius, on condition of his taking an oath not to alter the constitution as then existing. But as soon as Sulla had left Italy, he began his endeavour to overpower the senate, and to recall Marius and his party. He was, however, defeated by his colleague Octavius in the forum, was obliged to fly the city, and was deposed by the senate from the consulate; but the troops at Nola acknowledged him as consul, and with the assistance of Marius, who came back to Italy, he collected a powerful army and laid siege to Rome. The capture of the city, and the massacre of Sulla's friends which followed, more properly belong to the life of **MARIUS**. For the next three years (86, 85, 84) Cinna was consul. In 84 Sulla prepared to return from Greece; and Cinna was slain by his own troops, when he ordered them to cross over from Italy to Greece, where he intended to encounter Sulla. (Plut. *Mar.*; Appian, *B. C.* i. 64–78; Vell. Pat. ii. 24).—2. L., son of No. 1., joined M. Lepidus in his attempt to overthrow the constitution of Sulla (78); and on the defeat of Lepidus in Sardinia, he went with M. Perperna to join Sertorius in Spain. Caesar procured his recall from exile. He was made praetor by Caesar in 44; but was notwithstanding one of the enemies of the dictator. Though he would not join the conspirators, he approved of their act; and so great was the rage of the mob against him, that they nearly murdered him. See below, **CINNA, HELVIUS**. (Plut. *Caes.* 68; Suet. *Jul.* 5, 85.)

Cinna, C. Helvius, a poet of considerable renown, the friend of Catullus. In B.C. 44 he was tribune of the plebs, when he was murdered by the mob, who mistook him for his namesake Cornelius Cinna, though he was at the time walking in Caesar's funeral procession. His principal work was an epic poem entitled *Smyrna*, containing the story of Myrrha. (Verg. *Ecl.* ix. 35; Catull. 95, 1.)

Cinnāmus, Joannes (Ἰωάννης Κινναμος), one of the most distinguished Byzantine historians, lived under the emperor Manuel Comnenus (who reigned A.D. 1143–1180), and wrote the history of this emperor and of his father Calo-Joannes, in 6 books, which have come down to us. Edited by Du Cange, Paris, 1670, fol., and

by Meineke, Bonn, 1860, 8vo. [BYZANTINI SCRIPTORES.]

Cinyps or **Cinȳphus** (Κίνυψ, Κίνυφος: *Kinifo*), a small river on the N. coast of Africa, between the Syrtes, forming the E. boundary of the proper territory of the African Tripolis. The district about it was called by the same name, and was famous for its fine-haired goats. (Plin. v. 27; Verg. *Georg.* iii. 312; Mart. vii. 94.)

Cinȳras (Κινύρας), son of Apollo, king of Cyprus, and priest of the Paphian Aphrodite, which latter office remained hereditary in his family, the Cinyradae. He founded temples of Aphrodite both at Paphos and at Byblus in Syria. In Cyprus he was regarded as the inventor of useful arts, of mining, of brick-making and of the implements of the smithy (Plin. vii. 195). He was married to Metharne, the daughter of the Cyprian king Pygmalion, by whom he had several children, and among them was Adonis. According to some traditions, he unwittingly begot Adonis by his own daughter Smyrna, and killed himself on discovering the crime he had committed. According to other traditions, he had promised to assist Agamemnon with a certain number of ships, and gave him only small clay models of ships; but as he did not keep his word, he was cursed by Agamemnon, and perished like Marsyas, in a contest of music with Apollo. (Pind. *Pyth.* ii. 26; *Il.* xi. 20; Ov. *Met.* x. 310; Hyg. *Fab.* 58, 242; Tac. *Hist.* ii. 3.) His tomb was honoured with that of Aphrodite in Paphos (Clem. Alex. *Protr.* 3, *Hom.* v. 23).

Cipus or **Cippus**, **Genūcius**, a Roman praetor on whose head it is said that horns suddenly grew, as he was going out of the gates of the city, and, as the haruspices declared that if he returned to the city he would be king, he imposed voluntary exile upon himself (Ov. *Met.* xv. 565; Val. Max. v. 6; Plin. xi. 123).

Circē (Κίρκη), a mythical sorceress, daughter of Helios (the Sun) by the Oceanid Perse, and



Circe and Odysseus, and his Companions. (From an ancient bas-relief.)

sister of Aeëtes, lived in the island of Aeaen, upon which Odysseus was cast. His companions,



Circe offering the Cup. (Gell's *Pompeiana*, pl. 72.)

whom he sent to explore the land, tasted of the magic cup which Circe offered them, and were

forthwith changed into swine, with the exception of Eurylochus, who brought the sad news to Odysseus. The latter, having received from Hermes the root *moly*, which fortified him against enchantment, drank the magic cup without injury, and then compelled Circe to restore his companions to their former shape. After this he tarried a whole year with her, and she became by him the mother of Agrius and Telegonus, the reputed founder of Tusculum. The Latin poets relate that she metamorphosed Scylla, and Picus king of the Ausonians. (*Od.* x.-xii; Hyg. *Fab.* 125; Hes. *Th.* 10, 11; Ov. *Met.* xiv. 9.)

Circēii (Circiensis: *Circello*, and the Ru. *Città Vecchia*), an ancient town of Latium on the promontory **Circeium** founded by Tarquinius Superbus, never became a place of importance, in consequence of its proximity to the unhealthy Pomptine marshes (Liv. i. 56; Diod. xiv. 102; Strab. p. 232). The oysters caught off Circēii were celebrated (Hor. *Sat.* ii. 4, 33; Juv. iv. 140). Some writers say that Circe resided on this promontory, and that hence it derived its name.

Circēsium (Κιρκήσιον: *Kerkesia*), a city of Mesopotamia, on the E. bank of the Euphrates, at the mouth of the Chaboras; the extreme border fortress of the Roman Empire. (Ammian. xiii. 6.)

Circus. [ROMA.]

Cirphis (Κίρφης), a mountain in Phocis, separated by the valley of the Pleistus from Parnassus (Strab. p. 418).

Cirra. [CRISSA.]

Cirta, aft. **Constantina** (*Constantine*, Ru.), a city of the Massylii in Numidia, 50 Roman miles from the sea; the capital of Syphax, and of Masinisa and his successors. Its position on a height, surrounded by the river Ampsagas, made it almost impregnable, as the Romans found in the Jugurthine, and the French in the Algerine, wars. It was restored by Constantine the Great, in honour of whom it received its later name. (Strab. p. 828; Polyb. xxxvii. 3.)

Cisseus (Κισσεύς), a king in Thrace, and father of Theane and of Hecuba, who is hence called **Cissēis** (Κισσηίς) (*Il.* xi. 223, vi. 297; Eur. *Hec.* 3).

Cissia (Κισσία), a fertile district of Susiana, on the Choaspes (Hdt. iii. 91; Strab. p. 723).

Cissus (Κισσός: *Khortiazzi*), a town in Macedonia on a mountain of the same name, S. of Thessalonica, to which place its inhabitants were transplanted by Cassander (Dionys. i. 49).

Cisthēnē (Κισθήνη). 1. A town on the coast of Mysia, on the promontory of Pyrrha, on the Gulf of Adramyttium (Strab. p. 606).—2. (*Castel-Roffo*), an island and town on the coast of Lycia.—3. In the mythical geography of Aeschylus (*Prom.* 799) the 'plains of Cisthene' are made the abode of the Gorgons.

Cithaeron (Κιθαρών; *Cithaeron*, and its highest summit *Elatia*), a lofty range of mountains, separated Boeotia from Mogaris and Attica. It was covered with wood, abounded in game, and was the scene of several celebrated legends in mythology. It was said to have derived its name from Cithaeron, a mythical king of Boeotia. Its highest summit was sacred to the Cithaeronian Zeus, and here was celebrated the festival called *Daedala*. (Paus. ix. 2, 4; *Dict. of Ant.* s. v.)

Citharista, a seaport town (*Ceireste*), and a promontory (*C. d'Aigle*) in Gallia Narbonensis, near Massilia.

Citium (Κίτιον: *Kitiūs*). 1. (Nr. *Larneca*, Ru.), one of the 9 chief towns of Cyprus, with a

harbour and salt-works, 200 stadia from Salamis, near the mouth of the Tetius; here Cinon, the celebrated Athenian, died, and Zeno, the founder of the Stoic school was born. (Strab. p. 682; Thuc. i. 12; Plut. *Cin.* 18.)—2. A town in Macedonia, on a mountain Cĭŭs, NW. of Beroea.

Cĭus (*Kĭos*: *Kĭos* or *Kĕĭos*, Cĭanus: *Ghio*, or *Kemlik*), a city in Bithynia, on a bay of the Propontis called Cĭanus Sinus, was colonised by the Milesians, and became a place of com-moreial importance. It joined the Aetolian league, and was destroyed by Philip III., of Macedonia, but rebuilt by Prusias, king of Bithynia, from whom it was called Prusias. (Strab. p. 564; Hdt. v. 122; Polyb. xvi. 21.)

Civilis, **Claudĭus**, sometimes called **Julius**, the leader of the Batavi in their revolt from Rome, A.D. 69–70. He was of the Batavian royal race, and, like Hannibal and Sertorius, had lost an eye. His brother Julius Paulus was put to death on a false charge of treason by Fonteius Capito (A.D. 67 or 68), who sent Civilis in chains to Nero at Rome, where he was heard and acquitted by Galba. He was afterwards prefect of a cohort, but under Vitellius he became an object of suspicion to the army, and with difficulty escaped with his life. He vowed vengeance. His countrymen, who were shamefully treated by the officers of Vitellius, were easily induced to revolt, and they were joined by the Canninefates and Frisii. He took up arms under pretence of supporting the cause of Vespasian, and defeated in succession the generals of Vitellius in Gaul and Germany, but he continued in open revolt even after the death of Vitellius. In 70 Civilis gained fresh victories over the Romans, and took Castra Vetera (Tac. *Hist.* iv. 11, 33, 55, 62). At length he was defeated in the course of the year by Petilius Cerealis, who had been sent into Germany with an immense army (*ib.* v. 14). Tacitus describes the meeting between Civilis and the Roman general on a bridge over the Nabalua, broken in the middle; but at that point the fragment of the fifth book comes to an end; and we know no more of Civilis. It seems that, though the actual independence of the Batavi was not achieved, yet the terms granted were favourable, and they gained a remission of tribute (cf. Tac. *German.* 29).

Cizāra (*Kĭζαρα*), a fortress in the district of Phazemonitis in Pontus; a royal residence, but destroyed before Strabo's (p. 560) time.

Cladāus (*Κλάδαος* or *Κλάδαος*), a river in Elis, flows into the Alphēus at Olympia.

Clampetĭa, called by the Greeks **Lampetĭa** (*Λαμπετĭα*, *Λαμπετĭα*), a town of Bruttium, on the W. coast: in ruins in Pliny's time (iii. 72).

Clānis (*Chĭana*), a river of Etruria, rises S. of Arretium, forms two small lakes near Clusium, and flows into the Tiber E. of Vulsinii.

Clanĭus. [LITERNUS.]

Clarus (*ἡ Κλάρος*), a small town on the Ionian coast, near Colophon, with a celebrated temple and oracle of Apollo, surnamed Clarius (Paus. vii. 3; Strab. p. 642). Germanicus consulted this oracle (Tac. *Ann.* ii. 54).

Clarus, **Sex**, **Ercĭus**, a friend of the younger Pliny, fought under Trajan in the E., and took Seleucia, A.D. 115.—His son Sextus was a patron of literature, and was consul A.D. 146 (Plin. *Ep.* ii. 9; Gell. vi. 6).

Classicus, **Julius**, a Trevir, was prefect of an *ala* of the Treviri in the Roman army under Vitellius, A.D. 69, but afterwards joined Civilis in his rebellion against the Romans. [CIVILIS.]

Clastĭdĭum (*Casteggio*), a fortified town of the Ananes in Gallia Cispadana, not far from the Po, on the road from Dertoua to Placentia. It was the scene of the victory of Marcellus over the Insubrians in B.C. 222 (Polyb. ii. 34; Cic. *Tusc.* iv. 22; Strab. p. 217). It was betrayed to Hannibal by its commander (Liv. xxi. 48; Polyb. iii. 69).

Claterna, a fortified town in Gallia Cispadana, near Bonouia; its name is retained in the small river *Quaderna* (Strab. p. 216).

Claudĭa. 1. **Quinta**, a Roman matron, not a Vestal Virgin, as is frequently stated. When the vessel conveying the image of Cybele from Pessinus to Rome, had stuck fast in a shallow at the mouth of the Tiber, the soothsayers announced that only a chaste woman could move it. Claudia, who had been accused of incontinency, took hold of the rope, and the vessel forthwith followed her, B.C. 204. (Liv. xxix. 14; Ov. *Fast.* iv. 305; Suet. *Tib.* 2.)—2. Or **Clodia**, eldest of the three sisters of P. Clodius Pulcher, the enemy of Cicero, married Q. Marcius Rex (Plut. *Cic.* 29).—3. Or **Clodia** (probably the 'Lesbia' of CATULLUS), second sister of P. Clodius, married Q. Metellus Celer, but became infamous for her debaucheries, and was suspected of having poisoned her husband. Cicero in his letters calls her *Βοδῶπις*. (Cic. *pro Cael.* 14–20; *ad Att.* ii. 9.)—4. Or **Clodia**, youngest sister of P. Clodius, married L. Lucullus, to whom she proved unfaithful (Plut. *Lucull.* 21, 38).

Claudĭa Gens, patrician and plebeian. The patrician Claudii were of Sabine origin and came to Rome in B.C. 504, when they were received among the patricians. [CLAUDIUS, No. 1.] They were noted for their pride and haughtiness, their disdain for the laws, and their hatred of the plebeians. They bore various surnames, which are given under **CLAUDIUS**, with the exception of those with the cognomen **NERO**, who are better known under the latter name.—The plebeian Claudii were divided into several families, of which the most celebrated was that of **MARCELLUS**.

Claudĭanus, **Claudĭus**, the last of the Latin classic poets, flourished under Theodosius and his sons Arcadius and Honorius. He was a native of Alexandria and removed to Rome, where we find him in A.D. 395. He enjoyed the patronage of the all-powerful Stilicho, by whom he was raised to offices of honour and emolument. A statue was erected to his honour in the Forum of Trajan by Arcadius and Honorius, the inscription on which was discovered at Rome in the 15th century (Mommson, *I. R. N.* 6794; *C.I.G.* iii. 6246). He also enjoyed the patronage of the empress Serena, through whose interposition he gained a wealthy wife. The last historical allusion in his writings belongs to 404; whence it is supposed that he may have been involved in the misfortunes of Stilicho, who was put to death 408. His extant works are:—1. The 3 panegyrics on the 3rd, 4th, and 6th consulships of Honorius. 2. A poem on the nuptials of Honorius and Maria. 3. Four short Fescennine lays on the same subject. 4. A panegyric on the consulship of Probinus and Olybrius. 5. The praises of Stilicho, in 2 books, and a panegyric on his consulship, in 1 book. 6. The praises of Serena, the wife of Stilicho. 7. A panegyric on the consulship of Flavius Mallius Theodorus. 8. The Epithalamium of Palladius and Celerina. 9. An invective against Rufinus, in 2 books. 10. An invective against Eutropius, in 2 books. 11. *De*

Bello Gildonio, the first book of an historical poem on the war in Africa against Gildo. 12. *De Bello Getico*, an historical poem on the successful campaign of Stilicho against Alaric and the Goths, concluding with the battle of Pollentia. 13. *Raptus Proserpinae*, 3 books of an unfinished epic on the rape of Proserpine. 14. *Gigantomachia*, a fragment extending to 128 lines only. 15. 5 short epistles. 16. *Eidyllia*, a collection of 7 poems chiefly on subjects connected with natural history. 17. *Epigrammata*, a collection of short occasional pieces.—Claudian was a Pagan, and the Christian hymns found among his poems in most editions are certainly spurious.—The poems of Claudian are distinguished by purity of language, and real poetical genius: his descriptions are often too grandiose, but many, such as the Rape of Proserpine, reach a high order of poetry. Editions by Burmann, Amst. 1760; Jeep, Lips. 1872.

Claudiōpōlis (Κλαυδιόπολις), the name of some cities called after the emperor Claudius, the chief of which were: 1. In Bithynia [BITHYNIUM]. 2. A town in Cappadocia, a little S. of Mytilene. 3. A town in Cilicia, near the Calycadnus.

Claudius, patrician. See CLAUDIA GENS.—1. **App. Claudius Sabinus Regillensis**, a Sabine of the town of Regillum or Regilli, who in his own country bore the name of Attus Clausus, being the advocate of peace with the Romans, when hostilities broke out between the two nations, withdrew with a large train of followers to Rome, B.C. 504. He was received into the ranks of the patricians, and lands beyond the Anio were assigned to his followers, who were formed into a new tribe called the Claudian. He exhibited the characteristics which marked his descendants, and showed the most bitter hatred towards the plebeians. He was consul 495, and his conduct towards the plebeians led to their secession to Mons Sacer 494. (Liv. ii. 16–29; Dionys. v. 40; Suet. *Tib.* 1.)—2. **App. Cl. Sab. Regill.**, son of No. 1, consul 471, treated the soldiers whom he commanded with such severity that his troops deserted him. Next year he was impeached, but died or killed himself before the trial. (Liv. ii. 59, 61; Dionys. ix. 54.)—3. **C. Cl. Sab. Regill.**, brother of No. 2, consul 460, when App. Herdonius seized the Capitol. Though a staunch supporter of the patricians, he warned the decemvir Appius against an immoderate use of his power. His remonstrances being of no avail, he withdrew to Regillum, but returned to defend Appius when impeached (Liv. iv. 6).—4. **App. Cl. Crassus Regill. Sab.**, the decemvir, son of No. 2, was consul 451, and on the appointment of the decemvirs in that year, he became one of them, and was reappointed the following year. His real character now betrayed itself in the most tyrannous conduct towards the plebeians, till his attempt against Virginia led to the overthrow of the decemvirate. App. was impeached by Virginius, but did not live to abide his trial. He either killed himself, or was put to death in prison by order of the tribunes. (Liv. iii. 32–58; Dionys. xi. 3.)—5. **App. Claudius Caecus**, became blind before his old age. In his censorship (312), to which he was elected without having been consul previously, he built the Appian aqueduct, and commenced the Appian road, which was continued to Capua (Liv. ix. 29; Diod. xx. 36). He retained the censorship four years in opposition to the law which limited the length of the office to eighteen

months. He was twice consul, in 307 and 296; and in the latter year he fought against the Samnites and Etruscans. In his old age, Appius by his eloquent speech induced the senate to reject the terms of peace which Cineas had proposed on behalf of Pyrrhus (Liv. x. 13; Plut. *Pyrrh.* 19; Cic. *Brut.* 14, 55; *de Sen.* 6.) Appius was the earliest Roman writer in prose and verse whose name has come down to us. He was the author of a poem known to Cicero through the Greeks, and he also wrote a legal treatise, *De Usurpationibus* (Cic. *Tuse.* iv. 2, 4). He left four sons and five daughters.—6. **App. Cl. Caudex**, brother of No. 5, derived his surname (= 'ship's timber') from his attention to naval affairs (Sen. *de Brev. Vit.* 13). He was consul 264, and conducted the war against the Carthaginians in Sicily (Polyb. i. 11).—7. **P. Cl. Pulcher**, son of No. 5, consul 249, attacked the Carthaginian fleet in the harbour of Drepana, in defiance of the auguries, and was defeated, with the loss of almost all his forces. He was recalled and commanded to appoint a dictator, and thereupon named M. Claudius Glycias or Glicia, the son of a freedman, but the nomination was immediately superseded. He was impeached and condemned. (Liv. *Ep.* 19; Cic. *Div.* i. 16, 29, *N.D.* ii. 3; Gell. x. 2; Polyb. i. 52.)—8. **C. Cl. Centho** or **Centio**, son of No. 5, consul 240, and dictator 213.—9. **Tib. Cl. Nero**, son of No. 5. An account of his descendants is given under NERO.—10. **App. Cl. Pulcher**, son of No. 7, aedile 217, fought at Cannae 216, and was praetor 215, when he was sent into Sicily. He was consul 212, and died 211 of a wound which he received in a battle with Hannibal before Capua. (Liv. xxv. 41.)—11. **App. Cl. Pulcher**, son of No. 10, served in Greece for some years under Flamininus, Baebius, and Glabrio (197–191). He was praetor 187 and consul 185, when he gained some advantages over the Ingaunian Ligurians. He was sent as ambassador to Greece 184 and 176. (Liv. xxxix. 33.)—12. **P. Cl. Pulcher**, brother of No. 11, curule aedile 189, praetor 188, and consul 184.—13. **C. Cl. Pulcher**, brother of Nos. 11 and 12, praetor 180 and consul 177, when he defeated the Istrians and Ligurians. He was censor 160 with Ti. Sempronius Gracchus. He died 167. (Liv. xlv. 44.)—14. **App. Cl. Cento**, aedile 178 and praetor 175, when he fought with success against the Celtiberi in Spain. He afterwards served in Thessaly (173), Macedonia (172), and Illyricum (170).—15. **App. Cl. Pulcher**, son of No. 11, consul 143, defeated the Salassi, an Alpine tribe. On his return a triumph was refused him; and when, on his persistence, one of the tribunes attempted to drag him from his car, his daughter Claudia, one of the Vestal Virgins, walked by his side up to the Capitol. He was censor 136. He gave one of his daughters in marriage to Tib. Gracchus, and in 133 with Tib. and C. Gracchus was appointed triumvir for the division of the lands. He died shortly after Tib. Gracchus. (Cic. *Cacl.* 14, 34; Val. Max. v. 4, 6; Vell. Pat. ii. 2.)—16. **C. Claudius Pulcher**, curule aedile 99, praetor in Sicily 95, consul in 92 (Cic. *pro Dom.* 31, 83).—17. **App. Cl. Pulcher**, consul 79, and afterwards governor of Macedonia.—18. **App. Cl. Pulcher**, praetor 89, belonged to Sulla's party, and perished in the great battle before Rome 82 (Plat. *Sull.* 29).—19. **App. Cl. Pulcher**, eldest son of No. 18. In 70 he served in Asia under his brother-in-law, Lucullus; in 57 he was praetor, and though he did not openly oppose Cicero's recall from banishment, he tacitly

abetted the proceedings of his brother Publius. In 56 he was propractor in Sardinia; and in 54 was consul with L. Domitius Ahenobarbus, when a reconciliation was brought about between him and Cicero, through the intervention of Pompey. In 53 he went as proconsul to Cilicia, which he governed with tyranny and rapacity. (Cic. *ad Att.* vi. 1, *ad Fam.* xv. 4.) In 51 he was succeeded in the government by Cicero, whose appointment Appius received with displeasure. On his return to Rome he was impeached by Dolabella, but was acquitted. (Cic. *ad Fam.* iii. 11.) In 50 he was censor with L. Piso, and expelled several of Caesar's friends from the senate. On the breaking out of the civil war, 49, he fled with Pompey from Italy, and died in Greece before the battle of Pharsalia. He was an augur, and wrote a work on the augural discipline, which he dedicated to Cicero. He was also distinguished for his legal and antiquarian knowledge. (Cic. *ad Fam.* iii. 4, 9, 11.)—**20. C. Cl. Pulcher**, second son of No. 18, was a legatus of Caesar, 58, praetor 56, and propractor in Asia 55. On his return he was accused of extortion by M. Servilius, who was bribed to drop the prosecution. He died shortly afterwards. (Cic. *ad Fam.* viii. 8.)—**21. P. Cl. Pulcher**, usually called **Clodius** and not **Claudius**, the youngest son of No. 18, the notorious enemy of Cicero, and one of the most profligate characters of a profligate age. In 70 he served under his brother-in-law, L. Lucullus in Asia; but, displeased at not being treated by Lucullus with the distinction he had expected, he encouraged the soldiers to mutiny. He then betook himself to his other brother-in-law, Q. Marcius Rex, proconsul in Cilicia, and was entrusted by him with the command of the fleet. He fell into the hands of the pirates, who, however, dismissed him without ransom, through fear of Pompey. He next went to Antioch, and joined the Syrians in making war on the Arabians. On his return to Rome in 65 he impeached Catiline for extortion in his government of Africa, but was bribed by Catiline to let him escape. In 64 he accompanied the propractor L. Murena to Gallia Transalpina, where he resorted to the most nefarious methods of procuring money. In 62 he profaned the mysteries of the Bona Dea, which were celebrated by the Roman matrons in the house of Caesar, who was then praetor, by entering the house disguised as a female musician, in order to meet Pompeia, Caesar's wife, with whom he had an intrigue. He was discovered, and next year, 61, when quaestor, was brought to trial, but obtained an acquittal by bribing the judges. He had attempted to prove an alibi, but Cicero's evidence showed that Clodius was with him in Rome only three hours before he pretended to have been at Interamna. Cicero attacked Clodius in the senate with great vehemence. In order to revenge himself upon Cicero, Clodius was adopted into a plebeian family that he might obtain the formidable power of a tribune of the plebs. He was tribune 58, and, supported by the triumvirs Caesar, Pompey, and Crassus, drove Cicero into exile; but notwithstanding all his efforts he was unable to prevent the recall of Cicero in the following year. [CICERO.] In 56 Clodius was aedile and attempted to bring his enemy Milo to trial. Each had a large gang of gladiators in his pay, and frequent fights took place in the streets of Rome between the two parties. In 53, when Clodius was a candidate for the praetorship, and Milo for the

consulship, the contests between them became more violent and desperate than ever. At length, on the 20th of January, 52, Clodius and Milo met, apparently by accident, on the Appian road near Bovillae. An affray ensued between their followers, in which Clodius was murdered. The mob was infuriated at the death of their favourite; and such tumults followed at the burial of Clodius, that Pompey was appointed sole consul in order to restore order to the state. For the proceedings which followed see **MIL**O. The second wife of Clodius was the notorious **FULVIA**.—**22. App. Cl. Pulcher**, the elder son of No. 20, was one of the accusers of Milo on the death of P. Clodius, 52.—**23. App. Cl. Pulcher**, brother of No. 21, joined his brother in prosecuting Milo. As the two brothers both bore the praenomen Appius, it is probable that one of them was adopted by their uncle Appius. [No. 19.]—**24. Sex. Clodius**, probably a descendant of a freedman of the Claudia gens, was a man of low condition, and the chief instrument of P. Clodius in all his acts of violence. (Cic. *pro Cael.* 32.) On the death of the latter in 52, he urged on the people to revenge the death of his leader. For his acts of violence on this occasion, he was brought to trial, was condemned, and after remaining in exile eight years, was restored in 44 by M. Antonius. (Cic. *ad Att.* xiv. 13.)

Claudius I., Roman emperor A.D. 41–54. His full name was **TIB. CLAUDIUS DRUSUS NERO GERMANICUS**. He was the younger son of Drusus, the brother of the emperor Tiberius, and of Antonia, and was born on August 1st, B.C. 10, at Lyons in Gaul. In youth he was weak and sickly, and was neglected and despised by his relatives. When he grew up he devoted the greater part of his time to literary pursuits, but was not allowed to take any part in public affairs. (Suet. *Claud.* 2; Dio Cass. ix. 2.) He had reached the age of 50, when he was suddenly raised by the soldiers to the imperial throne after the murder of Caligula. He proclaimed an amnesty excepting the actual murderers of Caligula. Claudius was not cruel, but the weakness of his character made him the slave of his wives and freedmen, and thus led him to consent to acts of tyranny which he would never have committed of his own accord. He was married four times. At the time of his accession he was married to his third wife, the notorious Valeria Messalina, who governed him for some years, together with the freedmen



Claudius I., Roman Emperor, A.D. 41–54.
Bust of Emperor, aureate. TI. CLAVDIVS CAESAR AVG.
P. M. TR. P. IMP. P. P. (Tiberius Claudius Caesar Augustus, Pontifex Maximus, Tribunus Potestate, Imperator, Pater Patriae).

Narcissus, Pallas, and others. After the execution of Messalina, 48, a fate which she richly merited, Claudius was still more unfortunate in choosing for his wife his niece Agrippina. She

prevailed upon him to set aside his own son, Britannicus, and to adopt her son, Nero, that she might secure the succession for the latter. Claudius soon after regretted this step, and was in consequence poisoned by Agrippina, 54.—Several public works of great utility were executed by Claudius. He built, for example, the famous Claudian aqueduct (*Aqua Claudia*), the port of Ostia, and the emissary by which the water of lake Fucinus was carried into the river Liris. In his reign the southern part of Britain was made a Roman province, and Claudius himself, though naturally timid, wished to make some show of military vigour, and went to Britain in 43, where he remained, however, only a short time, leaving the conduct of the war to his generals.—Claudius wrote several historical works, but without force or value, and among them were a history of Rome from the death of Julius Cæsar, in 43 volumes, and an Etruscan history written in Greek (Suet. *Claud.* 41). He also devised additions to the alphabet :



Claudius I., Roman Emperor, A.D. 41-54.
Obv., head of Claudius, laureate. On the reverse is the head of his wife Agrippina. This coin was struck in Bosphorus during the reign of Cotys I.

an inverted digamma for the consonant V; the left half of H for the sound of the Greek *v*, and an inverted sigma for *ps*. These (except the last) appear in some inscriptions of that reign, but soon fell into disuse.

Claudius II. (M. AURELIUS CLAUDIUS, surnamed **GOthicus**), Roman emperor A.D. 268-270, was descended from an obscure family in Dardania or Illyria, and by his military talents rose to distinction under Decius, Valerian, and Gallienus. He succeeded to the empire on the death of Gallienus (268), and soon after his accession defeated the Alemanni in the N. of Italy. Next year he gained a great victory over an immense host of Goths near Naissus in Dardania, and received in consequence the surname *Gothicus*. He died at Sirmium in 270, and was succeeded by Aurelian. (Trebell. *Poll. Claud.*; Zosim. i. 40-43.)

Clazōmēnæ (αἱ Κλαζομενῆαι; Κλαζομένιος; *Kelisman*), an important city of Asia Minor, and a member of the Ionian Dodecapolis, lay on the N. coast of the Ionian peninsula, upon the gulf of Smyrna. The city was said to have



Coin of Clazomenæ in Asia Minor.
Obv., Head of Apollo; *rev.*, swan (sacred to Apollo and abundant on the Hermus); legend Κλαζο, and Ηρακλεις (a magistrate's name?); date 4th cent. B.C.

been founded by the Colophonians under Paralus, on the site of the later town of Chytrium, but to have been removed further E., as a

defence against the Persians, to a small island, which Alexander afterwards united to the mainland by a causeway. It was one of the weaker members of the Ionian league, and was chiefly peopled, not by Ionians, but by Cleonæans and Phliasians. Under the Romans it was a free city. It had a considerable commerce, and was celebrated for its temples of Apollo, Artemis, and Cybele, and still more as the birthplace of Anaxagoras. (Hdt. i. 142, ii. 178; Paus. vii. 3, 8; Strab. p. 644; Liv. xxxviii. 39.)

Cléander (Κλέανδρος). 1. Tyrant of Gela, reigned seven years, and was murdered B.C. 498. He was succeeded by his brother Hippocrates, one of whose sons was also called Cleander. The latter was deposed by Gelon when he seized the government, 491. (Hdt. vii. 154).— 2. A Lacedæmonian, harmost at Byzantium 400, when the Cyrean Greeks returned from Asia (Xen. *An.* vi. vii).—3. One of Alexander's officers, was put to death by Alexander in Carmania, 325, in consequence of his oppressive government in Media. (Arr. *An.* vi. 27).— 4. A Phrygian slave, and subsequently the profligate favourite and minister of Commodus. In a tumult, occasioned by a scarcity of corn, he was killed by the mob. (Dio Cass. lxii. 12.)

Cléanthes (Κλέανθης). 1. A Stoic, born at Assos in Troas about B.C. 300. He entered life as a boxer, and had only four drachmas of his own when he began to study philosophy. He first placed himself under Crates, and then under Zeno, whose disciple he continued for nineteen years, with marvellous strength of purpose and endurance. Stories are told of his taking notes on bones and potsherds of Zeno's lectures, when he was too poor to buy tablets or paper. In order to support himself, he worked all night at drawing water for gardens; but as he spent the whole day in philosophical pursuits, and had no visible means of support, he was summoned before the Areiopagus to account for his way of living. The judges were so delighted by the evidence of industry which he produced, that they voted him ten minæ, though Zeno would not permit him to accept them. He was naturally slow, but his iron industry overcame all difficulties; and on the death of Zeno in 263, Cleanthes succeeded him in his school. He died about 220, at the age of 80, of voluntary starvation. He placed especial value on strength of will (*τόνος, εὐτονία, ἰσχύς*), making it the source of all virtues, which Zeno sought rather in *φρόνησις*, and Chrysippus in *σοφία*. A hymn of his to Zeus is still extant, and contains some striking sentiments. Edited by Sturz, 1785, and Mersdorf, Lips. 1835.—

2. A painter of Corinth, in the 6th cent. B.C. Though Pliny mentions him among the inventors of linear drawing, he seems to come after Ecphantus. Strabo mentions two paintings of his in the temple of Artemis. (Plin. xxxv. 15; Strab. p. 343; Athen. p. 346; *Dict. Ant.* s.v. *Pictura*.)

Cléarchus (Κλέαρχος). 1. A Spartan, distinguished himself in several important commands during the latter part of the Peloponnesian war, and at the close of it persuaded the Spartans to send him as harmost to Byzantium, to protect the Greeks in that quarter against the Thracians; But having been recalled by the Ephors, and refusing to obey their orders, he was condemned to death. He thereupon crossed over to Cyrus, collected for him a large force of Greek mercenaries, and marched with him into Upper Asia, 401, in order to dethrone Artaxerxes, being the only Greek who-

was aware of the prince's real object. After the battle of Cunaxa and the death of Cyrus, Clearchus and the other Greek generals were made prisoners by the treachery of Tissaphernes, and were put to death (Xen. *Anab.* i. ii; Diod. xiv. 12, 22).—2. A citizen of Heraclea on the Euxine, obtained the tyranny of his native town, B.C. 365, by putting himself at the head of the popular party. He governed with cruelty, and was assassinated 353, after a reign of twelve years. He is said to have been a pupil both of Plato and Isocrates (Diod. xv. 81; Athen. p. 85).—3. Of Soli, one of Aristotle's pupils, author of a number of works, none of which are extant, on various subjects (Athen. pp. 4, 255, 399, 648, 697).—4. An Athenian poet of the New Comedy, whose time is unknown (Athen. p. 426).

Cleinius. [CLINIUS.]

Clēmens. 1. **T. Flavius**, consul A.D. 95, son of the brother of Vespasian, married Domitilla, the daughter of Vespasian, and was put to death by Domitian on a charge of 'atheism'—that is, Christianity (Suet. *Dom.* 15; Dio Cass. lxxvii. 14). [DOMITILLA].—2. **Romānus**, bishop of Rome at the end of the first century (*Dict. of Christian Biog.*).—3. **Alexandrinus**, a distinguished Christian writer, died about A.D. 220 (*Dict. of Christian Biog.*).

Cleobis. [BITON.]

Cleōbūlinē (Κλεοβουλίνη), or **Cleōbūlē** (Κλεοβούλη), daughter of Cleobulus of Lindus, celebrated for her composition of riddles; to her is ascribed a well-known one on the subject of the year:—'A father has twelve children, and each of these thirty daughters, on one side white, and on the other side black, and though immortal they all die.' (Diog. Laërt. i. 89.)

Cleobūlus (Κλεόβουλος), one of the Seven Sages, of Lindus in Rhodes, son of Evagoras, lived about B.C. 580. He wrote lyric poems, as well as riddles; he was said by some to have been the author of the riddle on the year, generally attributed to his daughter Cleobuline. He was greatly distinguished for strength and beauty of person. (Diog. Laërt. i. 89-93.)

Cleōchāres (Κλεοχάρης), a Greek orator of Myrlea in Bithynia, contemporary with the orator Demochares and the philosopher Arcesilas, towards the close of the 3rd century B.C. (Strab. p. 566).

Cleombrōtus (Κλεόμβροτος). 1. Son of Anaxandrides, king of Sparta, became regent after the battle of Thermopylae, B.C. 480, for Plistarchus, infant son of Leonidas, but died in the same year, and was succeeded in the regency by his son Pansanias (Hdt. v. 41, viii. 71, ix. 10).—2. I. King of Sparta, son of Pausanias, succeeded his brother Agesipolis I., and reigned B.C. 330-371. He commanded the Spartan troops several times against the Thebans, and fell fighting bravely at the battle of Leuctra (371) (Xen. *Hell.* v. 4, 15, vi. 1; Paus. ix. 13, 2).—3. II. King of Sparta, son-in-law of Leonidas II., in whose place he was made king by the party of Agis IV. about 243. On the return of Leonidas, Cleombrotus was deposed and banished to Tegea, about 240 (Plut. *Agis*, 11-17).—4. An Academic philosopher of Ambracia, said to have killed himself, after reading the *Phaedo* of Plato; not that he had any sufferings to escape from, but that he might exchange this life for a better. (Cic. *Tusc.* i. 34, 84; Lucian, *Philop.* 1.)

Cleomēdēs (Κλεομήδης). 1. Of the island Asypulæa, an athlete of gigantic strength, who is said, in his anger with the judges at the Olympic games, to have shaken down the pillars

which supported a roof (Paus. vi. 9).—2. A Greek mathematician, probably lived in the 2nd and 3rd centuries of the Christian era; the author of a Greek treatise in two books on *The Circular Theory of the Heavenly Bodies* (Κυκλικής Θεωρίας Μετεώρων Βίβλια δύο), which is still extant. It is rather an exposition of the system of the universe than of the geometrical principles of astronomy. Edited by Balfour, Burdighal, 1605; by Bake, Lugd. Bat. 1820; and by Schmidt, Lips. 1832.

Cleomēnes (Κλεομένης). 1. King of Sparta, son of Anaxandrides, reigned B.C. 520-491. He was a man of an enterprising but wild character. His greatest exploit was his defeat of the Argives, in which 6000 Argive citizens fell; but the date of this event is doubtful. In 510 he commanded the forces by whose assistance Hippias was driven from Athens, and not long after he assisted Isagoras and the aristocratical party, against Clisthenes. He expelled 700 families opposed to Isagoras, and tried to abolish the senate; the populace rose, and Cleomenes and Isagoras were forced to take refuge in the acropolis, whence they were allowed to depart with their Spartan troops under a truce, but their Athenian adherents were put to death (Hdt. v. 64-91; Aristot. *Ἀθ. πολ.* 19, 20). ARISTAGORAS tried to bribe him to assist the Ionians, but failed, owing it was said to the rebuke of Gorgo, the little daughter of Cleomenes (Hdt. vii. 239). By bribing the priestess at Delphi, he effected the deposition of his colleague DEMARATUS, 491. Soon afterwards he was seized with madness and killed himself (Hdt. vi. 75).—2. King of Sparta, son of Cleombrotus I., reigned 370-309; but during this long period we have no information about him of any importance (Diod. xx. 29).—3. King of Sparta, son of Leonidas II., reigned 236-222. While still young, he married Agiatis, the widow of Agis IV.; and following the example of the latter, he endeavoured to restore the ancient Spartan constitution, and to regenerate the Spartan character. He was endowed with a noble mind, strengthened and purified by philosophy, and possessed great energy of purpose. He desired to unite Sparta to the Achaean League, but stipulated for the chief direction of the Peloponnesian states. It is probable that if Aratus had consented to this the Confederation would have been strong enough to resist Macedonia, but unfortunately he refused to admit the pretensions of Sparta; and a war between Sparta and the League followed, in which Cleomenes was successful. Having thus gained military renown, he felt himself sufficiently strong in the winter of 226-225 to put the Ephors to death and restore the ancient constitution. The Achaeans now called in the aid of Antigonus Dosis, king of Macedonia, and for the next three years Cleomenes carried on war against their united forces. He was at length completely defeated at the battle of Sellasia (222), and fled to Egypt, where he was kindly received by Ptolemy Evergetes, but on the death of that king he was imprisoned by his successor Philopator. He escaped from prison, and attempted to raise an insurrection, but finding no one join him, he killed himself, 210. (Polyb. ii. v.; Plut. *Cleom.*, *Arat.*)

Cleomēnes. 1. A Greek of Naucratis in Egypt, appointed by Alexander the Great nomarch of the Arabian district (νόμος) of Egypt, and receiver of the tribute from the districts of Egypt, B.C. 331. His rapacity knew no bounds, and he collected immense wealth by

his extortions. After Alexander's death, he was put to death by Ptolemy, who took possession of his treasures. (Arrian, iii. 5; Diod. xviii. 14.)—

2. A sculptor, the author of a group of Bacchantes (Plin. xxxvi. 33), possibly the same Cleomenes as the sculptor whose name appears on the so-called *Germanicus*, in the Louvre, which is a Roman of the early empire, represented as Hermes Logius. The famous statue called the *Venus de' Medici*, at Florence [p. 86], has commonly been attributed to Cleomenes, on the strength of an inscription on the base, which states it to be the work of 'Cleomenes, son of Apollodorus of Athens.' Michaelis, however (*Arch. Ztg.* 1880), argues that the inscription dates only from the seventeenth century, and his opinion is adopted by the best critics.

Cleōn (Κλέων), son of Cleonetus, was originally a tanner, and first came forward in public as an opponent of Pericles. On the death of this great man, B.C. 429, Cleon became the favourite of the people, and for about six years of the Peloponnesian war (428-422) was the head of the party opposed to peace. He is represented by Aristophanes as a demagogue of the lowest kind, mean, ignorant, cowardly, and venal; and this view of his character is confirmed by Thucydides. But much weight cannot be attached to the satire of the poet, who was not only on the aristocratic side in politics, but also had a quarrel with Cleon for the complaint laid against the *Babylonians*; and the usual impartiality of the historian may have been warped by the sentence of his banishment, if it be true, as has been conjectured with great probability, that it was through Cleon that Thucydides was sent into exile. But the facts which were beyond dispute seem to indicate violence in his political attacks, cruelty (in his speeches on the Mytilenaeans, Thuc. iii. 36), and a boastful self-confidence, which made him assume commands for which he was incompetent, as at Pylos and Amphipolis. It is impossible therefore, to regard him as a statesman of high character, though he had more merit probably than Thucydides and Aristophanes allow him. Cleon may be considered as the representative of the middle classes of Athens, and by his ready, though somewhat coarse, eloquence, gained great influence over them. In 427 he strongly advocated in the assembly that the Mytilenaeans should be put to death. In 424 he obtained his greatest glory by taking prisoners the Spartans in the island of Sphaeteria, and bringing them in safety to Athens. Puffed up by this success, he obtained the command of an Athenian army, to oppose Brasidas in Thrace; but he was defeated by Brasidas, under the walls of Amphipolis, and fell in the battle, 422 (Thuc. iv. 21-39, v. 2-10).—The chief attack of Aristophanes upon Cleon was in the *Knights* (424), in which Cleon figures as an actual dramatic persona, and, in default of an artificer bold enough to make the mask, was represented by the poet himself with his face smeared with wine lees.

Cleōnae (Κλεωναί: Κλεωναῖος). 1. An ancient town in Argolis, on the road from Corinth to Argos, on a river of the same name which flows into the Corinthian gulf, and at the foot of Mt. Apeas; said to have been built by Cleones, son of Pelops (*Il.* ii. 570; Strab. p. 377).—2. A town in the peninsula Athos in Chalcidice.—3. [HYAMPOLIS.]

Cleōnŷmus (Κλεώνυμος). 1. An Athenian, frequently attacked by Aristophanes as a pestilent demagogue (*Ach.* 88, *Eq.* 953, *Vesp.* 10, &c.).

—2. A Spartan, son of Sphodrias, much beloved by Archidamus, the son of Agesilaus: he fell at Leuctra, B. C. 371 (Plat. *Ages.* 25, 28; Xen. *Hell.* v. 4, 25).—3. Younger son of Cleomenes II., king of Sparta, was excluded from the throne on his father's death, 309, in consequence of his violent and tyrannical temper. In 308 he crossed over to Italy to assist the Tarentines against the Lucanians. He afterwards withdrew from Italy, and seized Coreyra; and in 272 he invited Pyrrhus to attempt the conquest of Sparta. (Diod. xx. 104; Liv. x. 2; Strab. p. 280; cf. ACROTATUS.)

Cleopatra (Κλεοπάτρα). 1. (Myth.) Daughter of Idas and Marpessa, and wife of Meleager, is said to have hanged herself after her husband's death, or to have died of grief. Her real name was Aleyone. [MELEAGER.]—2. (Hist.) Niece of Attalus, married Philip, B. C. 337, on whose murder she was put to death by OLYMPIAS.—3. Daughter of Philip and Olympias, and sister of Alexander the Great, married Alexander, king of Epirus, 336. It was at the celebration of her nuptials that Philip was murdered. Her husband died 326. After the death of her brother she was sought in marriage by several of his generals, and at length promised to marry Ptolemy; but having attempted to escape from Sardis, where she had been for years in a sort of honourable captivity, she was assassinated by Antigonus. (Diod. xviii. 23, xx. 37).—4. Daughter of Antiochus III. the Great, married Ptolemy V. Epiplanes, 193.—5. Daughter of Ptolemy V. Epiplanes and No. 4, married her brother Ptolemy VI. Philometor, and on his death, 146, her other brother Ptolemy VI. Physcon. She was soon afterwards divorced by Physcon, and fled into Syria.—6. Daughter of Ptolemy VI. Philometor and of No. 5, married first Alexander Balas (150), the Syrian usurper, and on his death Demetrius Nicator. During the captivity of the latter in Parthia, jealous of the connexion which he there formed with Rhodogune, the Parthian princess, she married Antiochus VII. Sidetes, his brother, and also murdered Demetrius on his return. She likewise murdered Seleucus, her son by Nicator, who on his father's death assumed the government without her consent. Her other son by Nicator, Antiochus VIII. Grypus, succeeded to the throne (125) through her influence; and he compelled her to drink the poison which she had prepared for him also.



Cleopatra (No. 6).

Obv., heads of Cleopatra and her son Antiochus VIII. Grypus; rev., eagle—legend ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥ ΒΑΣΙΛΕΥΣΗΣ ΚΛΕΟΠΑΤΡΑΣ.

[ANTIOCHUS VIII.] She had a son by Sidetes, Antiochus IX., surnamed Cyziceus. (Just. xxxix. 1; Appian, *Syr.* 69.)—7. Another daughter of Ptolemy VI. Philometor and No. 5, married her uncle Physcon, when he divorced her mother. On the death of Physcon she reigned in conjunction with her older son, Ptolemy VIII. Lathyrus, and then in conjunction with her younger son, Alexander. She was

put to death by the latter in 89.—8. Daughter of Ptolemy Physcon and No. 7, married first her brother Ptolemy VIII. Lathyrus, and next Antiochus IX. Cyzicenus. She was put to death by Tryphaena, her own sister, wife of Antiochus Grypus.—9. Usually called **Selene**, another daughter of Ptolemy Physcon, married first her brother Lathyrus (on her sister No. 8 being divorced), secondly Antiochus XI. Epiphanes, and thirdly Antiochus X. Eusebes.—10. Daughter of Ptolemy VIII. Lathyrus, usually called **Berenice**. [BERENICE, No. 4.]—11. Eldest daughter of Ptolemy Auletes, celebrated for her beauty and fascination, was 17 at the death of her father (51), who appointed her heir of his kingdom in conjunction with her younger brother, Ptolemy, whom she was to marry. She was expelled from the throne by Pothinus and Achilles, his guardians. She retreated into Syria, and there collected an army with which she was preparing to enter Egypt, when Caesar arrived in Egypt in pursuit of Pompey, 47 (Caes. B. C. iii. 103, 107). Her charms gained for her the support of Caesar, who replaced her on the throne in conjunction with her brother. This led to the Alexandrine war, in the course of which young Ptolemy perished (*Bell. Alex.* 31; Dio Cass. xlii. 43). Cleopatra thus obtained the undivided rule. She was, however, associated by Caesar with another brother of

he died in her arms. She then tried to gain the love of Augustus, but her charms failed to soften his colder heart. Seeing that he determined to carry her captive to Rome, she put an end to her own life, either by the poison of an asp or by a poisoned comb, the former supposition being adopted by most writers. She died in the 39th year of her age (B. C. 30), and with her ended the dynasty of the Ptolemies in Egypt, which was now made a Roman province. (Plut. *Ant.* 29–85; Dio Cass. xlix.–li.)—12. Daughter of Antony and No. 11, born with her twin brother Alexander in 40, along with whom she was carried to Rome after the death of her parents. Augustus married her to Julia, king of Numidia. (Dio Cass. li. 15; Plut. *Ant.* 87.)—13. A daughter of Mithridates, married Tigranes, king of Armenia.

Cleopatris. [ARSINOË, No. 6.]

Cleophantus (Κλεόφαντος). 1. A Greek physician early in the third century B. C. He is mentioned for his use of wine as a remedy. (Plin. xx. 31.)—2. A physician of a much later date mentioned in the *Cluentius* of Cicero.

Clēōphon (Κλεοφῶν), an Athenian demagogue, of obscure, and, according to Aristophanes, of Thracian origin, vehemently opposed peace with Sparta in the latter end of the Peloponnesian war. During the siege of Athens by Lysander, B. C. 404, he was brought to trial by the aristocratic party, and was condemned and put to death. (Aristoph. *Ran.* 677; Xen. *Hell.* i. 7, 40.)

Cleostratus (Κλεόστρατος). 1. An astronomer of Tenedos, said to have introduced the division of the Zodiac into signs, probably lived between B. C. 548 and 432. (Plin. ii. 31.)—2. A youth of Thespieae who, when a dragon was devastating his country, armed himself in a coat of mail with spikes projecting from it, and offered himself to the dragon, whom he destroyed by the sacrifice of his own life. The name of 'Deliverer' (σαώτης) was, however, not to him, but to Zeus. (Paus. ix. 26, 7.)

Clevum, also **Glevum** and **Glebon** (*Gloucester*), a Roman colony in Britain.

Clides (αἱ Κλειδες: *C. S. Andre*), 'the Keys,' a promontory on the N. E. of Cyprus, with two islands of the same name lying off it.

Climax (Κλίμαξ: *Ekdēr*), the name applied to the W. termination of the Taurus range, which extends along the W. coast of the Pamphylian Gulf, N. of Phaselis in Lycia. Alexander made a road between it and the sea. It was in fact a name applied to a narrow pass over a ridge here and elsewhere.

Climberum. [AUSCI.]

Clinias (Κλεινίας). 1. Father of the famous Alcibiades, fought at Artemisium B. C. 480, in a ship built and manned at his own expense: he fell 447, at the battle of Coronea.—2. A younger brother of Alcibiades.—3. Father of Aratus of Sicyon, was murdered by Abantidas, who seized the tyranny, 264.—4. A Pythagorean philosopher, of Tarentum, a contemporary and friend of Plato.

Clio. [MUSAE.]

Clisthēnes (Κλεισθένης). 1. Tyrant of Sicyon. In B. C. 595, he aided the Amphictyons in the sacred war against Cirrha, which ended, after ten years, in the destruction of the guilty city. He was possessed by an anti-Dorian spirit, which led him to give contemptuous names to the Dorian tribes. The Hylleis, Dymanes, and Pamphyli he changed to *Hyatae*, *Choircatae*,



Cleopatra (No. 11).

Obv., head of Cleopatra; rev., eagle—legend ΑΣΚΑΑ[ΝΙΤΩ]Ν. ΙΕΡΑΣ ΑΣΥΝΟΥ. In the field the monogram [Δ], and the date LNE= 55 B. C. (The head of Cleopatra also appears on a coin of M. Antonius figured on p. 82.)

the same name, and still quite a child, to whom she was also nominally married. She had a son by Caesar, called CAESARION, and she afterwards followed him to Rome, where she appears to have been at the time of his death, 44. She then returned to Egypt, and in 41 she met Antony in Cilicia. She was now in her 28th year, and in the perfection of matured beauty, which, in conjunction with her talents and eloquence, completely won the heart of Antony, who henceforth appears as her devoted lover and slave. He returned with her to Egypt, but was obliged to leave her for a short time, in order to marry Octavia, the sister of Augustus. But Octavia was never able to gain his affections; he soon deserted his wife and returned to Cleopatra, upon whom he conferred the most extravagant titles and honours. In the war between Augustus and Antony, Cleopatra accompanied her lover, and was present at the battle of Actium (31), in the midst of which she retreated with her fleet, and thus hastened the loss of the day. She fled to Alexandria, where she was joined by Antony. Seeing Antony's fortunes desperate, she entered into negotiations with Augustus, and promised to make away with Antony. She fled to a mausoleum she had built, and then caused a report of her death to be spread. Antony, resolving not to survive her, stabbed himself, and was drawn up into the mausoleum, where

and *Oneatae* (Pigs and Asses). In the same feeling he made war on Argos, apparently with success, and suppressed the rhapsodists of Homer, because they told of the glories of the Argives. His death cannot be placed earlier than 532, in which year he won the victory in the chariot-race at the Pythian games. (Hdt. v. 67; Thuc. i. 18.) His daughter Agarista was given in marriage to Megacles the Alcmaeonid. The famous anecdote of the marriage feast is told in Hdt. vi. 125.—2. An Athenian, son of Megacles and Agarista, and grandson of No. 1, appears as the head of the Alcmaeonid clan on the banishment of the Pisistratidae. He was opposed by Isagoras and the great body of the nobles, to whom the Solonian constitution gave all political power. Clisthenes, as Herodotus says, took the people into partnership, and in his reforms aimed at placing the constitution on a democratic basis; so that he was the real founder of Athenian democracy. Aristotle calls his reforms the fifth change of constitution in Athenian history: they consisted in (1) the abolition of the four ancient tribes and the establishment of ten tribes, with a further subdivision into *demes*, which became the local units in political arrangements. In all this he desired to get rid of old associations. From the number of ten tribes followed the number 500 for the Boule; (2) he introduced the law of ostracism as a machinery for getting rid of a violent party leader without civil war; (3) he re-established election by lot; (4) he so arranged the Heliæa as to give greater judicial power to all citizens (*Dict. of Ant.* art. *Dicastes*). Isagoras and his party called in the aid of the Spartans, but were defeated [see CLEOMENES], and Clisthenes, who had retired for a time, when the Spartans demanded the expulsion of the accursed Alcmaeonids, was recalled and made good his reforms, B. C. 508. Nothing certain is known of his after life. (Hdt. v. 63–73, vi. 131; Aristot. *Ἀθ. πολ.* 20, 21, 41; *Dict. Ant.* s. vv. *Boule*, *Demos*, *Exsilium*, *Tribus*).—3. An Athenian, whose foppery and effeminate profligacy brought him under the lash of Aristophanes (*Nub.* 354, *Thesm.* 574).

Clitarchus (Κλειταρχος). 1. Tyrant of Eretria in Euboea, was supported by Philip against the Athenians, but was expelled from Eretria by Phocion, B. C. 341 (*Dem. Phil.* iii. 125; *Plut. Phoc.* 13, *Dem.* 17).—2. Son of the historian Dinon, accompanied Alexander the Great in his Asiatic expedition, and wrote a history of it. This work was deficient in veracity and inflated in style, but appears nevertheless to have been much read, owing to the interest of his narrative. His work was largely used by Curtius and Diodorus. (*Quintil.* x. 1, 74; *Cic. Brut.* 11, 42, *de Leg.* i. 2; *Plut. Them.* 27.)

Cliternum or **Cliternia** (Cliterninus), a town of the Frentani, in the territory of Larinum.

Clitomachus (Κλειτόμαχος), a Carthaginian by birth, and called Hasdrubal in his own country, came to Athens in the fortieth year of his age, and there studied under Carneades, on whose death he became the head of the New Academy, B. C. 129. Of his works, which amounted to 400 books, only a few titles are preserved. His main object in writing them was to make known the philosophy of his master Carneades. When Carthage was taken in 146, he wrote a work to console his countrymen.

Clitor or **Clitorium** (Κλειτώρ; Κλειτόριος; near *Clituras*, Ru.), a town in the N. of Arcadia on a river of the same name, a tributary of the Aroanius: it was traditionally founded by AZAN,

and was part of the Azanian district: it had temples of Demeter, Asclepins, and Eleithyia; and a temple of the Dioscri half a mile from the gates (*Pans.* viii. 4, 21). There was a fountain in the neighborhood, the waters of which are said to have given to persons who drank of them a dislike for wine (*Ov. Met.* xv. 322; *Athen.* p. 43). It joined the Achaean League and bravely repelled the Aetolians (*Polyb.* iv. 18).

Clitumnus (*Clitumno*), a small river in Umbria, springs from a beautiful rock in a grove of cypress-trees, where was a sanctuary of the god Clitumnus, and falls into the Tinea, a tributary of the Tiber. The valley of the Clitumnus was famed for a breed of white cattle. (*Verg. Georg.* ii. 146; *Prop.* ii. 19; *Juv.* xii. 13.)

Clitus (Κλείτος or Κλειτός). 1. Son of Bardylis, king of Illyria, defeated by Alexander the Great, B. C. 335.—2. A Macedonian, one of Alexander's generals and friends, surnamed the Black (Μέλας). He saved Alexander's life at the battle of Granicus, 334. In 328 he was slain by Alexander at a banquet, when both parties were heated with wine, and Clitus had provoked the king's resentment by a taunt. Alexander was inconsolable at his friend's death. [ALEXANDER.]—3. Another of Alexander's officers, surnamed the White (Λευκός) to distinguish him from the above (*Arrian, Anab.* vii. 12).—4. An officer who commanded the Macedonian fleet for Antipater in the Lamian war, 323, and defeated the Athenian fleet. In 321, he obtained from Antipater the satrapy of Lydia, from which he was expelled by Antigonus, 319. He afterwards commanded the fleet of Polysperchon, and was at first successful, but his ships were subsequently destroyed by Antigonus, and he was killed on shore, 318. (*Diod.* xviii. 15, 39, 52, 72.)

Clōacina or **Cluacina**, the 'Purifier' (from *cloare* or *cluere*, 'to wash' or 'purify'), a surname of VENUS.

Clōdīus. [CLAUDIUS.]

Clōdīus, Albinus. [ALBINUS.]

Clōdīus Macer. [MACER.]

Cloelia, a Roman virgin, one of the hostages given to Porsena, escaped from the Etruscan camp, and swam across the Tiber to Rome. She was sent back by the Romans to Porsena, who was so struck with her gallant deed, that he not only set her at liberty, but allowed her to take with her a part of the hostages. He also rewarded her with a horse adorned with splendid trappings, and the Romans with the statue of a woman on horseback, which was erected in the Sacred Way. (*Liv.* ii. 13; *Dionys.* v. 33; *Verg. Aen.* viii. 651.)

Cloelia or **Cluilia Gens**, of Alban origin, said to have been received among the patricians on the destruction of Alba. A few of its members with the surname Siculus obtained the consulship in the early years of the republic.

Clōnas (Κλωνάς), of Thebes, a poet, and one of the earliest musicians of Greece, probably lived about B. C. 620. In music he is noticeable for composing hymns for a flute accompaniment, instead of the usual accompaniment of the cithara. (*Pans.* x. 7, 3; TERPANDER.)

Clōnīus (Κλώνιος), leader of the Boeotians in the war against Troy, slain by Agenor (*Il.* ii. 495, xv. 340; *Diod.* iv. 67).

Clota Aestuārius (*Frith of Clyde*), on the W. coast of Scotland.

Clōthō. [MOIRAE.]

Clūentius Habitus, A., of Larinum, accused in B. C. 74 his stepfather, Statius Albius Oppia-

nicus, of having attempted to procure his death by poison. Oppianicus was condemned, and it was generally believed that the judges had been bribed by Cluentius. In 66, Cluentius was himself accused by young Oppianicus, son of Staius Albius who had died in the interval, of three acts of poisoning. He was defended by Cicero in the brilliant oration still extant, and acquitted. Quintilian (ii. 17, 21) speaks of Cicero having boasted that he misled the judges.

Clūnīa (Ru. on a hill between *Coruña del Conde* and *Pennalba de Castro*), a town of the Arevacae in Hispania Tarraconensis, and a Roman colony.

Clūpēa or **Clūpēa**. [ASPRS.]

Clūsium (Clusinus: *Chiusi*), one of the most powerful of the 12 Etruscan cities, situated on an eminence above the river Clanis, and SW. of the **Lacus Clusinus** (*L. di Chiusi*), (Strab. p. 226). It was more anciently called **Camers** or **Camars**, whence we may conclude that it was founded by the Umbrian race of the Camertes. It was the royal residence of Porsena, and at *Poggio Gajella*, three miles NNE. of *Chiusi* is a hill, in which can be traced the remains of the celebrated sepulchre of this king in the form of a labyrinth (*Dict. of Ant. art. Labyrinthus*). Subsequently Clusium was in alliance with the Romans, by whom it was regarded as a bulwark against the Gauls. Its siege by the Gauls, B.C. 391, led, as is well known, to the capture of Rome itself by the Gauls. Clusium probably became a Roman colony, since Pliny (iii. 52) speaks of Clusini Veteres et Novi. In its neighbourhood were cold baths (Hor. *Ep.* i. 15, 9).

Clūsium (*Chiese*), a river in Cisalpine Gaul, a tributary of the Ollius, and the boundary between the Ceuomani and Insubres (Pol. ii. 32).

Cluvius, a family of Campanian origin, of which the most important person was **M. Cluvius Rufus**, consul suffectus A.D. 45, and governor of Spain under Galba, 69, on whose death he espoused the cause of Vitellius. He was a historian, and wrote an account of the times of Nero, Galba, Otho, and Vitellius. (Tac. *Hist.* i. 8, ii. 65, iv. 43, *Ann.* xiii. 20, xiv. 2; Plin. *Ep.* ix. 19.) It is probable that his writings were a chief source of information for Tacitus, Plutarch and Suetonius as regards the above-mentioned reigns.

Clūmēnē (Κλυμένη). 1. Daughter of Oceanus and Tethys, and wife of Iapetus, to whom she bore Atlas, Prometheus, and others (Hes. *Th.* 351, 507; Verg. *Georg.* iv. 345).—2. Daughter of Iphis or Minyas, wife of Phylacus or Cephalus, to whom she bore Iphichlus and Alcimede. According to Hesiod and others she was the mother of Phaëton by Helios. (Paus. x. 29; *Od.* xi. 325; Apollod. iii. 9).—3. A companion of Helena, with whom she was carried off by Paris (*Il.* iii. 144).

Clytaemnestra (Κλυταιμνήστρα), daughter of Tyndareus and Leda, sister of Castor, and half-sister of Pollux and Helena. She was married to Agamemnon. During her husband's absence at Troy she lived in adultery with Aegisthus, and on Agamemnon's return to Mycenae she murdered him with the help of Aegisthus. [AGAMEMNON.] She was subsequently put to death by her son Orestes, who thus avenged the murder of his father. For details see ORESTES.

Cnēmis (Κνήμις; *Spartia*), a range of mountains on the frontiers of Phocis and Locris, from which the N. Locrians were called Epi-

cnemidii. A branch of these mountains runs out into the sea, forming the promontory **Cnēmīdes** (Κνημίδες), with a town of the same name upon it, opposite the promontory Cenacum in Euboea. (Strab. pp. 416, 426.)

Cnēmus (Κνήμος), Spartan admiral in B.C. 430, when he made a descent upon Zacynthus. In the following year he operated without success against Phormio. (Thuc. ii. 66, 80.)

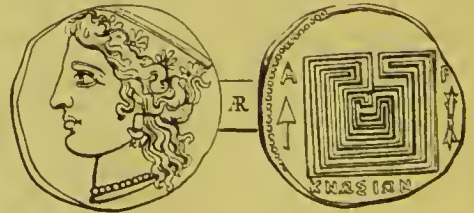
Cnīdus or **Gnīdus** (Κνίδος; Κνίδιος; Ru. at Cape Krio), a celebrated city of Asia Minor. on the promontory of Triopium on the coast of Caria, was a Lacedaemonian colony, and the chief city of the Dorian Hexapolis. It was built partly on the mainland and partly on an island joined to the coast by a causeway, and had two harbours. It had a considerable commerce; and it was resorted to by travellers from all parts of the civilised world, that they might see the statue of Aphrodite by Praxiteles, which stood in her temple here. The city possessed also temples



Harbour and ruins of Cnidus.

of Apollo and Poseidon. The great naval defeat of Pisander by Conon (B.C. 394) took place off Cnidus. Pliny mentions it as a free city (v. 104). Among the celebrated natives of the city were Ctesias, Eudoxus, Sostratus, and Agatharchides. It is said to have been also called, at an early period, Triopia, from its founder Triopas, and, in later times, Stadia. (Strab. p. 656; Paus. v. 24, 7, viii. 30, x. 11.)

Cnōsus or **Gnōsus**, subsequently **Cnossus** or **Gnossus** (Κνωσός, Γνωσός, Κνωσσός, Γνωσσός; Κνώσιος, Κνώσσιος; *Μακρο Τεϊκχο*), an ancient town of Crete, and the capital of king Minos, was situated in a fertile country on the river **Caeratus** (which was originally the name of the town), at a short distance from the N. coast. It was at an early time colonised



Coin of Cnosus.

Obv., Head of Hera with wreath of flowers; rev., labyrinth, spear-head and thunderbolt (for Zeus). Coin of 4th cent. B.C.

by Dorians, and from it Dorian institutions spread over the island. Its power was weakened by the growing importance of Gortyn and Cydonia; and these towns, when united, were more than a match for Cnosus.—Cnosus

is frequently mentioned by the poets in consequence of its connexion with Minos, Ariadne, the Minotaur, and the Labyrinth; and the adjective Cnosius, Cnosius, or Gnosius is frequently used as equivalent to Cretan. The marriage of Zeus with Hera was celebrated as an annual festival, and Hera appears on the coins as a bride. (*Od.* xix. 178; *Strab.* p. 477; *Polyb.* iv. 53; *Diod.* i. 61.)

Cōbus or **Cohibus** (*Κῶβος*), a river of Asia, flowing from the Caucasus into the E. side of the Euxine.

Cōcālus (*Κῶκαλος*), king of Sicily, received *Daedalus* on his flight from Crete, and with the help of his daughters put Minos to death, when the latter came in pursuit of *Daedalus* (*Diod.* iv. 78, 80; *Hyg. Fab.* 44; *Paus.* vii. 4).

Cocceius Nervæ. [*NERVA.*]

Cōchē (*Κωχή*), a city on the Tigris, near *Ctesiphon*.

Cocinthum or **Cocintum** (*Punta di Stilo*), a promontory on the S.E. of *Bruttium* in Italy, with a town of the same name upon it. (*Pol.* ii. 14).

Cocles, **Horātius**—that is, *Horatius* the 'one-eyed'—a hero of the old Roman lays, is said to have defended the *Sublician* bridge along with *Sp. Lartius* and *T. Herminius* against the whole Etruscan army under *Porsena*, while the Romans broke down the bridge behind them. When the work was nearly finished, *Horatius* sent back his two companions. As soon as the bridge was quite destroyed, he plunged into the stream and swam across to the city in safety amid the arrows of the enemy. The state raised a statue to his honour, which was placed in the *Comitium*, and allowed him as much land as he could plough round in one day. *Polybius* relates that *Horatius* defended the bridge alone, and perished in the river. (*Liv.* ii. 10; *Dionys.* v. 24; *Plut. Poplic.* 16; *Polyb.* vi. 55; *Gell.* iv. 5.)

Cocossates, a people in *Aquitania*, mentioned with the *Tarbelli* (*Cæs. B. G.* iii. 27).

Cōcylīum (*Κοκύλιον*), an *Aeolian* city in *Mysia*, whose inhabitants (*Κοκυλίται*) are mentioned by *Xenophon*; but it was abandoned before *Pliny's* time (*Xen. Hell.* iii. 1, 16; *Plin.* v. 122).

Cōcýtus (*Κωκυτός*; *Ψυφος*), a river in *Epirus*, a tributary of the *Acheron*. Like the *Acheron*, the *Cocytus* was supposed to be connected with the lower world, and hence came to be described as a river in the lower world. [*ACHERON*; *AVERNUS.*]

Codānus Sinus, the SW. part of the *Baltic*, whence the *Danish* islands are called *Codanonia* (*Mela*, iii. 4).

Codomannus. [*DARIUS.*]

Codrus (*Κόδρος*). 1. Son of *Melanthus*, and last king of *Athens*. When the *Dorians* invaded *Attica* from *Peloponnesus* (about B.C. 1068 according to mythical chronology), an oracle declared that they should be victorious if the life of the *Attic* king was spared. *Codrus* thereupon resolved to sacrifice himself for his country. He entered the camp of the enemy in disguise, began to quarrel with the soldiers, and was slain in the dispute. When the *Dorians* discovered the death of the *Attic* king, they returned home. Tradition adds, that as no one was thought worthy to succeed such a patriotic king, the kingly dignity was abolished, and *Medon*, son of *Codrus*, was appointed archon for life instead. *Pausanias* (i. 19, 6) speaks of a spot on the banks of the *Ilissus* where *Codrus* was slain. An inscription has been found about

the temenos of *Codrus*, showing that it was between the *Dionysion* and the city gate, S.E. of the *Acropolis*: it was also the temenos of *Neleus* (*American Journ. Arch.* 1887; cf. *C.I.A.* iii. 943).—2. A Roman poet (possibly a pseudonym), ridiculed by *Virgil* (*Ecl.* v. 11, vii. 22) *Juvenal* (i. 2) speaks of a *Cordus* or *Codrus*, as author of a tiresome *Thebaid*.

Coela (*τὰ κοίλα τῆς Εὐβοίας*), 'the Hollows of *Euboea*,' the W. coast of *Euboea*, between the promontories *Caphareus* and *Chersonesus*. very dangerous to ships: here a part of the *Persian* fleet was wrecked, B.C. 480 (*Hdt.* viii. 113; *Strab.* p. 445).

Coelē (*Κοίλη*), an *Attic* demus belonging to the tribe *Hippothontis*, a little way beyond the *Melitian* gate at *Athens*: here *Cimon* and *Thucydides* were buried.

Coelēsȳria. [*SYRIA.*]

Cōelētae or **Coelaetae**, a people of *Thrace*, divided into *Majores* and *Minores*, in the district *Coelctica*, between the *Hebrus* and the gulf of *Melas*.

Coelius. [*CAELIUS.*]

Coelus (*Κοιλὸς λιμῆν*) or **Coela** (*Κοίλα*), a seaport town in the *Thracian* *Chersonese*, near *Cynossema* (*Plin.* v. 50; *Mela*, ii. 2, 7).

Coenus (*Κοῖνος*), son-in-law of *Parmenion*, one of the ablest generals of *Alexander*, died on the *Hyphasis*, B.C. 327 (*Arriau*, i. 6, iv. 16, vi. 2).

Coenȳra (*Κοίνυρα*; *Kinyra*!) a town in the island of *Thasos*, opposite *Samothrace*.

Cōēs (*Κῶης*), of *Mytilene*, dissuaded *Darius* *Hystaspis*, in his *Scythian* expedition, from breaking up his bridge of boats over the *Danube*. For this good counsel he was rewarded by *Darius* with the tyranny of *Mytilene*. On the breaking out of the *Ionian* revolt, B.C. 501, he was stoned to death by the *Mytilenaeans*. (*Hdt.* iv. 97, v. 11, 37.)

Colāpis (*Κόλωψ* in *Dio Cass.*: *Kulpa*), a river in *Pannonia*, flows into the *Savus*: on it dwelt the *Colapiani* (*Strab.* pp. 207, 214).

Colchis (*Κολχίς*: *Κόλχος*), a country of *Asia*, bounded on the W. by the *Euxine*, on the N. by the *Caucasus*, on the E. by *Iberia*; on the S. and SW. the boundaries were somewhat indefinite, and were often considered to extend as far as *Trapezus* (*Trebizond*). The land of *Colchis* (or *Aea*), and its river *Phasis* are famous in the *Greek* mythology. [*ARGONAUTÆ.*] The name of *Colchis* is first mentioned by *Aeschylus* and *Pindar* (*Pind. Pyth.* iv. 378, *Aesch. Pr.* 513), but it was probably known to the *Greeks* at least as early as the 7th century B.C. from its commerce with the *Milesian* settlements on the *Euxine*, especially in *linen*. It was a very fertile country, and yielded *timber*, *pitch*, *hemp*, *flax*, and *wax*, as articles of commerce; but it was most famous for its manufactures of *linen*, on account of which, and of certain physical resemblances, *Herodotus* supposed the *Colchians* to have been a colony from *Egypt* (*Hdt.* ii. 104; *Strab.* p. 498). The land was governed by its native princes, until *Mithridates Eupator* made it subject to the kingdom of *Pontus*. After the *Mithridatic* war, it was overrun by the *Romans*, but they did not subdue it till the time of *Trajan*. Under the later emperors the country was called *Lazica*, from the name of one of its principal tribes, the *Lazi*.

Cōlias (*Κωλίας*), a promontory on the W. coast of *Attica*, 20 stadia S. of *Phalerum*, with a temple of *Aphrodite*, where some of the *Persian* ships were cast after the battle of *Salamis* (*Hdt.* viii. 96).

Collātia (Collatinus). 1. (*Castellaccio*), a Sabine town in Latium, near the right bank of the Anio, taken by Tarquinius Priscus.—2. A town in Apulia, east of Teanum.

Collatinus, L. Tarquinius, son of Egerius, and nephew of Tarquinius Priscus, derived the surname Collatinus from the town Collatia, of which his father was governor. The outrage offered to his wife Lucretia by Sex. Tarquinius led to the dethronement of Tarquinius Superbus. Collatinus and L. Junius Brutus were the first consuls; but as the people could not endure the rule of any of the hated race of the Tarquins, Collatinus resigned his office and retired from Rome to Lavinium. (Liv. i. 38, 57, ii. 2; Dionys. iv. 64.)

Collina Porta. [ROMA.]

Collŷtus (Κολλυτός, also Κολυττός; Κολλυτεύς), a demus in Attica, belonging to the tribe Aegeis, was within the walls of Athens, and formed one of the districts into which the city was divided. [ATHENÆ.] It was the demus of Plato and the residence of Timon the misanthrope.

Cöllōnæ (Κολλωναί), a small town in the Troad (Strab. p. 589; Thuc. i. 131; Plin. v. 122).

Cöllōnia Agrippina or **Agrippinensis** (*Cologne* on the Rhine), originally the chief town of the Ubii, and called *Oppidum* or *Civitas Ubiorum*, was a place of small importance till A.D. 51, when a Roman colony was planted in the town by the emperor Claudius, at the instigation of his wife Agrippina, who was born here, and from whom it derived its new name. Its inhabitants received the jus Italicum. It soon became a large and flourishing city, and was the capital of Lower Germany. (Tac. Ann. i. 36, xii. 27, Hist. iv. 28; Strab. p. 194; Ammian. xv. 11.) At Cologne there are still several Roman remains, an ancient gate, with the inscription *C. C. A. A.*, i.e. *Colonia Claudia Augusta Agrippinensis*, and the foundations of the Roman walls.

Collōnia (*Kara Hissar*), a Byzantine fortress town in Pontus, between Cabira and Nicopolis.

Collōnia Equestris. [NOVIODUNUM.]

Collōnus (Κολλωνός; Κολωνεύς, -νίτης, -νιάτης), a demus of Attica, belonging to the tribe Aegeis, afterwards to the tribe Antiochis, ten stadia (or about 1½ mile) NNW. from the Dipylon gate of Athens, near the Academy, lying on and round a hill celebrated for a temple of Poseidon. This hill was called *Colonus Hippius*, as being sacred to Poseidon, and to distinguish it from the other *Colonus Agoræus* in Athens [see ATHENÆ]. The ecclesia summoned by Pisander met within the enclosure of the temenos of this temple on the hill *Colonus* (Thuc. viii. 67). There were at *Colonus* altars both of Poseidon Hippius and Athene Hippias, and shrines (ἱερά) of Oedipus, Adrastus, Theseus, and Pirithous; and also a grove of the Eumenides, probably on the NE. side of the hill. About ¼ of a mile NNE. of the hill there is another hillock, which was the hill of Demeter Eucliois (Soph. O. C. 1600); traces of old buildings are found there. It is conjectured that the ἱερά above mentioned and the grave of Oedipus lay between these mounds. The chasm, however, of the *Καταρράκτης ὁδός* no longer exists. Sophocles, who describes the scenery, was a native of the demus (cf. Paus. i. 39, 4).

Cöllōphōn (Κολλοφών; Ru., near *Deirmendere*), one of the twelve Ionian cities of Asia Minor, was said to have been founded by Mopsus, a grandson of Tiresias. It stood about 10 miles from the coast, near the river Halesus, which

was famous for the coldness of its water, between Lebedus and Ephesus, 120 stadia (12 geog. miles) from the former and 70 stadia (7 g. m.) from the latter: its harbour was called *Notium*. It was one of the most powerful members of the Ionian confederacy, possessing a considerable fleet and excellent cavalry; but it suffered greatly in war, being taken at different times by the Lydians, the Persians, Lysimachus, and the Cilician pirates. The old *Colophon* was desolated by Lysimachus, B.C. 302 (Paus. vii. 3, 4). Thus in Roman times the real *Colophon* had lost its importance, and the name was transferred to *Notium*: hence Pliny (v. 116) speaks of *Notium* as having disappeared, because its name had passed out of use; hence also Mela (i. 17) mentions *Colophon*, and not *Notium*: the town which they knew as *Colophon* was really the old *Notium*. It was made a free city by the Romans after their war with Antiochus the Great. Besides claiming to be the birth-place of Homer, *Colophon* was the native city of Mimmermus, Hermesianax, and Nicauder (Paus. vii. 3, viii. 28; Hdt. i. 14; Liv. xxxviii. 39; Xen. Hell. i. 1, 4). It was also celebrated for the oracle of Apollo Clarius in its neighbourhood. [CLARUS.]

Cöllossæ (Κολοσσαί, aft. Κολάσσαι; Κολοσσηνός, Strab., Κολοσσαεύς, N. T.; Κηonos, Ru.), a city of Great Phrygia in the plain on the river Lycus, once of great importance (Strab. p. 576; Hdt. vii. 30; Xen. Anab. i. 2, 6), but so reduced by the rise of the neighbouring cities of Laodicea and Hierapolis, that the later geographers do not even mention it, and it might have been forgotten but for its place in the early history of the Christian Church. A fortress called *Chonæ* (Χῶναι) was formed (probably by Justinian) on a precipitous hill 3 miles S. of *Colossæ*, the position of which was not defensible; and in the course of the 8th cent. B.C. altogether absorbed its population, so that its name passed away, and the village near its site bears the name *Κηonos*.

Colōtes (Κολώτης). 1. Of Lampsacus, a hearer of Epicurus, against whom Plutarch wrote two of his works.—2. A sculptor of Paros, flourished B.C. 444, and assisted Phidias in executing the colossus of Zeus at Olympia.

Cöllümella, L. Junius Moderātus, a native of Gades in Spain, and a contemporary of Seneca. We have no particulars of his life; it appears, from his own account, that at some period of his life he visited Syria and Cilicia; but Rome appears to have been his ordinary residence. He wrote a work upon agriculture (*De Re Rustica*), in twelve books, which is still extant. It treats not only of agriculture proper, but of the cultivation of the vine and the olive, of gardening, of rearing cattle, of bees, &c. The tenth book, which treats of gardening, is composed in dactylic hexameters of no poetical merit, and forms a sort of supplement to the *Georgics*. There is also extant a work *De Arboribus*, in one book. The style of *Columella* is easy and clear, but ornate. Edition by Schneider, in *Scriptores Rei Rusticæ*.

Columnæ Herculis. [ABYLA; CALPE.]

Colūthos (Κόλυθος), a Greek epic poet of Lycopolis in Egypt, lived at the beginning of the 6th century of our era, the author of a poem on 'The Rape of Helen' (Ἑλένης ἀρπαγή), of 392 hexameter lines. Edited by Bekker, Berl. 1816. and Schaefer, Lips. 1825.

Colyttus. [COLLYTUS.]

Comāma, a town of Pisidia, NW. of Termessus.

Comāna (Κόμανα). 1. C. Pontica (*Gumnik*, 7 miles NE. of *Tokat*, Ru.), a flourishing city of Poutus, upon the river Iris. Its commercial importance arose from the fact that it lay upon the trade route from Arneveia and Poutus to the port of Amisus: its religious importance arose from its temple of Artemis Taurica, the foundation of which tradition ascribed to Orestes. The high priests of this temple took rank next after the king, and their domain was increased by Pompey after the Mithridatic war, when he gave the high-priesthood to Archelaus and the district within a radius of 8 miles. Attached to the temple were numerous slaves (*ιερόδουλοι*), a mark of the Asiatic character of this Artemis. No pig was allowed to come near the temple or even into the city (Strab. pp. 547, 557-560, 796; ARTEMIS).—2. Cappadociae, or C. Chryse (*Bostan*), in Cataouia, was also celebrated for a temple of Artemis Taurica, the foundation of which was likewise ascribed by tradition to Orestes. Strabo, who had himself visited the place, describes the wonderful gorge at this point where the Pyramus breaks through the Taurus range. Comana lay in a glen a little off the main Roman road from Coccusus to Sebasteia. In the temple were 6,000 slaves, male and female, subject to the priest, who ranked next to the king of Cappadocia (Strab. pp. 535, 536; *Bell. Alex.* 66). [For the local goddess Ma, identified with Artemis, see ARTEMIS.]

Combrēa (Κώμβρεια), a town in the Macedonian district of Crossaea.

Cominium, a town in Samnium, destroyed by the Romans in the Samnite wars (Liv. x. 44).

Commāgēne (Κομμαγηνή), the NE.-most district of Syria, was bounded on the E. and SE. by the Euphrates, on the N. and NW. by the Taurus, and on the S. by Cyrrhestice. It formed a part of the Greek kingdom of Syria, after the fall of which it maintained its independence under a race of kings of the family of the Seleucidae, whose names were Mithridates I. Callinicus (stepson of Antiochus VIII. Epiphanes of Syria), Antiochus, Mithridates II., who sided with Antony at Actium (Plut. *Ant.* 61), Mithridates III., Antiochus III., who reigned till A.D. 17, when Tiberius gave over Commagene to the province of Syria (Tac. *Ann.* ii. 42): it was restored in 38 to Antiochus IV., called Epiphanes Magnus, who reigned till A.D. 72, when Commagene, with Samosata (= Flavia) as its chief town, became part of the province governed by the legatus of Syria (Suet. *Vesp.* 8).

Comnius, king of the Atrabates, was advanced to that dignity by Caesar, who had great confidence in him. He was sent by Caesar to Britain to accompany the ambassadors of the British states on their return to their native country, but he was cast into chains by the Britons, and was not released till the Britons had been defeated by Caesar, and found it expedient to sue for peace. In B.C. 52 he joined the other Gauls in their great revolt against the Romans, and continued in arms even after the capture of Alesia. (Caes. *B. G.* iv. 21, vii. 76.)

Commōdus, L. Ceionius, was adopted by Hadrian, A.D. 136, when he took the name of L. AELIUS VERUS CAESAR. His health was weak; he died on the 1st of January, 188, and was interred in the mausoleum of Hadrian. His son L. Aurelius Verus was the colleague of Antoninus Pius in the empire. [VERUS.]

Commōdus, L. Aurēlius, Roman emperor, A.D. 180-192, son of M. Aurelius and the younger

Faustina, was born at Lanuvium, 161, and was then scarcely twenty when he succeeded to the empire. He was an unworthy son of a noble father. Notwithstanding the great care which his father had bestowed upon his education, he turned out one of the most sanguinary and licentious tyrants that ever disgraced a throne. It was after the suppression of the plot against his life, which had been organised by his sister Lucilla, 183, that he first gave uncontrolled sway to his ferocious temper. He resigned the government to various favourites who followed each other in rapid succession (Perennis, Cleander, Laetus, and Eclectus), and abandoned himself without interruption to the most shameless debauchery. But he was at the same time the slave of the most childish vanity, and sought to gain popular applause by fighting as a gladiator, and slew many thousands of wild beasts in the amphitheatre with bow and spear. In consequence of these exploits he assumed the name of Hercules, and demanded that he should be worshipped as that god, 191. In the following year his concubine Marcia found on his tablets, while he was asleep, that she was doomed to perish along with Laetus and Eclectus and other leading men in the state. She forthwith administered poison to him, but as its operation was slow, she caused him to be strangled by Narcissus, a celebrated athlete, Dec. 31, 192. (*Script. Hist. Aug.*)

Comnēna. [ANNA COMNENA.]

Complūtum, a town of the Carpetani in Hispania Tarraconensis, between Segovia and Bilbilis.

Compsa (Compsānus: *Conza*), a town of the Hirpini in Samnium, near the sources of the Aufidus.

Compulteria (Sta Maria di *Cuvultere*), a town of Samnium on the Vulturinus, between Calatia and Allifae (Liv. xxiii. 39).

Cōmum (Comensis: *Como*), a town in Gallia Cisalpina, at the S. extremity of the W. branch of the Lacus Larius (*L. di Como*). It was originally a town of the Insubria Gauls, and was colonised by Pompeius Strabo, by Cornelius Scipio, and by Julius Caesar. Caesar settled there 6000 colonists, among whom were 500 distinguished Greek families; and this new population so greatly exceeded the number of the old inhabitants, that the town was called *Novum Comum*, a name, however, which it did not retain. Comum was celebrated for its iron manufactories: it was the birthplace of the younger Pliny. (Strab. p. 218; Plin. *Ep.* i. 3, iii. 6, iv. 13.)

Conāna (Κόνανα: *Gönen*), a town of Pisidia, on the N. frontier.

Concordia, a Roman goddess (= the Greek *Ἄρμόνια*), the personification of concord, had several temples at Rome. In the earliest times her functions and attributes belonged to Venus Cloacina, to whom a temple in the Comitium is said to have been built to sanctify the union between Romans and Sabines (Plin. xv. 119). But the worship, both public and private, of Concordia herself seems to reach back into legendary times. Temples were dedicated to her by Camillus, B.C. 367, on the reconciliation of plebeians and patricians (Plut. *Cam.* 42; Ov. *Fast.* i. 639); by Cn. Flavius near the Area Vulcani in 304, at the end of the second Samnite war (Liv. ix. 46); in 217, to fulfil a vow of Manlius for the cessation of a mutiny in his army (Liv. xxii. 33); by Opimius in 121, after the overthrow of C. Gracchus (Appian, *B. C.* i. 26). Under the empire the religion was

even more marked, probably from a desire to popularise the idea of an acceptable rule established without violent revolution. Livia began a temple to Concord for which a festival was kept on June 11; this temple was consecrated to Concordia Augusta by Tiberius on Jan. 16, A.D. 10 (Suet. *Tib.* 20; *C. I. L.* i. 312; cf. *Ov. Fast.* i. 645). Offerings were frequently made to the goddess on birthdays of emperors or after dangers averted, such as the discovery of a conspiracy (cf. Tac. *Ann.* ii. 32; *C. I. L.* vi. 91). Medals were often struck to symbolise union, sometimes as unreal as that of Geta and Caracalla. Concordia is generally represented as a veiled matron, sometimes with a diadem, sometimes a laurel wreath, hearing a cornucopia, an olive branch, or a patera.

Condâte, the name of many Celtic towns, said to be equivalent in meaning to Confluentes, i.e. the union of two rivers: 1. *Cosne* on the *Loire*; 2. *Condé* on the *Iton*; 3. *Rennes* in the territory of the Redones; 4. *Cognac* on the *Charente*, in Aquitania; 5. *Montereau* on the *Seine*; 6. *Seysse* on the Rhone, below *Bellegarde*; 7. in Britain, *Kinderton*, between *Chester* and *Manchester*. **Condatus Pagus** was the old name of Lugdunum (*Lyons*).

Condŕŕsi, a German people in Gallia Belgica, the dependents of the Treviri, dwelt between the Eburones and the Treviri in the district of *Condros* on the Maas and Ourthe.

Confluentes (*Coblentz*), a town in Germany at the confluence of the Moselle and the Rhine.

Conisalus (*Κονίσσαλος*), a deity akin to ΠΡΙΑΠΥΣ, worshipped at Athens (Strab. p. 588; Aristoph. *Lys.* 983; Athen. p. 441).

Conôn (*Κόνων*). 1. A distinguished Athenian general, held several important commands in the latter part of the Peloponnesian war. After the defeat of the Athenians by Lysander at Aegospotami (B.C. 405), Conon, who was one of the generals, escaped with eight ships, and took refuge with Evagoras in Cyprus, where he remained for some years. He was subsequently appointed to the command of the Persian fleet along with Pharnabazus, and in this capacity was able to render the most effectual service to his native country. In 394 he gained a decisive victory over Pisander, the Spartan admiral, off Cnidus (Xen. *Hell.* iv. 3). After clearing the Aegean of the Spartans, he returned to Athens in 393, and commenced restoring the long walls and the fortifications of Piraeus. When the Spartans opened their negotiations with Tiribazus, the Persian satrap, Conon was sent by the Athenians to counteract the intrigues of Antalcidas, but was thrown into prison by Tiribazus (Xen. *Hell.* iv. 8). According to some accounts, he was sent into the interior of Asia, and there put to death. But according to the most probable account, he escaped to Cyprus, where he died (Lys. *de Bon. Arist.* 41-44; Nep. *Con.* 5; Isocr. *Paneg.* 41).—2. Son of Timotheus, grandson of the preceding, lived about 318.—3. Of Samos, a distinguished mathematician and astronomer, lived in the time of the Ptolemies Philadelphus and Euergetes (B.C. 283-222), and was the friend of Archimedes, who praises him in the highest terms. None of his works are preserved. (Catull. 66, 7; Verg. *Ecl.* iii. 40; Sen. *Q. N.* vii. 3).—4. A grammarian of the age of Augustus, author of a work entitled *Διηγήσεις*, a collection of fifty narratives relating to the mythical and heroic period. An epitome of the work is preserved by Photius.

Κόνωνα (*Κωνώπα*: *Κωνωπέυς*, *-πίτης*, *-παῖος* :

Angelokastron), a village in Aetolia on the Achelous, enlarged by Arsinoë, wife of Ptolemy II., and called after her name.

Consentes Dii. A hierarchy of twelve gods is found among various nations of Italy. Those of the Sabines were named Volcanus, Voltumnus, Palatua, Furrina, Flora, Falacer, Pomona, Carmentis, Portunus; and it is said that Tatius raised altars to them (Serv. ad *Georg.* i. 21): Festus (p. 158) mentions twelve gods of the Samnites: the twelve gods of the Etruscans, whose names were concealed from man, six male and six female, formed the council of the supreme Jupiter and were called *Di Consentes* or *Complices* (Arnob. iii. 40; Sen. *Q. N.* ii. 41). At Rome there were also twelve *Di Consentes*, whose statues were placed in the forum, but they differed from the Etruscan in being spoken of by name and including the supreme deities in their number. They were Jupiter, Juno, Neptune, Minerva, Mars, Venus, Apollo, Diana, Vulcanus, Vesta, Mercurius, Ceres. (Enn. *ap. Apul. de Deo Socrat.* ii. 6; Varr. *R. R.* i. 1, 4; *C. I. L.* vi. 102; cf. Liv. xxii. 10.) The name *Consentes* (*cum-esse*; cf. *praesens*) signified 'colleagues,' and the title was at a later time given to Mithras as being received into the circle of Roman deities (*C. I. L.* vi. 736).

Consentia (Consentinns: *Cosenza*), chief town of the Bruttii on the river Crathis: here Alaric died.

P. Consentius, a Roman grammarian, flourished in the 5th century A.D. and is the author of two extant grammatical works, one published in the collection of grammarians by Putschius, Hanov. 1605 (*De Duabus Partibus Orationis, Nomine et Verbo*), and the other by Buttmann, Berol. 1817.

C. Considius Longus, propraetor in Africa, left his province shortly before the breaking out of the civil war B.C. 49, entrusting the government to Q. Ligarius (Cic. *pro Lig.* 1). He returned to Africa soon afterwards, and held Adrumetum for the Pompeian party. After the defeat of the Pompeians at Thapsus, he attempted to fly into Mauretania, but was murdered by the Gaetulians (*Bell. Afr.* 93).

Constans, youngest of the three sons of Constantine the Great and Fausta, received after his father's death (A.D. 337) Illyricum, Italy, and Africa as his share of the empire. After successfully resisting his brother Constantine, who was slain in invading his territory (340), Constans became master of the whole West. His weak and profligate character rendered him an object of contempt, and he was slain in 350 by the soldiers of the usurper MAGNENTIUS. (Aurel. Vict. *Caes.* 41; Zonar. xiii. 6.)

Constantia. 1. Daughter of Constantius Chlorus and half-sister of Constantine the Great, married to Licinius, the colleague of Constantine in the empire.—2. Daughter of Constantine II. and grand-daughter of Constantine the Great, married the emperor Gratian.

Constantia, the name of several cities, all of which are either of little consequence, or better known by other names. 1. In Cyprus, named after Constantius [SALAMIS]. 2. In Phoenicia, after the same [ANTARADUS]. 3. In Palestine, the port of GAZA, named after the sister of Constantine the Great, and also called Magiana. 4. In Mesopotamia. [ANTONINOPOLIS.] 5. It was also the name of a town in Rhactia, the modern *Constanz* on the lake of the same name.)

Constantina, daughter of Constantine the Great and Fausta, married to Hanniballianus, and after his death to Gallus Caesar.

Constantina, the city. [CERTA.]
Constantinópolis. [BYZANTINIUM.]

Constantinus. 1. I., Surnamed 'the Great,' Roman emperor, A.D. 306-337, eldest son of the emperor Constantius Chlorus and Helena, was born A.D. 272, at Naissus (*Nissa*), a town in upper Moesia. He was early trained to arms, and served with great distinction under Galerius in the Persian war. Galerius became jealous of him and detained him for some time in the E.; but Constantine at last contrived to join his father in Gaul just in time to accompany him to Britain on his expedition against the Picts, 306. His father died at York in the same year, and Constantine laid claim to a share of the empire. Galerius, who dreaded a struggle with the brave legions of the West, acknowledged Constantine as master of the countries beyond the Alps, but with the title of Caesar only. The commencement of Constantine's reign, however, is placed in this year, though he did not receive the title of Augustus till 308. Constantine took up his residence at Treviri (*Trèves*), where the remains of his palace are still extant. He governed with justice and firmness, beloved by his subjects, and feared by the neighbouring barbarians. It was not long, however, before he became involved in war with his rivals in the empire. In the same year that he had been acknowledged Caesar (306), Maxentius, the son of Maximian, had seized the imperial power at Rome. Constantine entered into a close alliance with Maxentius by marrying his sister Fausta. But in 310 Maximian formed a plot against Constantine, and was put to death by his son-in-law at Massilia. Maxentius resented the death of his father, and began to make preparations to attack Constantine in Gaul. Constantine anticipated his movements, and invaded Italy at the head of a large army. The struggle was brought to a close by the defeat of Maxentius at the village of Saxa Rubra near Rome, October 27th, 312. Maxentius tried to escape over the Milvian bridge into Rome, but perished in the river. It was in this campaign that Constantine is said to have been converted to Christianity. On his march from the North to Rome, either at Autun in Gaul, or near Andernach on the Rhine, or at Verona, he is said to have seen in the sky a luminous cross with the inscription *ἐν τούτῳ νικᾷ, BY THIS CONQUER*; and on the night before the last and decisive battle with Maxentius, a vision is said to have appeared to Constantine in his sleep, bidding him inscribe the shields of his soldiers with the sacred monogram of the name of Christ. The tale of the cross seems to have grown out of that of the vision, and even the latter is not entitled to credit. The story rests on the authority of Eusebius (*Vit. Const.* i. 28-30), who does not repeat it in his *Hist. Eccles.* It was Constantine's interest to gain the affections of his numerous Christian subjects in his struggle with his rivals; and it was probably only self-interest which led him at first to adopt Christianity. But whether sincere or not in his conversion, his conduct did little credit to the religion which he professed. His conversion was commemorated by the imperial standard of the *Labarum*, at the summit of which was the monogram of the name of Christ. Constantine, by his victory over Maxentius, became sole master of the West.

Meantime important events took place in the East. On the death of Galerius in 311, Licinius and Maximian had divided the East between them; but in 313 a war broke out between them, Maximian was defeated, and died at Tarsus. Thus there were only two emperors left, Licinius in the East and Constantine in the West; and between them war broke out in 314, although Licinius had married in the preceding year Constantia, the sister of Constantine. Licinius was defeated at Cibalis in Pannonia and afterwards at Adrianople. Peace was then concluded on condition that Licinius should resign to Constantine Illyricum, Macedonia, and Achaia, 314. This peace continued undisturbed for nine years, during which time Constantine was frequently engaged in war with the barbarians on the Danube and the Rhine. In these wars his son Crispus greatly distinguished himself. In 323 the war between Constantine and Licinius was renewed. Licinius was again defeated in two great battles, first near Adrianople, and again at Chalcedon. He surrendered himself to Constantine on condition of having his life spared, but he was shortly afterwards put to death at Thessalonica by order of Constantine. Constantine was now sole master of the empire. He resolved to remove the seat of empire to Byzantium, which he called after his own name Constantinople, or the City of Constantine. Among the evidences of his wisdom and capacity the choice of this site for his capital is



Constantinus I. the Great, Roman Emperor A.D. 306-337. On the reverse, Victory crowning him.

not the least remarkable. The new city was solemnly dedicated in 330. Constantine reigned in peace for the remainder of his life. In 325 he supported the orthodox bishops at the great Christian council of Nicaea (Nice), which condemned the Arian doctrine by adopting the word *ὁμοούσιον*. In 324 he put to death his eldest son, Crispus, on a charge of treason, the truth of which, however, seems very doubtful. He died in May, 337, having been baptised shortly before his death by Eusebius. His three sons Constantine, Constantius and Constans succeeded him in the empire. (*Aurel. Vict. Caes.* 40; *Zos. ii.*; *Zonar. xiii.*; *Oros. vii.*; *Amm. Marc. xiv.*; *Euseb. Vita Constantini.*)
 —2. II., Roman emperor, 337-340, eldest of the three sons of Constantine the Great, by Fausta, received Gaul, Britain, Spain, and part of Africa at his father's death. Dissatisfied with his share of the empire, he made war upon his younger brother Constans, who governed Italy, but was defeated and slain near Aquileia. (*Zosim. vi.*; *Zonar.*)—3. A usurper, who assumed the purple in Britain in the reign of Arcadius and Honorius, 407. He also obtained possession of Gaul and Spain, and took up his residence in the former country. He reigned four years, but was defeated in 411, by Constantius, the general of Honorius, was taken prisoner and carried to Ravenna, where he was put to death. (*Zosim. vi.*; *Oros. vii.* 40.)—4. Constantine is likewise the name of many of the later emperors of Constantinople. Of these

Constantine VII. Porphyrogenitus, who reigned 911-959, was celebrated for his literary works, many of which have come down to us.

Constantius. 1. I., Surnamed **Chlorus**, 'the pale,' Roman emperor, A.D. 305-306, was the son of Eutropius, a noble Dardanian, and of Claudia, daughter of Crispus, brother of Claudius II. He was one of the two Caesars appointed by Maximian and Diocletian in 292, and received the government of Britain, Gaul, and Spain, with Treviri (*Trèves*) as his residence. At the same time he married Theodora, the daughter of the wife of Maximian, divorcing for that purpose his wife Helena. As Caesar he rendered the empire important services. His first effort was to reunite Britain to the empire, which after the murder of Carausius was governed by Allectus. After a struggle of three years (293-296) with Allectus, Constantius, established his authority in Britain. He was equally successful against the Alemanni, whom he defeated with great loss. Upon the abdication of Diocletian and Maximian, in 305, Constantius and Galerius became the Augusti. Constantius died 15 months afterwards (July, 306) at Eboracum (York) in Britain on an expedition against the Picts, in which he was accompanied by his son Constantine, afterwards the Great, who succeeded him in his share of the government. (Aurel. Vict. *Caes.* 39; Eutrop. ix. 14-23; Zosim. ii. 7.)—**2. II.**, Roman emperor 337-361, third son of Constantine the Great by his second wife, Fausta. On the death of his father in 337, he received the East as his share of the empire, and became involved in war with the Persians, which was carried on during the greater part of his reign. This war prevented him from taking any part in the struggle between his brothers Constantine and Constans, which ended in the defeat and death of the former, and the accession of the latter to the sole empire of the West, 340. After the death of Constans in 350, Constantius marched into the West in order to oppose Magnentius and Vetranio, both of whom had assumed the purple. Vetranio submitted to Constantius, and Magnentius was finally crushed in 353. Thus the whole empire again became subject to one ruler. In 354 Constantius put to death his cousin Gallus, whom he had left in command of the East, while he marched against the usurpers in the West. In 355 Constantius made Julian, the brother of Gallus, Caesar, and sent him into Gaul to oppose the barbarians. In 360 Julian was proclaimed Augustus by the soldiers at Paris. Constantius prepared for war and set out for Europe, but died on his march in Cilicia, 361. He was succeeded by Julian. (Amm. Marc. xiv.-xxi.; Zosim. ii., iii.; Agath. iv.)—**3. III.**, Emperor of the West (A.D. 421), a distinguished general of Honorius. He defeated the usurper Constantine in 411, and also fought successfully against the barbarians. He was rewarded for these services with the hand of Placidia, the sister of Honorius. In 421 he was declared Augustus by Honorius, but died in the 7th month of his reign. (Zosim. vi.; Oros. vii. 42.)

Consus, an ancient Italian divinity, who was wrongly identified with Neptunus Equester = Ποσειδων Ἴππιος (Liv. i. 9; Dionys. ii. 81; Plut. *Q. R.* 45; Strab. p. 230; cf. Auson. *Ep.* 69, 9). There can be little doubt that this idea came from the use of horses in his festival and that Consus was a primitive Italian deity connected with the earth and agriculture. He belonged to the circle of ancient deities, Sa-

turn, Janus and Terminus, his festival was at the harvest season, and the practice of keeping his altar at the end of the Circus Maximus (Vurr. *L. L.* vi. 20; Tac. *Ann.* xii. 24), always covered with earth except during the days of his festival indicated the god of the Earth (Plut. *Rom.* 14; Tertull. *de Spect.* 5; *Dict. Ant. s.v. Consualia*). The Latin writers explained his name by regarding him as the god of good counsel, and said that he advised the rape of the Sabines (Ov. *Fast.* iii. 199; Serv. ad *Aen.* viii. 636). This shows the antiquity of the worship: as to the name, it is perhaps connected with *consero*, *convivia*, Consus being the god of seed-time and harvest.

Contrebia, one of the chief towns of the Celtiberi in Hispania Tarraconensis, SE. of Saragossa.

Convēnae, a people in Aquitania near the Pyrenees and on both sides of the Garumna, a mixed race which had served under Sertorius, and were settled in Aquitania by Pompey. They possessed the Jus Latii. Their chief town was **Lugdunum** (*St. Bertrand de Comminges*), situated on a solitary rock: in its neighbourhood were celebrated warm baths, **Aquae Convenarum** (*Bagnères*). (Strab. p. 190.)

Cōpae (Κῶπαι: Κῶπαιεύς: nr. *Topoglia*), an ancient town in Boeotia on the N. side of the lake Copais, which derived its name from this place. It was originally situated on an island in the lake, subsequently connected with the mainland by a mole. (Thuc. iv. 93; Paus. ix. 24.)

Copāis (Κῶπαις λίμνη), a lake in Boeotia, and the largest lake in Greece, formed chiefly by the river Cephissus, the waters of which are emptied into the Euboean sea by several subterranean canals, called *Katavothra* by the modern Greeks. The lake was originally called **Cephisus**, under which name it occurs in Homer (*Il.* v. 709), and subsequently different parts of it were called after the towns situated on it, Haliartus, Orchomenus, Onchestus, Copae, &c.; but the name Copais became the most common, because near Cōpae the waters of the lake are the deepest and are never dried up. In the summer the greater part of the lake is dry, and becomes a green meadow, in which cattle are pastured. The eels of this lake were much prized in antiquity, and they retain their celebrity in modern times.

Cophen or **Cophes** (Κοφήν Arrian, Κόφης Strab.: *Cabul*), the only large tributary river which flows into the Indus from the W. It was the boundary between India and Ariana.

C. Copōniūs, praetor B.C. 49, fought on the side of Pompey; he was proscribed by the triumvirs in 43, but his wife obtained his pardon from Antony by the sacrifice of her honour (Appian, *B. C.* iii. 40).

Coprātes (Κοπράτης: *Abzal*), a river of Suisiana, flowing from the N. into the Pasitigris on its W. side (Strab. p. 729).

Copreus (Κοπρεύς), son of Pelops, who after murdering Iphitus, fled to Mycenae, where he was purified by Eurystheus (*Il.* xv. 639).

Coptos (Κοπτός: *Koft*. Ru.), a city of the Thebais or Upper Egypt, lay a little to the E. of the Nile, some distance below Thebes. Under the Ptolemies, it was the central point of the commerce with Arabia and India, by way of Berenice and Myos-Hormos. It was destroyed by Diocletian, but again became a considerable place. The neighbourhood was celebrated for its emeralds and other precious stones, and produced also a light wine.

Cora (Coranus: *Cori*), an ancient town in

Latium in the Volscian mountains, SE. of Velitrae, said to have been founded by the Argive Corax. At *Cori* are remains of Cyclopiian walls and of a temple. (Verg. *Aen.* vi. 766; Liv. ii. 16; Dionys. v. 61; Propert. iv. 10, 26.)

Coracēsium (Κορακῆσιον: *Alaya*), a very strong city of Cilicia Aspera, on the borders of Pamphylia, standing upon a steep rock, and possessing a good harbour. It was the only place in Cilicia which opposed a successful resistance to Alexander: it became at last the headquarters of the Cilician pirates, and was taken by Pompey. (Strab. p. 668; Plut. *Pomp.* 28.)

Corassiae (Κορασῖαι), a group of small islands in the Icarian sea, SW. of Icaria. They must not be confounded, as they often are, with **Corsæae** or **Corsiae** (Κόρσαι or Κόρσιαι), off the Ionian coast and opposite the promontory Ampelos in Samos. (Strab. pp. 448, 636.)

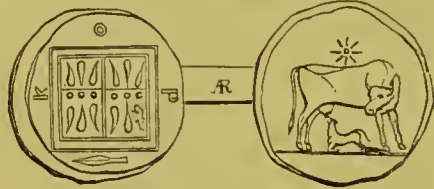
Corax (Κόραξ), a Sicilian rhetorician, who by his oratorical powers became the leading man in Syracuse, after the expulsion of Thrasybulus, B.C. 467. He wrote the earliest work on the art of rhetoric, and his treatise (entitled *Τέχνη*) was celebrated in antiquity. (Aristot. *Rhet.* ii. 24; Cic. *de Or.* i. 20, 91, iii. 21, 81, *Brut.* 12, 45; Quintil. iii. 1.)

Corbio (*Rocca Priore*), an ancient city of Latium on the NE. side of the Alban hills, about 3 miles from Tusculum. It was first a Latin, then an Aequian city, and is said to have been destroyed by the Romans B.C. 457. (Dionys. v. 61, x. 24; Liv. ii. 39, iii. 28.)

Corbulo, Cn. Domitius, a distinguished general under Claudius and Nero. His sister Caesonia was married to the Emperor Caligula. In A.D. 47 he carried on war in Germany with success, but his fame rests chiefly upon his glorious campaigns against the Parthians in the reign of Nero, against Vologaes and Tiridates. Though beloved by the army, he continued faithful to Nero, but his only reward was death. Nero, who had become jealous of his fame and influence, invited him to Corinth. As soon as he landed at Cencreae, he was informed that orders had been issued for his death, whereupon he plunged his sword into his breast exclaiming, 'Well deserved!' It is probable that it is the same Domitius Corbulo of whom Tacitus speaks as praetor in A.D. 21 (cf. Dio Cass. lix. 15). (Tac. *Ann.* iii. 31, ix. 18, xiii. 6, 34, xiv. 22, xv. 1, 26; Dio Cass. lxii. 19, lxiii. 17.) Juvenal speaks of his great bodily size (iii. 251).

Corcyra (Κέρκυρα, later Κόρκυρα: Κερκυραῖος; *Corfu*, from the Byzantine Κορυφῶ), an island in the Ionian sea, off the coast of Epirus, about 38 miles in length, but of very unequal breadth. It is generally mountainous, but possesses many fertile valleys. Its two chief towns were *Corcyra*, the modern town of *Corfu*, in the middle of the E. coast, and *Cassiope*, N. of the former. The ancients universally regarded this island as the Homeric **Scheria** (Σχέρη), where the enterprising and sea-loving Phaeacians dwelt, governed by their king Alcinoüs (*Od.* v. 34; Thuc. i. 25). The island is said to have also borne the name of **Drepane** (Δρεπάνη) or the 'Sickle' in ancient times. About B.C. 700 it was colonised by the Corinthians under Chersicrates, one of the Bacchiadae, who drove out the Liburnians, who were then inhabiting the island. It soon became rich and powerful by its extensive commerce; it founded many colonies on the opposite coast, Epidamnus, Apollonia, Leucas, Anactorium; and it exercised such influence in the Ionian and Adriatic

seas as to become a formidable rival to Corinth. Thus the two states early became involved in war, and about B.C. 664 a battle was fought between them, memorable as the most ancient sea-fight noticed by Greek historians. At a later period *Corcyra* by invoking the aid of Athens against the Corinthians became one of the proximate causes of the Peloponnesian war, 431. Shortly afterwards her power declined in consequence of civil dissensions, in which both the aristocratical and popular parties were guilty of the most horrible atrocities against each other (Thuc. iv. 46). It is mentioned as under the sway of Athens in 375 B.C. (Xen. *Hell.* v. 4, 64, vi. 2, 3). It fell later successively



Coin of Corcyra, of 4th cent. B.C.
Obv., cow suckling calf; rev., 'Gardens of Alcinoüs,' and legend ΚΟΡ.

under the power of Agathocles, Pyrrhus, and the Illyrian Greek Teuta, from whose general Demetrius the Romans took it B.C. 229 (Pol. ii. 9, Appian, *Ill.* 8). It seems to have been administered by a non-senatorial *praefectus*, subject to the proconsul of Gallia Cisalpina at one time and of Macedonia at another (Pol. xxii. 15); in the time of Caesar to the former. Under the empire it was attached to the province called variously Illyricum and Dalmatia.

Corcyra Nigra (*Curzola*, in Slavonic *Karkar*) an island off the coast of Illyricum, surnamed the 'Black,' on account of its numerous forests, to distinguish it from the more celebrated *Corcyra*. It contained a Greek town of the same name founded by Cnidus. (Strab. pp. 124, 315.)

Corduba (*Cordova*), one of the largest cities in Spain, and the capital of Baetica, on the right bank of the Baetis; made a Roman colony B.C. 152, and received the surname *Patricia*, because some Roman patricians settled there; taken by Caesar in 45 because it sided with the Pompeians; birthplace of the two Senecas and of Lucan. It was the residence of the proconsul of Baetica or Hisp. Ulterior (*C. I. L.* ii. p. 306; Plin. iii. 10; Strab. p. 141).

Corduēnē. [GORDIENE.]

Cordus, Cremutius, a Roman historian under Augustus and Tiberius, was accused in A.D. 25 of having praised Brutus and denominated Cassius 'the last of the Romans.' As the emperor had determined upon his death, he put an end to his own life by starvation. His works were condemned to be burnt, but some copies were preserved by his daughter *Mareia* and by his friends. (Tac. *Ann.* iv. 34; Suet. *Tib.* 61, *Cal.* 16; Sen. *Suas.* 7.)

Cōrē (Κόρη), the Maiden, a name by which *Persephone* is often called. [PERSEPHONE.]

Coressus (Κόρσος). 1. A lofty mountain in Ionia, 40 stadia from Ephesus, with a place of the same name at its foot.—2. A town of Cnos. **Corfinium** (Corfiniensis), chief town of the Peligni in Samnium, not far from the Aternus, strongly fortified, and memorable as the place which the Italians in the Social War destined to be the new capital of Italy in place of Rome, on which account it was called *Italica* (Strab. p. 241; Vell. Pat. ii. 16). It was a strong for-

trass in B.C. 49, surrendered after a week's siege to Caesar by Domitius (Caes. B. C. i. 15-23). Its site is occupied by the modern *Pentima*.

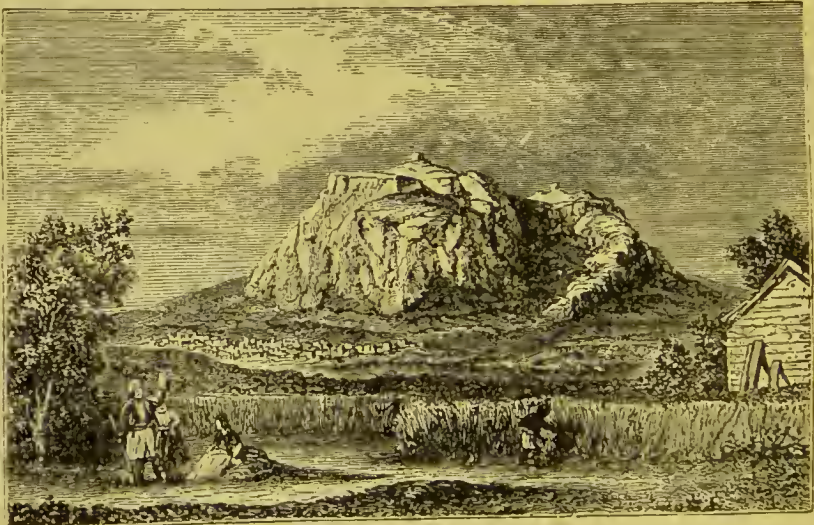
Cōrinna (Κόριννα), a Greek poetess, of Tanagra in Boeotia, sometimes called the Theban on account of her long residence in Thebes. She flourished about B.C. 490, and was a contemporary of Pindar, whom she is said to have instructed, and over whom she gained a victory at the public games at Thebes. Her poems were written in the Aeolic dialect. They were collected in five books, and were chiefly lyrical. Fragments in Bergk, *Poët. Lyric*.

Corinthiācus Isthmus (Ἰσθμὸς Κορίνθου), often called simply the **Isthmus**, lay between the Corinthian and Saronic gulfs, and connected the Peloponnesus with the mainland or Hellas proper. In its narrowest part it was 40 stadia or 5 Roman miles across: here was the temple of Poseidon; here the Isthmian games were celebrated; and here also was the *Diolkos* (Διόλκος), or roads by which ships were dragged across from the bay of Schoenus to the harbour of Lechaëum. Four unsuccessful attempts were made to dig a canal across the Isthmus—namely, by Demetrius Poliorcetes, Julius Caesar, Caligula, and Nero.

Corinthiācus Sinus (Κορινθιακὸς or Κορίνθιος κόλπος: *G. of Lepanto*), the gulf between the N. of Greece and Peloponnesus, begins, according to some, at the mouth of the Achelous in Aetolia and the promontory Araxus in Achaia, according to others, at the straits between Rhium and Antirrhium. In early times it was called the Crissaean Gulf (Κρυσσαῖος κόλπος), and its eastern part the Alcyonian Sea (ἡ Ἀλκυονίς θάλασσα).

Cōrinthus (Κόρινθος: Κορίνθιος), called in Homer **Ephyra** (Ἐφύρη, *Il.* vi. 152, 210), a city on the above-mentioned Isthmus. Its territory, called **Corinthia** (Κορινθία), embraced the

of this mountain; and the walls, which included the Acrocorinthus, were 86 stadia in circumference. It had two harbours, **CENCHRÆA** on the E. or Saronic gulf, and **LECHÆUM** on the W. or Crissacan gulf. Its favourable position between two seas, the difficulty of carrying goods round Peloponnesus, and the facility with which they could be transported across the Isthmus, raised Corinth in very early times to great commercial prosperity, and made it the emporium of the trade between Europe and Asia. Its navy was numerous and powerful. At Corinth the first triremes were built, and the first sea-fight mentioned by Greek writers was between the Corinthians and the Corcyraeans. Its greatness at an early period is attested by numerous colonies, such as Ambracia, Corcyra, Apollonia, and Potidaea. It was adorned with magnificent buildings, and in no other city of Greece, except Athens, were the fine arts prosecuted with so much vigour and success. Its commerce brought great wealth to its inhabitants; but with their wealth, they became luxurious and licentious. Thus the worship of Aphrodite prevailed in this city, and in her temples a vast number of courtesans was maintained.—Corinth was originally inhabited by the Aeolic race. Here ruled the Aeolic Sisyphus and his descendants (Paus. ii. 3, 10). The legend that Medea ruled here before Sisyphus may, as some think, imply the worship of the Phœnician sun-god Moloch in this place. On the conquest of Peloponnesus by the Dorians, the royal power passed into the hands of the Heraclid Alētes. The conquering Dorians became the ruling class, and the Aeolian inhabitants, forming five out of the eight tribes at Corinth, were subject to them. After Aletes and his descendants had reigned for five generations, royalty was abolished; and in its stead was established an oligarchical



View of Corinth and the Acrocorinthus.

greater part of the Isthmus with the adjacent part of the Peloponnesus: it was bounded N. by Megaris and the Corinthian gulf, S. by Argolis, W. by Sicyonia and Phliasia, and E. by the Saronic gulf. In the N. and S. the country is mountainous, but in the centre it is a plain with a solitary and steep mountain rising from it, the **Acrocorinthus** (Ἀκροκόρινθος), 1,900 feet in height, which served as the citadel of Corinth. The city itself was built on the N. side

form of government, confined to the powerful family of the Bacchiadae. This family was expelled B.C. 655 by **CYPSELUS**, who became tyrant and reigned thirty years. He was succeeded, 625, by his son, **PERIANDER**, who reigned forty years. On the death of the latter, 585, his nephew **Psammetichus** reigned for three years, and on his fall in 581, the government again became oligarchic, with a supreme council of eighty, of whom eight were prytanes. In the

Peloponnesian war Coriuth was one of the bitterest enemies of Athens. In 346 Timophanes attempted to make himself master of the city, but he was slain by his brother Timoleon. It maintained its independence till the time of the Macedonian supremacy, when its citadel was garrisoned by Macedonian troops. This garrison was expelled by Aratus in 243, whereupon Corinth joined the Achaean League, to which it



Coin of Corinth, of 4th cent. B.C.

Obv., Pegasus, under which Koppa, the initial of the city's name in early times, and retained on its coinage; *rev.*, head of Pallas.

continued to belong, till it was taken and destroyed in 146 by L. Mummius, the Roman consul, who treated it in the most barbarous manner. Its inhabitants were sold as slaves; its works of art which were not destroyed by the Roman soldiery were conveyed to Rome; its buildings were razed to the ground; and thus was destroyed the *lumen totius Graeciae*, as Cicero calls the city. For a century it lay in ruins; only the buildings on the Acropolis and a few temples remained standing. In 46 it was rebuilt by Caesar, who peopled it with a colony of veterans and descendants of freedmen. It was now called *Colonia Julia Corinthus* and became the capital of the Roman province of ACHAEA.

Coriōlānus, the hero of one of the most beautiful of the early Roman legends. His original name was *C.* or *Cn. Marcius*, and he received the surname Coriolanus from the heroism he displayed at the capture of Corioli. [Scipio was apparently the first historical person who received a surname for a conquest.] His haughty bearing towards the commons excited their fear and dislike, and when he was a candidate for the consulship, they refused to elect him. After this, when there was a famine in the city, and a Greek prince sent corn from Sicily, Coriolanus advised that it should not be distributed to the commons, unless they gave up their tribunes. For this he was impeached and condemned to exile, B.C. 491. He now took refuge among the Volscians, and promised to assist them in war against the Romans. Attius Tullius, the king of the Volscians, appointed Coriolanus general of the Volscian army. Coriolanus took many towns, and advanced unresisted till he came to the *fossa Cluilia*, or Cluilian dyke, close to Rome, 439. Here he encamped, and the Romans in alarm sent to him embassy after embassy, consisting of the most distinguished men of the state. But he would listen to none of them. At length the noblest matrons of Rome, headed by Veturia, the mother of Coriolanus, and Volumnia his wife, with his two little children, came to his tent. His mother's reproaches, and the tears of his wife and the other matrons, bent his purpose. He led back his army, and lived in exile among the Volscians till his death; though other traditions relate that he was killed by the Volscians on his return to their country. (Plut. *Coriolanus*; Liv. ii. 34-40; Dionys. vii. 20.)

Coriōli (Coriōlānus), a town in Latium, of which, according to the legend, the Volsci had

gained possession. From its capture in B.C. 492, C. Marcius is said to have obtained the surname of Coriolanus. It was certainly a Latin town in 493. Before 443 it had been destroyed (Liv. iii. 71).

Cormāsa (Κόρμασα), an inland town of Pamphylia, or Pisidia, taken by the consul Maullius.

Cornēlia. 1. One of the noble women at Rome guilty of poisoning the leading men of the state, B.C. 331 (Liv. viii. 18).—2. Elder daughter of P. Scipio Africanus the elder, married to P. Scipio Nasica.—3. Younger sister of No. 2, married to Ti. Sempronius Gracchus, censor 169, was by him the mother of the two tribunes Tiberius and Caius. She was virtuous and accomplished, and united in her person the sovereign virtues of the old Roman matron, with the superior knowledge and refinement which then began to prevail in the higher classes at Rome. She superintended with the greatest care the education of her sons, whom she survived. She was almost idolised by the people, who erected a statue to her, with the inscription CORNELIA, MOTHER OF THE GRACCHI. (Plut. *Ti. Gracch.* 1, 8, *C. Gracch.* 4, 19; Vell. Pat. ii. 7.)—4. Daughter of L. Cinna, married to C. Caesar, afterwards dictator. She bore him his daughter Julia, and died in his quaestorship, 68.—5. Daughter of Metellus Scipio, married first to P. Crassus, the son of the triumvir, who perished in the expedition against the Parthians, 53. Next year she married Pompey the Great, by whom she was tenderly loved. She accompanied Pompey to Egypt after the battle of Pharsalia, and saw him murdered. (Plut. *Pomp.* 55, 78; Appian, *B. C.* ii. 83; Lucan, iii. 23, viii. 40.) She afterwards returned to Rome, and received from Caesar the ashes of her husband, which she preserved on his Alban estate.

Cornēlia Orestilla. [ORESTILLA.]

Cornēlia Gens, the most distinguished of all the Roman gentes. All its great families belonged to the patrician order. The names of the patrician families are:—ARVINA, CETHEGUS, CINNA, COSSUS, DOLABELLA, LENTULUS, MALUGINENSIS, MAMMULA, MERULA, RUFINUS, SCIPIO, SISENNA, and SULLA. The names of the plebeian families are BALBUS and GALLUS, and we also find various cognomens, as CHRYSOGONUS, &c. given to freedmen of this gens.

Cornēlius Nepos. [NEPOS.]

Cornicūlum (Coruiculānus), a town in Latium, taken and destroyed by Tarquinius Priscus, and celebrated as the residence of the parents of Servius Tullius (Liv. i. 38).

Cornificius. 1. **Q.**, a friend of Cicero, was tribune of the plebs, B.C. 69, and one of Cicero's competitors for the consulship in 64. When the Catilinarian conspirators were arrested, Cethegus was committed to his care. (Sall. *Cat.* 47; Cic. *Att.* i. 1.)—2. **Q.**, son of No. 1. In the civil war (48) he was quaestor of Caesar, who sent him into Illyricum with the title of propraetor: he reduced this province to obedience. In 45 he was appointed by Caesar governor of Syria, and in 44 governor of the province of Old Africa, where he was at the time of Caesar's death. He maintained this province for the senate, but on the establishment of the triumvirate was defeated and slain in battle by T. Sextius (*Bell. Alex.* 42; Appian, *B. C.* iii. 85, iv. 53). Cornificius was well versed in literature. The authorship of the 'Rhetorica ad Herennium' (usually printed with Cicero's works) has been with some probability attributed to him (cf. Quintil. iii. 1, 21, v. 10, 2, ix. 2, 27, and *ad Herenn.* iv. 25, 48), but this is only a

conjecture.—3. **L.**, one of the generals of Octavianus in the war against Sex. Pompey, and consul 85.

Cornus, a town on the W. of Sardinia.

Cornūtus, L. Annaeus, a distinguished Stoic philosopher, was born at Leptis in Libya. He came to Rome, probably as a slave, and was emancipated by the Annaei. He was the teacher and friend of the poet Persius, who has dedicated his fifth satire to him, and who left him his library and money. He was banished by Nero, A.D. 68, for having too freely criticised the literary attempts of the emperor. He wrote a large number of works, of which the most important was on Aristotle's Categories. His only remaining work is a treatise on the Nature of the Gods (Osannus, Götting, 1844).

Coroebus (Κόροιβος). 1. A Phrygian, son of Mygdon, loved Cassandra, and for that reason fought on the side of the Trojans: he was slain by Neoptolemus or Diomedes (Verg. *Aen.* ii. 341; Paus. ix. 27).—2. An Elean, who gained the victory in the stadium at the Olympic games, B.C. 776: from this time the Olympiads begin to be reckoned (Strab. p. 355; Paus. i. 48).

Cōrōnē (Κορώνη: Κορωνεύς, -βαιεύς), a town in Messenia on the W. side of the Messenian gulf, founded B.C. 371 by the Messenians after their return to their native country, with the assistance of the Thebans: it possessed several public buildings, and in its neighbourhood was a celebrated temple of Apollo (Strab. p. 360; Paus. iv. 34).

Corōnēa (Κορώνεια: Κορωνάϊος, Κορώνειος, -νιος), 1. A town in Boeotia, SW. of the lake Copais, situate on a height between the rivers Phalarus and Curalius; a member of the Boeotian League; in its neighbourhood was the temple of Athene Itonica, where the festival of the Pamboeotia was celebrated. Near Coronea the Boeotians gained a memorable victory over the Athenians under Tolmides, B.C. 447; and here Agesilaus defeated the allied Greeks, 394. (*Il.* ii. 503; Thuc. i. 118; Xen. *Hell.* iv. 3; Strab. p. 411).—2. A town in Phthiotis in Thessaly (Strab. p. 434).

Corōnis (Κορωνίς). 1. The mother of ASCLEPIUS.—2. Daughter of Phoroneus, king of Phocis, metamorphosed by Athene into a crow, when pursued by Poseidon.

Corsēae. [CORASSIAE.]

Corsīa (Κορσεία, also Κορσίαι), a town in Boeotia on the borders of Phocis.

Corsīca, called Cynus by the Greeks (Κύρνος, Κύρνιος, Κυρναίος, Corsus: *Corsica*), an island N. of Sardinia, spoken of by the ancients as one of the seven large islands in the Mediterranean. The ancients, however, exaggerate for the most part the size of the island; its greatest length is 116 miles, and its greatest breadth about 51. It is mountainous and was not much cultivated in antiquity. A range of mountains running from S. to N. separates it into two parts, of which the E. half was more cultivated, while the W. half was covered almost entirely with wood. Honey and wax were the principal productions of the island; but the honey had a bitter taste from the yew-trees with which the island abounded (*Cyrneas taxos*, Verg. *Ecl.* ix. 30). The inhabitants were a rude mountain race, addicted to robbery, and paying little attention to agriculture. Even in the time of the Roman empire their character had not much improved, as we see from the description of Seneca, who was banished to this island. The most ancient inhabitants appear to have been Iberians; but

in early times Ligurians, Tyrrhenians, Carthaginians, and even Greeks [ALERIA], settled in the island. It was subject to the Carthaginians at the commencement of the first Punic war, but in B.C. 238 passed into the hands of the Romans, and subsequently formed a part of the Roman province of Sardinia. The Romans founded several colonies in the island, of which the most important were MARIANA and ALERIA (Plin. iii. 80).

Corsōtē (Κορσωτή: Ersey, Ru.), a city of Mesopotamia, on the Euphrates, near the mouth of the Mascas or Saocoras (*Wady-el-Seba*), which Xenophon found already deserted (*Anab.* i. 5, 4).

Cortōna (Cortonensis: Cortona), one of the twelve cities of Etruria, lay NW. of the Trasimene lake, and was one of the most ancient cities in Italy. It is said to have been originally called *Corythus* from its reputed founder Corythus, who is represented as the father of Dardanus (Verg. *Aen.* iii. 167, vii. 206; Sil. Ital. iv. 721). It is also called *Croton*, *Cothornia*, *Cyrtonium*, &c. (Dionys. i. 26). The *Creston* mentioned by Herodotus (i. 57) was probably Crestou in Thrace and not Cortona, as many modern writers have supposed. Crotona is said to have been originally founded by the Umbrians, then to have been conquered by the Pelasgians, and subsequently to have passed into the hands of the Etruscans, and was one of their twelve cities (Liv. ix. 37). It was afterwards colonised by the Romans, but under their dominion sank into insignificance. The remains of the Pelasgic walls of this city are some of the most remarkable in all Italy: there is one fragment 120 feet in length, composed of blocks of enormous magnitude.

Coruncānius, Ti., consul B.C. 280, with P. Valerius Laevinus, fought with success against the Etruscans and Pyrrhus. He was the first plebeian who was created pontifex maximus (Appian, *Samn.* 10, 3; Vell. Pat. ii. 128; Liv. *Ep.* 18). He was one of the most remarkable men of his age, possessed a profound knowledge of pontifical and civil law, and was the first person at Rome who gave regular instruction in law (Cic. *N. D.* ii. 66, 165, *Brut.* 14, 55).

Corvinus Messala. [MESSALA.]

Corvus, M. Valērius, one of the most illustrious men in the early history of Rome. He obtained the surname of *Corvus*, or 'Raven,' because, when serving as a military tribune under Camillus, B.C. 349, he accepted the challenge of a gigantic Gaul to single combat, and was assisted in the conflict by a raven which settled upon his helmet, and flew in the face of the barbarian. He was six times consul, B.C. 348, 346, 343, 335, 300, 299, and twice dictator, 342, 301, and by his military abilities rendered the most memorable services to his country. His most brilliant victories were gained in his third consulship, 343, when he defeated the Samnites at Mt. Gaurms and at Suessula; and in his other consulships he repeatedly defeated the Etruscans and other enemies of Rome. He reached the age of 100 years, and is frequently referred to as a memorable example of the favours of fortune. (Liv. vii. 26–42, x. 2–11; Appian, *Samn.* 1; Gell. ix. 11; Val. Max. viii. 15.)

Cōrybantes, priests of Cybele or Rhea in Phrygia, who celebrated her worship with enthusiastic dances, to the sound of the drum and the cymbal. They are often confounded with the Curetes and the Idaean Dactyli, the attendants of Zeus in Crete. [CURETES.] In

origin they were said to have been deities or demigods; and according to some were children of Apollo (Strab. p. 466; Plut. *de Fac. Lun.* 30).

Cōrycia (Κωρυκία or Κωρυκίς), a nymph, who became by Apollo the mother of Lycorus or Lycoreus, and from whom the Corycian Cave in Mount Parnassus derived its name. The Muses are sometimes called by the poets *Corycides Nymphae*.

Cōryceus (Κώρυκος: Κωρύκιος, Corycius). 1. (*Koraka*), a high rocky hill on the coast of Ionia, forming the SW. promontory of the Erythraean peninsula (Thuc. viii. 14; Strab. p. 644).—2. A city of Pamphylia, near Phaselis and Mt. Olympus; colonised afresh by Attalus II. Philadelphus; taken, and probably destroyed, by P. Servilius Isauricus.—3. (Ru. opp. the island of *Khorgos*), a city in Cilicia Aspera, with a good harbour, between the mouths of the Lamus and the Calycadnus. Twenty stadia (2 geog. miles) from the city, was a grotto or glen in the mountains, called the Corycian Cave (Κωρύκιον ἄντρον) celebrated by the poets, and also famous for its saffron. At the distance of 100 stadia (10 geog. miles) from Coryceus, was a promontory of the same name (Strab. p. 670; cf. Pind. *Pyth.* i. 31; Aesch. *Pr.* 350; Verg. *Georg.* iv. 127).

Corydallus (Κορυδαλλός: Κορυδαλλεύς), a demus in Attica belonging to the tribe Hippothoontis, situate on the mountain of the same name, which divides the plain of Athens from that of Eleusis.

Coryphasium (Κορυφάσιον) a promontory in Messenia, enclosing the harbour of Pylos on the N., with a town of the same name upon it.

Cōrythus (Κόρυθος), an Italian hero, son of Jupiter, husband of Electra, and father of Iasius and Dardanus, is said to have founded Corythus (*Cortona*) (Serv. ad *Aen.* iii. 167).

Cōs, Cōds, Cōūs (Κῶς, Κῶος: Κῶος, Cōūs: *Kos, Stanco*), one of the islands called Sporades, lay off the coast of Caria, at the mouth of the Ceramic Gulf, opposite to Halicarnassus. In early times it was called Merōpis and Nymphaea. It was colonised by Aeolians, but became a member of the Dorian confederacy. Its chief city, Cos, stood on the NE. side of the island, in a beautiful situation, and had a good harbour. Near it stood the Asclepiæum, or temple of Asclepius, to whom the island was sacred, and from whom its chief family, the Asclepiadae, claimed their descent. The island was very fertile; its chief productions were wine, ointments, and the light transparent dresses called 'Coeae vestes.' It was the birthplace of the physician Hippocrates, who was an Asclepiad, of the poet Philetas, and of the painter Apelles, whose pictures of Antigonus and of Venus Anadyomene adorned the Asclepiæum. Theocritus and Herodas were both either born there or at any rate belonged to the school of poets connected with the island. Under the Romans, Cos was favoured by Claudius, who made it a free state, and by Antoninus Pius, who rebuilt the city of Cos after its destruction by an earthquake. (Tac. *Ann.* xii. 61; Paus. viii. 43.)

Cōsa or Cossa (Cossanus). 1. (*Ansedonia*), about five miles SE. of *Orbetello*, a city of Etruria near the sea, with a good harbour, called *Herculis Portus*, was a very ancient place; and after the fall of Faleri, one of the twelve Etruscan cities. It was colonised by the Romans B.C. 275, and received in 197 an addition of 1000 colonists. There are still extensive ruins of its walls and towers, built of

polygonal masonry. (Verg. *Aen.* x. 167; Liv. *Ep.* 14, xxvii. 10).—2. A town in Lucania near Thurii (Caes. *B. C.* iii. 22).

Coscōnius. 1. **C.**, praetor in the Social war, B.C. 89, defeated the Samnites.—2. **C.**, praetor in the consulship of Cicero, 63; governed in the following year the province of Further Spain; was one of the twenty commissioners, in 59, to carry into execution the agrarian law of Julius Caesar, but died in this year (Cic. *pro Sull.* 14; Val. Max. viii. 1).—3. **C.**, tribune of the plebs 59, aedile 57, and one of the judges at the trial of P. Sextius, 56.

Cosmas (Κοσμᾶς), commonly called **INDICOPLEUSTES** (Indian navigator), an Egyptian monk, flourished in the reign of Justinian, about A.D. 535. In early life he followed the employment of a merchant, and visited many foreign countries, of which he gave an account in his *Τοπογραφία Χριστιανική, Topographia Christiana*, in twelve books, of which the greater part is extant: it has value for its topography, and its notices of history and manners.

Cosrōes. 1. King of Parthia. [ARSACES XXV.].—2. King of Persia. [SASSANIDAE.]

Cossaea (Κοσσαία), a district in and about M. Zagros, on the NE. side of Susiana, and on the confines of Media and Persia, inhabited by a rude, warlike, predatory people, the Cossaei (Κοσσαῖοι), whom the Persian kings never subdued, but on the contrary, purchased their quiet by paying them tribute. Alexander conquered them (B.C. 325–24), and with difficulty kept them in subjection: after his death they soon regained their independence (Strab. p. 744; Diod. xvii. 111).

Cossus, Cornēlius, the name of several illustrious Romans in the early history of the republic. Of these the most celebrated was Ser. Cornelius Cossus, consul B.C. 428, who killed Lar Tolumnius, the king of the Veii, in single combat, and dedicated his spoils in the temple of Jupiter Feretrius—the second of the three instances in which the spolia opima were won (Liv. iv. 19, 30; Plut. *Rom.* 16, *Marcell.* 8; Propert. v. 10, 23).

Cossutius, a Roman architect, who rebuilt at the expense of Antiochus Epiphanes the temple of the Olympian Zeus at Athens, about B.C. 168 (Liv. xli. 20; Vitruv. *Praef.* vii.).

Cosyra (*Pantelaria*), also written Cossyra, Cosyrus, Cosura, Cossura, a small island in the Mediterranean near Malta (Strab. p. 123; Ov. *Fast.* iii. 567; Sil. Ital. xiv. 272).

Cōthon. [CARTHAGO.]

Cōtiso, a king of the Dacians, conquered in the reign of Augustus by Lentulus (Flor. iv. 12; Hor. *Od.* iii. 8, 18; Suet. *Aug.* 63).

Cotta, Aurēlius. 1. **C.**, consul B.C. 252 and 248, in both of which years he fought in Sicily against the Carthaginians with success (Val. Max. ii. 7, 4).—2. **C.**, consul 200, fought against the Boii and the other Gauls in the N. of Italy.—3. **L.**, tribune of the plebs 154, and consul 144.—4. **L.**, consul 119, opposed C. Marius, who was then tribune of the plebs.—5. **C.**, was accused under the Lex Varia, 91, of supporting the claims of the Italian allies, and went into voluntary exile. He returned to Rome while Sulla was dictator, 82; and in 75 he was consul with L. Octavius. He obtained the government of Gaul, and died immediately after his return to Rome. He was one of the most distinguished orators of his time, and is introduced by Cicero as one of the speakers in the *De Oratore* and the *De Natura Deorum*, in the latter of which works he maintains the cause of the Academics.

—6. **M.**, brother of No. 5, consul 74, with L. Licinius Lucullus, obtained Bithynia for his province, and was defeated by Mithridates near Chalcedon.—7. **L.**, brother of Nos. 5 and 6, praetor 70, when he carried the celebrated law (*Lex Aurelia judicaria*) which entrusted the judicia to the senators, equites, and tribuni aerarii. He was consul 65 with L. Manlius Torquatus, after the consuls elect, P. Sulla and P. Antonius Paetus, had been condemned of ambitus. He supported Cicero during his consulship, and proposed his recall from exile. In the civil war he joined Caesar, whom he survived. (Suet. *Jul.* 79; Vell. Pat. ii. 32.)

Cotta, L. Aurunculēius, one of Caesar's legates in Gaul, perished along with Sabinus in the attack made upon them by Ambiorix, B.C. 54. [AMBIORIX.]

Cottius, son of Donnus, king of several Ligurian tribes in the Cottian Alps, which derived their name from him. [ALPES.] He submitted to Augustus, who granted him the sovereignty over twelve of these tribes, with the title of Praefectus. Cottius thereupon made roads over the Alps, and erected (B.C. 8) at Segusio (*Susa*), a triumphal arch in honour of Augustus, extant at the present day. His authority was transmitted to his son, upon whom Claudius conferred the title of king. On his death, his kingdom was made a Roman province by Nero. (Amm. Marc. xv. 10; Suet. *Ner.* 18.)

Cottus, a giant with 100 hands, son of Uranus and Gaea.

Cotyla, L. Varius, one of Antony's most intimate friends, fought on his side at Mutina, B.C. 43 (Plut. *Ant.* 18).

Cōtylus (Κότυλος), the highest peak of M. Ida in the Troad, containing the sources of the rivers Scamander, Granicus, and Aesepus.

Cōtýōra (Κοτύωρα), a colony of Sinope, in the territory of the Tibareni, on the coast of Pontus Polemoniacus, at the W. end of a bay of the same name, celebrated as the place where the 10,000 Greeks embarked for Sinope. The foundation of Pharnacia reduced it to insignificance (Xen. *Anab.* v. 5, 4; Strab. p. 548).

Cōtys or **Cōtytto (Κότυς** or **Κοτυττά)**, a Thracian divinity whose festival, the *Cotyttia* (*Dict. of Ant.* s. v.), resembled that of the Phrygian Cybele, and was celebrated with licentious revelry. In later times her worship was introduced at Athens and Corinth. Those who celebrated her festival were called *Baptae*, from the purifications connected with the solemnity. Eupolis wrote a play of this name. (Strab. p. 470; Hor. *Ep.* xvii. 56; Juv. ii. 90.)

Cōtys (Κότυς). 1. King of Thrace, B.C. 382–358, was for a short time a friend of the Athenians, but carried on war with them towards the close of his reign. He was cruel and sanguinary, and was much addicted to gross luxury and drunkenness. He was murdered by two brothers whose father he had injured.—2. King of the Odrysae in Thrace, assisted Perseus against Rome, B.C. 168. His son was taken prisoner and carried to Rome, whereupon he sued for peace and was pardoned by the Romans.—3. A king of Thrace, who took part against Caesar with Pompey, 48.—4. King of Thrace, son of Rhoemetaces, in the reigns of Augustus and Tiberius. He carried on war with his uncle Rhescuporis, by whom he was murdered, A.D. 19. Ovid, in his exile at Tomi, addressed an epistle to him (*Ex Pont.* ii. 9).

Crāgus (Κράγος), a mountain consisting of eight summits, being a continuation of Taurus to the W., and forming, at its extremity, the

SW. promontory of Lycia (*Yedy-Booroon*, i.e. *Seven Capes*). Some of its summits show traces of volcanic action, and the ancients had a tradition to the same effect. At its foot was a town of the same name, on the sea-shore, between Pydna and Patara. Parallel to it, N. of the river Glaucus, was the chain of Anticragus. The greatest height of Cragus exceeds 3000 feet. (Strab. p. 665; Hor. *Od.* i. 21.)

Cranaë (Κρανῆν), the island to which Paris first carried Helen from Peloponnesus (*Il.* iii. 445), is said by some to be an island off Gythium in Laconia, by others to be the island Helena off Attica, and by others again to be Cythera (Paus. iii. 22).

Cranaüs (Κραναός), king of Attica, the son-in-law and successor of Cecrops. He was deprived of his kingdom by his son-in-law Amphictyon.

Crani-, -ium (Κράνιοι, Κράνιον: Κράνιος: Κρανία, nr. Argostoli), a town of Cephalonia on the S. coast (Thuc. ii. 30; Strab. p. 455).

Crānōn or **Crannōn (Κρανών, Κρανών: Κρανώνιος)**, in ancient times **Ephyra**, a town in Pelasgiotis in Thessaly, not far from Larissa.

Crantor (Κράντωρ), of Soli in Cilicia, an Academic philosopher, studied at Athens under Xenocrates and Polemo, and flourished B.C. 300. He was the author of several works, all of which are lost, and was the first who wrote commentaries on Plato's works. Most of his writings related to moral subjects (Hor. *Ep.* i. 2. 4). One of his most celebrated works was *On Grief*, of which Cicero made great use in the third book of his *Tusculan Disputations*, and in the *Consolatio* which he composed on the death of his daughter, Tullia.

Crassipes, Furius, Cicero's son-in-law, the second husband of Tullia, whom he married B.C. 56, but from whom he was shortly afterwards divorced.

Crassus, Licinius. 1. **P.**, praetor B.C. 176, and consul 171, when he carried on the war against Perseus.—2. **C.**, brother of No. 1, praetor 172, and consul 163.—3. **C.**, probably son of No. 2, tribune of the plebs 145, was distinguished as a popular leader.—4. **P.**, surnamed *Dives* or *Rich*, elected pontifex maximus 212, curule aedile 211, praetor 208, and consul 205 with Scipio Africanus, when he carried on war against Hannibal in the S. of Italy. He died 183. (Liv. xxix. 10, xxxix. 46.)—5. **P.**, surnamed *Dives Mucianus*, son of P. Mucius Scaevola, was adopted by the son of No. 4. In 131 he was consul and pontifex maximus, and was the first priest of that rank who went beyond Italy. He carried on war against Aristonicus in Asia, but was defeated and slain. He was a good orator and jurist.—6. **M.**, surnamed *Agelastus*, because he is said never to have laughed, was grandfather of Crassus the triumvir.—7. **P.**, surnamed *Dives*, son of No. 6, and father of the triumvir. He was the proposer of the *Lex Licinia*, to prevent excessive expense in banquets, but in what year is uncertain. He was consul 97, and carried on war in Spain for some years. He was censor 89 with L. Julius Caesar. In the Civil war he took part with Sulla, and put an end to his own life when Marius and Cinna returned to Rome at the end of 87.—8. **M.**, surnamed *Dives*, the triumvir, younger son of No. 7. His life was spared by Cinna, after the death of his father; but, fearing Cinna, he afterwards escaped to Spain, where he concealed himself for eight months. On the death of Cinna in 84, he collected some forces and crossed over into

Africa, whence he passed into Italy in 83 and joined Sulla, on whose side he fought against the Marian party. On the defeat of the latter, he was rewarded by donations of confiscated property, and thus greatly increased his patrimony. His ruling passion was money, and he devoted all his energies to its accumulation. He was a keen and sagacious speculator. He bought multitudes of slaves, and, in order to increase their value, had them instructed in lucrative arts. He worked silver mines, cultivated farms, and built houses, which he let at high rents. In 71 he was appointed praetor in order to carry on the war against Spartacus and the gladiators; he defeated Spartacus, who was slain in the battle, and he was honoured with an ovation. In 70 Crassus was consul with Pompey; he entertained the populace at a banquet of 10,000 tables, and distributed corn enough to supply the family of every citizen for three months. He did not, however, co-operate cordially with Pompey, of whose superior influence he was jealous. He was afterwards reconciled to Pompey by Caesar's mediation, and thus was formed between them, in 60, the so-called triumvirate. In 55 Crassus was again consul with Pompey, and received the province of Syria, where he hoped both to increase his wealth and to acquire military glory by attacking the Parthians. He set out for his province before the expiration of his consulship, and continued his march notwithstanding the unfavourable omens which occurred to him at almost every step. After crossing the Euphrates in 54, he did not follow up the attack upon Parthia, but returned to Syria, where he passed the winter. In 53 he again crossed the Euphrates; he was misled by a crafty Arabian chieftain to march into the plains of Mesopotamia, where he was attacked by Surenas, the general of the Parthian king, Orodes. In the battle which followed, Crassus was defeated with immense slaughter, and retreated with the remainder of his troops to Carrhae (the Haran of Scripture). The mutinous threats of his troops compelled him to accept a perfidious invitation from Surenas, who offered a pacific interview, at which he was slain. His head was cut off and sent to Orodes, who caused melted gold to be poured into the mouth of his fallen enemy, saying, 'Sate thyself now with that metal of which in life thou wert so greedy.' (Dio Cass. xl. 27.)—**9. M.**, surnamed *Dives*, son of No. 8, served under Caesar in Gaul, and at the breaking out of the Civil war in 49 was praefect in Cisalpine Gaul.—**10. P.**, younger son of No. 8, was Caesar's legate in Gaul from 58 to 55. In 54 he followed his father to Syria, and fell in the battle against the Parthians.—**11. L.**, the celebrated orator. At the age of 21 (B.C. 119), he attracted great notice by his prosecution of C. Carbo. He was consul in 95 with Q. Scaevola, when he proposed a law to compel all who were not citizens to depart from Rome; the rigour of this law was one of the causes of the Social war. He was afterwards proconsul of Gaul. In 92 he was censor, when he caused the schools of the Latin rhetoricians to be closed. He died in 91, a few days after opposing in the senate with great eloquence the consul L. Philippus, an enemy of the aristocracy (Cic. *de Or.* iii. 1, 4). His house upon the Palatium was one of the most beautiful at Rome, and was adorned with costly works of art. As an orator he surpassed all his contemporaries (Vell. Pat. ii. 9). In the treatise *De Oratore* Cicero introduces him as

one of the speakers, and he is understood to express Cicero's own sentiments.

Crastinus, one of Caesar's veterans, commenced the battle of Pharsalia, B.C. 48, and died fighting bravely in the foremost line (Cacs. *B. C.* iii. 91).

Cratærus (Κρατερός). 1. A distinguished general of Alexander the Great, on whose death (B.C. 323) he received in common with Antipater the government of Macedonia and Greece. He arrived in Greece in time to render effectual assistance to Antipater in the Lamian war. At the close of this war he married Phila, the daughter of Antipater. Soon after he accompanied Antipater in the war against the Aetolians, and in that against Perdiccas in Asia. He fell in a battle against Eumenes, in 321. (Diod. xviii. 16, xix. 59; Plut. *Alex.* 47; Nep. *Eum.* 4.)—**2.** Brother of Antigonus Gonatas, wrote on the history of Attica.—**3.** A Greek physician, who attended the family of Atticus, mentioned also by Horace (*Sat.* ii. 3, 161; Cic. *Att.* xii. 13, 14).

Crates (Κράτης) 1. An Athenian poet of the Old Comedy, began to flourish B.C. 449, and was one of the most celebrated of the comic poets. He excelled in mirth and fun (Aristoph. *Eq.* 536; Athen. p. 429); and is considered by Aristotle to be the first poet who wrote comedies with true dramatic action (*Poët.* 5).—**2.** Of Tralles, an orator or rhetorician of the school of Isocrates.—**3.** Of Thebes, a pupil of the Cynic DIOGENES, and one of the most distinguished of the Cynic philosophers, flourished about 320. Though heir to a large fortune, he renounced it all, and lived and died as a true Cynic, restricting himself to the most absolute necessities. He received the surname of the 'Door-opener,' because it was his practice to visit every house at Athens, and rebuke its inmates. He married Hipparchia, the daughter of a family of distinction, who shared his life of privation and mendicancy. He wrote several works, which are lost, for the epistles extant under his name are not genuine.—**4.** Of Athens, the pupil and friend of Polemo, and his successor in the chair of the Academy, about 270. He was the teacher of Arcesilaus, Theodorus, and Bion Borysthenites.—**5.** Of Mallus in Cilicia, a celebrated grammarian. He was brought up at Tarsus, whence he removed to Pergamos, where he founded the Pergamene school of grammar, in opposition to the Alexandrian. He wrote a commentary on the Homeric poems, in opposition to Aristarchus, and supported the system of *anomaly* (ἀνωμαλία) against that of *analoggy* (ἀναλογία). He also wrote commentaries on the other Greek poets, and works on other subjects, of which only fragments have come down to us. In 157 he was sent by Attalus as an ambassador to Rome, where he introduced for the first time the study of grammar.

Crāthis (Κράθις) 1. (*Crata*), a river in Achaia, rises in a mountain of the same name in Arcadia, receives the Styx flowing down from Nonacris, and falls into the sea near Aegae.—**2.** (*Crati*), a river in lower Italy, forming the boundary on the E. between Lucania and Bruttii, and falling into the sea near Sybaris. At its mouth was a celebrated temple of Minerva: its waters were fabled to dye the hair blond. (Eur. *Troad.* 228; Strab. p. 263; Ov. *Met.* xv. 315.)

Crātinus (Κρατίνος) 1. One of the most celebrated of the Athenian poets of the Old Comedy, was born B.C. 519, but did not begin to exhibit till 454, when he was 65 years of age. He ex-

hibited twenty-one plays and gained nine victories. He was the poet of the Old Comedy. He gave it its peculiar character, and he did not, like Aristophanes, live to see its decline. Before his time the comic poets had aimed at little beyond exciting the laughter of their audience: he was the first who made comedy a terrible weapon of personal attack (on Pericles among others), and the comic poet a severe censor of public and private vice. He is frequently attacked by Aristophanes, who charges him with habitual intemperance, an accusation which was admitted by Cratinus himself, who treated the subject in a very amusing way in his *Πυρρίνη*. This play was acted in 423, when the poet was 96 years of age; it gained the prize over the *Connus* of Amipsias and the *Clouds* of Aristophanes. It was a practical reply to the passage in the *Knights* which speaks of Cratinus as worn out by age (Arist. *Eg.* 531). Cratinus died in the following year, at the age of 97.—2. The younger, an Athenian poet of the Middle Comedy, a contemporary of Plato the philosopher, flourished as late as 324.

Cratippus (Κράτιππος). 1. A Greek historian and contemporary of Thucydides, whose work he completed (Dionys. *Jud. de Thuc.* 16).—2. A philosopher of Mytilene, a contemporary of Pompey and Cicero, the latter of whom praises him highly. In philosophy he transferred himself from the school of the Sceptic Antiochus to the Peripatetics. He accompanied Pompey in his flight after the battle of Pharsalia, B.C. 48. He afterwards settled at Athens, where young M. Cicero was his pupil in 44. Through the influence of Cicero, Cratippus obtained from Caesar the Roman citizenship.

Cratos (Κράτος), the personification of strength, a son of Uranus and Ge.

Cratylus (Κράτυλος), a Greek philosopher, a pupil of Heraclitus, and one of Plato's teachers. Plato introduces him as one of the speakers in the dialogue which bears his name. Both Plato and Aristotle speak of Cratylus and the later Heracliteans as extravagant in their theories and of little authority.

Cremēra, a river in Etruria, falling into the Tiber a little above Rome: memorable for the death of the 300 Fabii (Liv. ii. 49; Ov. *Fast.* ii. 193).

Cremna (Κρήμνα: *Gherme*, Ru.), a fortified city of Pisidia, on a precipitous rock of M. Taurus, noted for repeated obstinate defences: a colony under Augustus (Strab. p. 569).

Cremni (Κρημνοί), an emporium of the free Scythians on the Palus Maeotis (Hdt. iv. 20, 110).

Crēmōna (Cremonensis: *Cremona*), a Roman colony in the N. of Italy, N. of the Po, and at no great distance from the confluence of the Addua and the Po, was founded together with Placentia B.C. 219 as a protection against the Gauls and Hannibal's invading army. It soon became a place of great importance and one of the most flourishing cities in the N. of Italy. Under the Lex Julia of B.C. 90 it received the civitas and was changed into a municipium. During the Civil war it espoused the side of Brutus, and Octavian confiscated much of its territory and assigned it to his veterans: Mantua suffered in the same way (Verg. *Ecl.* ix. 28). Later still, having espoused the cause of Vitellius, it was totally destroyed by the troops of Vespasian, A.D. 61 (Tac. *Hist.* iii. 24). It was rebuilt by Vespasian.

Crēmōnis Jugum. [ALPES.]

Crēmūtius Cordus. [CORDUS.]

Crēōn (Κρέων). 1. King of Corinth, son of Lycæthus, whose daughter, Glaucæ or Cræusa, married Jason. Medæa, thus forsaken, sent Glaucæ a garment which burnt her to death when she put it on; the palace took fire, and Creon perished in the flames. [MEDEA.]—2. Son of Menoecus, and brother of Jocaste, the wife of Laius. After the death of Laius, Creon governed Thebes for a short time, and then surrendered the kingdom to Oedipus, who had delivered the country from the Sphinx. [OEDIPUS.] When Eteocles and Polynices, the sons of Oedipus, fell in battle by each other's hands, Creon became king of Thebes. His cruelty in forbidding burial to the corpse of Polynices, and his sentencing Antigone to death for disobeying his orders, occasioned the death of his own son Haemon. For details see ANTIGONE.

Crēophylus (Κρεόφυλος), of Chios, one of the earliest epic poets, said to have been the friend or son-in-law of Homer. The epic poem *Οίχαλία* or *Οίχαλίας ἄλωσις*, ascribed to him, related the contest which Hercules, for the sake of Iole, undertook with Eurytus, and the capture of Oechalia.

Cresphontes (Κρησφόντης), a Heraclid, son of Aristomachus, and one of the conquerors of Peloponnesus, obtained Messenia for his share. During an insurrection of the Messenians, he and two of his sons were slain. A third son, Aegyptus, avenged his death. [ÆGYPYUS.]

Crestōnia (Κρηστωνία: ἡ Κρηστωνική), a district in Macedonia between the Axios and Strymon, near Mt. Cercine, inhabited by the **Crestonæi** (Κρηστωνᾶιοι), a Thracian people: their chief town was **Creston** or **Crestōne** (Κρήστων, Κρηστώνη), founded by the Pelasgians (Hdt. i. 57, vii. 127; Thuc. ii. 99, iv. 109). This town is erroneously supposed by some writers to be the same as Cortona in Italy.

Crēta (Κρήτη: Κρηταῖος: *Candia*), one of the largest islands in the Mediterranean sea, nearly equidistant from Europe, Asia, and Africa, but always reckoned as part of Europe. Its length from E. to W. is about 160 miles: its breadth is very unequal, being in the widest part about 35 miles, and in the narrowest only 6. A range of mountains runs through the whole length of the island from E. to W., sending forth spurs N. and S.: in the centre of the island rises Mt. Ida far above all the others. [IDA.] The rivers of Crete are numerous, but are little more than mountain-torrents, and are for the most part dry in summer. The country was celebrated in antiquity for its fertility and salubrity.—Crete was inhabited at an early period by a numerous and civilised population. Homer speaks of its hundred cities (Κρήτη ἑκατόμπολις, *Il.* ii. 649); and before the Trojan war mythology told of a king Minos, who resided at Cnossus, and ruled over the greater part of the island. The inhabitants were probably a Carian people with Phœnician colonies planted among them. The description of the inhabitants in *Od.* xix. 175 (after the Dorian conquest) gives us Achæans, Ἐτεόκρητες, Κύδωνες, Dorians and Pelasgians. It is probable that the Eteocretes were the Carian race, and the Cydones were Phœnician. Minos is said to have given laws to Crete, and to have been the first prince who had a navy, with which he suppressed piracy in the Ægean. After his descendants had governed the island for some generations, royalty was abolished, and the cities became independent republics, of which Cnossus and Gortyna were the most important, and exercised a kind of supremacy over the rest.

The ruling class were the Dorians, who settled in Crète about sixty years after the Dorian conquest of Peloponnesus, and reduced the former inhabitants to subjection. The social and political institutions of the island thus became Dorian, and many of the ancients supposed that the Spartan constitution was borrowed from Crète. The chief magistrates in the cities were the *Cosmi*, ten in number, chosen from certain families: there was also a *Gerusia*, or senate; and an *Ecclesia* or popular assembly, which, however, had very little power. (For details, see *Dict. of Ant.* art. *Cosmi*.) The Cretan system of the training of youths, and the common meals of citizens, resembled the Spartan (see *Dict. of Ant.* art. *Syssitia*). At a later time the power of the aristocracy was overthrown and a democratical form of government established. The ancient Dorian customs likewise disappeared, and the people became degenerate in their morals and character. The historian Polybius accuses them of numerous vices, and the Cretan poet Epimenides (who is quoted by St. Paul) wrote of *Κρητες ἀει ψευσταί, κακά θηρία, γαστέρες ἀργαί.*—The Cretans were celebrated as archers, and frequently served as mercenaries in the armies of other nations. The island was conquered by Q. Metellus, who received in consequence the surname Creticus (B.C. 68–66), and it became a Roman province. Crète and Cyrenaica subsequently formed one province. [CYRENAICA.]

Crèteus or **Catreus** (*Κρητεύς*), son of Minos by Pasiphaë or Crète, and father of ALTHEMENES.

Crêtheus (*Κρηθεύς*), son of Aeolus and Enarete, wife of Tyro, and father of Aeson, Pheres, Amythaon, and Hippolyte: he was the founder of Iolcus.

Crêtôpôlis (*Κρητόπολις*), a town in the district of Milyas, in Pisidia (Polyb. v. 72).

Crêusa (*Κρέουσα*). 1. A Naiad, daughter of Oceanus, became by Penens the mother of Hypseus and Stilbe.—2. Daughter of Erechtheus and Praxithea, wife of Xuthus, and mother of Achæus and Iou. She is said to have been beloved by Apollo, whence Ion is sometimes called her son by this god. [ION].—3. Daughter of Priam and Hecuba, wife of Aeneas, and mother of Ascanius. She perished on the night of the capture of Troy, having been separated from her husband in the confusion. [AENEAS].

—4. Daughter of Creon, who fell a victim to the vengeance of Medea. [CREON, No. 1.]

Creusis or **Creüsa** (*Κρέυσις, Κρέουσα*: *Κρευσιεύς*), a town on the E. coast of Boeotia, the harbour of Thespiæ (Strab. p. 405; Liv. xxvi. 21).

Crimisa or **Crimissa** (*Κρίμισα, Κρίμισσα*: *C. dell' Alice*), a promontory on the E. coast of Bruttium, with a town of the same name upon it, said to have been founded by Philoctetes, a little S. of the river **Crimisus** (Strab. p. 254).

Crimisus or **Crimissus** (*Κριμισός, Κριμισσός*), a river in the W. of Sicily, falls into the Hypsa: on its banks TIMOLEON defeated the Carthaginians, B.C. 339.

Crinagôras (*Κριναγόρας*), of Mytilene, the author of fifty epigrams in the Greek Anthology, lived in the reign of Augustus.

Crispinus, a person ridiculed by Horace (*Sat.* i. 1. 120, i. 3. 129, ii. 7. 45), is said by the Scholiasts on those passages to have written bad verses on the Stoic philosophy, and to have been surnamed Aretalogus.

Crispus, Flavius Julius, eldest son of Constantine the Great, was appointed Caesar A.D.

317, and gained great distinction in a campaign against the Franks and in the war with Licinius. But having excited the jealousy of his step-mother Fausta, he was put to death by his father, 326 (*Sozom. H. E.* i. 5).

Crispus Passiënus, husband of Agrippina, and stepfather of the Emperor Nero, was distinguished as an orator (Quintil. x. 1, 24).

Crispus, Vibius, of Vercelli, a contemporary of Quintilian, and a distinguished orator (Tac. *Hist.* ii. 10; Quintil. x. 1, 119).

Crissa or **Crisa** (*Κρίσσα, Κρίσα*: *Κρισσαίος*), and **Cirra** (*Κίρρα*: *Κιρραῖος*), towns in Phocis, regarded by some ancient as well as by some modern writers as the same; but there can be no doubt that Crissa was a town inland SW. of Delphi and that Cirra was its port in the Crissæan gulf (Strab. p. 418; cf. *Il.* ii. 520; Hdt. viii. 32; *Piud. Isthm.* ii. 26). The inhabitants of these towns levied contributions upon the pilgrims frequenting the Delphic oracle, in consequence of which the Amphictyons declared war against them, B.C. 595, and eventually destroyed them. Their territory, the rich Crissæan plain, was declared sacred to the Delphic god, and was forbidden to be cultivated. The cultivation of this plain by the inhabitants of Amphissa led to the Sacred War, in which Philip was chosen general of the Amphictyons, 338. Crissa remained in ruins, but Cirra was afterwards rebuilt, and became the harbour of Delphi (Polyb. v. 27).

Critias (*Κριτίας*). 1. Son of Dropides, a contemporary and relation of Solon's.—2. Son of Callaeschrus, and grandson of the above, was one of the pupils of Socrates, by whose instructions he profited but little in a moral point of view. He was banished from Athens, and on his return became leader of the oligarchical party. He was one of the 30 tyrants established by the Spartans B.C. 404, and was conspicuous above all his colleagues for rapacity and cruelty. He was slain at the battle of Munychia in the same year, fighting against Thrasybulus and the exiles. He was a distinguished orator, and some of his speeches were extant in the time of Cicero (*Cic. de Or.* ii. 22, 93). He also wrote poems, dramas, and other works. Some fragments of his elegies are still extant, edited by Bach, Leips. 1827.

Critius (*Κριτίας*), a sculptor of the archaic school at Athens in the early part of the 5th century B.C. He seems to have been slightly later than Antenor, and possibly was his pupil. His great work was the group of Harmodius and Aristogiton which he executed in conjunction with Nesiotes to replace the group by Antenor which had been carried off to Persia (Paus. i. 8, 5). It is probable that the famous marble statues at Naples are copies of this work. [HARMODIUS.] Critius founded a school of sculpture at Athens which lasted four generations (Paus. vii. 3, 2).

Critôläus (*Κριτόλαος*). 1. Of Phaselis in Lycia, studied philosophy at Athens under Aristou of Ceos, whom he succeeded as the head of the Peripatetic school. In B.C. 155 he was sent by the Athenians as ambassador to Rome with Carneades and Diogenes. [CARNEADES.] He lived upwards of 82 years. (*Cic. de Or.* i. 11, 45).—2. General of the Achæan League 147, distinguished by his bitter enmity to the Romans. He was defeated by Metellus, and was never heard of after the battle. (Polyb. xxxviii. 2, xl. 1; Liv. *Ep.* 52.)

Criton (*Κριτων*). 1. Of Athens, a friend and disciple of Socrates, whom he supported with

his fortune. He had made every arrangement for the escape of Socrates from prison, and tried, in vain, to persuade him to fly, as we see from Plato's dialogue named after him. Criton wrote seventeen dialogues on philosophical subjects, which are lost.—2. A physician at Rome in the 1st or 2nd century after Christ, perhaps the person mentioned by Martial (*Epigr.* xi. 60, 6).

Criū-mētōpon (Κριού μετώπον), i.e. 'Ram's Front.' 1. A promontory at the S. of the Tauric Chersonesus.—2. A promontory at the SW. of Crete.

Crius (Κοῖος), one of the Titans, son of Uranus and Ge (*Hes. Th.* 375).

Crocōdīlōpōlis (Κροκοδείλων πόλις). 1. (*Em-beshunda*?), a city of Upper Egypt, in the Nomos Aphroditopolites.—2. [ARSINOË, No. 7.]

Crocus, the beloved friend of Smilax, was changed by the gods into a saffron plant (*Ov. Met.* iv. 283; *Serv. ad Georg.* iv. 182).

Crocylēa (τὰ Κροκύλεια), by Homer (*Il.* ii. 633) spoken of as a place belonging to Ithaca, but by Strabo (pp. 376, 452) assigned to Leucas. It may be the small island now called *Arkudhi*, which lies between Leucas and Ithaca.

Croesus (Κροῖσος), last king of Lydia, son of Alyattes, reigned B.C. 560–546, but was probably associated in the kingdom during his father's life. The early part of his reign was most glorious. He subdued all the nations between the Aegean and the river Halys, and made the Greeks in Asia Minor tributary to him. When he had taken Ephesus, he aided the old temple of Artemis, then in course of building, by gifts of columns. One of these archaic columns, with part of the original inscription still legible, Βα[σιλεὺς] Κρ[οῖσος] ἀνέ[θηκεν], is now in the British Museum. The fame of his power and wealth drew to his court at Sardis all the wise men of Greece, and among them Solon, whose interview with the king was celebrated in antiquity. In reply to the question who was the happiest man he had ever seen, the sage taught the king that no man should be deemed happy till he had finished his life in a happy way. Alarmed at the growing power of the Persians, Croesus sent to consult the oracle of Apollo at Delphi whether he should march against the Persians. Upon the reply of the oracle that, if he marched against the Persians, he would overthrow a great empire, he collected a vast army and marched against Cyrus. Near Sinope an indecisive battle was fought between the two armies; whereupon he returned to Sardis, and disbanded his forces, commanding them to re-assemble in the following spring. But Cyrus appeared unexpectedly before Sardis; Croesus led out the forces still remaining with him, but was defeated, and the city was taken after a siege of fourteen days. Croesus, who was taken alive, was condemned to be burnt to death. As he stood before the pyre, the warning of Solon came to his mind, and he thrice uttered the name of Solon. Cyrus inquired who it was that he called on; and, upon hearing the story, repented of his purpose, and not only spared the life of Croesus, but made him his friend. Croesus survived Cyrus, and accompanied Cambyses in his expedition against Egypt. (*Hdt.* i. 26–94, 130, 155, 207, iii. 34, v. 36, vi. 37, 125, viii. 35; cf. *Xen. Cyrop.*)

Crommṓn or **Cromyōn** (Κρομμῶν, Κρομυῶν), a town in Megaris on the Saronic gulf, afterwards belonged to Corinth; celebrated on account of its wild sow, slain by Theseus (*Strab.* p. 380; *Paus.* ii. 1, 3; *Thuc.* iv. 45).

Cronius Mons (Κρόνιον ὄρος), a mountain in Elis near Olympia, with a temple of Cronus.

Cronus (Κρόνος), the youngest of the Titans, son of Uranus and Ge, father by Rhea of Hestia, Demeter, Hera, Hades, Poseidon, and Zeus (*Hes. Th.* 137, 452; *Apollod.* i. 1, 3). At the instigation of his mother, Cronus unmaned his father for having thrown the Cyclopes, who were likewise his children by Ge, into Tartarus.

[URANUS.] Out of the blood thus shed sprang up the Erinnyes.

When the Cyclopes were delivered from Tartarus, the government of the world was taken from Uranus and given to Cronus, who in his turn lost it through Zeus, as was predicted to him by Ge and Uranus.

[ZEUS.] The Romans identified their Saturnus with Cronus.

[SATURNUS.] It is likely that Cronus was strictly (in one at least of his aspects) a harvest god, and therefore represented with a



Cronus (Saturnus). (From a painting at Pompeii.)

sickle. Some explain his being exiled by his children as the mythical representation of successive seasons of the year, and the swallowing of his children as Time swallowing days or months; others take this to be rather the sun swallowing the stars, which disappear at his rising; others think that it is a cannibal idea of Moloch borrowed from Phoenicia.

Cropia (Κρωπεία), an Attic demus belonging to the tribe Leontis.

Crotōn or **Crotōna** (Κρότων: Κροτωνιάτης, Crotoniensis, Crotonensis, Crotoniata: Crotona), a Greek city on the E. coast of Bruttium, on the river Aesarus, and in a very healthy locality, was founded by the Achaeans under Myscellus of Aegae, assisted by the Spartans, B.C. 710 (*Strab.* p. 262; *Dionys.* ii. 59; *Ov. Met.* xv. 9). Its extensive commerce, the virtue of its inhabitants, and the excellence of its institutions, made it the most powerful and flourishing town in the S. of Italy. It owed much of its greatness to Pythagoras, who established his school here. Gymnasties were cultivated here in greater perfection than in any other Greek city; and one of its citizens, Milo, was the most celebrated athlete in Greece. It attained its greatest power by the destruction of Sybaris in 510; but it sustained a severe defeat from the Locrians on the river Sagras. [It is uncertain whether this defeat was before or after the destruction of Sybaris. Justin (xx. 2) places it before the arrival of Pythagoras, and therefore about 560 B.C.: Strabo speaks of it as marking the decline of the power of Croton, and therefore after B.C. 510.] It suffered greatly in the wars with Dionysius, Agathocles, and

Pyrrhus; and in the second Punic war a considerable part of it had ceased to be inhabited.



Coins of Croton. (1) An early coin of 6th or 7th cent. B.C., having a tripod with the first three letters of the name (Koppa for K) on each side, that on the reverse being incuse or concave. (2) Of 4th cent. B.C. *Obv.*, head of Hera; *rev.*, Heracles seated.

It received a colony from the Romans in 195 (Liv. xxxiv. 45).

Crustumēria, -rīum, also **Crustumium** (Crnstuminus), a town of the Sabines, situated in the mountains near the sources of the Allia, was conquered both by Romulus and Tarquinius Priscus (Liv. i. 9, 38, ii. 64, iii. 42).

Crustumius (*Conca*), a river of Umbria flowing into the Adriatic between Ariminum and Pisaurum (Lucan, ii. 406).

Cteatus. [MOLIONES.]

Ctēsias (Κτήσιος), of Cnidus in Caria, a contemporary of Xenophon, was private physician of Artaxerxes Mnemon, whom he accompanied in his war against his brother Cyrus, B. C. 401. He lived seventeen years at the Persian court, and wrote in the Ionic dialect a great work on the history of Persia (Περσικά), in 23 books. The first six contained the history of the Assyrian monarchy down to the foundation of the kingdom of Persia. The next seven contained the history of Persia down to the end of the reign of Xerxes, and the remaining ten carried the history down to the time when Ctesias left Persia, *i.e.* to the year 398. All that is now extant is a meagre abridgment in Photius and a number of fragments preserved in Diodorus and other writers. The work of Ctesias was compiled from Oriental sources, and its statements are frequently at variance with those of Herodotus; but though ancient writers have therefore doubted his statements, it must be remarked that in following Persian authorities he may be giving the truer account. Ctesias also wrote a work on India (Ἰνδικά) in one book, of which we possess an abridgment in Photius. This work contains numerous fables, but it probably gives a faithful picture of India as it was conceived by the Persians. The abridgment which Photius made of the *Persica* and *Indica* of Ctesias has been printed separately by Liou, Göttingen, 1823, and by Bähr, Frankfurt, 1824.

Ctēsibius (Κτήσιβιος), celebrated for his mechanical inventions, lived at Alexandria in the reigns of Ptolemy Philadelphus and Euergetes, about B.C. 250. His father was a barber, but his own taste led him to devote himself to mechanics. He is said to have invented a clepsydra or water-clock, a hydraulic engine, and other machines, and to have been the first to

discover the elastic force of air and apply it as a moving power. He was the teacher, and has been supposed to have been the father, of Hero Alexandrinus (cf. *Dict. of Ant.* art. *Ctesibica Machina*).

Ctēsiphōn (Κτησιφῶν), son of Leosthenes of Anaphlystus, was accused by Aeschines for having proposed the decree that Demosthenes should be honoured with the crown. [ÆSCHINES.]

Ctēsiphon (Κτησιφῶν: Κτησιφώντιος): *Takti Kesra*, (Ru.), a city of Assyria, on the E. bank of the Tigris, three Roman miles from Seleucia on the W. bank, first became an important place under the Parthians, whose kings used it for some time as a winter residence, and afterwards enlarged and fortified it, and made it the capital of their empire. It must have contained a large population, if Severus, as is said, carried off 100,000 prisoners. In the wars of the Romans with the Parthians and Persians, it was taken, first by Trajan (A.D. 115), and by several of the later emperors, but Julian did not venture to attack it, even after his victory over the Persians before the city. (Polyb. v. 45; Amm. Marc. xxiii. 6; Herodian, iii. 30; Dio Cass. lxxv. 9.) Its site is marked by the ruins at *Takti Kesra*, *i.e.* the arch of Chosroes.

Ctesippus (Κτήσιππος). 1. Two sons of Heracles, one by Deianira, and the other by Astydamia.—2. Son of Polytheres of Same, one of the sniters of Penelope, killed by Philoetius.

Cucusus or **Cocussus** (*Goksun*), a town of Cappadocia, at a junction of roads leading respectively from Comana to Commagene, and from Melitene to Tarsus. It was the place of banishment for Chrysostom A.D. 404.

Culāro, afterwards called **Gratianōpōlis** (*Grenoble*), in honour of the emperor Gratian, a town in Gallia Narbonensis on the Isara (*Isère*) (Cic. *ad Fam.* x. 23). It stood on the direct road from the pass of *Mt. Genève* to *Vienne*.

Cullēo or **Culēo**, **Q. Terentius**. 1. A senator of distinction, was taken prisoner in the second Punic war, and obtained his liberty at the conclusion of the war, B.C. 201. To show his gratitude to P. Scipio, he followed his triumphal car, wearing the pilæus or cap of liberty, like an emancipated slave. In 187 he was prætor peregrinus, and in this year condemned L. Scipio Asiaticus, on the charge of having misappropriated the money gained in the war with Antiochus (Liv. xxx. 43, xxxviii. 42, xlii. 35; Val. Max. v. 2, 5).—2. Tribune of the plebs, 58, exerted himself to obtain Cicero's recall from banishment. In the war which followed the death of Caesar (49), Cullēo was one of the legates of Lepidus (Appian, *B. C.* iii. 83).

Cūmæ (Κύμη: Κυμαῖος, Cumānus), a town in Campania, and the most ancient of the Greek colonies in Italy and Sicily, was founded by Cyme in Aeolis, in conjunction with Chalcis and Eretria in Euboea (Strab. p. 243; Liv. viii. 22; Verg. *Aen.* vi. 2; Vell. Pat. i. 4). Its foundation is placed in B.C. 1050, but the date must be regarded as uncertain, except so far that it was considerably older than any other Greek town in Italy. It was situated on a steep hill of Mt. Gaurus, a little N. of the promontory Misenum. It became in early times a great and flourishing city; its commerce was extensive; its territory included a great part of the rich Campanian plain; its population was at least 60,000; and its power is attested by its colonies in Italy and Sicily—Puteoli, Palæopolis, afterwards Neapolis, Zanele, afterwards Messina. But it had powerful enemies to

encounter in the Etruscans and the Italian nations. It was also weakened by internal dissensions, and one of its citizens, Aristodemus, made himself tyrant of the place. Its power became so much reduced that it was only saved from the attacks of the Etruscans by the assistance of Hiero, who annihilated the Etruscan fleet, 474. It maintained its independence till 417, when it was taken by the Campanians and most of its inhabitants sold as slaves (Liv. iv. 44; Diod. xii. 76). From this time CAPUA became the chief city of Campania; and although Cumae was subsequently a Roman municipium and a colony, it continued to decline in importance. At last the Aeropolis was the only part of the town that remained, and this was eventually destroyed by Narses in his wars with the Goths.—Cumae was celebrated as the residence of the earliest Sibil, and as the place where Tarquinus Superbus died.—Its ruins are still to be seen between the *Lago di Patria* and *Fusaro*.

Cūnaxa (Κούναξα), a small town in Babylonia, on the Euphrates, famous for the battle fought here between the younger Cyrus and his brother Artaxerxes Mnemon, in which the former was killed, B.C. 401 (Xen. *Anab.* i. 8). Its position is uncertain. Plutarch (*Artax.* 8) places it 500 stadia (50 geog. miles) above Babylon; Xenophon, who does not mention it by name, makes the battle-field 360 stadia (36 geog. miles) from Babylon.

Cūpido. [EROS.]

Cupra (Cuprensis). 1. **Maritima** (*Marano*) at the mouth of the *Monechia*, a town in Picenum, with an ancient temple of Juno, founded by the Pelasgians and restored by Hadrian (Strab. p. 241; Plin. iii. 111.).—2. **Montana**, a town near No. 1, in the mountains.

Cūres (Gen. Curim), an ancient town of the Sabines, celebrated as the birthplace of T. Tatius and Numa Pompilius (Liv. i. 13; Dionys. ii. 36, 48; Verg. *Aen.* vi. 812; Ov. *Fast.* ii. 477). Its position is marked by ruins at the village of *Arce*, near the stream *Correse*.

Cūrētes (Κουρήτες), a mythical people, said to be the most ancient inhabitants of Acarnania

they were the children of the rain (*Met.* iv. 282). They occur in Crete as the priests of Zeus, and are spoken of in connexion with the Corybantes and Idaeus Dactyli. The infant Zeus was entrusted to their care by Rhea; and by clashing their weapons in a warlike dance, they drowned the cries of the child, and prevented his father Cronus from ascertaining the place where he was concealed. The occurrence of their name in several places is perhaps due to the fact that the custom of scaring away evil powers by the clashing of arms occurred in religious rites of several different tribes. The same superstition appears also in the Salii at Rome, and in the Theophrasia at Delphi.

Curias. [CURIUM.]

Cūrīatīi, a celebrated Alban family. Three brothers of this family fought with three Roman brothers, the Horatii, and were conquered by them. Hence Alba became subject to Rome. (Liv. i. 24; Dionys. iii. 11.)

Curīātius Maternus. [MATERNUS.]

Cūrīo, C. Scribonius. 1. Praetor B.C. 121, was one of the most distinguished orators of his time.—2. Son of No. 1, tribune of the plebs, B.C. 90; afterwards served under Sulla in Greece; was praetor 82; consul 76; and after his consulship obtained the province of Macedonia, where he carried on war against the barbarians as far N. as the Danube. He was a personal enemy of Caesar, and supported P. Clodius when the latter was accused of violating the sacra of the Bona Dea. In 57 he was appointed pontifex maximus, and died 53. He had some reputation as an orator, and was a friend of Cicero.—3. Son of No. 2, also a friend of Cicero, was a most profligate character. He was married to Fulvia, afterwards the wife of Antony. He at first belonged to the Pompeian party, by whose influence he was made tribune of the plebs, 50; but he was bought over by Caesar, and employed his power as tribune against his former friends. On the breaking out of the Civil war (49), he was sent by Caesar to Sicily with the title of propraetor. He succeeded in driving Cato out of the island, and then crossed over to Africa, where he was defeated and slain by Juba and P. Attius Varus. (See index to Cicero.)

Curiosolītae, a Gallic people on the Ocean in Armorica near the Veneti, in *Corseult*, near St. Malo (Caes. *B. G.* ii. 34, iii. 7.)

Curium (Κούριον; Κουριεύς; nr. *Piscopia*, Rn.), a town on the S. coast of Cyprus, near the promontory **Curias**, W. of the mouth of the *Lyens* (Hdt. v. 113; Strab. p. 683).

Cūrīus Dentatus. [DENTATUS.]

Cūrīus, M', an intimate friend of Cicero and Atticus, lived for several years as a negotiator at Patrae in Peloponnesus. In his will he left his property to Atticus and Cicero. (Cic. *ad Fam.* xiii. 17, xvi. 4, 5, 6, 9, *ad Att.* vii. 2.)—2. Quaestor urbanus in B.C. 61, also a friend of Cicero, who had been quaestor to the father of this Curius (Cic. *Post Red. in Sen.* 8, 21, *ad Fam.* xiii. 49, *ad Q. Fr.* i. 4).

Cursor, L. Pāpīrius. 1. A distinguished Roman general in the second Samnite war, was five times consul (B.C. 333, 320, 319, 315, 313), and twice dictator (325, 309). He frequently defeated the Samnites, but his greatest victory over them was gained in his second dictatorship. Although a great



Curtes and the infant Zeus: the seated figure is either Adrasteia or Rhea-Cybele. (From a relief in the Capitoline Museum.)

and Actolia; the latter country was called Curētis from them (*Il.* ix. 549; Diod. v. 46; Strab. p. 463). Ovid speaks of a story that

general, he was not popular with the soldiers, on account of his severity. (Liv. viii. and ix.; Aurel. Viet. *de Vir.* III. 31.)—2. Son of No. 1,

was, like his father, a distinguished general. In both his consulships (293, 272) he gained great victories over the Samnites, and in the second he brought the third Samnite war to a close (Liv. x. 31-47).

Curtius, Mettus or **Mettius**, a distinguished Sabine, fought with the rest of his nation against Romulus. According to one tradition, the *Lacus Curtius*, which was part of the Roman forum, was called after him, because in the battle with the Romans he escaped with difficulty from a swamp, into which his horse had plunged. But the more usual tradition respecting the name of the *Lacus Curtius* related that in B.C. 362 the earth in the forum gave way, and a great chasm appeared, which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure; that thereupon M. Curtius, a noble youth, mounted his steed in full armour; and declaring that Rome possessed no greater treasure than a brave and gallant citizen, leaped into the abyss, upon which the earth closed over him. The spot was supposed to be marked by a circular pavement in the Roman Forum. Varro gives a rationalistic explanation, that the spot was struck by lightning in B.C. 445, and was enclosed by Curtius, one of the consuls for that year. (Liv. i. 12, vii. 6; Dionys. ii. 42; Varr. *L. L.* v. 148.)

Curtius Montanus. [MONTANUS.]

Curtius Rufus, Q., the Roman historian of Alexander the Great, belonging to the first century of our era. Respecting his life nothing is known with certainty; but it is most probable that he wrote in the reign of Claudius, though some have given him an earlier date, and others a later. The work itself, entitled *De Rebus Gestis Alexandri Magni*, consisted of ten books, but the first two are lost, and the remaining eight are not without considerable gaps. It is written in a pleasing though somewhat declamatory style, apparently modelled on Livy. His principal source was Cleitarchus, whom he followed uncritically, and he frequently shows his ignorance of geography, chronology, and tactics. Editions by Vogel, Leips. 1885; Heitland, Camb. 1879.

Cutiliae Aquae. [AQUAE, No. 3.]

Cyānē (Κυάνη), a Sicilian nymph and playmate of Proserpine, changed into a fountain through grief at the loss of the goddess (Diod. v. 4; Ov. *Met.* v. 412). The stream from this fountain flows into the Anapus. The fountain itself is remarkable for its clear blue waters, whence, no doubt, its name. It is at the foot of the limestone hills, two miles W. of Syracuse.

Cyānēae Insulae (Κυανείαι νῆσοι or πέτραι, *Urek-Jaki*), two small rocky islands at the entrance of the Thracian Bosphorus into the Euxine, the **Planctae** (Πλάγκται) and **Symplogades** (Συμπληγάδες) of mythology, so called because they are said to have been once moveable and to have rushed together, and thus destroyed every ship that attempted to pass through them. After the ship *Argo* had passed through them in safety, they became stationary. [ARGONAUTAE.]

Cyaxares (Κυζάρης), king of Media B.C. 634-594, son of Phraortes, and grandson of Deioces. He was the most warlike of the Median kings, and introduced great military reforms. He defeated the Assyrians, who had slain his father in battle, and he laid siege to Ninus (Nineveh). But while he was before the city, he was defeated by the Scythians, who held the dominion of Upper Asia for twenty-

eight years (634-607), but were at length driven out of Asia by Cyaxares. After the expulsion of the Scythians, Cyaxares again turned his arms against Assyria, and with the aid of the king of Babylon (probably the father of Nebuchadnezzar), he took and destroyed Ninus, in 606. He subsequently carried on war for five years against Alyattes, king of Lydia. [ALYATTES.] Cyaxares died in 594, and was succeeded by his son Astyages. (Hdt. i. 73, 103-106, iv. 11.)—Xenophon speaks of a Cyaxares II., king of Media, son of Astyages, respecting whom see CYRUS.

Cybele. [RHEA.]

Cybistra (τὰ Κύβιστρα), an ancient city of Asia Minor, several times mentioned by Cicero (*ad Fam.* xv. 2, 4, *ad Att.* v. 18, 20), who describes it as lying at the foot of Mt. Taurus, in the part of Cappadocia bordering on Cilicia. Strabo (p. 539), places it 300 stadia from Tyana. It is on the road from Tyana to Laranda. The site is marked by the modern *Eregli*, Cybistra being in Byzantine times distinguished as τὰ Ἡρακλέους or Cybistra-Heraclea, Heraclea being the fortress adjoining the ancient town.

Cyclades (Κυκλάδες), a group of islands in the Aegæan sea, so called because they lay in a circle (ἐν κύκλῳ) around Delos, the most important of them. According to Strabo (p. 485), they were twelve in number; but their number is increased by other writers. The most important of them were DELOS, CEOS, CYTHNOS, SERIPHOS, RHENIA, SIPHROS, CIMOLOS, NAXOS, PAROS, SYROS, MYCONOS, TENOS, ANDROS.

Cyclopes (Κύκλωπες)—that is, creatures with round or circular eyes—are described differently by different writers. Homer speaks of them as a gigantic and lawless race of shepherds in Sicily, who devoured human beings and cared nought for Zeus, but were skilled herdsmen (*Od.* i. 69, ix. 106). Thucydides so far adopts this as to make the Cyclopes and Laestrygones the oldest inhabitants of Sicily (*Thuc.* vi. 21). Each of them had only one eye, in the centre of his forehead: the chief among them was POLYPHEMUS. Hesiod has a different tradition (*Th.* 624; cf. *Apollod.* i. 4; *Ap. Rh.* i. 510): the Cyclopes were Titans, sons of Uranus and Ge, were three in number, **Arges**, **Steropes**, and **Brontes**, and each of them had only one eye, on his forehead. They were thrown into Tartarus by Cronus, but were released by Zeus, whom they provided with thunderbolts and lightning, Pluto with a helmet, and Poseidon with a trident. They were afterwards killed by Apollo for having furnished Zeus with the thunderbolts to kill Asclepius. A later tradition regarded the Cyclopes as the assistants of Hephaestus. Volcanoes were the workshops of that god, and Mt. Aetna in Sicily and the neighbouring isles were considered as their abodes. As the assistants of Hephaestus they make the metal armour and ornaments for gods and heroes. Their number is no longer confined to three; and besides the names mentioned by Hesiod, we also find those of **Pyracmon** and **Acamas**. (Strab. p. 275; Callim. *Dian.* 47; *Ap. Rh.* iv. 761; Verg. *Aen.* viii. 416.) The name of Cyclopiæan walls was given to the walls built of great masses of unhewn stone, of which specimens are still to be seen at Mycenæ and other parts of Greece, and also in Italy. They were probably constructed by the prehistoric races who are included in the name 'Pelasgi'; and later generations, being struck by their grandeur, ascribed their building to a fabulous race of beings, who represented stories of

primitive building and metallurgy. Some writers have derived their name from the *Κύκλος* of fortifications.

Cygnus (Κύκνος). 1. Son of Apollo by Hyrie, lived in the district between Plouron and Calydon, and was beloved by Phyllius; but as Phyllius refused him a bull, Cygnus leaped into a lake and was metamorphosed into a swan (Ov. *Met.* vii. 371; Ant. Lib. 12).—2. Son of Poseidon, was king of Colonao in Troas, and father of Tenes and Hemithea. His second wife Philonome fell in love with Tenes, her stepson, and as he refused her offers, she accused him to his father, who threw Tenes with Hemithea in a chest into the sea. Tenes escaped and became king of Tenedos. [TENES.] In the Trojan war both Cygnus and Tenes assisted the Trojans, but both were slain by Achilles. As Cygnus could not be wounded by iron, Achilles strangled him with the thong of his helmet, or killed him with a stone. When Achilles was going to strip Cygnus of his armour, the body disappeared, and was changed into a swan. (Paus. x. 14; Strab. p. 604; Verg. *Aen.* ii. 21; Ov. *Met.* xii. 144; Dict. Cret. ii. 13).—3. Son of Ares and Pelopia, slain by Heracles at Itone.—4. Son of Ares and Pyrene, likewise killed by Heracles.—5. Son of Sthenelus, king of the Ligurians, and a friend and relation of Phaethon. While he was lamenting the fate of Phaethon, he was metamorphosed by Apollo into a swan, and placed among the stars. (Ov. *Met.* ii. 366; Paus. i. 30, 3).

Cydias, a celebrated painter from the island Cythnus, B.C. 364, whose picture of the Argonauts was exhibited in a porticus by Agrippa at Rome (Dio Cass. liii. 27; Plin. xxxv. 130).

Cydippé. [ACONTIUS.]

Cydnus (Κύδνος: *Tersoos-Chad*), a river of Cilicia Campestris, rising in the Taurus, and flowing through the midst of the city of Tarsus. It was celebrated for the clearness and coldness of its water, which was esteemed useful in gout and nervous diseases, but by bathing in which Alexander nearly lost his life. At its mouth the river spread into a lagune, which formed the harbour of Tarsus, but which is now choked with sand. In the middle ages the river was called Hierax. (Strab. p. 672.)

Cydonia, more rarely **Cydonis** (Κυδωνία, Κυδωνίς: *Kydoniátihs: Khania*), one of the chief cities of Crete, the rival and opponent of CNOSSUS and GORTYNA, was situated on the NW. coast, and derived its name from the **Cydonés** (Κύδωνες), a Cretan race (probably of Phoenician origin, as the name of their river Iardanus may imply), placed by Homer in the W. part of the island (*Od.* iii. 292, xix. 176). At a later time a colony of Zacynthians settled in Cydonia; they were driven out by the Samians about B.C. 524; and the Samians were in their turn expelled by the Aeginetans (Strab. p. 476; Diod. v. 78; Thuc. ii. 35; Liv. xxxvii. 40). Cydonia was the place from which quinces (*Cydonia mala*) were first brought to Italy, and its inhabitants were some of the best Cretan archers (*Cydonio arcu*, Hor. *Od.* iv. 19, 17).

Cyllarus (Κύλλαρος), a beautiful centaur, killed at the wedding feast of Pirithous. (Ov. *Met.* xii. 393.) The horse of Castor was likewise called Cyllarus (Verg. *Georg.* iii. 90).

Cyllenē (Κυλλάγη). 1. (*Zyria*), the highest mountain in Peloponnesus on the frontiers of Arcadia and Achaia, sacred to Hermes (Mercury), who had a temple on the summit, was said to have been born there, and was hence called Cyllenius (*Hymn. ad Merc.* 2; Verg.

Aen. viii. 138; Paus. viii. 17).—2. A seaport town of Elis.

Cylon (Κύλων), an Athenian of noble family, married the daughter of Theagenes, tyrant of Megara, and gained an Olympic victory B.C. 640. Encouraged by the Delphic oracle, he seized the Acropolis, intending to make himself tyrant of Athens (Hdt. v. 71; Thuc. i. 126; Plut. *Sol.* 12; Paus. i. 28, 40). From Aristot. *'Aθ. πολ.* 1. it is clear that the attempt of Cylon was before the legislation of Draco, and therefore an earlier date than is sometimes given should be assigned—probably before 630. Pressed by famine, Cylon and his adherents were driven to take refuge at the altar of Athene, whence they were induced to withdraw by the archon Megacles, the Alcmaeonid, on a promise that their lives should be spared. Their enemies put them to death as soon as they had them in their power.

Cýmē (Κύμη: *Kymaios: Sandakli*), the largest of the Aeolian cities of Asia Minor, stood upon the coast of Aeolis, on a bay named after it, Cumaeus (also Elaíticus) Sinus (ὁ *Kymaios κόλπος: Gulf of Sandakli*), and had a good harbour. It was founded by a colony of Locrians from Mt. Phricus, and hence it had the epithet *Φρικωνίς* (Strab. p. 621). It was the native place of Ephorus, and Hesiod's father emigrated from it to Boeotia (Hes. *Op.* 636). It was the mother city of Side in Pamphylia and Cumae in Campania.

Cyna. [CYNANE.]

Cynaegirus (Κυναιγείρος), brother of the poet Aeschylus, distinguished himself by his valour at the battle of Marathon, B.C. 490. According to Herodotus, when the Persians were endeavouring to escape by sea, Cynaegirus seized one of their ships to keep it back, but fell with his right hand cut off. In the later versions of the story Cynaegirus is made to perform still more heroic deeds (Hdt. vi. 114; Just. ii. 9; Val. Max. iii. 2, 22).

Cynaetha (Κύναιθα: *Kynaiethés, -thaiés: Kalavryta*), a town in the N. of Arcadia, whose inhabitants, unlike the other Arcadians, had a dislike to music, to which circumstance Polybius attributes their rude character (Strab. p. 371; Paus. vii. 24; Polyb. iv. 18).

Cynane, **Cyna**, or **Cynna** (Κυνάνη, Κύννα), half-sister to Alexander the Great, daughter of Philip by Audata, an Illyrian woman. She was married to her cousin Amyntas; and after the death of Alexander she crossed over to Asia, intending to marry her daughter Eurydice to Arrhidæus, who had been chosen king. Her project alarmed Perdicas, by whose order she was put to death. (Agr. *Anab.* i. 5; Diod. xix. 52.)

Cynēsii or **Cynētes** (Κυνήσιοι, Κύνητες), a people dwelling in the extreme W. beyond the Celts, apparently in Spain (Hdt. iv. 49).

Cynisca (Κυνίσκα), daughter of Archidamus II., king of Sparta, was the first woman who kept horses for the games, and who gained an Olympic victory (Hdt. vi. 71; Paus. iii. 8).

Cynópolis (Κυνός πόλις: *Samallout*), a city of the Heptanomis, or Middle Egypt, on an island in the Nile; the chief seat of the worship of Anubis (Strab. p. 812). There was a city of the same name in the Delta (Strab. p. 802).

Cynos (Κύνος: *Kynios. Kynaios*), the chief seaport in the territory of the Locri Opuntii.

Cynosarges (τὸ *Kynósarγες*), a gymnasium, sacred to Heracles, outside Athens, E. of the city and before the gate Diomēa, for the use of those who were not of pure Athenian blood:

here taught Antisthenes, the founder of the Cynic school. [ATHENÆ.]

Cynoscéphalæ (Κυνὸς κεφαλαί), 'Dog's Heads.' 1. Two hills near Scotussa in Thessaly, where Flaminius gained his celebrated victory over Philip of Macedonia, B.C. 197 (Polyb. xviii. 3; Strab. p. 441; Liv. xxxiii. 6).—2. A hill between Thebes and Thespiæ in Bœotia.

Cynossēma (Κυνὸς σῆμα), 'Dog's Tomb,' a promontory in the Thracian Chersonesus near Madytus, so called because it was supposed to be the tomb of Hecuba, previously changed into a dog (Thuc. viii. 102; Strab. p. 595).

Cynosūra (Κυνόσουρα), an Idaean nymph, and one of the nurses of Zeus, who placed her among the stars. [ARCTOS.]

Cynosūra (Κυνόσουρα), 'Dog's Tail,' a promontory in Attica, S. of Marathon.

Cynthia and **Cynthius** (Κυνθία and Κύνθιος), surnames respectively of Artemis and Apollo, which they derived from Mt. Cynthus in the island of Delos, their birthplace.

Cynūria (Κυνουρία: Κυνούριος), a district on the frontiers of Argolis and Laconia, for the possession of which the Argives and Spartans carried on frequent wars, and which the Spartans at length obtained about B.C. 550. [ARGOS.] The inhabitants were Ionians.

Cyparissia (Κυπαρισσία). 1. A town in Messenia on the W. coast, S. of the river Cyparissus, and on a promontory and bay of the same name. Homer (*Il.* ii. 593) speaks of a town **Cyparissēis** (Κυπαρισσῆεις) subject to Nestor, which is probably the same as the preceding, though Strabo places it in Triphylia (Strab. p. 349).—2. A town in Laconia on a peninsula near the Asopus.

Cyparissus (Κυπάρισσος), son of Telephus, beloved by Apollo or Silvanus. Having inadvertently killed his favourite stag, he was seized with immoderate grief, and metamorphosed into a cypress (*Ov. Met.* x. 120).

Cyparissus (Κυπάρισσος), a small town in Phocis on Parnassus near Delphi (*Il.* ii. 519; Strab. p. 423).

Cyphanta (τὰ Κύφαντα), a town on the E. coast of Laconia near Brasia (Paus. iii. 24).

Cypria, **Cypris**, surnames of Aphrodite, from the island of Cyprus.

Cypriānus, Bishop of Carthage, A.D. 248. [*Dict. of Christian Biography.*]

Cyprus (Κύπρος: Κύπριος: *Cyprus*, called by the Turks *Kebris*), a large island in the Mediterranean, S. of Cilicia and W. of Syria. It is called by various names in the poets, *Cerastia* or *Cerastis*, *Macaria*, *Sphacia*, *Acamantis*, *Amathusia*, and also *Paphos*. To Syrian nations it was known as *Kittim*. The island is of a triangular form: its length from E. to W. is about 140 miles; its greatest breadth, which is in the W. part, is about 50 miles from N. to S., but it gradually narrows towards the E. A range of mountains called Olympus by the ancients runs through the whole length of the island from E. to W., and rises in one part more than 7000 feet in height. The plains are chiefly in the S. of the island, and were celebrated in ancient as well as in modern times for their fertility. The largest plain, called the Salaminian plain, is in the E. part of the island near Salamis. The rivers are little more than mountain torrents, mostly dry in summer. Cyprus was in early times famed for its yield of copper, found especially in the mountainous country of Tamassus, Amathus, Soli and Curium. In *Il.* xi. 19 we hear of gifts of its

metals sent by CINYRAS to Agamemnon. Cyprus was never entirely Greek: it was colonised by the Phœnicians at a very early period; Greek colonies were subsequently planted in the island, according to Herodotus (vii. 90), by emigrants from Athens, Salamis, Arcadia, and Cynthus; and accordingly we read of 9 independent Greek states, each governed by its own king, SALAMIS, CITIUM, AMATHUS, CURIUM, PAPHOS, MARIUM, SOLI, LAPETHUS, CERYNIA; but the island was, with few intervals, under the rule of Egypt, Assyria, or Persia. A mention of Cyprus being forced to pay tribute is found as early as the records of the wars of Tehutimes or Thothmes III., whose date was probably about 1600 B.C. According to Menander, as cited by Joseph. *Ant.* viii. 5, 3, Cyprus was subject to the Phœnicians in the time of Solomon (cf. *Verg. Aen.* i. 642), and their dominion left much of their religion and ritual in the island. [APHRODITE.] The Greek settlements mentioned above probably began after or towards the end of this period. The island fell under the Assyrian rule in the time of Sargon (708 B.C.): on the downfall of the Assyrian empire it probably enjoyed a period of independence in its various petty states, but was subdued by Amāsis, king of Egypt, about B.C. 540 (*Hdt.* ii. 182). Upon the downfall of the Egyptian monarchy, it became subject to the Persians; during the hegemony of Athens (478–449) Cyprus was free from Eastern rulers; but fell afterwards to a great extent under a Phœnician adventurer who got possession of Salamis and introduced as far as possible Phœnician influence (*Hdt.* iv. 162, v. 104; *Isocr. Evag.* 22). He was dethroned and slain in 411; and in the following year ELAGORAS of Salamis began to unite the whole island in one kingdom. He handed down the sovereignty to his son NICOCLES. It was subdued by the Persian king Ochus in 346; but, recovering some independence in the wars of Alexander, eventually fell to the share of the Ptolemies in Egypt, and was governed by them, sometimes united to Egypt, and sometimes by separate princes of the royal family. In 58 the Romans made Cyprus one of their provinces, and sent M. Cato to take possession of it. At first it was united to the province of Cilicia (*Cic. ad Fam.* xiii. 48, *ad Att.* v. 21); then given by Antonius to Cleopatra (*Dio Cass.* xlix. 32; *Strab.* p. 685). After Actium it was first an imperial province with Cilicia; then (B.C. 22) separated and given to the senate, governed by a propraetor with title of proconsul (*Dio Cass.* liii. 12, liv. 4). Cyprus, since it fell under the English protectorate in recent years, has been already explored more systematically by competent antiquarians, whose excavations, especially at PAPHOS and SALAMIS, have thrown much light on the history and the art of the island. (See *Hellenic Journal*, vol. ix. sq.)

Cypsēla (τὰ Κύψελα: Κυψελίσιος, -ληνός). 1. A town in Arcadia on the frontiers of Laconia (*Thuc.* v. 33).—2. A town in Thrace on the Hebrus and the Egnatia Via (*Strab.* p. 322; *Liv.* xxxi. 16).

Cypselus (Κύψελος). 1. Father of Merope and grandfather of Aegyptus. [ÆGYPYTUS].—2. Of Corinth, son of Aëtion. The mother of Cypselus belonged to the house of the Bacchiadae—that is, to the Doric nobility of Corinth. According to tradition, she married Aëtion, because, being ugly, she met with no one among the Bacchiadae who would have her as his wife. As the oracle of Delphi had declared that her son would prove formidable to the ruling party

at Corinth, the Bacchiadae attempted to murder the child. But his mother concealed him in a chest (κυσέλη), from which he derived his name, Cypselus. When he had grown up to manhood, he expelled the Bacchiadae, with the help of the people, and then established himself as tyrant. He reigned 30 years, B.C. 655–625, and was succeeded by his son Periander. The celebrated chest of Cypselus, made of cedar wood, ivory, and gold, and richly adorned with figures in relief, is described at length by Pausanias (v. 17, &c.).

Cyraunis (Κύραυσις), an island off the N. coast of Africa mentioned by Herodotus (iv. 95); probably the same as CERCINE.

Cyrenāica (ἡ Κυρηναία, ἡ Κυρηναῖη χώρα, Herod.: *Dernar* or *Jebel-Akhdar*, i.e. the *Green Mountain*, the NE. part of *Tripoli*), a district of N. Africa, between Marmarica on the E. and the Regio Syrtica on the W., was considered to extend in its widest limits from the Philae-norum Arce at the bottom of the Great Syrtis to the Chersonesus Magna or N. headland of the Gulf of Platea (*G. of Bomba*), or even to the Catathmus Magnus (*Marsa Sollum*); but the part actually possessed and cultivated by the Greek colonists can only be considered as beginning at the N. limit of the sandy shores of the Great Syrtis, at Boreum Pr. (*Ras Teyonas*, S. of *Ben-Ghazi*), between which and the Chersonesus Magna the country projects into the Mediterranean in the form of a segment of a circle, whose chord is above 150 miles long and its arc above 200. From its position, formation, climate, and soil, this region is perhaps one of the most delightful on the surface of the globe. Its surface is occupied by a moderately elevated table-land, whose edge runs parallel to the coast, to which it sinks down in a succession of terraces, clothed with verdure, intersected by mountain streams running through ravines filled with the richest vegetation, exposed to the cool sea-breezes from the N., and sheltered by the mass of the mountain from the sands and hot winds of the Sahara. These slopes produced the choicest fruits, vegetables, and flowers, and some very rare plants—above all, the silphium or *laserpitium*, an umbelliferous plant not exactly determined by modern botanists, which was valuable for its fruit, its stalk, its leaf, and its juice, and, as furnishing a great part of the wealth of Cyrene, is figured on its coins. (Hdt. iv. 190; Strab. p. 837; Theophr. *H. P.* vi. 3.) The various harvests, at the different elevations, lasted for eight months of the year. The country was, however, exposed to annual ravages by locusts. The belt of mountainous land extends inwards from the coast about 70 or 80 miles.—The first occupation of this country by the Greeks of which we have any clear account, was effected, according to Herodotus (iv. 154), by **BATTUS**, who led a colony from the island of Thera, and first established himself on the island of Platea at the E. extremity of the district, and afterwards built **CYRENE** (B.C. 631), where he founded a dynasty, which ruled over the country during eight reigns, though with comparatively little power over some of the other Greek cities. Battus is, however, merely the Libyan title of the kings of Cyrene; and the name of the founder seems to have been Aristoteles (Schol. ad Pind. *Pyth.* iv. 10). The earliest cities founded were **TEUCHIRA** and **HESPERIS**, then **BARCA**, a colony from Cyrene; and these, with Cyrene itself and its port **APOLLONIA**, formed the original Libyan Pentapolis, though this name seems not to have come into

general use till under the Ptolemies. The comparative independence of Barca, and the temporary conquest of the country by the Persians under Cambyses, diminished the power of the later kings of Cyrene, and at last the dynasty was overthrown and a republic established in the latter part of the 5th century, B.C. When Alexander invaded Egypt, the Cyrenaeans formed an alliance with him; but their country was made subject to Egypt by Ptolemy the son of Lagus. It appears to have flourished under the Ptolemies, who pursued their usual policy of raising new cities at the expense of the ancient ones, or restoring the latter under new names. Thus Hesperis became Berenice, Teuchira was called Arsinoë, Barca was entirely eclipsed by its port, which was raised into a city under the name of Ptolemais, and Cyrene suffered from the favours bestowed upon its port Apollonia. The country was now usually called Pentapolis, from the five cities of Cyrene, Apollouia, Ptolemais, Arsinoë, and Berenice. In B.C. 95, the last Egyptian governor, Apion, an illegitimate son of Ptolemy Physcon, made the country over to the Romans, who at first gave the cities their freedom. In B.C. 74 Cyrenaeica was formed into a province, at first under a quaestor *pro praetore*; we have no evidence of its junction with Crete before B.C. 27, when Octavian formed a senatorial province under a proconsul: the province was called indifferently Creta or Cyrenaeica, or both combined. Under Diocletian Cyrenaeica was separated from Crete, and made a distinct province, under the name of Libya Superior. As the Roman empire declined, the attacks of the native Libyan tribes became more frequent and formidable, and the sufferings caused by their inroads and by locusts, plague, and earthquakes, are most pathetically described by Synesius, bishop of Ptolemais, in the 5th century. The country was afterwards overrun by the Persians, and soon afterwards it fell a final prey to the great Arabian invasion.

Cyrenē (Κυρήνη), daughter of Hypseus, mother of Aristaeus by Apollo, was carried by the god from Mt. Pelion to Libya, where the city of Cyrene derived its name from her (Pind. *Pyth.* ix. 5; Ap. Rh. i. 500; Diod. iv. 81).

Cyrenē (Κυρήνη; Κυρηναίος: *Ghreneah*, Ru.), the chief city of **CYRENAICA** in N. Africa, was founded by Battus (B.C. 631) over a fountain consecrated to Apollo, and called *Cyrene* (Κύρη: Ἀπόλλωνος κρήνη), which supplied the city with water, and then ran down to the sea through a beautiful ravine. The city stood 80 stadia (8 geog. miles) from the coast, on the edge of the upper of two terraces of table land, at the height of 1800 feet above the sea, in one of the finest situations in the world. The road



Coin of Cyrene.

Obv., head of Zeus Ammon (whose worship at Cyrene was derived from the Libyan oracle of Ammon); rev., the silphium plant.

which connected it with its harbour, Apollouia, still exists, and the ruins of Cyrene, though terribly defaced, are very extensive, comprising

streets, aqueducts, temples, theatres, tombs, paintings, sculpture, and inscriptions. In the face of the terrace on which the city stands is a vast subterranean necropolis. For the history of the city and surrounding country, see CYRENALICA. Among its celebrated natives were the philosopher Aristippus, the poet Callinachus, and the Christian bishop and orator Synesius.

Cyreschata or **Cyrópolis** (Κυρέσχατα, Κύρα, Κύρου πόλις), a city of Sogdiana, on the Jaxartes, the furthest of the colonies founded by Cyrus, and the extreme city of the Persian empire; destroyed, after many revolts, by Alexander. Its position is doubtful, but it was probably not far from Alexandreschata (*Kokand*). (Strab. p. 517; Arr. *An.* iv. 3.)

Cyrillus (Κύριλλος). 1. Bishop of Jerusalem, A.D. 351–386.—2. Bishop of Alexandria, 412–444. [*Dict. of Christ. Biogr.*]

Cyrrhesticé (Κυρρηστική), the name given under the Seleucidae to a province of Syria, lying between Commagene on the N. and the plain of Antioch on the S., between Mt. Amanus on the W. and the Euphrates on the E. (Strab. p. 751). After the time of Constantine, it was united with Commagene into one province, under the name of Euphratesia.

Cyrrhus or **Cyrus** Κύρρος, Κύρος; *Korus*?), a city of Syria, founded under the Seleucidae, and called after the city of the same name in Macedonia; chiefly remarkable as the residence and see of Theodoret. Justinian rebuilt the walls, and erected an aqueduct. (Strab. p. 751; Procop. *de Aed.* ii. 11.)

Cyrrhus, a town in Macedonia, near Pella (Thuc. ii. 100).

Cyrus (Κύρος). 1. **The Elder**, the founder of the Persian empire. The history of his life was overlaid in ancient times with fables and romances, and is related differently by Herodotus, Ctesias, and Xenophon. The account of Herodotus is as follows: Cyrus was the son of Cambyses, a noble Persian, and of Mandane, daughter of the Median king Astyages. In consequence of a dream, which seemed to portend that his grandson should be master of Asia, Astyages sent for his daughter, when she was pregnant: and upon her giving birth to a child, he committed it to Harpagus, his confidential attendant, with orders to kill it. Harpagus gave it to a herdsman of Astyages, who was to expose it. But the wife of the herdsman having brought forth a still-born child, they substituted the latter for the child of Mandane, who was reared as the son of the herdsman. When he was ten years old, his true parentage was discovered by the following incident. In the sports of his village, the boys chose him for their king. One of the boys, the son of a noble Median named Artembares, disobeyed his commands, and Cyrus caused him to be severely scourged. Artembares complained to Astyages, who sent for Cyrus, in whose person and courage he discovered his daughter's son. The herdsman and Harpagus, being summoned before the king, told him the truth. Astyages forgave the herdsman, but revenged himself on Harpagus by serving up to him at a banquet the flesh of his own son. As to his grandson, by the advice of the Magians, who assured him that his dreams were fulfilled by the boy's having been a king in sport, he sent him back to his parents in Persia. When Cyrus grew up, he conspired with Harpagus to dethrone his grandfather. He induced the Persians to revolt from the Median supremacy, and at their head marched against Astyages, whom he de-

feated and took prisoner, B.C. 559. The Medes accepted Cyrus for their king, and thus the supremacy which they had held passed to the Persians. It was probably at this time that Cyrus received that name, which is a Persian word (*Kohr*), signifying the Sun.—Cyrus now proceeded to conquer the other parts of Asia. In 546 he overthrew the Lydian monarchy, and took Croesus prisoner. [CROESUS.] The Greek cities in Asia Minor were subdued by his general Harpagus. He next turned his arms against the Assyrian empire, of which Babylon was then the capital. After defeating the Babylonians in battle, he laid siege to the city, and after a long time he took it by diverting the course of the Euphrates, which flowed through the midst of it, so that his soldiers entered Babylon by the bed of the river. This was in 538. Subsequently he crossed the Araxes, with the intention of subduing the Massagetæ, a Scythian people, but he was defeated and slain in battle. Tomyris, the queen of the Massagetæ, cut off his head, and threw it into a bag filled with human blood,



Cyrus. (From a relief at Pasargadae.)

that he might satiate himself (she said) with blood. He was killed in 529. He was succeeded by his son CAMBYSES.—Ctesias, who as physician to Artaxerxes Memnon must undoubtedly have had access to Persian records, contradicts Herodotus on many points, especially as regards the early life of Cyrus. He says that Astyages was no blood relation to Cyrus, who raised troops against him, conquered him and drove him from Media, but afterwards treated him with honour, and married his daughter Amytis. He represents Cyrus as dying from a wound received in battle against the Derbices. Xenophon represents Cyrus as brought up at his grandfather's court, as serving in the Median army under his uncle Cyaxares II., the son and successor of Astyages, of whom Herodotus and Ctesias know nothing; as making war upon Babylon simply as the general of Cyaxares; and at length dying quietly in his bed, after a sage and Socratic discourse to his

children and friends. Xenophon's account is preserved in the *Cyropaedia*, in which he intends to draw a picture of what a wise and just prince ought to be. The work is justly termed a 'philosophical novel,' and must not be regarded as a genuine history.—In the East Cyrus was long regarded as the greatest hero of antiquity, and hence the fables by which his history is obscured. His sepulchre at Pasargadae was visited by Alexander the Great (Arr. *An.* vi. 29).—2. **The Younger**, the second of the four sons of Darius Nothus, king of Persia, and of Parysatis, was appointed by his father commander of the maritime parts of Asia Minor, and satrap of Lydia, Phrygia, and Cappadocia, B.C. 407. He assisted Lysander and the Lacedaemonians with large sums of money in their war against the Athenians. Cyrus was of a daring and ambitious temper. On the death of his father and the accession of his elder brother Artaxerxes Mnemon, 404, Cyrus formed a plot against the life of Artaxerxes. His design was betrayed by Tissaphernes to the king, who condemned him to death; but, on the intercession of Parysatis, he spared his life and sent him back to his satrapy. Cyrus now gave himself up to the design of dethroning his brother. He collected a powerful native army, but he placed his chief reliance on a force of Greek mercenaries. He set out from Sardis in the spring of 401, and, having crossed the Euphrates at Thapsacus, marched down the river to the plain of Cunaxa, 500 stadia from Babylon. Here he found Artaxerxes prepared to meet him. Artaxerxes had from 400,000 to a million of men; Cyrus had about 100,000 Asiatics and 13,000 Greeks. The battle was at first altogether in favour of Cyrus. His Greek troops on the right routed the Asiatics who were opposed to them; and he himself pressed forward in the centre against his brother, and had even wounded him, when he was killed by one of the king's body-guard. Artaxerxes canted his head and right hand to be struck off, and sought to have it believed that Cyrus had fallen by his hand. The character of Cyrus is drawn by Xenophon in the brightest colours. It is enough to say that his ambition was gilded by all those brilliant qualities which win men's hearts. (Xen. *Hell.* i. 4, ii. 1, iii. 1; *Anab.* i.; *Cyrop.* viii. 8; *Ctes. Pers.* i. 44).—3. An architect at Rome, who died on the same day as Clodius, 52 (Cic. *ad Fam.* vii. 14).

Cyrus (Κύρος: *Kour*), one of the two great rivers of Armenia, rises in the Caucasus, flows through Iberia, and after forming the boundary between Albania and Armenia, unites with the Araxes, and falls into the W. side of the Caspian (Strab. pp. 491, 500).—There were small rivers of the same name in Media and Persis.

Cÿta or **Cÿtaea** (Κύτα, Κύταια: *Kytaios, Kytaeus*), a town in Colchis on the river Phasis, where Medea was said to have been born.

Cÿthëra (Κύθηρα: *Kythios: Cerigo*), a mountainous island off the SE. point of Laconia, with a town of the same name in the interior, the harbour of which was called **Scandëa** (Σκανδέα). It was colonised at an early time by the Phoenicians, who introduced the worship of Aphrodite into the island, for which it was celebrated. This goddess was hence called **Cytheraea**, **Cytherëis**; according to some traditions, it was in the neighbourhood of this island that she first rose from the foam of the sea. [APHRODITE.] The Argives subsequently took possession of Cythera, but were driven

out of it by the Lacedaemonians, who added it to their dominions.

Cÿthëris, a celebrated courtesan, the mistress of Antony, and subsequently of the poet Gallus, who mentioned her under the name of Lycoris (Plut. *Ant.* 9; Cic. *ad Att.* x. 10, 16).

Cythërus (Κύθηρος: *Kythios*), one of the twelve ancient towns of Attica and subsequently a demus, belonging to the tribe Pandionis.

Cythus (Κύθος: *Kythios: Thermia*), an island in the Aegean sea, one of the Cyclades. It was colonised by the Dryopes (Hdt. viii. 46; Strab. p. 485). It had warm springs, whence its modern name.

Cythinium (Κυθινιον: *Kythinias*), one of the four cities in Doris, on Parnassus. It commanded the pass from the valley of Doris to the plain of Amphissa (Thuc. iii. 95, 101, 102; Strab. pp. 427, 475).

Cÿtôrus or **-um** (Κÿτωρος or -ον: *Kydros*), a town on the coast of Paphlagonia, between Amastris and the promontory Carambis was a commercial settlement of the people of Sinope. It stood upon or near the mountain of the same name, which is mentioned by the Romans as abounding in box-trees (*Il.* ii. 853; Strab. p. 544; Verg. *Georg.* ii. 437; Catull. 4, 11).

Cÿzicus (Κÿζικος), son of Aeneas and Aenete, the daughter of Ensorus, or son of Eusorus, or son of Apollo by Stilbe. King of the Doliones at Cyzicus on the Propontis. [ARGONAUTAE.]

Cÿzicus (Κÿζικος: *Kyzyknos: Bal Kiz* or *Chizico*, Ru.), one of the most ancient and powerful of the Greek cities in Asia Minor.



Coin of Cyzicus.

Obv., head of Demeter, with legend ΣΤΕΙΡΑ: rev., lion's head and tunny-fish, with legend ΚΥΖΙ.

stood upon an island of the same name in the Propontis (*Sea of Marmara*). This island, the earlier name of which was Arctonnësus (*Ἄρκτων νῆσος*), lay close to the shore of Mysia, to which it was united by two bridges, and afterwards (under Alexander the Great) by a mole, which has accumulated to a considerable isthmus. The city of Cyzicus stood on the S. side of the island, at the N. end of the isthmus, on each side of which it had a port. Tradition ascribed the foundation of the city to the Doliones, a tribe of prehistoric Thessalians, who had been driven from their homes by the Aeolians. It was afterwards colonised by the Milesians, B.C. 675, as the emporium for their trade with the Black Sea (Strab. p. 635). The coinage of Cyzicus was famous, since it gained almost a monopoly of the coinage of electrum staters (permitted by Persian kings to a few cities) during the 5th and 4th cent. B.C. (Xen. *An.* vii. 3, 10; Dem. c. *Phorm.* p. 914, § 23). The tunny-fish is the mint mark of the city. It took no conspicuous place in history till about twenty-two years after the peace of Antalcidas, when it made itself independent of Persia. It preserved its freedom under Alexander and his successors, and was in alliance with the kings of Pergamus, and afterwards with the Romans. Its celebrated resistance

against Mithridates, when he besieged it by sea and land (B.C. 75), was of great service to the Romans, and obtained for it the rank of a 'libera civitas,' which it lost in B.C. 20, recovered in 15, and again lost under Tiberius (Dio Cass. liv. 7, 23, 24; Tac. *Ann.* iv. 36). Under Constantine it became the chief city of the new province of Hellespontus. It was greatly injured by an earthquake in A.D. 443, and finally ruined by its conquest by the Arabians in 675.

D.

Dāae. [DAAE.]

Dachinabādes (Δαχίναβάδης), a general name for the S. part of the Indian peninsula, derived from the Sanscrit *dakshina*, the S. wind, and connected with the modern name *Deccan* ([Scyl.] *Peripl. Ind.* p. 29).

Dācia (Dācus), as a Roman province, was bounded on the S. by the Danube, which separated it from Moesia, on the N. by the Carpathian mountains, on the W. by the river Tysia (*Theiss*), and on the E. by the river Hierasus (*Pruth*), thus comprehending the modern *Transylvania*, *Wallachia*, *Moldavia*, and part of *Hungary*. The Daci were of the same race and spoke the same language as the Getae, and are therefore usually said to be of Thracian origin. They were a brave and warlike people. In the reign of Augustus they crossed the Danube and plundered the allies of Rome, but were defeated and driven back into their own country by the generals of Augustus. [COTISO.] In the reign of Domitian they became so formidable under their king DECEBALUS, that the Romans were obliged to purchase a peace of them by the payment of tribute. Trajan delivered the empire from this disgrace; he crossed the Danube, and after a war of five years (A.D. 101-106), conquered the country, made it a Roman province, and colonised it with inhabitants from all parts of the empire (Dio Cass. lxxviii. 14; Aurel. Vict. *Caes.* 13). At first it was held as a single province under the emperor's legatus; then before the middle of the 2nd cent. A.D. it was divided into *Dacia superior* and *Dacia inferior*, each under a legatus. M. Aurelius in 168 made three divisions: *Dacia Porolissensis*, with chief town Porolissum, *Apulensis*, with chief town Apulum, and *Maluensis*, from the colony of that name; but these three, though each had its own procurator, were united under a 'legatus Augusti pr. pr. trium Daciarum' or 'Daciae,' and had a single capital, Sarmizegetusa. At a later period Dacia was invaded by the Goths; and as Aurelian considered it more prudent to make the Danube the boundary of the empire, he resigned Dacia to the barbarians, removed the Roman inhabitants to Moesia, and gave the name of Dacia (Aureliani) to that part of the province along the Danube where they were settled.

Dactyli (Δακτύλοι), fabulous beings of superhuman size and strength, to whom the discovery of iron, the art of working it by means of fire, and also magical powers were ascribed. Their name Dactyls—that is, Fingers—is accounted for in various ways; by their number being five or ten, or by the fact of their serving Rhea just as the fingers serve the hand, or by the story of their having lived at the foot (ἐν δακτύλοις) of Mount Ida. Most authorities describe Mount Ida in Phrygia as the original seat of the Dactyls, whence they are usually called Idaean Dactyls. In Phrygia they were con-

nected with the worship of Rhea. (Strab. p. 473; Diod. xvii. 7; Ap. Rh. i. 1128.) They are sometimes confounded or identified with the Curetes, Corybantes, Cabiri, and Telchines. This confusion with the Cabiri also accounts for Samothrace being in some accounts described as their residence. Here they are said to have taught Orpheus; for music, as well as magical incantation, is set down as their invention (Clem. Al. *Strom.* i. 132). Other accounts transfer them to Mount Ida in Crete, of which island they are said to have been the original inhabitants (Diod. v. 64; Plin. vii. 197; *C. I. G.* 2374). With this tradition, no doubt, is connected their confusion with the Curetes (Strab. p. 466; Pans. v. 7, 6). Their number appears to have been originally three: *Celmis* (the smelter), *Damnameneus* (the hammer), and *Acmon* (the anvil). Their number was afterwards increased to five, ten (five male and five female), fifty-two and 100.

Dadastāna (ἡ Δαδάστανα: *Torbaleh* or *Kes-tabeg*?), a fortress on the borders of Bithynia and Galatia, where the emperor Jovian died suddenly, A.D. 364 (Amm. Marc. xxv. 10).

Daedāla (τὰ Δαίδαλα), a city in Asia Minor, upon the Gulf of Glaucus, on the borders of Caria and Lycia. The same name was given to a mountain near the town (Strab. p. 664).

Daedālus (Δαίδαλος). 1. A mythical personage, under whose name the Greek writers



Daedalus and Icarus. (From a relief in the Villa Albani.)

personified the earliest development of the arts of sculpture and architecture, especially among the Athenians and Cretans. Accordingly, some traditions represent Daedalus as an Athenian, of the royal race of the Erechthidae (Diod. iv. 76). Other traditions make him a Cretan; and in accordance with this story Crete is regarded as the place where ξάνα or *daedala* were first made. He is said to have been the son of Metion, the son of Eupalamus, the son of Erechtheus. Others make him the son of Eupalamus, or of Palamaon. His mother is called Aleippe, or Iphinoë; or Phrasimede. He devoted himself to sculpture, and made great improvements in the art. He instructed his sister's son TALUS, who soon came to surpass him in skill and ingenuity, and Daedalus killed him through envy. Being condemned to death by the Areiopagus for this murder, he went to Crete, where the fame of his skill obtained for him the friendship of Minos. He made the well-known wooden cow for Pasiphaë; and when Pasiphaë gave birth to the Minotaur, Daedalus constructed

the labyrinth, at Cnossus, in which the monster was kept. For his part in this affair, Daedalus was imprisoned by Minos; but Pasiphaë released him, and, as Minos had seized all the ships on the coast of Crete, Daedalus made wings for himself and his son Icarus, and fastened them on with wax. Daedalus himself flew safe over the Aegean, but, as Icarus flew too near the sun, the wax by which his wings were fastened on was melted, and he dropped down and was drowned in that part of the Aegean which was called after him the Icarian sea (Diod. iv. 77; Ov. *Met.* viii. 195). Daedalus fled to Sicily, where he was protected by Cocalus, the king of the Sicani. When Minos heard where Daedalus had taken refuge, he sailed with a great fleet to Sicily, where he was treacherously murdered by Cocalus or his daughters (Hyg. *Fab.* 39-44). According to some accounts Daedalus first alighted in his flight from Crete at Cumae in Italy, where he erected a temple to Apollo, in which he dedicated the wings with which he had fled from Crete (Verg. *Aen.* vi. 14; Sil. It. xii. 102). Several other works of art were attributed to Daedalus in Greece, Italy, Libya, the islands of the Mediterranean, and in Egypt (Diod. i. 97; Paus. ix. 40). They belong to the period when art began to be developed. The name of *Daedala* was given by the Greeks to the ancient wooden statues, ornamented with gilding and bright colours and real drapery, which were the earliest known forms of the images of the gods, after the mere blocks of wood or stone which were at first used for symbols of them. [*Dict. of Ant.* s. v.]—2. Of Sicyon, a statuary in bronze, son and disciple of Patrocles, flourished B.C. 400.

Daemon (Δαίμων). In general terms the *δαίμονες* may be described as beings intermediate between gods and men. In Homer the word *δαίμων* seems to express a divine agency (*Il.* iii. 420, xi. 192, xv. 418, 467; *Od.* x. 64, xviii. 146), and it will be observed that it is most often a baneful or thwarting influence. Though Homer also calls the gods *δαίμονες* (*Il.* i. 222), this distinction may be noted, that the word is an absolute synonym for *θεός* only when he uses the plural, speaking apparently of supernatural beings generally, whereas he does not in speaking of any one of the greater deities in person use the term *δαίμων*. Hesiod defines more clearly: the *δαίμονες* are 30,000 in number, and are the spirits of those who lived in the Golden Age: they walk abroad on the upper earth, shrouded in mist, watching over men, preserving justice and bestowing wealth in kingly fashion (Hes. *Op.* 121, 251). From this general conception many others branch off. (1) The *δαίμων* is the supernatural agency which regards each human being (an idea partly shadowed out in Homer), and so is his own fate or fortune, good or bad (Aesch. *Sept.* 812; Soph. *Aj.* 534; Eur. *Suppl.* 592; Pind. *Pyth.* v. 115). (2) The idea of individual guardian spirits attending each human being from his birth to his burial [cf. GENIUS] was a philosophical development from the above (Plat. *Phaed.* p. 107 D, *Rep.* x. p. 617 E); and from this again came the idea of the good and bad angel, or good and evil 'genius' (Plut. *Brut.* 36). (3) *Δαίμονες πρόπολοι* were ministers (or, as von Sybel calls them, 'subalterns') of the great deities. Such were the Corybantes of Cybele, Acratus the *δαίμων* of Dionysus (Paus. i. 2, 4), Eurynomus in Hades (answering more nearly to the modern idea of demon), Themis, Nemesis,

Muses, Glaucus, &c. With these, as inferior deities, ranked the personifications of natural processes such as *ἄπνος* and *θάνατος*. (4) Like the *diī Manes* (and also the *Genius*), *δαίμων* meant also the spirit of the departed dead, and expressed the belief in immortality (Eur. *Alc.* 1003). This is frequent in sepulchral inscriptions. In art, though each particular *δαίμων* has its own attributes, it is a general characteristic of *δαίμονες* (as distinguished from *θεοί*), that they are represented with wings.

Dāhæ (Δάαι), a great Scythian people, who led a nomad life over a great extent of country on the E. of the Caspian, in Hyrcania (which still bears the name of *Daghestan*), on the banks of the Margus, the Oxus, and even the Jaxartes. Some of them served as cavalry and mounted archers in the armies of Darius Codomannus, Alexander and Antiochus, and they were also good foot-soldiers. (Strab. p. 511; Verg. *Aen.* viii. 728; Liv. xxxv. 48, xxxviii. 40.)

Daimāchus (Δαίμαχος), of Plataeae, was sent by Seleucus as ambassador to Sandrocottus, king of India, about B.C. 312, and wrote a work on India, which is lost (Strab. p. 70).

Dalmātia or **Delmātia** (Δαλματία: Δαλμάτης, more anciently *Δαλματεύς*, Dalmata), a part of the country along the E. coast of the Adriatic sea included under the general name of Illyricum, was separated from Liburnia on the N. by the Titius (*Kerka*), and from Greek Illyria on the S. by the Drilon (*Drino*), and extended inland to the Bebian mountains and the Drinus, thus nearly corresponding to the modern *Dalmatia*. The capital was **Dalminium** or **Delminium**, from which the country derived its name. The next most important town was SALONA, the residence of Diocletian. The Dalmatians were a brave and warlike people, and gave much trouble to the Romans. In B.C. 119 their country was overrun by L. Metellus, who assumed in consequence the surname *Dalmaticus*, but they continued independent of the Romans. In 39 they were defeated by Asinius Pollio, of whose *Dalmaticus triumphus* Horace speaks (*Od.* ii. 1, 16); but it was not till the year 23 that they were finally subdued, by Statilius Taurus. They took part in the great Pannonian revolt under their leader Bato, but after a three years' war were again reduced to subjection by Tiberius, A.D. 9. The province originally called Illyricum was after the time of Augustus usually known as *Dalmatia* (Dio Cass. xlix. 36; Tac. *Ann.* iv. 5). It comprised all the coast west of Macedonia from Lissus, and the river Drilon on the south to the river Arsia on the north, and was governed by a *legatus Augusti pro praetore*: after 300 A.D. by a praeses. [ILLYRICUM.]

Dalmatius. [DELMATIUS.]

Dalminium. [DALMATIA.]

Damagētus (Δαμάγγρος), king of Ialysus in Rhodes, married, in obedience to the Delphic oracle, the daughter of Aristomenes of Messene, and from this marriage sprang the family of the Diagoridae, who were celebrated for their victories at Olympia. [ARISTOMENES.]

Dāmālis or **Bōus** (Δάμαλις, ἡ Βοῦς), a small place in Bithynia, on the shore of the Thraean Bosphorus, N. of Chalcedon; celebrated by tradition as the landing-place of Io, the memory of whose passage was preserved by a bronze cow set up here by the Chalcedonians.

Damarātus. [DEMARATUS.]

Damascius (Δαμῆσκιος), the Syrian, of Damascus, whence he derived his name, the last of the renowned teachers of the Neo-Platonic

philosophy at Athens, was born about A.D. 480. He first studied at Alexandria and afterwards at Athens, under Marinus and Zenodotus, whom he succeeded. When Justinian closed the heathen schools of philosophy at Athens in 529, Damascius emigrated to King Chosroës of Persia. He afterwards returned to the W., since Chosroës had stipulated in a treaty that the heathen adherents of the Platonic philosophy should be tolerated by the Byzantine emperor. The only work of Damascius which has been printed is entitled *Doubts and Solutions of the first Principles*, edited by Kopp, Francof. 1828, 8vo.

Damascus (*Δαμασκός*), son of Hermes and Halimede, who migrated from Arcadia and founded the Syrian city which bore his name. When Dionysus on his eastern travels came there, Damascus opposed the planting of the vine, and was flayed alive by the god (Steph. Byz. s.v.). The story seems to be partly etymological, partly a mythical account of resistance offered to the introduction of the Bacchanalian rites.

Damascus (*ἡ Δαμασκός: Δαμασκηνός: Damashk, Damascus, Esh-Sham*), one of the most ancient cities of the world, mentioned as existing in the time of Abraham (Gen. xiv. 15), stood in the district afterwards called Coele-Syria, upon both banks of the river Chrysorhoas or Bardines (*Burada*), the waters of which, drawn off by canals and aqueducts, fertilised the plain around the city. This plain is open on the S. and E., and sheltered on the W. and N. by an offshoot of the Antilibanus; its fruits were celebrated in ancient, as in modern times; and altogether the situation of the city is one of the finest on the globe. For its earlier history see *Dict. of the Bible*. In the first century B.C. it was under a dynasty of Nabathæan kings who made Petraë their residence (Jos. Ant. xiv. 1, 5). This dynasty lasted from 95 B.C. to 106 A.D. with various degrees of independence. M. Aemilius Scaurus in 62 B.C. had a treaty with Aretas I. (Dio Cass. xxxvii. 15); but later there was more direct interference from the Romans (Strab. p. 779; Jos. Ant. xiv. 11). In A.D. 39, Damascus was ruled by an *ἐθνάρχης* of Aretas II. In 106, when Arabia Petraea became a Roman province, Damascus was united with the province of Syria. It flourished greatly under the emperors, and is called by Julian (*Epist.* 24) 'the Eye of all the East.' Diocletian established in it a great factory for arms; and hence the origin of the fame of Damascus blades. Its position on one of the high roads from Lower to Upper Asia gave it a considerable trade. The surrounding district was called *Δαμασκηνή*.

Damasippus, L. Junius Brutus. [BRUTUS No. 10.]

Damasippus, Licinius. 1. A Roman senator, fought on the side of the Pompeians in Africa, and perished B.C. 47 (Caes. B. C. ii. 44).—2. A contemporary of Cicero, who mentions him as a lover of statues, and speaks of purchasing a garden from Damasippus. He is probably the same person as the Damasippus ridiculed by Horace (*Sat.* ii. 3, 16, 64). It appears from Horace that Damasippus had become bankrupt, in consequence of which he intended to put an end to himself; but he was prevented by the Stoic Stertinus, and then turned Stoic himself, or at least affected to be one in outward appearance. The Damasippus mentioned by Juvenal (*Sat.* viii. 147, 151, 167) is a fictitious name, under which the satirist ridiculed some noble lover of horses.

Damastes (*Δαμᾶστος*), of Sigæum, a Greek historian, and a contemporary of Herodotus and Hellanicus of Lesbos; his works are lost (Strab. pp. 47, 583, 684).

Damia. [AUNESIA.]

Damnonii. 1. Or **Dumnonii** or **Dumnunii**, a powerful people in the SW. of Britain, inhabiting *Cornwall, Devonshire*, and the W. part of *Somersetshire*, from whom was called the promontory **Damnonium**, also **Ocerinum** (*C. Lizard*) in Cornwall.—2. Or **Damni**, a people in N. Britain, inhabiting parts of *Perth, Argyle, Stirling*, and *Dumbarton-shires*.

Damo (*Δαμῶ*), a daughter of Pythagoras and Theano, to whom Pythagoras entrusted his writings, and forbade her to give them to any one. This command she strictly observed, although she was in extreme poverty, and was often asked to sell them. (Diog. Laërt. viii. 42.)

Damocles (*Δαμοκλῆς*), a Syracusan, one of the companions and flatterers of the elder Dionysius. Damocles having extolled the great felicity of Dionysius on account of his wealth and power, the tyrant invited him to try what his happiness really was, and placed him at a magnificent banquet, in the midst of which Damocles saw a naked sword suspended over his head by a single horse-hair—a sight which quickly dispelled all his visions of happiness. (Cic. *Tusc.* v. 21, 61; cf. Hor. *Od.* iii. 1, 7.)

Damocritus, strategus of the Aetolians B.C. 200, opposed the Romans, but was defeated at Heracleia near Mt. Oeta by Flamininus in 191. He was taken to Rome, to adorn the triumph, but escaped from his prison, and being pursued killed himself. (Pol. xvii. 10, xxii. 14; Liv. xxxi. 32, xxxv. 12, xxxvi. 24, xxxvii. 46.)

Damōn (*Δάμων*). 1. Of Athens, a celebrated musician and sophist. He was a pupil of Lamprus and Agathocles, and the teacher of Pericles, with whom he lived on the most intimate terms. He is also said to have taught Socrates, but this statement is more doubtful. In his old age he was banished from Athens, probably on account of the part he had taken in politics. (Diog. Laërt. ii. 19.)—2. A Pythagorean and friend of **Phintias** (not Pythias). When the latter was condemned to die for a plot against Dionysius I. of Syracuse, he asked leave of the tyrant to depart for the purpose of arranging his domestic affairs, promising to find a friend who would be pledge for his appearance at the time appointed for his punishment. To the surprise of Dionysius, Damon unhesitatingly offered himself to be put to death instead of his friend, should he fail to return. Phintias arrived just in time to redeem Damou, and Dionysius was so struck with this instance of firm friendship on both sides, that he pardoned the criminal, and entreated to be admitted as a third into their bond of brotherhood. (Cic. *Tusc.* v. 22, 63, *de Off.* iii. 10, 45; Diod. x. 3; Val. Max. ix. 7.)

Damōxēnus (*Δαμῶξενος*), an Athenian poet of the New Comedy, and partly of the Middle.

Dana (*Δάνα*), in Cappadocia (Xen. *Anab.* i. 2, 20), the same as the later **TYANA**.

Dānāē (*Δανᾶή*), daughter of Acrisius, and mother of Perseus. For details, see **ACRISIUS**. An Italian legend related that Danaë came to Italy, built the town of Ardoa, and married Pilmnus, by whom she became mother of Daunus, ancestor of Turnus. (Verg. *Aen.* viii. 371; Plin. iii. 56.)

Danāi. [DANAUS.]

Dānāides (*Δαναΐδες*), the fifty daughters of Danaus. [DANAUS.]

Danāla (*τὰ Δάναλα*), a city in the territory of

the Trocini, in the NE. of Galatia, notable in the history of the Mithridatic war as the place where Lucullus resigned the command to Pompey (Plut. *Lucull.* 36).

Danapris. [BORYSTHENES.]

Danastris. [TYRAS.]

Dānāus (*Δαναός*), son of Belus and twin-brother of Aegyptus. Belus had assigned Libya to Danaüs, but the latter, fearing his brother and his brother's sons, fled with his fifty daughters to Argos. Here he was elected king by the Argives in place of Gelanor, the reigning monarch. The story of the murder of the fifty sons of Aegyptus by the fifty daughters of



Danaids. (From a relief in the Vatican.)

Danaüs (the Danaides) is given under AEGYPTUS. There was one exception to the murderous deed. The life of Lynceus was spared by his wife Hyperminestra; and according to the common tradition he afterwards avenged the death of his brothers by killing his father-in-law, Danaüs. According to the poets the Danaides were punished in Hades by being compelled everlastingly to pour water into a sieve or a jar with a hole in it (*inane lymphæ dolium fundo pereuntis imo*, Hor. *Od.* iii. 11, 26).—From Danaüs the Argives were called *Danaï*, which name, like that of the Argives, was often applied by the poets to the collective Greeks.

Danübīus (*Danube*, in Germ. *Donau*), also **Danuvius** on coins and inscriptions, called **ISTER** (*Ἴστρος*) by the Greeks, one of the chief rivers of Europe, rises in the Black Forest, and after flowing 1770 miles falls into the Black Sea. It is mentioned by Hesiod, but the Greeks knew very little about it. (Hes. *Th.* 338; Pind. *Ol.* iii. 25; Hdt. ii. 33.) According to Herodotus it rises at the city Pyrene among the Celts and flows through the whole of Europe. The Romans first obtained some accurate information concerning the river at the commencement of the empire. Tiberius in his campaign against the Vindelicians, visited the sources of the Danube, which, according to Tacitus, are in M. **ABNOBA**. The Danube formed the N. boundary of the empire with the exception of the time that **DACIA** was a Roman province. In the Roman period the upper part of the river from its source as far as Vienna was called **Dannbins**, while the lower part to its entrance in the Black Sea was named **Ister**.

Daorsi or **Daorizi**, a tribe in Dalmatia.

Daphnae Pēlūsīae (*Δάφναι αἱ Πελοῦσῖαι*; *Safnais*), a border fortress of Lower Egypt against Arabia and Syria, stood on the right hand of the Nile, 16 Roman miles SW. of Pelusium. Many Jews settled here after the destruction of Jerusalem by the Babylonians.

Daphnē (*Δάφνη*). 1. Daughter of the river-

god Ladon in Arcadia, by Ge (the earth) (Paus. viii. 20, x. 7, 8), or of the river-god Peneus in Thessaly (Ov. *Met.* i. 452; Hyg. *Fab.* 203); a third account makes her the daughter of the Laconian Amyclas, which explains the allusion in Verg. *Ecl.* vi. 83 (Parthen. *Erot.* 15). She was extremely beautiful, and was loved by Apollo, who pursued her, and as she was on the point of being overtaken by him, she prayed for aid, and was metamorphosed into a laurel-tree (*δάφνη*), which became in consequence the favourite tree of Apollo: other stories make the Earth take her into her bosom, and send up a laurel in her stead (Tzetz. *Lyc.* 6). In the Peloponnesian legends she had been beloved also by Leucippus, son of Oenomaus, who in order to win her disguised himself as a maiden; but Apollo's jealousy caused his discovery and he was killed by the companions of Daphne (Paus. viii. 20; Parthen. *l. c.*). In these stories of Daphne probably the older religion is preserved which worshipped the laurel tree itself. When this became part of Apollo's worship and the laurel was regarded as sacred to him, the story of his love for Daphne and her transformation grew up.—2. Daughter of Tiresias, better known under the name of **MANTO**.

Daphnē (*Δάφνη*). 1. *Beit-el-Moic*, or *Babylia* (?), a beautiful spot, five miles S. of Antioch in Syria, to which it formed a sort of park or pleasure garden. Here was a grove of laurels and cypresses, 80 stadia in circuit, watered by fresh springs and consecrated by Selencus Nicator to Apollo, to whom also a magnificent temple was built by Antiochus Epiphanes, and adorned with a splendid statue of the god by Bryaxis. (Hence the legend of Daphne was transferred also to this spot: Auson. *Clar. Urb.* 2.) To this temple were attached periodical games and the privilege of asylum. Daphne was a royal residence of the Seleucidae and of the later Roman emperors, and a favourite resort of the people of Antioch, who, however, carried the pleasures they enjoyed here so far beyond the bounds of moderation, that the phrase *Daphnici mores* passed into a proverb. It was from this place that Antioch received its distinguishing name, *Ἄ. ἐπὶ Δάφνης* (Strab. p. 750; Amm. Marc. xix. 12; Polyæn. viii. 50).—2. A place in Upper Galilee on the lake Semchonitis.

Daphnis (*Δάφνις*), a Sicilian hero, to whom the invention of bucolic poetry is ascribed. He was the son of Hermes by a nymph (Ælian, *V. H.* x. 18). His mother placed him when an infant in a charming valley in a laurel grove, from which he received his name of Daphnis. He was brought up by nymphs; was taught by Pan to play on the flute; he became a shepherd, and tended his flocks on Mt. Aetna winter and summer (Theocr. i. 67, vii. 74, viii. 92; Parthen. *Erot.* 29). A Naiad fell in love with him, and made him swear that he would never love any other maiden, threatening him with blindness if he broke his oath. For a time the handsome shepherd resisted the numerous temptations to which he was exposed, but at last he forgot himself, having been made intoxicated by a princess. The Naiad accordingly punished him with blindness, or, as others relate, changed him into a stone. Previous to this time he had composed bucolic poetry, and with it delighted Artemis during the chase. After having become blind, he invoked his father to help him. The god accordingly raised him up to heaven, and caused a well to gush forth on the spot

where this happened. The well bore the name of Daphnis, and at it the Sicilians offered an annual sacrifice. This account Aelian seems to have derived from Stesichorus, and some have conjectured that Stesichorus introduced the story in reference to his own blindness. In Theocritus there is a different story, with no allusion to blindness and another ending to his life. Daphnis in despair at unrequited love for Xenia drowns himself and is mourned by all nature. This unrequited love is explained as being the punishment sent by Aphrodite, either because Daphnis preferred music to love, or according to the other legend, because he had been faithless. From Athen. p. 415 comes another story, related in a Satyric drama of Sosithus, which represents Daphnis as seeking his love, named Piplea, and coming to Lityerses in Phrygia, who made all strangers vie with him in reaping his corn and then killed them when they were defeated. Heracles helps Daphnis, and Lityerses is killed. In this story Daphnis instead of being the deity or hero of herdsmen, is adopted into the myths of the corn-spirit and the harvest sacrifices.

Daphnūs (Δαφνούς, -οὔντος; Δαφνούσιος), a town of the Locri Opuntii, in earlier times belonging to Phocis (Strab. p. 416).

Darādax (Δαράδαξ; *Abu-Ghalgal*?), a river of Upper Syria, flowing into the Euphrates, 30 parasangs from the R. Chalos, and 15 from Thapsacus.

Daras, a town of Mesopotamia, about 12 miles from Nisibis: it was strongly fortified by the Greek emperors as a barrier against the Persians (Procop. *Bell. Pers.* ii. 13).

Dardāni (Δάρδανοι). 1. [DARDANIA].—2. A people in Upper Moesia, who also occupied part of Illyricum, and extended as far as the frontiers of Macedonia (Strab. p. 316).

Dardānia (Δαρδανία), a district of the Troad, lying along the Hellespont, SW. of Abydos, and adjacent on the land side to the territories of Ilium and Scepsis (Strab. pp. 592, 606). Its people, the **Dardani** (Δάρδανοι), were apparently akin to the Trojans, both having descended from the highlands of Asia Minor towards the coast. Probably the name *Dardani* originally included the Trojan branch as well, and had also been carried in a more distant migration of the same people in 'Pelagic' wanderings to Illyricum. Their name seems to be rightly traced on Egyptian records of about 1300 as allies of the Hittites who were defeated by Ramses II. In the Iliad they appear as fighting under command of Aeneas in defence of Troy (ii. 819, xv. 425); and their name in Latin poets is often interchanged with that of the Trojans.—2. The name Dardania belonged under the empire to southern DACIA, whose chief town was Serdica (*Sophia*).

Dardānus (Δάρδανος), son of Zeus and Electra. His native place in the various traditions is Samothrace, Crete, Troas, or Italy. Dardanus is the mythical ancestor of the Trojans, and through them of the Romans. From Samothrace he passed over to Asia, where he received a tract of land from king Teucer, on which he built the town of Dardania. He married Batea, daughter of Teucer, or Arisbe of Crete, by whom he became the father of Erichthouius. [Another tradition makes him marry Chryse, daughter of the Arcadian Pallas: see DELMAS.] His grandson was Tros, who removed to Troy the Palladium, which had belonged to his grandfather (*Il.* xx. 215; Strab. pp. 331, 50; Apollod. iii. 12; Diod. iv.

75, v. 48; Paus. vii. 19). According to the Italian traditions, Dardanus was the son of Corythus, an Etruscan prince of Corythos (Cortona), or of Zeus by the wife of Corythos; and, as in the Greek tradition, he afterwards emigrated to Phrygia (Verg. *Aen.* iii. 167, vii. 210; Serv. *ad loc.*).

Dardānus (ἡ Δάρδανος; Δαρδανεύς), also, -um and -ium, a Greek city in the Troad on the Hellespont, near the Prom. Dardanis or Dardanium and the mouth of the river Rhodius, 12 Roman miles from Ilium, and 9 (or 70 stadia) from Abydos. It was built by Aeolian colonists, at some distance from the site of the ancient city Dardania (Δαρδανῆ), which is mentioned by Homer (*Il.* ii. 216) as founded by Dardanus before the building of Ilium (cf. Strab. p. 592). The Romans, after the war with Antiochus the Great, made Dardanus and Ilium free cities, as an act of filial piety. The peace between Sulla and Mithridates was made here, B.C. 84 (Strab. p. 595; Plut. *Sull.* 24). From Dardanus arose the name of the *Castles of the Dardanelles*, after which the Hellespont is now called.

Dārēs (Δάρης), a priest of Hephaestus at Troy, mentioned in the Iliad (v. 9), to whom was ascribed in antiquity an Iliad, which was believed to be more ancient than the Homeric poems (Ael. *V. H.* xi. 2; Isid. i. 41). There is extant a Latin work in prose in 44 chapters, on the destruction of Troy, bearing the title *Daretis Phrygii de Excidio Trojae Historia*, and purporting to be a translation of the work of Dares by Cornelius Nepos. But the Latin work is evidently of much later origin: possibly of the fifth century A.D. (It must be earlier than the seventh century, since Isidore is acquainted with it.) It has little merit, but is important, because it was accepted as the translation from the writings of an eye-witness of the Trojan war (as it claimed to be), and became the chief source of Trojan romances in the Middle Ages. It is usually printed with Dictys Cretensis: the best edition is by Meister, Lips. 1873.

Darius (Δαρῖος). I., King of Persia, B.C. 521–485, was the son of Hystaspes, satrap of the province of Persis, and of the royal family of the Achaemenidae. He had served under Cambyses in Egypt, and with six other Persian chiefs slew the usurper Gomatas [SMERDIS], and possessed himself of the Persian throne. According to Herodotus (iii. 85), the seven chiefs agreed that the one of them whose horse neighed first at an appointed time and place, should become king; and as the horse of Darius neighed first, he was declared king. He married Atossa and Artystone, the two daughters of Cyrus, and Parmys, the daughter of Cyrus's son Smerdis, and Phaedine, the daughter of Otanes, one of the seven chiefs. He then began to set in order the affairs of his vast empire, which he divided into twenty satrapies, assigning to each its amount of tribute. Persis proper was exempted from all taxes, except those which it had formerly been used to pay. It was in the reign of Darius that the consolidation of the empire was effected, for Cyrus and Cambyses had been engaged in continual wars.—A few years after his accession the Babylonians revolted, but after a siege of twenty months, Babylon was taken (as Herodotus relates, iii. 183) by a stratagem of Zopyrus in 516. The reduction of Babylon was followed by the invasion of Scythia (about 503). Darius crossed the Danube, and marched far into the

interior of modern Russia; but after losing a large number of men by famine, and being unable to meet with the enemy, he was obliged to retreat (Hdt. iv. 1). On his return to Asia, he sent part of his forces, under Megabazus, to subdue Thrace and Macedonia, which thus became subject to the Persian empire. In the reign of Darius began the great war between the Persians and the Greeks. The details of this war belong to the biographies of other men. In 501 the Ionian Greeks revolted; they were assisted by the Athenians, who burnt Sardis, and thus provoked the hostility of Darius. [ARISTAGORAS; HISTIAEUS.] In 492 Mardonius was sent with a large army to invade Greece, but he lost a great part of his fleet off Mt. Athos, and the Thracians destroyed a vast number of his land forces. [MARDONIUS.] He was, in consequence, recalled, and Datis and Artaphernes appointed to the command of the invading army. They took Eretria in Euboea, and landed in Attica, but were defeated at Marathon by the Athenians under the command of Miltiades. [MILTIADES.] Darius now resolved to call out the whole force of his empire for the purpose of subduing Greece: but, after three years of preparation, his attention was called off by the rebellion of Egypt. He died in 485, leaving the execution of his plans to his son XERXES. Darius was great both as a conqueror and as an organiser. To him especially is due the centralisation of the Persian government at Susa with which the twenty satrapies were connected by roads and posts.—II., King of Persia, 424–405, named **Ochus** (Ὀχος) before his accession, and then surnamed **Nothus** (Νόθος), or the *Bastard*, from his being one of the bastard sons of Artaxerxes I. Darius obtained the crown by putting to death his brother SOGDIANUS, who had murdered Xerxes II. He married Parysatis, daughter of Xerxes I., by whom he had two sons, Artaxerxes II., who succeeded him, and Cyrus the younger. Darius was governed by eunuchs, and the weakness of his government was shown by repeated insurrectionary of his satraps. In 414 the Persians were expelled from Egypt by Amyrtæus, who reigned there six years, and at whose death (408) Darius was obliged to recognise his son Pausiris as his successor. (Ctes. *Pers.* 44–56; Diod. xii. 71, xiii. 36, 76. 108; Xen. *Hell.* i. 2, ii. 1.)—III., Last king of Persia, 336–331, named **Codomannus** before his accession, was the son of Arsmenes and Sisymbambis, and a descendant of Darius II. He was raised to the throne by Bagoas, after the murder of ARSES. The history of his overthrow by Alexander the Great, and of his death, is given in the life of ALEXANDER.

Dascon (Δάσκων; Δασκόνιος), a fortress near Syracuse, situated on a bay of the same name.

Dascylium (Δασκύλιον or -εῖον; Δασκυλίτης; *Diaskili*), a town of western Bithynia, on the Propontis, upon a small lake Dascylitis, between the sea and two larger lakes, Apolloniatis and Miletopolitis (Strab. p. 575; Hdt. iii. 120).

Dasæa (Δασέα, also Δασαί; Δασαίτης), a town in Arcadia near Megalopolis (Paus. viii. 3).

Dassarētii or **Dassaritæe**, **Dassaritæe** (Δασσαρήτιοι, Δασσαρίται), a people in Greek Illyria on the borders of Macedonia: their chief town was **Lychnidus** (Λύχνιδος), on a hill, on the N. side of the lake **Lychnitis**, which was so called after the town (Strab. p. 318).

Datames (Δατάμης), a distinguished Persian general, a Carian by birth, son of Camissares by a Scythian mother. He succeeded his

father as satrap of Cilicia, under Artaxerxes II. (Mnemon), but, in consequence of the machinations of his enemies at the Persian court, he threw off his allegiance to the king, and joined the other satraps who had revolted from Persia. He defeated the generals who were sent against him, but was assassinated by Mithridates, son of Ariobarzanes, about B.C. 362. Cornelius Nepos, who has written his life, calls him the bravest and most able of all barbarian generals, except Hamilcar and Hannibal. (Nep. *Datames*; Diod. xv. 91; Polyæn. vii. 21, 29.)

Datis (Δᾶτις), a Mede, commanded, along with Artaphernes, the Persian army of Darius which was defeated at Marathon, B.C. 490.

Datum or **Datus** (Δάτον, Δάτος; Δατηνός), a Thracian town on the Strymonic gulf, subject to Macedonia, with gold mines in Mt. Pangæus in the neighbourhood, whence came the proverb a 'Datum of good things' (Strab. pp. 331, 36).

Daulis or **Daulia** (Δαυλῖς, -ῖδος, Δαυλία; Δαυλιεύς, Δαύλιος), an ancient town in Phocis on the road from Chaeronea and Orchomenus to Delphi, situated on a lofty hill (Strab. p. 423; Paus. x. 4, 7); celebrated in mythology as the residence of the Thracian king TEREUS, and as the scene of the tragic story of PHILOMELA and PROCNE. Hence **Daulias** (Δαυλιεύς) is the surname both of Procne and Philomela.

Daunia. [APULIA.]

Daunus (Δᾶννος). 1. Son of Lycæon, and brother of Iapyx and Pencetius. The three brothers crossed over from Illyria, and settled in Apulia, which was divided into three parts, and named after them. The poets sometimes gave the name of Dannia to the whole of Apulia: Horace (*Od.* i. 23, 14) uses the adjective *Dawnias* (sc. *terra*). [APULIA.]—2. Son of Pilumnus and Danaë, wife of Venilia, and ancestor of Turnus.

Decébälus (Δεκέβαλος), a celebrated king of the Dacians during the reigns of Domitian and Trajan. For 4 years (A.D. 86–90) he carried on war against the Romans with such success, that Domitian was at length glad to conclude peace with him by the payment of an annual tribute. Trajan refused to continue this disgraceful payment, and renewed the war. He defeated the Dacians, and compelled Decebalus to sue for peace (101–103). But in 104 the war broke out again; Decebalus was again defeated, and put an end to his own life; and Dacia became a Roman province, 106. (Dio Cass. lxxvii. 6, lxxviii. 6; Eutrop. vii. 15; Oros. vii. 10.)

Décéléä or **-ia** (Δεκέλεια; Δεκελεύς; *Tatoz*), a demus of Attica, belonging to the tribe Hippothoëntis, lay NW. of Athens, on the borders of Boeotia, near the sources of the Cephissus. In the nineteenth year of the Peloponnesian war (B.C. 413), the Peloponnesians under Agis seized and fortified Decelea, and thereby annoyed the Athenians during the remainder of the war.

Decentius Magnus, brother or cousin of Magnentius, by whom he was created Caesar, A.D. 351. After the death of MAGNENTIUS, he put an end to his own life, 353.

Decetia (*Desize*), a city of the Aedui, in Gallia Lugdunensis, on an island in the Liger (Loire).

Décîates, a Ligurian people on the coast and about the sources of the Druentia (*Durance*). Their chief city, Deciatum (Δεκιήτων), lay between Nicaea and Antipolis. (Pol. xxxiii. 7; Strab. p. 202.)

Decidius Saxa. [SAXA.]

P. Décîus Mûs (of a plebeian gens). 1. Consul B.C. 340 with T. Manlius Torquatus in the great Latin war. Each of the consuls had a vision in the night, announcing that the

general of one side and the army of the other were devoted to death. The consuls thereupon agreed that the one whose wing first began to waver should devote himself and the army of the enemy to destruction. Decius commanded the left wing, which began to give way, whereupon he devoted himself and the army of the enemy to destruction, according to the formula prescribed by the pontifex maximus, then rushed into the thickest of the enemy, and was slain, leaving the victory to the Romans. (Liv. vii. 34, viii. 6; Cic. *Div.* i. 24, 51, *Tusc.* i. 37, 89).—2. Son of the preceding, four times consul, 312, 308, 297 and 295. In his fourth consulship he commanded the left wing at the battle of Sentinum, where he was opposed to the Gauls, and when his troops began to give way, he imitated the example of his father, devoted himself and the enemy to destruction, and fell as a sacrifice for his nation. (Liv. x. 7, 27).—3. Son of No. 2, consul 279, in the war against Pyrrhus. According to some he sacrificed himself in battle like his father and grandfather, but this is not true, for he survived the war with Pyrrhus. (Flor. i. 18, 21; Oros. iv. 5; Val. Max. ix. 1.)

Decius, Roman emperor, A.D. 249–251, whose full name was C. MESSIUS QUINTUS TRAJANUS DECIUS, was born at Bubalia in Pannonia. He was sent by the emperor Philippus in 249 to restore subordination in the army of Moesia, but the troops compelled him to accept the purple



Decius, Roman Emperor A.D. 241-251.

Obv., IMP. C. M. Q. TRAIANVS DECVS AVG.; bust of Decius, radiate; rev., PANNONIA; figures of Upper and Lower Pannonia, holding standard and cornucopia.

under threats of death. Decius still assured Philippus of his fidelity; but the latter, not trusting these professions, hastened to meet his rival in the field, was defeated near Verona, and slain. The short reign of Decius was chiefly occupied in warring against the Goths. He fell in battle against them, in the marshes near Forum Trebonii in Moesia, together with his son, in 251. In his reign the Christians were persecuted with great severity; but he was in the rest of his administration, and wholly in his military activity, deserving of admiration. (Aurel. Vict. *Caes.* 28; Zos. i. 21.)

Decūmātes Agri. [AGRI DECUMATES.]

Deiānira (Δηϊάνειρα), daughter of Althaea by either Oeneus, or Dionysus, or Dexamenus, and sister of Meleager. Achelous and Heracles both loved Deiānira, and fought for the possession of her. Heracles was victorious, and she became his wife. She was the unwilling cause of her husband's death by presenting him with the poisoned robe which the centaur Nessus gave her. In despair she put an end to her own life. For details see HERACLES.

Deidamia (Δηϊδάμεια). 1. Daughter of Lycomedes in the island of Scyros. When Achilles was concealed there in maiden's attire, she became by him the mother of Pyrrhus or Neoptolemus. [ACHILLES].—2. Wife of Pirithous, commonly called HIPPODAMIA.—3. Sister of Pyrrhus, married Demetrius Poliorcetes.

Deimas (Δείμας), son of Dardanus and Chryse, who settled in Arcadia (Dionys. i. 61).

Deiōcēs (Δηϊόκης), first king of Media, after the Medes had thrown off the supremacy of the Assyrians, was the son of Phraortes, and reigned B.C. 709–656. He built the city of Ecbatana, which he made the royal residence. His administration of justice was severe, and he kept a body of spies and informers throughout the whole country. He was succeeded by his son, PHRAORTES. (Hdt. i. 95–102.)

Dēion (Δηϊών), son of Aeolus and Enarete, king in Phocis, husband of Diomedes, and father of Asteropeia, Aenetus, Actor, Phylacus, and Cephalus.

Dēiōnē (Δηϊώνη), mother of Miletus, who is hence called **Deionides** (Ov. *Met.* ix. 442).

Deiōtārus (Δηϊόταρος). 1. Tetrarch of Galatia, adhered firmly to the Romans in their wars in Asia against Mithridates, and was rewarded by the senate with the title of king, and the addition of Armenia Minor to his dominions (Cic. *Deiot.* v. 12; Bell. *Alex.* 68). In the Civil war he sided with Pompey, and was present at the battle of Pharsalia, B.C. 48 (Cic. *Deiot.* v. 13; Caes. *B. C.* iii. 4). In 47 he applied to Domitius Calvinus, Caesar's legate in Asia, for aid against Pharnaces, who had taken possession of Armenia Minor. When Caesar, in the same year, came into Asia from Egypt, Deiotarus received him with submission, and endeavoured to excuse the aid he had given to Pompey. Caesar deprived him of part of his



Deiōtarus, Tetrarch of Galatia.

Obv., bust of Nike; rev., ΑΗΙΟΤΑΡΟΥ; eagle on sword in sheath; on right, pileus of Dioscuri.

dominions, but allowed him to retain his regal title. Two years afterwards (45) his grandson Castor accused him of having formed a design against Caesar's life, when he received Caesar in Galatia. He was defended by Cicero before Caesar, in the house of the latter at Rome, in the speech (*pro Rege Deiotaro*) still extant (cf. Cic. *ad Att.* v. 17). The result of the trial is not known; but it seems likely that Cicero's advocacy so far prevailed on Caesar that the prosecution was dropped. After Caesar's death he obtained from Antony the restitution of his dominions by paying Fulvia a large sum of money. In 42, he joined the party of Brutus and Cassius, and died shortly afterwards at a great age. (Cic. *Phil.* ii. 37; Dio Cass. xlviii. 33).—2. Son and successor of the above. In the war between Antony and Octavian he took part with the former, but went over from him to the enemy in the battle of Actium, 31.

Deiphōbē (Δηϊφώβη), the Sibyl at Cumae, daughter of Glaucus. [SIBYLLA.]

Deiphōbus (Δηϊφόβος), a son of Priam and Hecuba, and next to Hector the bravest among the Trojans (*Il.* xii. 94, xiii. 410; *Od.* iv. 276). He always supported Paris in his refusal to deliver up Helen to the Trojans; and he married her after the death of Paris. Accordingly, on the fall of Troy, the vengeance of the Greeks was chiefly directed against him. His house was one of the first committed to the flames,

and he was slain and fearfully mangled by Menelaus. In this dreadful condition he was found in the lower world by Aeneas, who erected a monument to him on Cape Rhoeteum. (Verg. *Aen.* vi. 493; cf. *Od.* viii. 417; Hyg. *Fab.* 110; Dict. Crct. i. 10; Eur. *Troad.* 960.)

Dēiphontes (Δηϊφόντης), son of Antimachus, and husband of Hynctho, the daughter of Tomenus the Heraclid, became king of Argos, after Temenus had been murdered by his own sons (Apollod. ii. 8). Pausanias (ii. 19) gives a different account.

Dēlium (Δήλιον: *Dhilessi*), a town on the coast of Boeotia, in the territory of Tanagra, near the Attic frontier, named after a temple of Apollo similar to that at Delos. The Athenians used it as a fortress in the early part of the Peloponnesian war, and in B.C. 424 they were defeated here by the Boeotians. (Thuc. iv. 90; Strab. p. 403.)

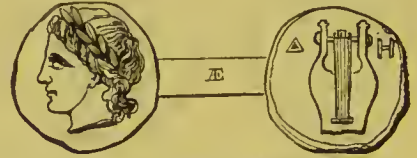
Dēlius and **Dēlia** (Δήλιος, Δηλία), surnames of Apollo and Artemis respectively, from the island of DELOS.

Dellius, Q., a Roman eques, who frequently changed sides in the civil wars. In B.C. 44 he joined Dolabella in Asia, afterwards went over to Cassius, and then united himself to M. Antony. He deserted to Octavian shortly before the battle of Actium, 31. He appears to have become a personal friend of Octavian and Maecenas, and is therefore addressed by Horace in one of his Odes (ii. 3). He wrote a history of Antony's war against the Parthians, in which he had himself fought. (Plut. *Ant.* 25; Dio Cass. xlix. 39, l. 13, 23; Strab. p. 523.)

Delmätius or **Dalmätius**. 1. Son of Constantius Chlorus and his second wife, Theodora. From his half-brother, Constantine the Great, he received the title of censor; he died before A.D. 335.—2. Son of the preceding, was created Caesar by Constantine the Great, 335; and, upon the division of the empire, received Thrace, Macedonia, and Achaia, as his portion. He was put to death in 337 on the death of Constantine. (Aurel. Vict. *Caes.* 41.)

Dēlos or **Dēlus** (ἡ Δήλος: Δήλιος: *Delo, Deli, Dili, Sdilli*, Ru.), the smallest of the islands called Cyclades, in the Aegæan Sea, lay in the strait between Rhenea and Myconus. It was also called in earlier times, Asteria, Ortygia, and Chlamydia. According to a legend, founded perhaps on some tradition of its late volcanic origin, it was called out of the deep by the trident of Poseidon, but was a floating island until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place to Leto, for the birth of Apollo and Artemis. Apollo afterwards obtained possession of Delos, by giving Calauria to Poseidon in exchange for it; and it became the most holy seat of the worship of Apollo (*Hymn. ad Del.* 49; Callim. *Del.* 35; Pind. *Fr.* 64; Verg. *Aen.* iii. 75; Plin. iv. 66). Such is the mythical story; we learn from history that Delos was peopled by the Ionians, for whom it was the chief centre of political and religious union in the time of Homer: it was also the seat of an Amphictyony, comprising the surrounding islands. In the time of Pisistratus, Delos became subject to the Athenians; it was made the common treasury of the Greek confederacy for carrying on the war with Persia; but the transference of the treasury to Athens, and the altered character of the league, reduced the island to a condition of absolute political dependence upon Athens. It still possessed, however, a very extensive commerce, which

was increased by the downfall of Corinth, when Delos became the chief emporium for the trade in slaves; and it was one of the principal seats of art in Greece, especially for works in bronze, of which metal one of the most esteemed mixtures was called the Delian. An especial sanctity was attached to Delos from its connexion with the worship of Apollo; and the peculiar character assigned to the island by the traditions of its origin was confirmed by the remarkable fact that, though of volcanic origin, and in the midst of islands very subject to earthquakes, Delos enjoyed an almost entire exemption from such visitations, so that its being shaken by an earthquake was esteemed a marked prodigy (Hdt. vi. 98; Thuc. ii. 8; Plin. l. c.). The city of Delos stood on the W. side of the island at the foot of Mt. Cynthus (whence the god's surname of Cynthus), near a little river called Inopus. It contained a temple of Leto, and the great temple of Apollo. The latter was built near the harbour, and possessed an oracle. Though enriched with offerings from all Greece, and defended by no fortifications, it was so protected from plunder by the sanctity of the place, that even the Persians, when sailing against Greece, not only passed it by uninjured, but sent rich presents to the god. With this temple were connected games, called Delia, which were celebrated every four years, and were said to have been founded by Theseus. A like origin is ascribed to the sacred embassy (*θεωρία*) which the Athenians sent to Delos every year. (*Dict. of Ant.* art. *Delia; Theoris*.) The temple and oracle were



Coin of Delos.

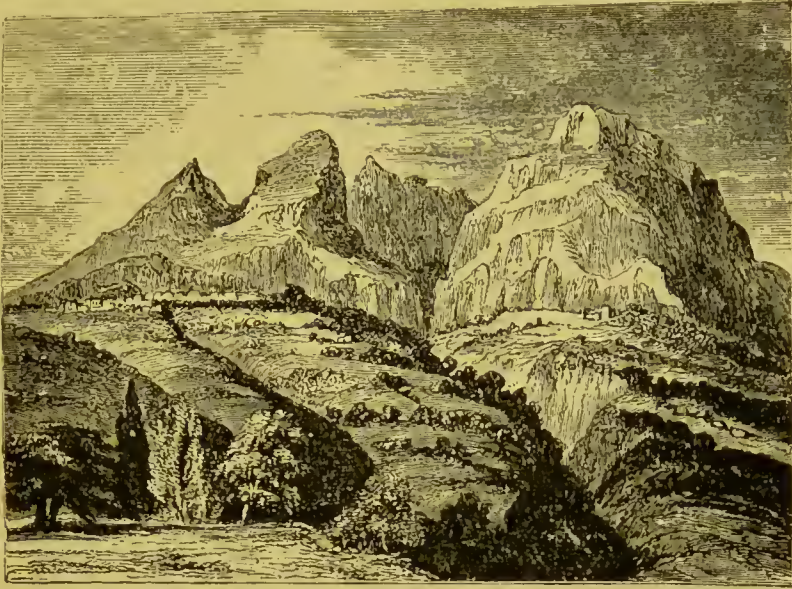
Obv., head of Apollo; rev., lyre of Apollo and legend ΔΗ.

visited by pilgrims from every quarter, even from the regions of Scythia. The greatest importance was attached to the preservation of the sanctity of the island. It was twice purified by the Athenians: once under Pisistratus, when all tombs within sight of the temple were taken away; and again in B.C. 422, when all human and animal remains were removed entirely from the island, which was henceforth forbidden to be polluted by births or deaths, or by the presence of dogs: all persons about to die or to bring forth children were to be removed to the adjacent island of Rhenea. Delos continued in a flourishing condition, and under the rule of the Athenians, who were confirmed in the possession of it by the Romans, until the Mithridatic war, when Menophanes, one of the generals of Mithridates, inflicted upon it a devastation, from which it never again recovered.—In recent years (since 1873) important researches have been made in Delos by the French Archaeological School. The buildings on Mt. Cynthus, the theatre, the temple of Apollo, part of the Agora, and other buildings, have been excavated.

Delphi (οἱ Δελφοί: Δελφός: *Kastri*), a small town in Phocis, but one of the most celebrated in Greece, on account of its oracle of Apollo. It was 16 stadia in circumference, was situated on a steep declivity on the S. slope of Mt. PARNASSUS, and its site resembled the cavea of a great theatre. It was shut in on the N. by a barrier of rocky mountains, which were cleft in

the centre into two great cliffs with peaked summits, between which, from the rocks called Phaedriadae, issued the waters of the Castalian spring. The rocks from which the spring

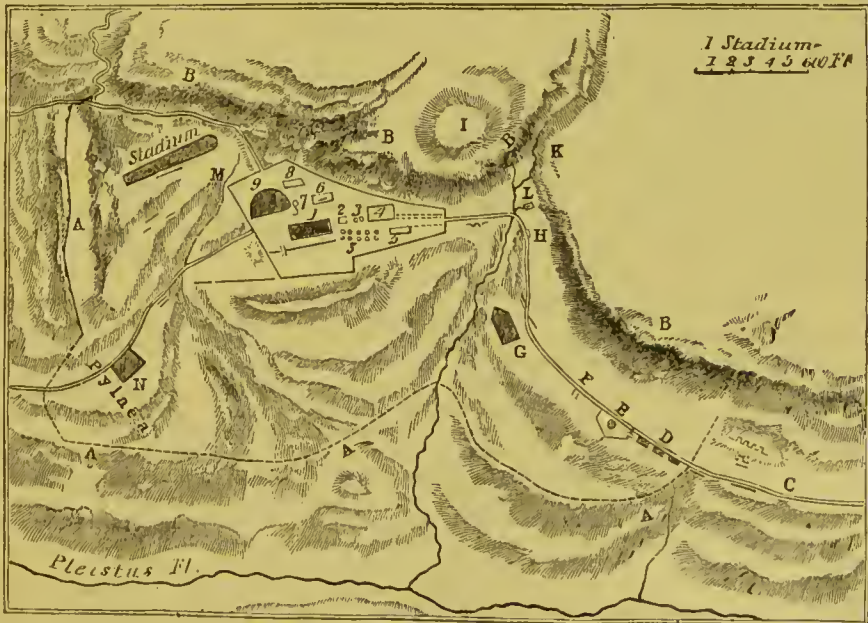
generally given, from *δελφύς*, *womb*, is right, and that it was called Delphi because it stood in a deep ravine. Delphi was colonised at an early period by Doric settlers from the neigh-



View of Delphi and Mount Parnassus.

issues were called Hyampeia (now *Flembuko*), and from them, or from the neighbouring rock Nauplia, were hurled criminals (Hdt. viii. 39; Eur. *Ion*, 1266; Plut. *de Ser. Num. Vind.* 12). It was originally called *Pytho* (Πυθώ), by which

bouring town of Lycorēa, on the heights of Parnassus. The government was an oligarchy, and was in the hands of a few distinguished families of Doric origin. From them were taken the chief magistrates, the priests, and a



Map of Delphi.

A A, walls of Phlomis; BB, the Phaedriadae; C, sepulchres; D, three temples; E, Temple of Athene Pronola; F, Sanctuary of Phylaeus; G, Gymnasium; H, Sanctuary of Autoneus; I, Nauplia? (*Rodini*); K, Hyampeia (*Flembuko*); L, Fountain of Castalia; M, Fountain of Delphusa (*Kernd*); N, Synedrion. The Sacred Enclosure.—1, the Temple; 2, the Great Altar; 3, Thesauri; 4, Bouloutorion; 5, Stoa of the Athenians; 6, Grave of Neoptolomus; 7, Fountain of Cassotis; 8, Lescho; 9, Theatre.

name alone it is mentioned in Homer. The ancients derived the name of Delphi from an eponymous hero, Delphus, a descendant of Deucalion; it is probable that the derivation now

senato consisting of a very few members. Delphi was regarded as the central point of the whole earth, and was hence called the 'navel of the earth.' It was said that two eagles sent forth

by Jupiter, one from the E. and one from the W., met at Delphi.—Delphi was the principal seat of the worship of Apollo, whose name is most intimately associated with it; but Dionysus, too, was especially worshipped here, and many of the Delphic festivals were in his honour. [See APOLLO; DIONYSUS; PARNASSUS.] Besides the great temple of Apollo, it contained numerous sanctuaries, statues, and other works of art. The Pythian games were also celebrated here, and it was one of the two places of meeting of the Amphictyonic council. Pausanias, approaching by the road Schiste, passed four temples, of which the fourth was that of Athene Pronoia (cf. Dem. c. *Aristog.* i. p. 780, § 34), where sacrifices were offered before consulting the oracle; beyond this the sanctuary of Phylacus, a hero who had given supernatural aid against both Persians and Greeks; beyond this the Gymnasium, where now stands the monastery of *Panaghia*; thence to the temple of Apollo, on the way to which were passed the Stoa of the Athenians, and several treasuries, small buildings partly above and partly below the earth; to the right (North) of these was the senate-house. The temple of Apollo was situated at the NW. extremity of the town. The first stone temple was built by Trophonius and Agamedes; and when this was burnt down, B.C. 548, it was rebuilt by the Amphictyons with still greater splendour. The expense was defrayed by voluntary subscriptions, to which even Amasis, king of Egypt, contributed. The architect was Spintharus of Corinth; the Alcmaeonidae contracted to build it, and liberally substituted Parian marble for the front of the building, instead of the common stone which they had agreed to employ. The temple contained immense treasures; for not only were rich offerings presented to it by kings and private persons who had received favourable replies from the oracle, but many of the Greek states had in the temple separate *thesauri*, in which they deposited, for the sake of security, many of their valuable treasures. The wealth of the temple attracted Xerxes, who sent part of his army into Phocis to obtain possession of its treasures, but the Persians were driven back by the god himself, according to the account of the Delphians. The Phocians plundered the temple to support them in the war against Thebes and the other Greek states (357–346); and it was robbed at a later time by BRENNUS and by SULLA.—In the centre of the temple there was a small opening (*χάσμα*) in the ground, from which, from time to time, an intoxicating vapour arose, which was believed to come from the well of Cassotis. No traces of this chasm or of the mephitic exhalations are now anywhere observable. Over this chasm there stood a tripod, on which the priestess, called Pythia, took her seat whenever the oracle was to be consulted. The words which she uttered after exhaling the vapour were believed to contain the revelations of Apollo. They were carefully written down by the priests, and afterwards communicated in hexameter verse to the persons who had come to consult the oracle. Beyond the temple was the Lesche of the Cnidians, adorned with paintings by Polygnotus, between which and the temple was the fountain of Cassotis (cf. Eur. *Ion.*, 112), and west of this the Theatre; outside the sacred peribolus of walls came the Stadium, and near it the fountain Delphusa, which chiefly supplied the town; below this, on the road to Crissa, was the suburb called Pylaea, where was the Synedriion

for Amphictyonic meetings. (Paus. x. 8–30).—For details respecting the oracle and its influence in Greece, see *Dict. of Ant.* art. *Oraculum*. The recent excavations of the French Archaeological School, besides providing a store of inscriptions of great historical value, have done much to ascertain the precise limits of the ancient city and its sanctuaries.

Delphinium (Δελφίνιον). 1. A temple of Apollo Delphinus at Athens, said to have been built by Aegceus, in which the Ephetae sat for trying cases of intentional but justifiable homicide. [*Dict. of Ant.* art. *Phonos.*]—2. The harbour of Oropus in Attica, on the borders of Boeotia, called δ ἱερὸς λιμὴν.—3. A town on the E. coast of the island Chios.

Delphinus. [APOLLO.]

Delphus (Δελφός). 1. Son of Poseidon and Melanthe, to whom the foundation of Delphi was ascribed (Aesch. *Eum.* 16; Paus. x. 32).—2. Son of Apollo and Celaeno, who is also said to have founded Delphi (Paus. x. 6).

Delta. [ÆGYPTUS.]

Dēmādes (Δημάδης, a contraction of Δημέαδης), an Athenian orator, was of very low origin, but rose by his talents to a prominent position at Athens. He belonged to the Macedonian party, and was a bitter enemy of Demosthenes. He was taken prisoner at the battle of Chaeronea, B.C. 338, but was dismissed by Philip with distinguished marks of honour. After Philip's death he was the subservient supporter of Alexander, but notwithstanding frequently received bribes from the opposite party. He was put to death by Antipater in 318, because the latter had discovered a letter of Demades, urging the enemies of Antipater to attack him. Demades was a man without principle, and lived in a most profligate and dissolute manner. But he was a brilliant orator. He always spoke extempore, and with such irresistible force that he was a perfect match for Demosthenes himself. There is extant a large fragment of an oration bearing the name of Demades (*περὶ δωδεκαετίας*), in which he defends his conduct during the period of Alexander's reign. It is printed in the collections of the Attic orators, but its genuineness is doubtful. Cicero and Quintilian both state that Demades left no orations behind him. (Plut. *Dem.* 8, 10, 11, 23, 28; Diod. xvi. 87; Cic. *Brut.* 9, 36, *Or.* 26, 90; Quint. ii. 17.)

Dēmārātus (Δημάρτος, Dor. Δαμάρτος). 1. King of Sparta, reigned from about B.C. 510 to 491. He was at variance with his unscrupulous colleague Cleomenes, who at length accused him before the Ephors of being an illegitimate son of Ariston, and obtained his deposition by bribing the Delphic oracle, B.C. 491. Demaratus thereupon repaired to the Persian court, where he was kindly received by Darius. He accompanied Xerxes in his invasion of Greece, and recommended the king not to rely too confidently upon his countless hosts. His family continued long in Asia. (Hdt. v. 75, vi. 61–70, vii. 101, 234, viii. 65.)—2. A merchant-noble of Corinth, and one of the Bacchiadae. When the power of his clan had been overthrown by Cypselus, about B.C. 657, he fled from Corinth, and settled at Tarquinii in Etruria, where he married an Etruscan wife, by whom he had two sons, Aruns and Lucumo, afterwards L. Tarquinius Priscus. (Liv. i. 34; Dionys. iii. 46; Strab. p. 219.)

Demætæ, a people of Britain, in the SW. of Wales; their chief towns were Mariduumm (*Garmarthen*) and Luentinum.

Dēmētār (Δημήτηρ), one of the great divinities of the Greeks, was the goddess of the corn-bearing earth and of agriculture, and of settled family life. Formerly it was generally supposed that her name signified Mother-Earth (on the theory that δῆ or δᾶ=γη): but it is probably truer to connect the word with *δηαί*, the Cretan form of *ξιαί*, *barley*, so that her name is really "*Corn-Mother*." She was the deity of agricultural people, and therefore not one of the Olympian deities of Homer, where we hear very little of her, save that she is present among winnowers, beloved by Zeus, who slays in jealousy her mortal lover Iasion (*Il.* v. 500, xiv. 326; *Od.* v. 125). This is not because her worship in Greece was more recent than Homer—on the contrary, she was, as will be seen, a Pelasgian deity—but because the Homeric Achaeans were sea-men and warriors, not agriculturists, nor was Ithaca a corn-land. As might be expected, we find her fully recognised in Hesiod (*Op.* p. 465). Her myth is more

Demeter to return to Olympus. But she was deaf to all their entreaties, and refused to return to Olympus, and to restore fertility to the earth, till she had seen her daughter again. Zeus accordingly sent Hermes into Erebus to fetch back Persephone. Aïdoneus consented, but gave Persephone the seed of a pomegranate to eat. [ASCALAPHUS.] Hermes then took her to Eleusis to her mother, who received her with unbounded joy. Demeter now returned to Olympus with her daughter, but as the latter had eaten in the lower world, she was obliged to spend one third of the year with Aïdoneus, but was allowed to continue with her mother the remainder of the year. The earth now brought forth fruit again.—In the *localities* of the myth there are doubtless combined the versions current in many different lands. Some accounts represent as the scene of the rape of Persephone the plain of Nysa in Asia, others Colonus, or the Peloponnesian Hermione (*Strab.* p. 373) or Crete; the Latin poets generally Sicily, but Propertius speaks of Cyzicus (*iii.* 21). The Attic story which is adopted in the Homeric Hymn makes Demeter in her wanderings come to the Eleusinian well and sit wearied on the 'sorrowful stone' (ἀγέλαστος πέτρα). Here she is found by the daughters of Celeus, who bring her to their mother Metaneira. By her she is installed as nurse of the child Demophoön, whom she would fain have made immortal by a baptism of fire [see CELEUS]. But in the versions of her story which have the greatest importance the favoured son of Celeus (or Eleusis) is TRIPTOLEMUS, whom Demeter makes the teacher of agriculture to mankind, and who is associated with her in her mysteries as the deity or hero of Eleusis. In this myth, as preserved especially in the great festivals of the Eleusinia and the Thesmophoria, first the growth of the corn is shown. Persephone, who is carried off to the lower world, is the seed-corn, which remains concealed in the ground part of the year; Persephone, who returns to her mother, is the corn which rises from the ground and nourishes men and animals. Thus also in the Cretan myth Plutus (*wealth*) is the offspring of her union with Iasion: but there is probably the higher mystery, symbolised by the seed, of the burial of the body and its future life. How far this was so, as the mysteries were never divulged by any ancient writer, we must always lack full knowledge. But the cult of Demeter, however much developed by additions from Egyptian and from Orphic religions, was probably in its first origin merely such a worship of the Corn-mother or Corn-spirit as is found in the folk-lore of many, perhaps of most, countries. For the Greeks she was originally a Pelasgian deity, named Pelasgis, and foreign to the Dorian people (*Hdt.* ii. 171; *Paus.* ii. 22). In this earlier period she is connected with Poseidon rather than with Zeus: in the myth of the horse Arion born from Demeter and Poseidon, and still more clearly in the primitive worship of the 'Black Demeter' at Phigalia under the form of a goddess with a horse's head (*Paus.* viii. 42, 4), the ancient notion, not uncommon in folk-lore, of the Corn-spirit having the form of some animal is preserved. Among the most ancient seats of her worship in Greece may have been Thessaly, in the neighbourhood of Pherae, not far from which was Pylasus, the land of corn, and Antron and Anthela, sacred to her (*Il.* ii. 696; *Strab.* pp. 176, 420, 429, 435). Hence her rites came to Thebes, and there Dionysus



Demeter of Cnidus. (From a statue in the British Museum.)

completely developed in the beautiful Homeric *Hymn to Demeter*. She was the daughter of Cronus and Rhea, and sister of Zeus, by whom she became the mother of PERSEPHONE (Proserpina) or Cora: of this relationship Homer knows nothing. Zeus, without the knowledge of Demeter, had promised Persephone to Aïdoneus (Pluto); and while the unsuspecting maiden was gathering flowers, the earth suddenly opened and she was carried off by Aïdoneus. Her mother, who heard only the echo of her voice, immediately set out in search of her daughter. For nine days she wandered about without obtaining any tidings of her, but on the tenth she met Hecate, and from her—or, in another form of the story, from the all-seeing sun—she learnt the truth. Failing to obtain aid from Zeus, Demeter in her anger avoided Olympus, and dwelt upon earth at Eleusis. As the goddess still continued angry, and did not allow the earth to produce any fruits, Zeus first sent Iris and then all the gods to persuade

became associated with her, as in the mysteries at Eleusis: from northern Greece they are said to have been brought to Attica by the Gephyraeans, which will account for her connexion with the Cabiri and with Cadmus. In the Peloponnesus her worship belongs least to the most Dorian state, Sparta, and chiefly to the most Pelasgic state, Arcadia, where her daughter is called Despoina, and Poseidon is the father (Paus. viii. 36, 37): it is particularly noted also at Andania. In the islands it is probably a Pelasgian relic, particularly in Crete, whence the Hymn makes her come to Attica. Her celebrated worship in Sicily is said to have been introduced by the colonists from Megara and from Corinth (Paus. i. 44; Plut. *Timol.* 8): but it is not unlikely that it was in some part much older; the primitive worship appears in the name *Sito*, under which she was sometimes known at Syracuse (Athen. pp. 109, 416). Among her most significant epithets should be noticed *χθονία*, because she was one of the old deities of the underworld, and because the seed came thence; *Anesidora*, because she 'sends up



Demeter. (*Mus. Bor.* vol. ix. tav. 35.)

gifts from below,' and Thesmophoros, because she established civilisation and laws and settled family life. For her festivals see *Dict. of Ant. arts. Eleusinia, Thesmophoria, Proerosia*.—In works of art Demeter was represented sometimes in a sitting attitude, sometimes walking, and sometimes in a chariot drawn by horses or dragons, but always in full attire. She is most frequently grouped with Persephone (Cora), for the two are inseparably connected in Greek religion as *τῶ θεῶ*, and with the youthful Iacchus or with Triptolemus. A noble representation of her is the Cnidian Demeter (p. 277), now in the British Museum, a seated figure of the school of Praxiteles, which in its expression of dignified and resigned sorrow seems to show the goddess grieving for the loss of her daughter during the dead winter time. Around her head she wore a garland of corn-cars, or a simple riband, or sometimes the *calathus*, and in her hand she held a sceptre, corn-ears, or a poppy, or a torch and the mystic basket (cf. the description of the Thalyssia at Cos in Theoc. vii. 156), both of which belong to the Eleusinian

rites of initiation. The Romans worshipped Demeter under the name of *Ceres*. This worship, essentially Greek in character and tradition, came to them from the Greek cities of Campania. The first temple of Ceres at Rome was vowed by the dictator A. Postumius Albinus, in B.C. 496, for the purpose of averting a famine with which Rome was threatened during a war with the Latins. The Romans instituted a festival with games in honour of her (*Dict. of Ant.* s.v. *Cerealia*). But the Greek goddess, thus introduced, probably took the place and name of an old Italian deity Ceres, a goddess of the earth and its fruits, 'a creando dicta.'

Dēmētrias (Δημητριάς; Δημητριάς). 1. A town in Magnesia in Thessaly, on the innermost recess of the Pagasaean bay, founded by Demetrius Poliorcetes, and peopled by the inhabitants of Iolcus and the surrounding towns: it soon became one of the most important towns in the N. of Greece, and is frequently mentioned in the wars between the Macedonians and Romans.—2. A town in Assyria, not far from Arbela.—3. An Athenian tribe, added to the ten old tribes, B.C. 307, and named in honour of Demetrius Poliorcetes.

Dēmētrius (Δημήτριος). 1. A Greek of the island of Pharos in the Adriatic. He was a general of Teuta, the Illyrian queen, and treacherously surrendered Corcyra to the Romans, who rewarded him with a great part of the dominions of Teuta, 228 (Pol. ii. 11; Appian, *Illyr.* 8). Subsequently he ventured on many acts of piratical hostility against the Romans, thinking that they were too much occupied with the Gallic war and the impending danger of Hannibal's invasion to take notice of him. The Romans, however, immediately sent the consul L. Aemilius Paulus over to Illyria (219), who took Pharos itself, and obliged Demetrius to fly for refuge to Philip, king of Macedonia. He died in an attack on Ithome. (Pol. iii. 16–19).—2. Younger son of Philip V., king of Macedonia, was sent as a hostage to Rome after the battle of Cynoscephalae (198). Five years afterwards he was restored to his father, who subsequently sent him as his ambassador to Rome. But having incurred the jealousy of his father and his brother, Perseus, by the favourable reception he had met with from the Romans, he was secretly put to death by his father's order. (Liv. xl. 20; Pol. xxiv. 7.)

I. Kings of Macedonia. 1. Surnamed **Poliorcetes** (Πολιορκητής), or the Besieger, son of Antigonus, king of Asia, and Stratonice. At an early age he gave proofs of distinguished bravery. He accompanied his father in his campaigns against Eumenes (B.C. 317, 316), and a few years afterwards was left by his father in the command of Syria, which he had to defend against Ptolemy. In 312 he was defeated by Ptolemy near Gaza, but soon after retrieved his disaster in part by defeating one of the generals of Ptolemy. In 311 a general peace was concluded among the successors of Alexander, but it was only of short duration. In 307 Demetrius was despatched by his father with a powerful fleet and army to wrest Greece from Cassander and Ptolemy. He met with great success. At Athens he was received with enthusiasm by the people as their liberator. Demetrius the Phalacraean, who had governed the city for Cassander, was expelled, and the fort at Munychia taken. Demetrius took up his abode for the winter at Athens, where divine honours were paid him under the title of 'the Preserver' (ὁ Σωτήρ). He was recalled from

Athens by his father to take the command of the war in Cyprus against Ptolemy. Here also he was successful, and in a great naval battle he annihilated the fleet of Ptolemy (306). Next year (305) he laid siege to Rhodes, because the Rhodians had refused to support him against Ptolemy. It was in consequence of the gigantic machines which Demetrius constructed to assail the walls of Rhodes, that he received the surname of Poliorketes. But all his exertions were unavailing, and after the siege had lasted above a year, he at length concluded a treaty with the Rhodians (304).—Demetrius then crossed over to Greece, which had meanwhile been almost conquered by Cassander. He soon compelled Cassander to evacuate all Greece S. of Thermopylæ, and for the next two years continued to prosecute the war with success. But in 302 he was obliged to return to Asia in order to support his father Antigonus. In 301 their combined forces were totally defeated by those of Lysimachus and Seleucus in the battle of Ipsus, and Antigonus himself slain. Demetrius, to whose impetuosity the loss of the battle would seem to be in great measure owing, fled to Ephesus, and from thence set sail for Athens; but the Athenians declined to receive him into their city. The jealousies of his enemies soon changed the face of his affairs; and Ptolemy having entered into a closer union with Lysimachus, Seleucus married Stratonice, daughter of Demetrius. By this alliance Demetrius obtained possession of Cilicia, and he had never lost Cyprus, Tyre, and Sidon. In 297 he determined to make an effort to recover his dominions in Greece. He appeared with a fleet on the coast of Attica, but was at first unsuccessful. The death of Cassander, however, in the course of the same year gave a new turn to affairs. Demetrius made himself master of Aegina, Salamis, and finally of Athens, after a long blockade (295). In 294 he marched into Peloponnesus against the Spartans, and was on the point of taking their city when he was suddenly called away by the state of affairs in Macedonia. Here the dissensions between Antipater and Alexander, the two sons of Cassander, had led Alexander to call in foreign aid to his support; and he sent embassies at once to Demetrius and to Pyrrhus. Pyrrhus was the nearest at hand, and had already defeated Antipater and established Alexander on the throne, when Demetrius arrived with his army. He was received with apparent friendliness, but mutual jealousies quickly arose. Demetrius caused the young king to be assassinated at a banquet, and was thereupon acknowledged as king by the Macedonian army. Demetrius kept possession of Macedonia for seven years (294–287). His reign was a series of wars. In 292 he marched against the Thebans, who had risen against him, and took their city. In 291 he took advantage of the captivity of Lysimachus among the Getæ to invade Thrace; but he was recalled by the news of a fresh insurrection in Boeotia. He repulsed Pyrrhus, who had attempted by invading Thessaly to effect a diversion in favour of the Bœotians, and again took Thebes after a long siege (290). In 289 he carried on war against Pyrrhus and the Aetolians, but he concluded peace with Pyrrhus that he might march into Asia with the view of recovering his father's dominions. His adversaries forestalled him. In 287 Ptolemy sent a powerful fleet against Greece, while Pyrrhus (notwithstanding his recent treaty) on the one side and Lysimachus

on the other simultaneously invaded Macedonia. Demetrius was deserted by his own troops, who proclaimed Pyrrhus king of Macedonia. He then crossed over to Asia, and after meeting with alternate success and misfortune, was at



Demetrius Poliorcetes, King of Macedonia, ob. B.C. 283. *Obv.*, head of Demetrius, with horns to imitate Dionysus; *rev.*, ΒΑΣΙΛΕΥΣ ΔΗΜΗΤΡΙΟΥ; Poseidon, to commemorate naval victory (B.C. 306).

length obliged to surrender himself prisoner to Seleucus (286). That king kept him in confinement, but did not treat him with harshness. Demetrius died in the third year of his imprisonment and the fifty-sixth of his age (283). He was one of the most remarkable characters of his age: in restless activity of mind, fertility of resource, and daring promptitude in the execution of his schemes, he has perhaps never been surpassed. His besetting sin was his unbounded licentiousness. Besides Lamia and his other mistresses, he was regularly married to four wives, Phila, Eurydice, Deïdamia, and Ptolemais, by whom he left four sons. The eldest of these, Antigonus Gonatas, eventually succeeded him on the throne of Macedonia. (*Plut. Demetrius*; *Diod. xix., xx.*)—2. Son of Antigonus Gonatas, succeeded his father, and reigned B.C. 239–229. He carried on war against the Aetolians, and was opposed to the Achaean League. He was succeeded by Antigonus Dason. (*Pol. ii. 44.*)

II. *Kings of Syria.* 1. Soter (reigned B.C. 162–150), was the son of Seleucus IV. Philopator and grandson of Antiochus the Great. While yet a child, he had been sent to Rome by his father as a hostage, and remained there during the whole of the reign of Antiochus IV. Epiphanes. After the death of Antiochus, being now twenty-three years old, he demanded of the senate to be set at liberty; but as his request was refused by the senate, he fled secretly from Rome, by the advice of the historian Polybius, and went to Syria. The Syrians declared in his favour; and the young king Antiochus V. Eupator, with his tutor Lysias, was seized by his own guards and put to death.



Demetrius I. Soter, King of Syria, ob. B.C. 150. *Obv.*, head of Demetrius diademod; *rev.*, ΒΑΣΙΛΕΥΣ ΔΗΜΗΤΡΙΟΥ ΣΩΤΗΡΟΣ, in field monogram and MI; in exergue ΑΣΡ (161 of Era Seleuc.); seated female figure, Tyche, to the left, with sceptre and cornucopia.

By valuable presents Demetrius obtained from the Romans his recognition as king (*Pol. xxxi. 23, xxxii. 4*). He expelled the oppressive satrap Heracleides from Babylon; and thus gained the surname *Soter* from the Babylonians;

but he was not successful in his attempts against the Jews (*Jos. Ant.* xiii. 4). But having alienated his own subjects by his luxury and intemperance, they sided with an impostor of the name of Balas, who took the title of Alexander. By him Demetrius was defeated in battle and slain (*Pol.* xxxiii. 14). He left two sons, Demetrius Nicator and Antiochus Sidetes, both of whom subsequently ascended the throne.—2. **Nicator** (B.C. 146–142, and again 128–125), son of Demetrius Soter. He had been sent by his father for safety to Cnidus, when Alexander Balas invaded Syria; and after the death of his father he continued in exile for some years. With the assistance of Ptolemy Philometor he defeated Balas, and recovered his kingdom (whence came his surname); but, having like his father rendered himself odious to his subjects by his vices and cruelties, he was driven out of Syria by Tryphon, who set up Antiochus, the infant son of Alexander Balas, as a pretender against him. Demetrius retired to Babylon, and from thence marched against the Parthians, by whom he was defeated and taken prisoner, 138. He remained as a captive in Parthia ten years, but was kindly treated by the Parthian king Mithridates (Arsaces VI.), who gave him his daughter Rhodogune in marriage. Meanwhile, his brother, Antiochus VII. Sidetes, having overthrown the usurper Tryphon, engaged in war with Parthia, in consequence of



Demetrius II. Nicator, King of Syria, ob. B.C. 125.

Obv., head of Demetrius diademed; *rev.*, ΒΑΣΙΛΕΥΣ ΔΗΜΗΤΡΙΟΥ ΘΕΟΥ ΠΙΛΑΔΕΑΘΟΥ ΝΙΚΑΤΟΡΟΣ; in exergue ΕΡΕΘ (169? of Era Seleuc.); Apollo to the left, seated on cithara, with arrow and bow.

which Phraates, the successor of Mithridates, brought forward Demetrius, and sent him into Syria to operate a diversion against his brother. In the same year Antiochus fell in battle, and Demetrius again obtained possession of the Syrian throne, 128. Having engaged in an expedition against Egypt, Ptolemy Physcon set up against him the pretender Alexander Zebina, by whom he was defeated and compelled to fly. His wife Cleopatra, who could not forgive him his marriage with Rhodogune in Parthia, refused to afford him refuge at Ptolemais, and he fled to Tyre, where he was assassinated, 125. (*Justin.* xxxvi. 1, xxxviii. 9, xxxix. 1; *Liv. Ep.* 60.)—3. **Eucærus**, son of Antiochus VIII. Grypus, and grandson of Demetrius II. During the civil wars that followed the death of Antiochus Grypus (96), Demetrius and his brother Philip for a time held the whole of Syria. But war broke out between them; Demetrius was taken prisoner and sent to Parthia, where he remained in captivity till his death (*Jos. Ant.* xiii. 14).

III. Literary. 1. Of **Adramyttium**, surnamed Ixion, a Greek grammarian of the time of Augustus, lived partly at Pergamus and partly at Alexandria, and wrote commentaries on Homer and Hesiod and other works.—2. **Magnes** (that is, of Magnesia), a Greek grammarian, and a contemporary of Cicero and Atticus. He wrote a book on concord (*περὶ*

δμωνίας), and another on poets and other authors who bore the same name (*περὶ δμωνύμων ποιητῶν καὶ συγγραφέων*).—3. **Phalereus**, so called from his birthplace, the Attic demos of Phalerus, where he was born about B.C. 345. His parents were poor, but by his talents and perseverance he rose to the highest honours at Athens, and became distinguished as an orator, a statesman, a philosopher, and a poet. He was educated, together with the poet Menander, in the school of Theophrastus. He began his public career about 325, and acquired great reputation by his eloquence. In 317 the government of Athens was entrusted to him by Cassander, and he discharged the duties of his office for ten years with such general satisfaction, that the Athenians conferred upon him the most extraordinary distinctions, and erected no less than 360 statues to his honour (*Cic. Rep.* ii. 1; *Nep. Mill.* 6). But during the latter period of his administration he seems to have become intoxicated with his good fortune, and he abandoned himself to dissipation. When Demetrius Poliorcetes approached Athens, in 307, Demetrius Phalereus was obliged to take to flight, and his enemies induced the Athenians to pass sentence of death upon him (*Plut. Demetr.* 8). He went to Ptolemy Lagi at Alexandria, with whom he lived for many years on the best terms; and it was probably owing to the influence of Demetrius that the great Alexandrine library was formed. His successor, Ptolemy Philadelphus, was hostile towards Demetrius, because he had advised his father to appoint another of his sons as his successor. He banished Demetrius to Upper Egypt, where he is said to have died from the bite of a snake (*Diog. Laërt.* v. 78).—Demetrius Phalereus was the last among the Attic orators worthy of the name; but even his orations bore evident marks of the decline of oratory, and were characterised rather by elegance than by force (*Cic. Brut.* 9, 38, *Or.* 27, 92; *Quintil.* x. 1, 80). His numerous writings, the greater part of which were probably composed in Egypt, embraced subjects of the most varied kinds; but none of them has come down to us, for the work on elocution (*περὶ ἐρμηνείας*), extant under his name, is probably the work of an Alexandrine sophist of the name of Demetrius.—4. Of **Scæpsis**, a Greek grammarian of the time of Aristarchus, wrote a learned commentary on the Catalogue in the second book of the *Iliad*.—5. Of **Sunium**, a Cynic philosopher, lived from the reign of Caligula to that of Domitian, and was banished from Rome in consequence of the freedom with which he rebuked the powerful (*Tac. Ann.* xvi. 34, *Hist.* iv. 40; *Dio Cass.* lxxvi. 13). He is praised by Seneca, and it seems likely that, while he inculcated the moral principles of the Stoics, he sought (as did many of the later philosophers of this school) to impress them on the attention of a corrupt age by Cynic eccentricities.

Dēmōcēdes (*Δημοκῆδης*), a celebrated physician of Crotona. He practised medicine successively at Aegina, Athens, and Samos. He was taken prisoner along with Polycrates, in B.C. 522, and was sent to Susa to the court of Darius. Here he acquired great reputation by curing the king's foot, and the breast of the queen, Atossa. Notwithstanding his honours at the Persian court, he was always desirous of returning to his native country. In order to effect this, he pretended to enter into the views and interests of the Persians, and procured by means of Atossa that he should be sent with

some nobles to explore the coast of Greece, and ascertain in what parts it might be most successfully attacked. When they arrived at Tarentum, the king, Aristophilides, out of kindness to Democedes, seized the Persians as spies, which afforded the physician an opportunity of escaping to Crotona. Here he settled, and married the daughter of the famous wrestler, Milo, the Persians having followed him to Crotona, and in vain demanded that he should be restored (Hdt. iii. 131-137).

Demöchâres (Δημοχάρης), an Athenian, son of the sister of Demosthenes. He was probably trained by his uncle in oratory, and inherited his patriotic sentiments. After the restoration of the Athenian democracy in B.C. 307 by Demetrius Polioretetes, Demochares was at the head of the patriotic party and took an active part in public affairs for the next twenty or thirty years (Plut. *Dem.* 30). He left behind him several orations, and an extensive history of his own times. Fragments are preserved in *Orat. Attici*, and in Müller's *Fr. Hist. Græc.*

Dēmōcrâtes (Δημοκράτης), a Pythagorean philosopher, of whose life nothing is known. the author of an extant collection of moral maxims, called the Golden Sentences (γνώμαι χρυσαί). They are printed with DEMOPHILUS.

Democritus (Δημόκριτος), a celebrated Greek philosopher, was born at Abdera in Thrace, about B.C. 460. (The date can only be inferred by the statement in Diog. Laërt. ix. 41, that he was still young when Anaxagoras was already old.) His father, Hegesistratus—or, as others called him, Damasippus or Athenocritus—was possessed of so largo a property, that he was able to entertain Xerxes on his march through Abdera. Democritus spent the inheritance, which his father left him, on travels into distant countries, which he undertook to satisfy his extraordinary thirst for knowledge. He travelled over a great part of Asia, and spent some time in Egypt. The many anecdotes preserved about Democritus show that he was a man of a most sterling and honourable character. His diligence was incredible: he lived exclusively for his studies, and his disinterestedness, modesty, and simplicity, are attested by many facts which are related of him. Notwithstanding the great property he had inherited from his father, he died in poverty, but highly esteemed by his fellow-citizens. He died in 361 at a very advanced age. There is a tradition that he deprived himself of his sight, that he might be less disturbed in his pursuits; but this tradition is one of the inventions of a later age, which was fond of piquant anecdotes. It is more probable that he may have lost his sight by too severe application to study. This loss, however, did not disturb the cheerful disposition of his mind, which prompted him to look, in all circumstances, at the cheerful side of things, which later writers took to mean that he only laughed at the follies of men (Juv. x. 28). His knowledge was extensive. It embraced not only the natural sciences, mathematics, mechanics, grammar, music, and philosophy, but various other useful arts. His works were composed in the Ionic dialect, though not without some admixture of the local peculiarities of Abdera. They are nevertheless much praised by Cicero on account of the liveliness of their style, and are in this respect compared even with the works of Plato. The fragments of them are collected by Mullach, *Democriti Abderitæ Operum Fragmenta*, Berlin, 1843. Leucippus appears to have had most influence upon the philosophical

opinions of Democritus, and those two philosophers were the founders of the theory of atoms. In order to explain the creation of all existing things, Democritus maintained that there were in infinite space an infinite number of atoms or elementary particles, homogeneous in quality, but different in form, capable of no change, except of place. The difference of weight in two bodies of the same size is caused by there being more empty spaces in one than in the other. All creation or genesis results from the coming together or 'concourse' of atoms; all decay from the separation or resolution of atoms which had combined to form any body. Bodies act on each other by pressure and impact, or from a distance (as the magnet on iron or light upon the eye) by effluences. The properties of all things depend on the arrangement of atoms affecting form and size; the qualities which we ascribe to them only express the way in which they affect our senses. Atoms move downwards in space by their own gravity; but the larger and heavier fall more quickly (as he supposed), and strike against the lighter; hence there is a rebound and a whirling motion, from which result combinations of atoms so as to form innumerable worlds, of which this is one. He speaks of this as caused by τύχη in opposition to the νοῦς of Anaxagoras; but he does not mean that the result is a chance: on the contrary he regards all that is created as the necessary succession of cause and effect.

Demôdôcus (Δημόδοκος), the celebrated bard at the court of Alcinoüs who sang of the loves of Ares and Aphrodite, while Ulysses sat at the banquet of Alcinoüs (*Od.* viii. 62, xiii. 27). He was represented on the throne of Apollo at Amyclæe as playing for the dancers (Paus. iii. 18, 7).

Dēmônax (Δημόναξ), of Cyprus, a Cynic philosopher in the time of Hadrian. We owe our knowledge of his character to Lucian, who has painted it in the most glowing colours, representing him as almost perfectly wise and good. He was nearly 100 years old at the time of his death. (Lucian, *Demonax*.)

Dēmônēsi Insulæ (Δημόνησοι: *Prinkipo* or *Princes' Islands*), a group of islands in the Propontis (*Sea of Marmara*), belonging to Bithynia: of these the most important were Pityôdes and Chalceitis, also called Demonesus.

Dēmôphilus (Δημόφιλος). 1. Son of Ephorus, continued his father's history by adding to it the history of the Sacred War (Diod. xvi. 14).—2. An Athenian comic poet of the New Comedy, from whose *Ἄναγός* Plautus took his *Asinaria*.—3. A Pythagorean philosopher, of whose life nothing is known, wrote a work entitled βίον θερπεία, part of which is extant, in the form of a selection, entitled γνωμικὰ ὁμοιώματα. Best edition by Orelli, in his *Opusc. Græc. Vet. Sentent.* Lips. 1819.

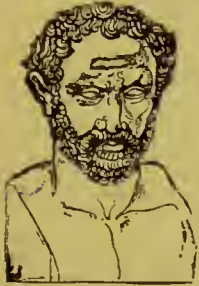
Dēmôphôn or **Dēmôphôdon** (Δημοφών or Δημόφωδον). 1. Son of Celeus and Metanira, whom Demeter wished to make immortal. For details see CELEUS.—2. Son of Theseus and Phædra, accompanied the Greeks against Troy, and there procured the liberation of his grandmother Aethra, who lived with Helen as a slave. On his return from Troy, he gained the love of Phyllis, daughter of the Thracian king Sithon, and promised to marry her (Hyg. *Fab.* 59, 243; Ov. *Her.* 2, *A. A.* iii. 38; Plin. xvi. 108). Before the nuptials were celebrated, he went to Attica to settle his affairs, and as he tarried longer than Phyllis had expected, she thought that she was forgotten, and put an end to her

life; but she was metamorphosed into a tree. Demophon became king of Athens. He marched out against Diomedes, who on his return from Troy had landed on the coast of Attica, and was ravaging it. He took the Palladium from Diomedes, but had the misfortune to kill an Athenian in the struggle (Paus. i. 28; Ant. Lib. 33). For this murder he was summoned before the court ἐπι Παλλαδίου—the first time that a man was tried by that court. The legend of the capture of the Palladium by Demophon seems to be an attempt to explain the name of the judicial court.

Demosthēnes (Δημοσθένης). 1. Son of Alcisthenes, a celebrated Athenian general in the Peloponnesian war. In B.C. 426 he was sent with a fleet to ravage the coast of Peloponnesus; he afterwards landed at Naupactus, and made a descent into Aetolia; he was at first unsuccessful, and was obliged to retreat; but he subsequently gained a brilliant victory over the Ambraciots (Thuc. iii. 91; Diod. xii. 60). In 425, though not in office, he sailed with the Athenian fleet, and was allowed by the Athenian commanders to remain with five ships at Pylos, which he fortified in order to assail the Lacedaemonians in their own territories. He defended Pylos against all the attempts of the Lacedaemonians, till he was relieved by an Athenian fleet of forty ships. The Spartans, who in their siege of the place had occupied the neighbouring island of Sphacteria, were now cut off and blockaded. Later in the same year he rendered important assistance to Cleon, in making prisoners of the Spartans in the island of Sphacteria, though the whole glory of the success was given to Cleon (Thuc. iv. 2–40; Diod. xii. 61). In 413 he was sent with a large fleet to Sicily, to assist Nicias. Fortune was unfavourable to the Athenians. Demosthenes now counselled an immediate departure, but Nicias delayed returning till it was too late. The Athenian fleet was destroyed, and when Demosthenes and Nicias attempted to retreat by land, they were obliged to surrender to the enemy with all their forces. Both commanders were put to death by the Syracusans (Thuc. vii; Diod. xiii.).—2. The greatest of Athenian orators, was the son of Demosthenes, and was born in the Attic demos of Paeania, about B. C. 385. At seven years of age he lost his father, who left him and his younger sister to the care of three guardians, Aphobus and Demophon, two relations, and Therippides, an old friend. These guardians squandered the greater part of the property of Demosthenes, and neglected his education to a great extent. He nevertheless received instruction from the orator Isaeus; but it is exceedingly doubtful whether he was taught by Plato and Isocrates, as some of the ancients stated. At the age of eighteen Demosthenes called upon his guardians to render him an account of their administration of his property; but by intrigues they contrived to defer the business for two years. At length, in 361, Demosthenes accused Aphobus before the archon, and obtained a verdict in his favour. Aphobus was condemned to pay a fine of ten talents (Dem. c. *Aphob.* i. ii., c. *Onet.*; Plut. *Dem.* 4). Emboldened by this success, Demosthenes ventured to come forward as a speaker in the public assembly. His first effort was unsuccessful, and he is said to have been received with ridicule; but he was encouraged to persevere by the actor Satyrus, who gave him instruction in action and declamation. In becoming an orator, Demosthenes had to struggle

against the greatest physical disadvantages. His voice was weak and his utterance defective; he could not pronounce the ρ, and constantly stammered, whence he derived the name of Βάραλος. It was only owing to the most unwearied exertions that he succeeded in overcoming the obstacles which nature had placed in his way. Thus it is said that he spoke with pebbles in his mouth, to cure himself of stammering; that he repeated verses of the poets as he ran up hill, to strengthen his voice; that he declaimed on the sea-shore to accustom himself to the noise and confusion of the popular assembly; that he lived for months in a cave under ground, engaged in constantly writing out the history of Thucydides, to form a standard for his own style. These tales are not worthy of much credit; but they nevertheless attest the common tradition of antiquity respecting the great efforts made by Demosthenes to attain to excellence as an orator.—It was about 355 that Demosthenes began to obtain reputation as a speaker in the public assembly. It was in this year that he delivered the oration against Leptines, and from this time we have a series of his speeches on public affairs. His eloquence soon gained him the favour of the people. The influence which he acquired he employed for the good of his country, and not for his own aggrandisement. He clearly saw that Philip had resolved to subjugate Greece, and he therefore devoted all his powers to resist the aggressions of the Macedonian monarch. For fourteen years he continued the struggle against Philip, and neither threats nor bribes could turn him from his purpose. It is true he failed; but the failure must not be considered his fault. The history of his struggle is best given in the life of Philip. [PHILIPPOS.] It is sufficient to relate here that it was brought to a close by the battle of Chaeronea (338), by which the independence of Greece was crushed. Demosthenes was present at the battle, and fled like thousands of others. His enemies reproached him with his flight, and upbraided him as the cause of the misfortunes of his country; but the Athenians judged better of his conduct, requested him to deliver the funeral oration upon those who had fallen at Chaeronea, and celebrated the funeral feast in his house. At this time many accusations were brought against him. Of these one of the most formidable was the accusation of Ctesiphon by Aeschines, which was in reality directed against Demosthenes himself. Aeschines accused Ctesiphon for proposing that Demosthenes should be rewarded for his services with a golden crown in the theatre. Aeschines maintained that the proposal was not only made in an illegal form, but that the conduct of Demosthenes did not give him any claim to such a distinction. The trial was delayed for reasons unknown to us till 330, when Demosthenes delivered his oration on the crown (περι στεφάνου). Aeschines was defeated and withdrew from Athens. [AESCHINES.]—Meanwhile important events had taken place in Greece. The death of Philip in 336 roused the hopes of the patriots, and Demosthenes, although he had lost his daughter only seven days before, was the first to proclaim the joyful tidings of the king's death, and to call upon the Greeks to unite their strength against Macedonia. But Alexander's energy, and the frightful vengeance which he took upon Thebes, compelled Athens to submit and sue for peace. Alexander demanded the surrender of Demosthenes and

the other leaders of the popular party, and with difficulty allowed them to remain at Athens. During the life of Alexander, Athens made no open attempt to throw off the Macedonian supremacy. In 325 Harpalus fled from Babylon with the treasure entrusted to his care by Alexander, and came to Athens, the protection of which he purchased by distributing his gold among the most influential demagogues. The reception of such an open rebel was viewed as an act of hostility towards Macedonia itself; and accordingly Antipater called upon the



Bust of Demosthenes.

Athenians to deliver up the rebel and to try those who had accepted his bribes. Demosthenes was one of those who were suspected of having received money from Harpalus. His guilt is doubtful; but he was condemned and thrown into prison, from which, however, he escaped, apparently with the connivance of the Athenian magistrates. He now resided partly at Troezen and partly in Aegina, looking

daily across the sea towards his beloved native land. But his exile did not last long. On the death of Alexander (323) the Greek states rose in arms against Macedonia. Demosthenes was recalled from exile; a trireme was sent to Aegina to fetch him, and his progress to the city was a glorious triumph. But in the following year (322) the confederate Greeks were defeated by Antipater at the battle of Crannon, and were obliged to sue for peace. Antipater demanded the surrender of Demosthenes, who thereupon fled to the island of Calauria, and took refuge in the temple of Poseidon. Here he was pursued by the emissaries of Antipater; he thereupon took poison, which he had for some time carried about his person, and died in the temple, 322. (Plut. *Demosthenes* and *Phocion*, *Vit. X. Orat.*; Liban. *Vit. Demosth.*; Lucian, *Encom. Demosth.*)—There existed thirty-five orations of Demosthenes in antiquity; but of these only sixty-one have come down to us, including the letter of Philip, which is strangely enough counted as an oration. Several of the orations, however, are spurious, or at least of very doubtful authenticity. Besides these orations, there are fifty-six *Exordia* to public orations, and six letters which bear the name of Demosthenes, but are probably spurious.—The orations may be divided into the following classes:

I. *Political Speeches*. These consist of eight speeches against Philip, and three others. 1. The *First Philippic* (351 B.C.): that troops should be sent to Thrace. 2-4. The three *Olynthiac* orations (349-8): that Olynthus should be aided and saved from destruction. These were before Philip got a footing in Greece itself by his admission to the Amphictyonic Council. 5. *On the Peace* (346): deprecating war with Philip till they could detach other Greek states from his interests. 6. The *Second Philippic* (344): against Philip's party. 7. On the *Chersonese*, which was menaced by Philip. 8. The *Third Philippic*: for energetic action in the Hellespont. Editions of *Philippics* and *Olynthiacs* by Heslop, 1871. [The oration on *Halonnecus* and the *Fourth Philippic*, and on the letter of Philip, are spurious.] 9. On the Navy boards (*περὶ Συμμορίων*), delivered in 354 B. C. 10. For

Megalopolis, 352. 11. For the Rhodians, 351. The orations *περὶ συντάξεως* and *περὶ τῶν πρὸς Ἀλέξανδρον συνθηκῶν* are spurious.

II. *Speeches in public prosecutions*. 1. against *Androton* (355). 2. Against *Leptines* (354); ed. Beatson. 4, 5. *Timocrates* and *Aristocrates* (352); 6. *Meidias* (349), which was never spoken; ed. Holmes. 7. On the *Embassy*, *περὶ τῆς Παραπροσβέλας, de Falsa Legatione*, on the dishonest conduct of Aeschines during his embassy to Philip: this is practically one of his speeches against Philip (343); ed. Shilleto. 8. On the Crown (330). This, the finest of all his speeches, is really the defence of all his political action against Philip; ed. Holmes.

III. *Speeches in private law-suits*. Of the thirty-two ascribed to him, only eleven are certainly genuine: viz. four against *Aphobus* and *Onetor* (ed. Penrose); those against *Spudias*, *Callicles*, *Pantaenetus*, *Nausimachus*, *Boeotus* (*περὶ ὀνόματος*) and *Conon*, and that *For Phormio* (ed. Sandys and Paley). Many authors, however, accept as genuine the *Lacritus*, *Apaturius*, *Macariatus*, *Leochares*, *Stephanus I.*, *Olympiodorus*, *Polycles*, *Callippus*, *Nicostratus*, *Dionysidorus*, *Eubulides*. Editions of the complete orations by Dindorf, 1886; in *Oratores Attici*, by Bekker, 1828; Dobson, 1828; Baiter, 1850; C. Müller, 1868.

Denselētae or *Denthelētae*, a Thracian people on the Haemus, between the Strymon and Nessus.

Dentātus, *M'. Curīus*, a favourite hero of the Roman republic, was celebrated in later times as a noble specimen of old Roman frugality and virtue. He was of Sabine origin, and the first of his family who held any of the high offices of state (consequently a *homo novus*). He was consul B. C. 290 with P. Cornelius Rufinus. The two consuls defeated the Samnites, and brought the Samnite wars to a close. In the same year Dentatus also defeated the Sabines, who appear to have supported the Samnites. In 283 he fought as praetor against the Senones. In 275 he was consul a second time, and defeated Pyrrhus near Beneventum and in the Arusinian plain so completely that the king was obliged to quit Italy. The booty which he gained was immense, but he would keep nothing for himself. In 274 he was consul a third time, and conquered the Lucanians, Samnites, and Brutians, who still continued in arms after the defeat of Pyrrhus. Dentatus now retired to his small farm in the country of the Sabines, and cultivated the land with his own hands. Once the Samnites sent an embassy to him with costly presents; they found him sitting at the hearth and roasting turnips. He rejected their presents, telling them that he preferred ruling over those who possessed gold, to possessing it himself. He was censor in 272, and in that year executed public works of great importance. He commenced the aqueduct which carried the water from the river Anio into the city (*Aniculus Vetus*): and by a canal he carried off the water of the lake Velinus into the river Nar, in consequence of which the inhabitants of Reate gained a large quantity of excellent land. (Liv. *Ep.* 11-14; Pol. ii. 19; Val. Max. iv. 3, vi. 3; Cic. *de Sen.* 13, 16; Plut. *Pyrrh.* 20.)

Dēō (*Δηῶ*), another name for Demeter: hence her daughter Persephone is called by the patronymic *Dēōis* and *Dēōine*.

Derbē (*Δέρβη*: *Δερβήτης*, *Δερβαῖος*: *Zosta*), a town in Lycæonia, on the frontiers of Isauria. It is first mentioned as the residence of the

tyrant Antipater of Derbe, a friend of Cicero, whom Amyntas put to death. The district about Cybistra and Derbe belonged to the province of Cappadocia, as constituted by Tiberius A.D. 17, was transferred to Lycaonia, probably by Claudius A.D. 41, and formed part of the united province of Cappadocia and Galatia under Vespasian. (Strab. p. 534; Ptol. v. 6.)

Derbiccae or **Derbices**, a Scythian people in Margiana, dwelling on the Oxus, near its entrance into the Caspian Sea. They worshipped the earth as a goddess, neither sacrificed nor ate any female animals, and killed and ate all their old men above 70 years of age. (Strab. p. 520; Ael. V. H. iv. 1.)

Derceto. [APHRODITE, p. 85; SEMIRAMIS.]

Dercyllidas (Δερκυλλίδης), a Spartan, succeeded Thimbron, B.C. 399, in the command of the army which was employed in the protection of the Asiatic Greeks against Persia. He carried on the war with success. Tissaphernes and Pharnabazus were at length glad to sue for peace. In 396 he was superseded by Agesilaus. (Xen. *Hell.* iii. 1, 2, iv. 8.)

Dertōna (*Tortona*), an important town in Liguria, and a Roman colony, formed by Augustus or recolonised by him, with the surname Julia, on the road from Genua to Placentia (Strab. p. 217; Plin. iii. 49; Vell. Pat. i. 15).

Dertōsa (*Tortosa*), a town of the Ilercavones on the Iberus in Hispania Tarraconensis, and a Roman colony (Plin. iii. 23; Strab. p. 159).

Despoena (Δέσποινα), the mistress, a surname of several divinities, as Aphrodite, Demeter, and more especially Persephone, who was worshipped under this name in Arcadia.

Deucalion (Δευκαλίων). 1. Son of Prometheus and Clymene, king of Phthia, in Thessaly, the mythical progenitor of the Hellenic race, with whose name were associated the traditions of a great flood. When Zeus, after the treatment he had received from Lycaon, had resolved to destroy the degenerate race of men, Deucalion and his wife Pyrrha were, on account of their piety, the only mortals saved. On the advice of his father, Deucalion built a ship, in which he and his wife floated in safety during the nine days' flood, which destroyed all the other inhabitants of Hellas. At last the ship rested on Mount Parnassus in Phocis, or, according to other traditions, on Mount Othrys in Thessaly, on Mount Athos, or even on Aetna in Sicily. When the waters had subsided, Deucalion offered up a sacrifice to Zeus the god of escape (Φύξις), and he and his wife then consulted the sanctuary of Themis as to how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. After some doubts and scruples respecting the meaning of this command, they agreed in interpreting the bones of their mother to mean the stones of the earth. They accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha women. Deucalion then descended from Parnassus, and built his first abode, at Opus or at Cynus. Deucalion became by Pyrrha the father of Hellen, Amphictyon, Protogenia, and others. (Hes. *Fragm.* 135; Pind. *Ol.* ix. 64; Apollod. i. 7, 2, iii. 8, 2; Ov. *Met.* i. 260; Strab. p. 425.) A tradition of a great flood belongs to the folk-lore of most nations of the world; and this story is only one among many forms of it, which must have been brought by different tribes of the Hellenic

stock to different countries. The oldest site of the Greek myth was perhaps Dodona (Aristot. *Meteor.* i. 14), whence it was generally transferred to Thessaly: but the name of the mountain on which the vessel of Deucalion first rested is variously given as Parnassus, Othrys, Athos and Aetna (Serv. ad *Ecl.* vi. 41; Hyg. *Fab.* 153).—2. Son of Minos and Pasiphaë, and father of Idomeneus was an Argonaut and one of the Calydonian hunters.

Deva. 1. (*Chester*), the principal town of the Cornavii in Britain, on the Setcia (*Dee*), and the head-quarters of the Legio XX. Victrix.—2. (*Dee*), an estuary in Scotland, on which stood the town Devana, near Aberdeen.

Dexamenus (Δεξιμένος), a Centaur who lived in Bura in Achaia. According to some, he was king of Olenus, and father of Deianira, who is usually represented as daughter of Oeneus.

Dexippus (Δέξιππος). 1. Called also *Dioxippus*, a physician of Cos, one of the pupils of Hippocrates, lived about B.C. 320, and attended the children of Hecatomnus, prince of Caria.—

2. **P. Herennius**, a Greek rhetorician and historian, was a native of Attica, and held the highest offices at Athens. He distinguished himself in fighting against the Goths, when they invaded Greece in A.D. 262 (Trebell. *Pol.* *Gallien.* 13.) He was the author of three historical works:—1. A history of Macedonia from the time of Alexander. 2. A chronological history from the mythical ages down to the accession of Claudius Gothicus, A.D. 268. 3. An account of the war of the Goths or Scythians, in which Dexippus himself had fought. The fragments of Dexippus, which are considerable, are published by Bekker and Niebuhr in the first volume of the *Scriptores Historiae Byzantinae*, Bonn, 1829, 8vo.—3. A disciple of the philosopher Iamblichus, lived about A.D. 350, and wrote a commentary on the Categories of Aristotle. Ed. by Spengel, Munich, 1859.

Dia (Δία), daughter of Deioneus and wife of Ixion. By Ixion, or, according to some, by Zeus, she became the mother of Pirithous.

Dia (Δία). 1. The ancient name of Naxos.—2. An island near Amorgos.—3. A small island off Crete, opposite the harbour of Cnossus.—4. An island in the Arabian gulf, on the W. coast of Arabia.

Diablintes. [AULERIC.]

Diacia (ἡ Διακρία), a mountainous district in the N.E. of Attica, including the plain of Marathon. [ATTICA.] The inhabitants of this district (Διακριεῖς, Διάκριοί), formed one of the three parties into which the inhabitants of Attica were divided in the time of Solon: they were the most democratical of the three parties.

Diadumenianus or **Diadumenus**, son of the emperor Macrinus, received the title of Caesar, when his father was elevated to the purple, A.D. 217, and was put to death in the following year about the same time with Macrinus (Dio Cass. lxxviii. 4–40; Lamprid. *Diadum*).

Diaeus (Δίαος), of Megalopolis, general of the Achaean League B.C. 149 and 147, took an active part in the war against the Romans. On the death of Critolaüs in 146, he succeeded to the command of the Achaeans, but was defeated by Mummius near Corinth, whereupon he put an end to his own life, after slaying his wife to prevent her falling into the enemy's power. (Polyb. xl. 2–9; Paus. vii. 12.)

Diagoras (Διαγόρας). 1. Son of Damagetus, of Ialysus in Rhodes, was very celebrated for his own victories and those of his sons and

grandsons, in the Grecian games. His fame was celebrated by Pindar in the 7th Olympic ode. He was victor in boxing twice in the Olympian games, four times in the Isthmian, twice in the Nemean, and once at least in the Pythian. He had therefore the high honour of being a *περιοδονκῆς*—that is, one who had gained crowns at all the four great festivals. When an old man, he accompanied his sons, Acusilaüs and Damagetus, to Olympia. The young men, having both been victorious, carried their father through the assembly, while the spectators showered garlands upon him, and congratulated him as having reached the summit of human happiness. He gained his Olympic victory B.C. 464. (Paus. vi. 7.)—2. Surnamed the **Atheist** (*ἄθεος*), a Greek philosopher and poet, was the son of Teleclides, and was born in the island of Melos, one of the Cyclades. He was a disciple of Democritus of Abdera, and in his youth he acquired considerable reputation as a lyric poet. He was at Athens as early as B.C. 424, for Aristophanes in the *Clouds* (830), which was performed in that year, alludes to him as a well-known character. In consequence of his attacks upon the popular religion, and especially upon the Eleusinian mysteries, he was formally accused of impiety B.C. 411, and fearing the result of a trial, fled from Athens. He was condemned to death in his absence, and a reward set upon his head. He first went to Pallene, and afterwards to Corinth, where he died. One of the works of Diagoras was entitled *φρόγιοι λόγοι*, in which he probably attacked the Phrygian divinities. (Diog. Laërt. vi. 59; Cic. *Tusc.* i. 46, 111.)

Diana (the quantity of the first syllable is common, and no arguments of etymology can safely be based on it), an ancient Italian divinity, whom the Romans identified with the Greek Artemis. Her worship is said to have been introduced at Rome by Servius Tullius, who dedicated a temple to her on the Aventine; and she appears to have been originally worshipped only by the plebeians. At Rome Diana was the goddess of light and of the moon (for no valid objection has been made against her being the moon-goddess also), and her name contains the same root as the word *dies*, *sub dio* (cf. JANUS). The attributes of the Greek Artemis were afterwards ascribed to the Roman Diana. [See ARTEMIS.] Among the most noticeable sites of her worship as a genuine Italian deity were Mount Tifata, near Capena (Plut. *Sull.* 6; *C.I.L.* i. 569), and Aricia, where she was worshipped with harvest festivals as the deity who gave fruitfulness both in the vegetable world, and also apparently in the birth of children (Ov. *Fast.* iii. 266), and with a torch-light procession as being the goddess of light. It is not unlikely that the peculiar law by which the priest of her grove must have slain his predecessor was a relic of human sacrifice offered to her (see *Dict. of Antiq.* art. *Rex Nemorensis*). In tradition Diana Aricina is connected with Virgilius in a manner which some writers compare with the conjunction of Isis and Osiris. [See VIRBIUS.]

Dianium. 1. (*Gianuti*), a small island in the Tyrrhenian sea, opposite the gulf of Cosa.—2. (*Denia*), called **Hemeroscopion** (*Ἡμεροσκοπίων*) by Strabo, a town in Hispania Tarraconensis on a promontory of the same name (*C. Martini*) founded by the Massilians. Here stood a celebrated temple of Diana, from which the town derived its name; and here Sertorius kept most of his military stores.

Dicaea (*Δίκαια*), a town in Thrace, on the lake Bistonis (Hdt. vii. 109; Strab. p. 331).

Dicaearchia. [PUTEOLI.]

Dicaearchus (*Δικαίραρχος*), a celebrated Peripatetic philosopher, geographer, and historian, was born at Messana in Sicily, but passed the greater part of his life in Greece Proper, and especially in Peloponnesus. He was a disciple of Aristotle and a friend of Theophrastus. He wrote a vast number of works, of which only fragments are extant. His most important work was entitled *βίος τῆς Ἑλλάδος*: it contained an account of the geography, history, and moral and religious condition of Greece. Dicaearchus was in part the source of Cicero's *De Republica*. See Fuhr, *Dicaearchi Messenii quae supersunt composita et illustrata*, Darmstadt, 1841.

Dicē (*Δίκη*), the personification of justice, a daughter of Zeus and Themis, and the sister of Eunomia and Eirene (Hes. *Th.* 901; Pind. *Ol.* xiii. 6). She was considered as one of the Horae, and is frequently called the attendant or councillor (*πάρεδρος* or *ζύνεδρος*) of Zeus (Soph. *O. C.* 1381). In the tragedians she appears as a divinity who severely punishes all wrong, watches over the maintenance of justice, and pierces the hearts of the unjust with the sword (Aesch. *Cho.* 639). In this capacity she is closely connected with the Erinnyes, though her business is not only to punish injustice, but also to reward virtue (Aesch. *Ag.* 1432, *Eum.* 510; Soph. *Aj.* 1390; Eur. *Med.* 1389).

Dictaeus. [DICTE.]

Dictamnium (*Δίκταμνον*), a town on the N. coast of Crete with a sanctuary of Dictynna, whose name the town bore (Ptol. iii. 17, 8).

Dictē (*Δίκη*), a mountain in the E. of Crete, where Zeus is said to have been brought up. Hence he bore the surname *Dictacus*. The Roman poets employ the adjective Dictaeus as synonymous with Cretan (Strab. p. 578).

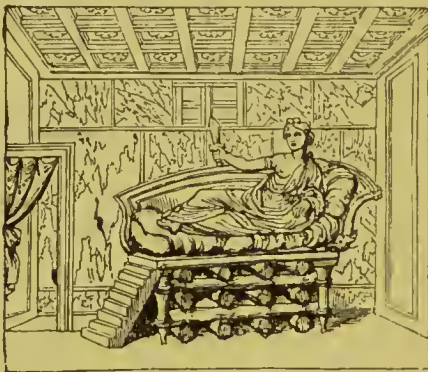
Dictynna. [BRITOMARTIS.]

Dictys Cretensis, the reputed author of an extant work in Latin on the Trojan war, divided into six books, and entitled *Ephemeris Belli Trojani*, professing to be a journal of the leading events of the war. In the preface to the work we are told that it was composed by Dictys of Cnossus, who accompanied Idomeneus to the Trojan war, and was inscribed in Phoenician characters on tablets of lime-wood or paper made from the bark. The work was buried in the same grave with the author, and remained undisturbed till the sepulchre was burst open by an earthquake in the reign of Nero, and the work was discovered in a tin case. It was carried to Rome by Eupraxia, whose slaves had discovered it, and it was translated into Greek by order of Nero. It is from this Greek version that the extant Latin work professes to have been translated by a Q. Septimius Romanus, apparently of the 4th century, since he addresses Aradius Rufinus, who was praefectus urbi A.D. 312. Although its alleged origin and discovery are quite unworthy of credit, it appears nevertheless to be a translation from a Greek work quoted by the Byzantine writers, especially by Malalas: it seems improbable that Malalas should have recourse to a Latin original; and the sources from which the work itself is drawn are Greek writers such as Apollodorus and Lycophron, whereas if the original author had been a Latin writer, he would have drawn from some at least of the Latin authorities. On the other hand, those who deny that a Greek original ever existed have in their favour the fact

that in style it is not like a translation from Greek, and seems to be an imitation of Sallust. The work contains a history of the Trojan war, from the birth of Paris down to the death of Ulysses. The compiler not unfrequently differs widely from Homer, adding many particulars, and recording many events of which we find no trace elsewhere. All miraculous events and supernatural agency are entirely excluded. The compilations ascribed to Dictys and Dares [DARES], are of considerable importance in the history of modern literature, since they are the chief fountains from which the legends of Greece first flowed into the romances of the middle ages, and then mingled with the popular tales and ballads of England, France, and Germany.—Editions by Dederich, Bonn, 1835, and by F. Meister, Lips. 1872.

Didius. 1. **T.**, praetor in Macedonia, B.C. 100, where he defeated the Scordiscans (Cic. *in Pis.* 25, 61), consul 98, and subsequently proconsul in Spain, where he defeated the Celtiberians. He fell in the Marsic war, 89 (Appian, *B. C.* i. 40).—2. **C.**, a legate of Caesar, fell in battle in Spain fighting against the sons of Pompey, 46.—3. **M. Didius Salvius Juliānus**, bought the Roman empire of the praetorian guards, when they put up the empire for sale after the death of Pertinax, A.D. 193. Flavius Sulpicianus, praefect of the city, and Didius bid against each other, but it was knocked down to Didius, upon his promising a donative to each soldier of 25,000 sesterces. Didius, however, held the empire for only two months, from March 28th to June 1st, and was murdered by the soldiers when Severus was marching against the city. (Dio Cass. lxxiii. 11; Spartian. *Did. Jul.*)

Dido (Διδώ), also called **Elissa**, the reputed founder of Carthage. The name Dido was that



Dido (MS. Vatican Virgil).

of a Phoenician deity equivalent to Astarte, originally worshipped by the Tyrian colonists of Carthage, and then identified in legend with Elissa. She was thus represented as the daughter of the Tyrian king Mutto (= Belus or Agenor), and sister of Pygmalion, who succeeded to the crown after the death of his father. She was married to her uncle, Acerbas or Sichaeus, a priest of Hercules, and a man of immense wealth. He was murdered by Pygmalion, who coveted his treasures; but Dido secretly sailed from Tyre with the treasures, accompanied by some noble Tyrians, who were dissatisfied with Pygmalion's rule. She first went to Cyprus where she carried off eighty maidens to provide the emigrants with wives, and then crossed over to Africa. Here she purchased as much land as might be covered with the hide of a bull; but she ordered the hide to be cut up

into the thinnest possible strips, and with them she surrounded a spot, on which she built a citadel called Byrsa (from βύρα, *i.e.* the hide of a bull). Around this fort the city of Carthage arose, and soon became a powerful and flourishing place. The neighbouring king Iarbas, jealous of the prosperity of the new city, demanded the hand of Dido in marriage, threatening Carthage with war in case of refusal. Dido had vowed eternal fidelity to her late husband; but seeing that the Carthaginians expected her to comply with the demands of Iarbas, she pretended to yield to their wishes, and under pretence of soothing the manes of Acerbas by expiatory sacrifices, she erected a funeral pile, on which she stabbed herself in presence of her people. After her death she was worshipped by the Carthaginians as a divinity.—Virgil has inserted in his Aeneid the legend of Dido with various modifications. According to the common chronology, there was an interval of more than 300 years between the capture of Troy (B.C. 1184) and the foundation of Carthage (B.C. 853); but Virgil nevertheless makes Dido a contemporary of Aeneas, with whom she falls in love on his arrival in Africa. When Aeneas hastened to seek the new home which the gods had promised him, Dido in despair destroyed herself on a funeral pile. The oldest authority for the legends of Dido seems to be Timaeus (*Fragm.* 23), who is followed by Naevius and Virgil. [See AENEAS.]

Didýma. [BRANCHIDAE.]

Didýmē. [AEOLIAE INSULAE.]

Didymus (Διδυμος), a celebrated Alexandrine grammarian, a contemporary of Julius Caesar and Augustus, was a follower of the school of Aristarchus, and received the surname χαλκέντερος, on account of his indefatigable and unwearied application to study. He is said to have written 4000 works, the most important of which were commentaries on Homer, including a revision of Aristarchus. He wrote commentaries also on Pindar, Sophocles, Aristophanes, and the Attic orators, and is a source of much of the information contained in later scholia and lexicons. Fragments edited by Schmidt, 1854.

Diespiter. [JUPITER.]

Digentia (*Licenza*), a small stream in Latium, beautifully cool and clear, which rises in Lucetilis, and flows into the Anio near *Vicovaro*. It flowed through the Sabine farm of Horace (*Hor. Ep.* i. 16, 12, i. 18, 104). [For discussion of the site of the villa, see HORATIUS.]

Dimallum, a town in Greek Illyria.

Dinarchus (Δειναρχος), the last and least important of the ten Attic orators, was born at Corinth about B.C. 361. He was brought up at Athens, and studied under Theophrastus. As he was a foreigner, he could not come forward himself as an orator, and was therefore obliged to content himself with writing orations for others. He imitated Demosthenes and Lysias, but in neither case successfully. He belonged to the friends of Phocion and the Macedonian party. When Demetrius Polioretces advanced against Athens in 307, Dinarchus fled to Chalcis in Euboea, and was not allowed till 292 to return to Athens, where he died at an advanced age. Only three of his speeches (against Demosthenes, Aristogeiton, and Philocles) have come down to us: they all refer to the question about HARPALUS. They are printed in the collections of the Attic orators. (Dionys. *Dinarch.*; Plut. *Vit. X. Orat.*)

Dindýmēnē. [DINDYMUS.]

Dindýmus, or **Dindýma**, -ōrum (Διδυμος :

τὰ Δίνδυμα). 1. (*Gunusu Daglı*), a mountain in Phrygia on the frontiers of Galatia, near the town Pessinus, sacred to Cybele, the mother of the gods, who is hence called Dindymene (Strab. p. 567).—2. (*Murad Daglı*), a mountain in Phrygia, near the frontiers of Mysia, the source of the river Hermus, also sacred to Cybele (Hdt. i. 80; Strab. p. 626).—3. (*Kapu Daglı*), a mountain near Cyzicus. [RHEA.]

Dinocrates (Δεινοκράτης). 1. A distinguished Macedonian architect in the time of Alexander the Great. He was the architect of the new temple of Artemis at Ephesus, which was built after the destruction of the former temple by Herostratus. He was employed by Alexander, whom he accompanied into Egypt, in the building of Alexandria. He formed a design for cutting Mount Athos into a statue of Alexander; but the king forbade the execution of the project (Vitruv. i. 1, 4; Strab. p. 640). The right hand of the figure was to have held a city, and in the left there would have been a basin, in which the water of all the mountain streams was to pour, and thence into the sea. There is a story of doubtful credit that he began the erection of a temple to Arsinoë, the wife of Ptolemy II., of which the roof was to be arched with loadstones, so that her statue made of iron might appear to float in the air, but died before completing the work (Plin. xxxiv. 148).—2. A Messenian who opposed the Achæan League, and, when Philopoemen was taken prisoner, was among those who caused him to be put to death. In the next year, when the Achæan general Lycostas occupied Messene, Dinocrates anticipated his sentence by suicide. (Pol. xxiv. 5, 12; Plut. *Philop.* 18–21.)

Dinômachus (Δεινόμαχος), a philosopher, who agreed with CALLIPHON in considering the chief good to consist in the union of virtue with bodily pleasure (Cic. *Tusc.* v. 30).

Dinômenes (Δεινομένης), a sculptor, whose statues of Io and Callisto stood in the Acropolis at Athens in the time of Pausanias: he flourished B.C. 400 (Paus. i. 25; Plin. xxxiv. 50). A base with the name of Dinomenes, found on the Acropolis, and assigned to the second cent. B.C., may be the work of a later sculptor of the same name.

Dinon (Δείνων, Δίνων), father of the historian Clitarchus, wrote himself a history of Persia.

Dio Cassius, the historian, was the son of a Roman senator, Cassius Apronianus, and was born A.D. 155, at Nicaea in Bithynia. He also bore the surname Cocceianus, which he derived from the orator Dio Chrysostomus Cocceianus, his maternal grandfather. He was educated with great care; he accompanied his father to Cilicia, of which he had the administration; and after his father's death, he went to Rome, about 180. He was straightway made a senator, and frequently pleaded in the courts of justice. He was aedile and quaestor under Commodus, and praetor under Septimius Severus, 194. He accompanied Caracalla on his journey to the East: he was appointed by Macrinus to the government of Pergamus and Smyrna, 218; was consul about 220; proconsul of Africa 224, under Alexander Severus, by whom he was sent as legate to Dalmatia in 226, and to Pannonia in 227. In the latter province he restored strict discipline among the troops; which excited the discontent of the praetorians at Rome, who demanded his life of Alexander Severus. But the emperor protected him and raised him to his second consulship 229. Dio, however, retired to Campania, and shortly afterwards obtained

permission of the emperor to return to his native town Nicaea, where he passed the remainder of his life.—Dio wrote several historical works, but the most important was a History of Rome (*Ῥωμαϊκὴ ἱστορία*), in eighty books, from the landing of Aeneas in Italy to A.D. 229, the year in which Dio returned to Nicaea. Unfortunately, only a comparatively small portion of this has come down to us entire. Of the first 34 books we possess only fragments; but since Zonaras in his Annals chiefly followed Dio Cassius, we may regard the Annals of Zonaras as to some extent an epitome of Dio Cassius. Of the 35th book we possess a considerable fragment, and from the 36th book to the 54th the work is extant complete, and embraces the history from the wars of Lucullus and Cn. Pompey against Mithridates, down to the death of Agrippa, B.C. 10. Of the remaining books we have only the extracts made by Xiphilinus and others. Dio Cassius treated the history of the republic with brevity, but gave a more minute account of those events of which he had been himself an eye-witness. He consulted original authorities, and displayed great judgment and discrimination in the use of them. He had acquired a thorough knowledge of his subject, and his notions of the ancient Roman institutions were far more correct than those of some of his predecessors, such as Dionysius of Halicarnassus, but he was a strong imperialist, and depreciated whatever he thought tended to republicanism.—Editions by Reimarus, Hamb. 1750–52, 2 vols. fol.; Sturz, Lips. 1824, 9 vols. 8vo, and by Dindorf, Lips. 1855.

Dio Chrysostomus—that is, the golden-mouthed, a surname given to him on account of his eloquence. He also bore the surname Cocceianus, which he derived from the emperor Cocceius Nerva, with whom he was intimate. He was born at Prusa in Bithynia, about the middle of the first century of our era. He travelled in different countries, and came to Rome in the reign of Vespasian, but having incurred the suspicions of Domitian, was obliged to leave the city. On the advice of the Delphic oracle, he put on a beggar's dress, and visited Thrace, Mysia, Scythia, and the country of the Getae. After the murder of Domitian, A.D. 96, Dio used his influence with the army stationed on the frontier in favour of his friend Nerva, and seems to have returned to Rome immediately after his accession. Trajan also showed marked favour to Dio, who died at Rome about A.D. 117.—Dio Chrysostomus is the most eminent of the Greek rhetoricians and sophists in the time of the Roman empire. There are extant eighty of his orations; but they are more like essays on political, moral, and philosophical subjects than real orations, of which they have only the form. All these orations are written in pure Attic Greek, though overloaded with the rhetorical embellishments of the age.—Editions by Reiske, Lips. 1784, 2 vols.; by Emperius, Bruns. 1844; and by L. Dindorf, Lips. 1857.

Diocæsareâ (Διοκασάρεια: *Sefurieh*), more anciently **Sepphõris** (Σεπφώρις), in Galilee, was a small place until Herodes Antipas made it the capital of Galilee, under the name of Diocæsarea. It was destroyed in the fourth century by Gullus, on account of an insurrection which had broken out there. (Jos. *Ant.* xiv. 5.)

Dioclea or **Doclea** (Δόκλεα), a place in Dalmatia, near Salona, the birthplace of Diocletian.

Diocles (Διοκλῆς). 1. A brave Athenian,

who lived in exile at Megara. Once in a battle he protected with his shield a youth whom he loved, but he lost his own life in consequence. The Megarians rewarded him with the honours of a hero, and instituted the festival of the Dioclea, which they celebrated in the spring of every year.—2. A Syracusan, the leader of the popular party in opposition to Hermocrates. In B.C. 412 he was appointed with several others to draw up a new code of laws. This code which was almost exclusively the work of Diocles, became very celebrated, and was adopted by many other Sicilian cities.—3. Of Carystus in Euboea, a celebrated Greek physician, lived in the fourth century B.C. He wrote several medical works, of which only some fragments remain.

Diocletianópolis. [CELETRUM.]

Diocletianus, Valerius. Roman emperor, A.D. 284–305, was born near Salona in Dalmatia, in 245, of most obscure parentage. From his mother, Doctea, or Dioclea, who received her name from the village where she dwelt, he inherited the appellation of *Docles* or *Diocles*, which, after his assumption of the purple, was expanded into Diocletianus, and attached as a cognomen to the high patrician name of Valerius. Having entered the army, he served with high reputation under Probus and Aurelian, followed Carus to the Persian war, and, after the fate of Numerianus became known at Chalcedon, was proclaimed emperor by the troops, 284. He slew with his own hands Arrius Aper, who was arraigned of the murder of Numerianus, in order, according to some authorities, that he might fulfil a prophecy delivered to him in early youth by a Gaulish Druidess, that he should mount a throne as soon as he had slain the wild-boar (*Aper*). Next year (285) Diocletian carried on war against Carinus, on whose death he became undisputed master of the empire. But as the attacks of the barbarians became daily more formidable, he resolved to associate with himself a colleague in the empire, and accordingly selected for that purpose Maximianus, who was invested with the title of Augustus in 286. Maximian had the care of the Western empire, and Diocletian that of the Eastern. But as the dangers which threatened the Roman dominions from the attacks of the Persians in the East, and the Germans and other barbarians in the West, became still more imminent, Diocletian made a still further division of the empire. In 292, Constantius Chlorus and Galerius were proclaimed Caesars, and the government of the Roman world was divided between the two Augusti and the two Caesars. Diocletian had the government of the East with Nicomedia as his residence; Constantius, Britain, Gaul, and Spain, with Treves as his residence; Galerius, Illyricum, and the whole line of the Danube, with Sirmium as his residence. The wars in the reign of Diocletian are related in the lives of his colleagues, since Diocletian rarely commanded the armies in person. It is sufficient to state here that Britain, which had maintained its independence for some years under CARAUSIUS and ALLECTUS, was restored to the empire (296); that the Persians were defeated and obliged to sue for peace (298); and that the Marcomanni and other barbarians in the N. were also driven back from the Roman dominions. Though in most acts of his life he has been praised for clemency and humanity, he ordered in 303, chiefly at the instigation of Gallienus, a fierce persecution of the Christians.

This was nearly the last act of his rule; for after an anxious reign of twenty-one years Diocletian longed for repose. Accordingly on the first of May, 305, he abdicated at Nicomedia, and compelled his reluctant colleague Maximian to do the same at Milan. Diocletian retired to his native Dalmatia, and passed the remaining eight years of his life in philosophic retirement near Salona (where he built the magnificent villa of which the remains form the town of *Spalatro*), devoted to rural pleasures and the cultivation of his garden. He died 313. His talents for organisation place him among the most remarkable of the emperors. He was not only the author of the division of the empire, but he entirely remodelled the arrangement of provinces, constituting twelve great *διοικήσεις*, each comprising several provinces, with a supreme officer called *Vicarius* to whom the *praesides* of the several provinces in the diocese were answerable. He reorganised also the administration of justice, and the system of taxation throughout the empire. (Aurel. Vict. *Caes.* 39; Eutrop. ix. 13 ff.; Zonar. xii. 31.) The Edict of Diocletian dated 303, fixing the price of provisions, &c., has great antiquarian value. It was inscribed on a temple at Stratonicea; portions also have been discovered at



Diocletianus, Roman Emperor, A.D. 284–305.

Obv., DIOCLETIANVS AVG., head of Diocletian, laureate; rev., VIRTVS MILITVM C., soldiers sacrificing before camp.

Plataea and at Megalopolis in 1888, 1890 (*C. I. L.* iii. p. 801; *Ephem. Ep.* iv. 180).

Diódoros (Διδώρος). 1. Surnamed **Cronus**, of Iasus in Caria, lived at Alexandria in the reign of Ptolemy Soter, who is said to have given him the surname of Cronus on account of his inability to solve at once some dialectic problem proposed by Stilpo, when the two philosophers were dining with the king. Diodorus is said to have taken that disgrace so much to heart that after his return from the repast, and writing a treatise on the problem, he died in despair. According to another account he derived his surname from his teacher Apollonius Cronus. He belonged to the Megaric school of philosophy, of which he was the head. He was celebrated for his great dialectic skill, for which he is called *ὁ διαλεκτικός*, or *διαλεκτικώτατος*. (Diog. Laërt. ii. 111; Strab. pp. 658, 838.)—2. **Siculus**, of Agrigium in Sicily, was a contemporary of Julius Caesar and Augustus. In order to collect materials for his history, he travelled over a great part of Europe and Asia, and lived a long time at Rome. He spent altogether thirty years upon his work. It was entitled *Βιβλιοθήκη ιστορική*, *The Historical Library*, and was a universal history, embracing the period from the earliest mythical ages down to the beginning of Caesar's Gallic wars. It was divided into three great sections and into forty books. The first section, which consisted of the first six books, contained the history of the mythical times previous to the Trojan war. The second section, which consisted of eleven books, contained the history from the Trojan war down to the death of Alexander the Great.

The third section, which contained the remaining twenty-three books, treated of the history from the death of Alexander down to the beginning of Caesar's Gallic wars. Of this work only the following portions are extant entire: the first five books, which contain the early history of the Eastern nations, the Egyptians, Ethiopians, and Greeks; and from book eleven to book twenty, containing the history from the second Persian war, B.C. 480, down to 302. Of the remaining portion there are extant a number of fragments and the *Excerpta*, which are preserved partly in Photius and partly in the *Ecloge* made at the command of Constantine Porphyrogenitus. The work of Diodorus is constructed upon the plan of annals, and the events of each year are placed one after the other without any internal connexion. In compiling his work Diodorus exercised no judgment or criticism. He simply collected what he found in his different authorities, and thus jumbled together history, mythus, and fiction: he frequently misunderstood authorities, and not seldom contradicts in one passage what he has stated in another. But nevertheless the compilation is of great importance to us, especially for the history of Sicily, on account of the great mass of materials which are there collected from a number of writers whose works have perished. The best editions are by Wesseling, Amster. 1746, 2 vols. fol., reprinted at Bipont, 1793, &c., 11 vols. 8vo.; and by Dindorf, Lips. 1867, 5 vols. 8vo.—3. Of Sinope, an Athenian comic poet of the Middle Comedy, flourished 353.—4. Of Tyre, a Peripatetic philosopher, a disciple and follower of Critolaüs, whom he succeeded as the head of the Peripatetic school at Athens. He flourished B.C. 110.

Diôdôtus (*Διδότος*), a Stoic philosopher and a teacher of Cicero, in whose house he lived for many years at Rome. In his later years, Diodotus became blind: he died in Cicero's house, B.C. 59, and left to his friend a property of about 100,000 sesterces. (*Cic. Tusc. v. 39, 113; ad Att. ii. 20.*)

Diôgênes (*Διογένης*). 1. Of Apollonia in Crete, an eminent natural philosopher, lived in the fifth century B.C., and was a pupil of Anaximenes. He wrote a work in the Ionic dialect, entitled *Περὶ φύσεως, On Nature*, in which he treated of physical science. He made air the element of all things. (*Diog. Laërt. ix. 57; Cic. N. D. i. 12, 29.*)—2. The **Babylonian**, a Stoic philosopher, was a native of Selcucia in Babylonia, was educated at Athens under Chrysisippus, and succeeded Zeno of Tarsus as the head of the Stoic school at Athens. He was one of the three ambassadors sent by the Athenians to Rome in B.C. 155. [*CARNEADES; CRITOLAUS.*] He died at the age of 88.—3. The **Cynic** philosopher, was born at Sinope in Pontus, about B.C. 412. His father was a banker named Icesias or Ictas, who was convicted of some swindling transaction, in consequence of which Diogenes quitted Sinope and went to Athens (*Diog. Laërt. vi. 2, 20*). His youth is said to have been spent in dissolute extravagance; but at Athens his attention was arrested by the character of Antisthenes, who at first drove him away. Diogenes, however, could not be prevented from attending him even by blows, but told him that he would find no stick hard enough to keep him away. Antisthenes at last relented, and his pupil soon plunged into the most frantic excesses of austerity and moroseness. In summer he used to roll in hot sand, and in winter

to embrace statues covered with snow; he wore coarse clothing, lived on the plainest food, slept in porticoes or in the street, and finally, according to the common story, took up his residence in a tub (a large earthenware jar) belonging to the Metroum, or temple of the Mother of the Gods. (*Diog. Laërt. vi. 23; Juv. xiv. 308; Sen. Ep. 99; Lucian, Quom. Conscr. Hist. ii. p. 364.*) The truth of this latter tale has, however, been disputed, since it is not mentioned by Plutarch, Cicero or Epictetus (*ap. Arrian. iii. 24*); and some have attempted to explain the story by imagining a clay-built cottage. But, whatever the truth of the story, it is repeated in works of art as well as in literature. [*See Dict. of Ant. art. Dolium.*] In spite of his strange eccentricities, Diogenes appears to have been much respected at Athens, and to have been privileged to rebuke anything of which he disapproved. He seems to have ridiculed and despised all intellectual pursuits which did not directly and obviously tend to some immediate practical good. He abused literary men for reading about the evils of Ulysses, and neglecting their own; musicians for stringing the lyre harmoniously while they left their minds discordant; men of science for troubling themselves about the moon



Diogenes in his tub. (From fragment of lamp in British Museum.)

and stars, while they neglected what lay immediately before them; orators for learning to say what was right, but not to practise it.—On a voyage to Aegina he was taken prisoner by pirates, and carried to Crete to be sold as a slave. Here when he was asked what business he understood, he answered, 'How to command men.' He was purchased by Xenias of Corinth, over whom he acquired such influence, that he soon received from him his freedom, was entrusted with the care of his children, and passed his old age in his house. During his residence at Corinth his celebrated interview with Alexander the Great is said to have taken place. The conversation between them began by the king's saying, 'I am Alexander the Great;' to which the philosopher replied, 'And I am Diogenes the Cynic.' Alexander then asked whether he could oblige him in any way, and received no answer except, 'Yes, you can stand out of the sunshine.' We are further told that Alexander admired Diogenes so much that he said, 'If I were not Alexander, I should wish to be Diogenes' (*Plut. Alex. 14; Cic. Tusc. v. 32, 92*). Diogenes died at Corinth at the age of nearly ninety, B.C. 323. [*For the teaching of the Cynics, see ANTISTHENES.*]
—4. **Laërtius**, of Laërte in Cilicia, of whose life we have no

particulars, probably lived in the second century after Christ. He wrote the Lives of the Philosophers in ten books: the work is entitled *περὶ βίων, δογμάτων, καὶ ἀποφθεγμάτων τῶν ἐν φιλοσοφίᾳ εὐδοκησάντων*. According to some allusions which occur in it, he wrote it for a lady of rank, who occupied herself with philosophy, and who, according to some, was Arria, the friend of Galen. In this work Diogenes divides the philosophy of the Greeks into the Ionic—which commences with Anaximander and ends with Clitomachus, Chryssippus, and Theophrastus—and the Italian, which was founded by Pythagoras, and ends with Epicurus. He reckons the Socratic school, with its various ramifications, as a part of the Ionic philosophy, of which he treats in the first seven books. The Eleatics, Heraclitus and the Sceptics are included in the Italian philosophy, which occupies the eighth and ninth books. Epicurus and his philosophy are treated of in the tenth book with particular minuteness, which has led some writers to the belief that Diogenes himself was an Epicurean. The work is of great value to us, as Diogenes made use of a great number of writers on the history of philosophy, whose works are now lost; but it is put together without plan, criticism, or connexion, and the author had evidently no conception of the real value and dignity of philosophy. The best editions are by Meibom, Amsterd. 1692, 2 vols. 4to., and Hübner, Lips. 2 vols. 8vo. 1828–1831; Tauchnitz, 1877.—5. **Θενομᾶς**, a tragic poet, who began to exhibit at Athens B.C. 404.

Diogeniānus (*Διογενειανός*), of Heraclēa on the Pontus, a distinguished grammarian in the reign of Hadrian, wrote a Greek Lexicon, from which the Lexicon of Hesychius seems to have been almost entirely taken. A portion of it is still extant, containing a collection of proverbs first printed by Schottus, with the proverbs of Zenobius and Suidas, Antv. 1612, 4to., and subsequently in other editions of the *Paroemiographi Graeci*.

Diomēa (τὰ Διόμεια: *Διομειεύς*, *Διομείος*), a demus in Attica belonging to the tribe Aegeis, with a temple of Heracles; the Dioean gate in Athens led to this demus. [ATHENÆ.]

Diomedēae Insulæ, five small islands in the Adriatic sea, N. of the promontory Garganum in Apulia, named after Diomedes. [DIOMEDES.] The largest of these, called Diomedea Insula or Trimerus (*Tremiti*), was the place where Julia, the grand-daughter of Augustus, died.

Diomēdes (*Διομήδης*). 1. Son of Tydeus and Deïpyle, whence he is constantly called Tydides (*Τυδείδης*), succeeded Adrastus as king of Argos.—*Homeric Story*. Tydeus fell in the expedition against Thebes, while his son Diomedes was yet a boy; but Diomedes was afterwards one of the Epigoni who took Thebes. He went to Troy with eighty ships, and was, next to Achilles, the bravest hero in the Greek army. He enjoyed the especial protection of Athene; he fought against the most distinguished of the Trojans, such as Hector and Aencas, and even against the gods who espoused the cause of the Trojans. He thus wounded both Aphrodite and Ares (*Il.* v. 335, 440, 837). In *Od.* iii. 180, we are told that he reached Argos on his return from Troy in three days.—*Later Stories*. Diomedes and Ulysses carried off the palladium from the city of Troy, since it was believed that Troy could not be taken so long as the palladium was within its walls. Diomedes carried the palladium with him to Argos; but according to others it was taken from him by Demophon

in Attica, where he landed one night on his return from Troy, without knowing where he was. [DEMOPHON.] Another tradition stated that Diomedes restored the palladium to Acneas. On his arrival in Argos Diomedes found his wife Aegialea living in adultery with Hippolytus, or, according to others, with Cometes or Cyllabarus. This misfortune befell him through the anger of Aphrodite, whom he had wounded before Troy. He therefore quitted Argos, either of his own accord, or expelled by the adulterers, and went to Actolia. He subsequently attempted to return to Argos, but on his way home a storm threw him on the coast of Daunia in Italy, where he was kindly received by Daunus, the king of the country. Diomedes assisted Daunus in his war against the Messapians, married Euppe, the daughter of Daunus, and settled in Daunia, where he died at an advanced age. He was buried in one of the islands off cape Garganum, which were called after him the Diomedean islands. His companions were inconsolable at his loss, and were metamorphosed into birds (*Aves Diomedæae*), which, mindful of their origin, used to fly joyfully towards the Greek ships, but to avoid those of the Romans. According to others Diomedes returned to Argos, or disappeared in one of the Diomedean islands, or in the country of the Heneti. A number of towns in the E. part of Italy, such as Beneventum, Argos Hippion (afterwards Argyripa or Arpi), Venusia, Canusium, Venafrum, Brundisium, &c., were believed to have been founded by Diomedes. A plain of Apulia, near Salapia and Canusium, was called *Diomedēi Campi* after him. He was worshipped as a divine being, especially in Italy, where statues of him existed at Argyripa, Metapontum, Thurii, and other places. (Verg. *Aen.* xi. 243; Ov. *Met.* xiv. 457; Ant. Lib. 37; Strab. pp. 215, 284.)—2. Son of Ares and Cyrene, king of the Bistones in Thrace, who dwelt near Abdera. He was killed by Heracles on account of his mares, which he fed with human flesh. (Apollod. ii. 5, 8, Hyg. *Fab.* 30; cf. Eur. *Alc.* 499, *H. F.* 380.) Some modern writers represent Diomedes as the Storm-king, and his horses as the strong winds of the Thracian coast.

Diomēdes, a Latin grammarian, probably lived in the fourth or fifth century after Christ, and is the author of an extant work, *De Oratione et Partibus Orationis et Vario Genere Metrorum libri III*, printed in the *Grammaticae Latinae Auctores Antiqui* of Putschius, 4to, Hanov. 1605.

Diomēdon (*Διομέδων*), an Athenian commander during the Peloponnesian war. He was one of the commanders at the battle of Arginusæ (B.C. 406), and was put to death with five of his colleagues on his return to Athens. (Thuc. viii. 19–34; Xen. *Hell.* i. 5.)

Dion (*Δίων*), a Syracusan, son of Hipparrinus, and a relation of Dionysius, born about 408 B.C. His sister Aristomache was the second wife of the elder Dionysius; and Dion himself was married to Arete, the daughter of Dionysius by Aristomache. Dion was treated by Dionysius with the greatest distinction, and was employed by him in many services of trust and confidence. Of this close connexion and favour with the tyrant he seems to have availed himself to amass great wealth. He made no opposition to the succession of the younger Dionysius to his father's power, but he became an object of suspicion to the youthful tyrant, to whom he also made himself personally disagreeable by

the austerity of his manners. Dion appears to have been naturally a man of a proud and stern character; and having become an ardent disciple of Plato when that philosopher visited Syracuse in the reign of the elder Dionysius, he dreamed of making Syracuse a free city, of giving liberty to the Greek cities in Sicily, and of expelling the Carthaginians: he carried to excess the austerity of a philosopher, and viewed with undisguised contempt the debaucheries and dissolute pleasures of his nephew. From these he endeavoured to withdraw him by persuading him to invite Plato a second time to Syracuse; but the philosopher, though received at first with the utmost distinction, failed in obtaining a permanent hold on the mind of Dionysius; and the intrigues of the opposite party, headed by Philistus, were successful in procuring the banishment of Dion. Dion retired to Athens, where he lived in habitual intercourse with Plato and his disciples; but Plato having failed in procuring his recall (for which purpose he had a third time visited Syracuse), and Dionysius having confiscated his property, and compelled his wife to marry another person, he determined on attempting the expulsion of the tyrant by force. In the year 357 he sailed from Zacynthus with only a small force and obtained possession of Syracuse, except Ortygia, without opposition during the absence of Dionysius in Italy. Dionysius returned shortly afterwards, and, aided by Philistus attempted to raise the blockade of Ortygia: a battle was fought in the Great Harbour, in which Philistus was defeated and put to death; and Dionysius found himself obliged to quit Syracuse and sail away to Italy. After his departure the Syracusans deposed Dion from his command, an ingratitude which embittered his mind, though he was soon afterwards recalled, and on the surrender of Ortygia found himself master of Syracuse. But he was unwilling to give the citizens the liberty which they expected, and his despotic conduct soon caused great discontent; the people complained with justice that they had only exchanged one tyrant for another. He caused his chief opponent, Heraclides, to be put to death, and confiscated the property of his adversaries. Callipus, an Athenian, who had accompanied him from Greece, formed a conspiracy against him, and caused him to be assassinated in his own house, 353. (Plut. *Dion*; Diod. xvi. 6-20; Nep. *Dion*.)

Dion Cassius; Chrysostomus. [Dio.]

Dionaea. [DIONE.]

Dionē (Διώνη), in Homer, is the mother of Aphrodite by Zeus (*Il.* v. 312, 330, 370, 422): in Hesiod, she is the daughter of Oceanus (*Th.* 553); but in later mythologists, of Uranus and Ge or Aether and Terra (Apollod. i. 1, 3; Hyg. *Fab.* 1). In post-Homeric authors she is sometimes Aphrodite herself (Theoc. vii. 116; Ov. *Fast.* ii. 461, *A. A.* iii. 3). Euripides (*Fr.* 177) makes her = Semele, calling Dionysus her son. Dione was probably in the earliest Greek mythology the feminine of Zeus (whence her name), worshipped as a supreme goddess in conjunction with him at Dodona (Dem. *Meid.* p. 530, § 53); but afterwards, when the influence of Dodona was less predominant (before the Homeric period), she was displaced by Hera as the consort of Zeus, and in many of her attributes by the Cyprian Aphrodite, who thereupon becomes her daughter in mythology.

Dionysius (Διονύσιος). I. *Historical.*—1. The Elder, tyrant of Syracuse, son of Hermocrates, born B.C. 430. He was born in a private but not

low station, and began life as a clerk in a public office. He was one of the partisans of Hermocrates, the leader of the aristocratical party, and was severely wounded in the attempt which Hermocrates made to effect by force his restoration from exile. He subsequently served in the great war against the Carthaginians, who had invaded Sicily under Hannibal, the son of Gisco, and successively reduced and destroyed Selinus, Himera, and Agrigentum. These disasters, and especially the failure of the Syracusan general, Daphnaeus, to relieve Agrigentum, had created a general spirit of discontent and alarm, of which Dionysius skilfully availed himself. He succeeded in procuring a decree for deposing the existing generals, and appointing others in their stead, among whom was Dionysius himself, B.C. 406. His efforts were from this time directed towards supplanting his new colleagues and obtaining the sole direction of affairs. These efforts were crowned with success. In the following year (405), the other generals were deposed, and Dionysius, though only twenty-five years of age, was appointed sole general, with full powers. From this period we may date the commencement of his reign, or tyranny, which continued without interruption for thirty-eight years. His first step was to procure the appointment of a body-guard, which he speedily increased to the number of 1000 men: at the same time he induced the Syracusans to double the pay of all the troops, and took every means to ingratiate himself with the mercenaries. By his marriage with the daughter of Hermocrates he secured to himself the support of all the remaining partisans of that leader. He converted the island of Ortygia into a strong fortress, in which he took up his own residence. After concluding a peace with Carthage, and putting down a formidable insurrection in Syracuse, he began to direct his arms against the other cities of Sicily. Naxos, Catania, and Leontini, successively fell into his power, either by force or treachery. For several years after this he made preparations for renewing the war with Carthage. In 397 he declared war against Carthage. At first he met with great success, but in 395 his fleet was totally defeated, and he was obliged to shut himself up within the walls of Syracuse, where he was besieged by the Carthaginians both by sea and land. A pestilence shortly after broke out in the Carthaginian camp, and greatly reduced the enemy; whereupon Dionysius suddenly attacked the enemy both by sea and land, defeated the army, and burnt great part of their fleet. The Carthaginians were now obliged to withdraw. In 393 they renewed the war with no better success, and in 392 they concluded a peace with Dionysius. This treaty left Dionysius at leisure to continue the ambitious projects in which he had previously engaged against the Greek cities in Italy. He formed an alliance with the Lucanians, and crossed over into Italy. He subdued Caulonia, Hipponium, and Rhegium, 387. He was in close alliance with the Locrians; and his powerful fleets gave him the command both of the Tyrrhenian and Adriatic seas. He was now at the summit of his greatness, and during the twenty years that elapsed from this period to his death, he possessed an amount of power and influence far exceeding those enjoyed by any other Greek before the time of Alexander. During this time he was twice engaged again in war with Carthage—namely, in 383, when a treaty was concluded, by which the river Ialycus was

fixed as the boundary of the two powers; and again in 368, in the middle of which war Dionysius died at Syracuse, 367. His last illness is said to have been brought on by excessive feasting; but, according to some accounts, his death was hastened by his medical attendants, in order to secure the succession for his son. After the death of his first wife, Dionysius had married almost exactly at the same time—some said, even on the same day—Doris, a Loerian of distinguished birth, and Aristomache, a Syracusan, the daughter of his supporter Hipparinus, and the sister of Dion. By Doris he had three children, of whom the eldest was his successor, Dionysius. The character of Dionysius has been drawn in the blackest colours by many ancient writers; he appears indeed to have been taken as the type of a tyrant, in the worst sense. In his latter years he became extremely suspicious, and apprehensive of treachery even from his nearest friends, and is said to have adopted the most excessive precautions to guard against it. Many of these stories have, however, an air of great exaggeration. (Cic. *Tusc.* v. 20.) Dionysius was fond of literature and the arts. He adorned Syracuse with splendid temples and other public edifices, so as to render it unquestionably the greatest of all Greek cities. He was himself a poet, and repeatedly contended for the prize of tragedy at Athens. Here he several times obtained the second and third prizes, and just before his death, bore away the first prize at the Lenaean, with a play called 'The Ransom of Hector.' He sought the society of men distinguished in literature and philosophy, entertaining the poet Philoxenus at his table, and inviting Plato to Syracuse, whom, however, he afterwards dismissed. [PLATO.] (Diod. xiii. xiv. xv.)

—2. The Younger, son of the preceding, succeeded his father as tyrant of Syracuse, B.C. 367. He was at this time under thirty years of age: he had been brought up at his father's court in idleness and luxury, and studiously precluded from taking any part in public affairs. The ascendancy which Dion, and through his means Plato, obtained for a time over his mind was undermined by flatterers and the companions of his pleasures. Yet his court was at this time a great place of resort for philosophers and men of letters: besides Plato, whom he induced by the most urgent entreaties to pay him a second visit, Aristippus of Cyrene, Eudoxus of Cnidus, Speusippus, and others, are stated to have spent some time with him at Syracuse; and he cultivated a friendly intercourse with Archytas and the Pythagoreans of Magna Graecia. Dion, who had been banished by Dionysius, returned to Sicily in 357, at the head of a small force, with the avowed object of dethroning Dionysius. The latter was absent from Syracuse at the time that Dion landed in Sicily; but he instantly returned to Syracuse, where the citadel still held out for him. [DION.] But finding it impossible to retain his power, he sailed away to Italy with his most valuable property, and thus lost the sovereignty after a reign of twelve years, 356. He now repaired to Locri, the native city of his mother, Doris, where he was received in the most friendly manner; but he made himself tyrant of the city, and is said to have treated the inhabitants with the utmost cruelty. After remaining at Locri ten years, he availed himself of the internal dissensions at Syracuse to recover possession of his power in that city, 346. The Loerians took advantage of his absence to revolt

against him, and wreaked their vengeance in the most cruel manner on his wife and daughters. He continued to reign in Syracuse for the next three years, till TIMOLEON came to Sicily, to deliver the Greek cities of the island from the tyrants. As he was unable to resist Timoleon he surrendered the citadel into the hands of the latter, on condition of being allowed to depart in safety to Corinth, 343. Here he spent the remainder of his life in a private condition. According to some writers, he was reduced to support himself by keeping a school; others say, that he became one of the attendants on the rites of Cybele, a set of mendicant priests of the lowest class. (Diod. xvi.; Plut. *Timol.* 14; Athen. p. 541; Aelian, *V. H.* vi. 12; Cic. *Tusc.* iii. 12.)

—3. Tyrant of Heraclæa on the Euxine, son of Clearchus, succeeded his brother Timotheus in the tyranny about B.C. 338. He was said to have been the mildest and justest of all the tyrants that had ever lived. He married Amastris, niece of Darius. In 306 he assumed the title of king, and died shortly afterwards at the age of fifty-five. (Diod. xvi. 88, xx. 70.)

II. *Literary.* 1. Of **Halicanassus**, a celebrated rhetorician, came to Rome about B.C. 29, for the purpose of making himself acquainted with the Latin language and literature. He lived at Rome on terms of friendship with many distinguished men, such as Q. Aelius Tubero, and the rhetorician Caecilius; and he remained in the city for twenty-two years, till his death, B.C. 7. His principal work, which he composed at Rome in the later period of his life, was a history of Rome in twenty-two books, entitled *Ῥωμαϊκὴ Ἀρχαιολογία*. It contained the history of Rome from the mythical times down to B.C. 264, in which year the history of Polybius begins with the Punic wars. The first nine books alone are complete; of the tenth and eleventh we have the greater part; and of the remaining nine we possess nothing but fragments and extracts. Dionysius treated the early history of Rome with great minuteness. The eleven books extant do not carry the history beyond B.C. 441, so that the eleventh book breaks off very soon after the decemviral legislation. This peculiar minuteness in the early history, however, was in a great measure the consequence of the object he had proposed to himself, which, as he himself states, was to impress upon the Greeks a just appreciation of Rome's greatness. Dionysius had no clear notions about the early constitution of Rome, and was led astray by the nature of the institutions which he saw in his own day; and thus makes innumerable mistakes in treating of the history of the constitution. Nevertheless, he has preserved to us from ancient authorities much that is of the greatest value to the historian when other light fails altogether; and for the student of mythology his work is a storehouse of ancient traditions.—Dionysius also wrote various rhetorical and critical works, which abound with excellent remarks and criticisms on the works of the classical writers of Greece. They show that he was a greater critic than historian. The following are the extant works of this class: 1. *Τέχνη ῥητορικὴ*, addressed to one Echeerates, part of which is certainly spurious. 2. *Περὶ συνθέσεως ὀνομάτων*, treats of oratorical power, and on the combination of words according to the different styles of oratory. 3. *Τῶν ἀρχαίων κρίσις*, contains characteristics of poets, from Homer down to Euripides; of some historians, such as Herodotus, Thucydides, Philistus, Xenophon, and

Theopompus; and, lastly, of some philosophers and orators. 4. *Περὶ τῶν ἀρχαίων ῥητόρων ἱπομνηματισμοί*, contains criticisms on the most eminent Greek orators, of which we now possess only the first three sections, on Lycias, Isocrates, and Isaeus. The other three sections treated of Demosthenes, Hyperides, and Aeschines; but they are lost, with the exception of the first part of the fourth section, which treated of the oratorical power of Demosthenes. 5. *Ἐπιστολὴ πρὸς Ἀμμαῖον*, a letter to his friend Ammaeus, in which he shows that most of the orations of Demosthenes had been delivered before Aristotle wrote his *Rhetoric*, and consequently that Demosthenes had derived no instruction from Aristotle. 6. *Ἐπιστολὴ πρὸς Γναῖον Πομπήτιον*, was written by Dionysius with a view of justifying the unfavourable opinion which he had expressed upon Plato, and which Pompey had censured. 7. *Περὶ τοῦ Θουκυδίδου χαρακτήρος καὶ τῶν λοιπῶν τοῦ συγγραφέως ἰδιωμάτων*, was written by Dionysius at the request of his friend Tubero, for the purpose of explaining more minutely what he had written on Thucydides. As Dionysius in this work looks at the great historian from his rhetorical point of view, his judgment is often unjust and incorrect. 8. *Περὶ τῶν τοῦ Θουκυδίδου ἰδιωμάτων*, addressed to Ammaeus. 9. *Δείναρχος*, a very valuable treatise on the life and orations of Demarchus. The best editions of the complete works of Dionysius are by Sylburg, Frankf. 1586, two vols. fol., reprinted at Leipzig, 1691; by Reiske, Lips. 1774. The History is edited separately by Kiessling, Lips. 1870.—2. Surnamed **Chalcus**, because he advised the Athenians to coin brass money (*Athen.* p. 669); wrote rhetorical orations, which have perished, and elegies, which are quoted by *Plut. Nic.* 5; *Arist. Rhet.* iii. 2; *Athen.* pp. 668, 702.—3. Of **Heraclaea**, son of Theopantus, was a pupil of Zeno, and adopted the tenets of the Stoics. But in consequence of a most painful complaint, he abandoned the Stoic philosophy and joined the Eleatics, whose doctrine, that *ἡδονή* and the absence of pain was the highest good, had more charms for him than the austere ethics of the Stoa. This renunciation of his former creed drew upon him the nickname of *μεταθέμενος*, i.e. the renegade. He died in his eightieth year, of voluntary starvation. He wrote several works, all of which are lost. Cicero censures him for having mixed up verses with his prose, and for his want of elegance and refinement.—4. Of **Magnesia**, a distinguished rhetorician, taught in Asia between b.c. 79 and 77, when Cicero visited the East.—5. Of **Miletus**, one of the earliest Greek historians, or *logographi*, and a contemporary of Hecataeus, wrote a history of Persia (fragments by C. Müller, 1848).—6. Of **Mytilene**, surnamed *Scytobrachion*, taught at Alexandria in the first century b.c. He wrote a prose work on the Argonauts, which was consulted by Diodorus Siculus.—7. Surnamed **Periégètes**, from his being the author of a *περήγησις τῆς γῆς*, which is still extant; probably lived about A.D. 300. The work contains a description of the whole earth, derived in great measure from Eratosthenes, in hexameter verse, and is written in a terse and elegant style. It enjoyed great popularity in ancient times. Two translations or paraphrases of it were made by Romans, one by Rufus Festus Avienus [AVIENUS], and the other by the grammarian Priscian [PRISCIANUS]. The best edition of the original is by Bernhardt, Lips. 1828.—8. Of **Sinope**, an Athenian comic poet

of the Middle Comedy (fragments in Meineke).—9. Surnamed **Thrax**, from his father being a Thracian, was himself a native either of Alexandria or Byzantium. He is also called a Rhodian, because at one time he resided at Rhodes, and gave instructions there. He also taught at Rome, about b.c. 80. He was a very celebrated grammarian; but only one of his works has come down to us: a small treatise, entitled *τέχνη γραμματική*, which became the basis of all subsequent grammars, and was a standard book in grammar schools for many centuries. (Ed. Belker, in *Anecdota Gr.* 1816.)

III. **Artists**.—1. Of Argos, a statuary, flourished b.c. 476.—2. Of Colophon, a painter, contemporary with Polygnotus of Thasos, whose works he imitated in every respect except in grandeur. Aristotle (*Poët.* 2) says that Polygnotus painted the likenesses of men better than the originals, Pausan made them worse, and Dionysius just like them (*ὁμοίους*). It seems from this that the pictures of Dionysius were deficient in the ideal. (Cf. Aelian, *V. H.* iv. 3; *Plut. Timol.* 36.)

Dionysopolis (*Διονύσου πόλις*), a town in Phrygia, belonging to the conventus juridicus of Apamea, founded by Attalus and Eumenes.

Dionysus (*Δίονυσος*: *Ἐπιε Δίονυσος*), the god of wine (originally a nature-god of all trees and of fruitfulness in general). He is also called both by the Greeks and Romans **Bacchus** (*Βάκχος*), that is, the god who is worshipped with loud cries, which was originally a mere epithet or surname of Dionysus, and does not occur till after the time of Herodotus. His names **Evius** and **Sabazius** are derived from the cry *εὐοὶ σαβοὶ* uttered by his worshippers (*Dem. de Cor.* p. 313, § 260); **Bassaræus** from the long dress, called *bassara*, worn by his Bacchanals, and he is called **Bromius** as the god of revelry. Dionysus is a deity of whom small account is made in Homeric story. It does not appear that he was known to Homer as the wine-god: he is never so spoken of; and Maron who gives the wine in *Od.* ix. 193 is priest of Apollo. He is named also in *Od.* xxiv. 74, in xi. 328 (in connexion with Naxos), and in *Il.* xiv. 325 as born of Semele; but the only precise account of him is in *Il.* vi. 133, where the 'raving' Dionysus is represented as flying in terror from Lycurgus. The earliest mention of him as the giver of wine is in Hesiod (*Op.* 615). The history of Dionysus as generally represented in post-Homeric literature and art, but made up of various legends of different origins and dates [see below], is as follows. Dionysus was the son of Zeus and Semele the daughter of Cadmus of Thebes. It was generally believed that when Semele was pregnant, she was persuaded by Hera, who appeared to her in disguise, to request the father of the gods to appear to her in the same glory and majesty in which he was accustomed to approach his own wife Hera. Zeus unwillingly complied, and appeared to her in thunder and lightning. Semele was terrified and overpowered by the sight, and being seized by the flames, she gave premature birth to a child. Zeus saved the child from the flames, sewed him up in his thigh, and thus preserved him till he came to maturity. (Others say that Hermes saved him.) Various epithets which are given to the god refer to that occurrence, such as *πυργενής*, *μηροραφής*, *μηροτραφής*, and *ιγνιγονα* [for the probable origin of the myth see below]. After the birth of Dionysus, Zeus entrusted him to Hermes, or, according to others, to Persephone or Rhea, who took the

child to Ino and Athamas at Orchomenos, and persuaded them to bring him up as a girl. Hera was now urged on by her jealousy to throw Iuo and Athamas into a state of madness. Zeus, in order to save his child, changed him into a ram, and carried him (or Hermes carried him) to the nymphs of Mt. Nysa, who brought him up in a cave, and were afterwards rewarded by Zeus, by being placed as Hyades among the stars. Mt. Nysa, from which the god was believed to have derived his name, was in Thrace; but mountains of the same name are found in different parts of the ancient world where he was worshipped, and where he was believed to have introduced the cultivation of the vine. When he had grown up, Hera drove him mad, in which state he wandered about through various parts of the earth. In especial he made a victorious progress in the East, teaching the inhabitants of the different countries of Asia the cultivation of the vine, and introducing among them the elements of civilisation. In Euripides (*Bacch.* 15) his progress Eastwards does not extend further than Bactria; but, after the conquests of Alexander, legends made Bacchus also reach and subjugate India. (Diod. ii. 38; Strab. p. 505; Verg. *Aen.* vi. 805.) Hence he is frequently represented in works of art as drawn by tigers in triumph.

tion here given follows the lines of the Hymn. The god is alone in the ship and the sailors are already dolphins below it. On the monument of Lyciscrates there is another version. Satyrs have come to aid the god (who sits in the centre



Dionysus in vessel. (Gerhard, *Auschl. Vasenb.*)

with a lion beside him); and they are binding and slaying the pirates, and driving others into the sea as dolphins. After he had thus through vicissitudes of suffering and insult established his divine nature throughout the world, he took his mother out of Hades, called her Thyone, and rose with her into Olympus. (Pind. *Ol.* ii. 25; *Pyth.* iii. 98; Diod. iii. 62, iv. 25.) This myth of his descent to the underworld and his return with his mother was much regarded in the highest and purest form of the religion of Dionysus, as symbolising future life and a triumph over death. The story was localised especially at Argos, where there was an old tradition that Dionysus had descended to Hades by the unfathomable lake Alcyonia, at Lerna (according to some accounts, having been slain by Perseus), and regained the upper world with his mother at the same spot. Hence mystic rites were celebrated annually to recall him from the grave. In a beautiful Etruscan mirror the youthful Dionysus is shown rejoining his mother in the underworld, Apollo standing by.



Dionysus drawn by tigers. (*Museum Capitolinum*, vol. iv. tav. 63.)

The various stories of his inflicting punishment on those who rejected him denote no doubt the resistance which the spread of his worship encountered in various countries. [See DAMASCUS; LYCURGUS; PENTHEUS.] A legend (which may have grown out of a custom among sailors of wreathing their masts at certain times with vine-leaves and ivy and clusters of grapes in honour of vintage festivals) has been a favourite subject with poets and artists in illustration of the divine power of Dionysus. He hired a ship which belonged to Tyrrhonian pirates to take him from Icaria to Naxos; but the men, instead of landing at Naxos, steered towards Asia to sell him there as a slave. Thereupon the god changed the mast and oars into serpents, and himself into a lion; ivy grew around the vessel, and the sound of flutes was heard on every side; the sailors were seized with madness, leaped into the sea, and were metamorphosed into dolphins. (Hom. *Hymn.* vii; Ov. *Met.* iii. 582; Apollod. iii. 5; Hyg. *Fab.* 134.) The illustra-

Origin of the Worship of Dionysus.—Herodotus (ii. 52) speaks of Dionysus as a very late addition to the Hellenic gods, and such doubtless he was under the guise familiar in Greek literature; but among the deities who had been identified with him and absorbed into his worship, were old gods of the country whose local rites gave rise to many of the legends about Dionysus himself. He represents among other attributes a nature-god of fruitfulness, and reproduction of all trees and vegetation, and this from a period before the vine, afterwards his chief gift, had been introduced into Greece. The deity was a tree spirit, or a spirit of any other vegetable product of the earth, and either the tree itself or some animal regarded in any locality as the incarnation of the

vegetation, became sacred and received sacrifices—in earlier times, even human sacrifices. It is thus not easy to say when the more savage part of the ritual of Dionysus was a remnant of primitive Greek worship, and when it was Thracian or Oriental. Of this early Greek deity

into Greece—spread through Thessaly to Delphi. At Delphi the worship of Dionysus and his oracle there were older than that of Apollo. As deity of the vegetation of the earth, of its death and reproduction, Dionysus was one of the *χθόνιοι θεοί*, and possessed the oracular powers which were attributed from primitive



Phupeus (Bacchus) finding Semele (Semele) in the underworld. See p. 234, b. (From a mirror found at Vulci.)

of trees and vegetation incorporated into the worship of Dionysus, we have the survival in *Διόνυσος δένδριτης*, or *ἐνδένδρος* (Plut. *Symp.* v. 1), *Δ. σικελτης* (Athen. p. 78), *Δ. ἄνθιος* (Paus. i. 31, 2); and in archaic art the god is represented as a rude image, half tree and half human. The new religion of Dionysus, which absorbed these old beliefs and rites, and took their place alike in the higher mysteries and in peasant festivals, was derived in the first instance from the Thracians. Herodotus speaks of the three chief divinities of Thrace as Dionysus, Ares, and Artemis (= Bendis). The Thracians were notable for their strong belief in a future life and immortality. Herodotus (iv. 94) describes the fashion among the Getae of sending messages to their god by tossing one of their tribesmen upon spears, that so he might journey to the other world. This god, named Zalmaxis, seems to be the same as Sabazius (= Dionysus), who was worshipped both in Thrace and in Phrygia with orgiastic rites, partly Phrygian and influenced by the ritual of Cybele, and partly Thracian, since the two races were of the same origin and there was a near connexion in their sacred rites. In Thrace, as in Phrygia, was an early home of Dionysus; and it is probable that the orgiastic dances, with cymbals and drums, of Bacchant women, variously called Maenades, Thyiades, or Clodones, was originally an incantation to wake and recall the sleeping god of vegetation in the spring time, a custom traceable in many other nations. From Thrace the worship of Dionysus—perhaps simultaneously with the introduction of the vine, which seems to have come from Asia Minor through Thrace



Dionysus and Ampelus (the personified vine). (From a marble group in the British Museum.)

times to earth-spirits. There is a conflict of tradition as to the claims of Poseidon, Dionysus, and Ge-Themis, to be the predecessors of Apollo in this oracle; but there is in truth no reason why all three should not have been in their various periods so regarded. The position occupied by Dionysus after the worship of Apollo gained the supremacy rather seems to imply that he was the immediate predecessor, and that he retained much of his old power there by a sort of compromise (as indeed may be indicated by the account of the battle of Apollo with the Python and its results); for, though Apollo became the great Delphic god, sole possessor of the oracle, and reigning at Delphi for nine out of the twelve months, yet Dionysus held a place only second to him. It is probable that the orgiastic worship of Dionysus, with its midnight torch-revels on the mountains of Thrace, of Parnassus and of Cithaeron, was in Boeotia, as at Delphi, handed on from Thrace, though it is possible that it may have reached Thebes from the islands. By whichever route it arrived, it found at Thebes the local story of the birth of the earth-deity, who became thereafter identified with Dionysus. That it was not established without a struggle and a victory over an older cult is shown in the story of PENTHEUS. The theory of Bachofen is probably right as to the origin of the strange legend regarding the birth of Dionysus from the thigh of Zeus: that it is an expression in myth for the *couvade* among primitive tribes; i.e. the custom of asserting the paternity of the father by pretending that the birth-pangs affected him chiefly; so that in this Greek myth the struggle between the two

systems of kindred and descent, the maternal and the paternal, may be traced. (Cf. Aesch. *Eum.* 183, 253; *Dict. of Ant.* art. *Matrimonium*.) More important still from its effect on literature as well as on religion is the introduction of this worship into Attica. The mention in legend of the northern demes Eleutherae and Icaria as the first seats of the cultivation of the vine and the worship of its god indicate that the introduction was from Boeotia. The myth (which is related under ICARUS) seems to have arisen in explanation of the rituals of the *ascotiasmus*, or peasant dance on the wine-skins, and the swinging images by which the god of trees was propitiated [cf. *Dict. of Ant.* art. *Oscilla*]. Dionysus so worshipped was especially the peasant god, and the simpler rites were preserved in the wine-feasts of the rural Dionysia. [*Dict. of Ant.* s.v.] The really important result was that from the custom of representing in sacred choruses the history of the god, as a benefactor of mankind who through insults and sufferings gained his victory over



Dionysus.
(From a coin of Naxos in
Sicily: 5th cent. B.C.)

all Greek lands, the Attic Tragedy was developed as a national act of worship to the god [*Dict. of Ant.* art. *Tragoedia*]. The mysteries in the worship of Dionysus were partly due to the Orphic rites from Thracian and Phrygian cult, but were probably more directly derived from the Cretan worship of Dionysus-Zagreus. The mythical story tells that this deity was born from Zeus (in the form of a snake) and Persephone; that from the jealousy of Hera he was torn in pieces by the Titans, after he had in vain assumed many shapes, and lastly that of a bull, to escape them. His mangled body was buried at Delphi, but Athene gave the heart to Zeus, who swallowed it and brought forth the new Dionysus, named **Iacchus**, who was nursed by nymphs and satyrs, and swung in the winnowing basket as a cradle, the 'mystica vannus' of Iacchus. The story (nearly akin to the Egyptian myth of OSIRIS, whom the Greeks identified with Dionysus) is a myth in the first place of the death in winter and renewal in spring of the vegetation; and the swinging of the basket was the ritual by which in early times it was sought to rouse the plant-life from its sleep; and in the second place it expressed the belief in a death and a resurrection: for both these reasons Iacchus (or Dionysus) was associated with Demeter and Core (or Persephone) in the mysteries. The notoriety of the evils resulting from the worst festivals of Dionysus, and the evil repents of the Bacchanalia, have tended to obscure the purer and more elevating part of the religion, but it is important not to forget it. The rending of Dionysus-Zagreus cannot be dismissed as merely the crushing of the grape, like the John Barley-corn of English ballad: it is rather the tearing of the victims in savage sacrifices, possibly in totem sacrifices; and in such sacrifices the deity, or the sacred animal (at one time a human sacrifice), was often slain, and the eating of the slaughtered victim was supposed to give to the worshippers some of the strength and power of the deity. Out of some such ritual the story of the death of Zagreus probably arose. The rites spread westwards from Crete through the

islands, and so reached Athens (Diod. v. 74). Hence perhaps the savage worship of Dionysus *ἀμνηστής* (cater of raw flesh) at Lesbos, Chios, and Tenedos, betokening human sacrifice to the god of vines in early times, though it may as probably have been derived from Thrace or Phrygia: for the frantic worship of the Thracian or the Boeotian thiasus had the same characteristics. At Naxos his rites were less barbarous, and that island, which claimed also to be the birthplace of the god, seems to have passed on some of the ritual, including the marriage of Dionysus, to Athens. [See **ARIADNE**.] Dionysus, or Bacchus, was introduced into the Roman worship through Magna Graecia and Etruria, and with all the worst features of the rites [*Dict. of Ant.* art. *Bacchanalia*], and the



Dionysus. (From a painting at Pompeii.)

name and story of Bacchus took the place of the native Italian deity of the vintage. [See under **LIBER**.] The animals specially sacred to Dionysus and sacrificed to him were the bull and the goat. The bull held this place as signifying might and strength in generation (possibly also, as some think, a relic of totemism), and in some way identified with him, so that Dionysus is called *βοῦκερας*, or, 'aureo cornu decorus,' and appears on coins in the shape of a bull. The ram or the goat was sacrificed to him for the same reason, as signifying to the herdsmen fertility, though poets gave as a cause the story that the goat had eaten the vine. (*Anth. Pal.* ix. 75; *Ov. Fast.* i. 357; *Verg. Georg.* ii. 380.) The serpent was sacred to him as being one of the *χθόνιοι θεοί*, or gods of the earth and of the underworld. In primitive art Dionysus was worshipped under the rude emblem of the phallus, or as a figure partly tree partly man. In more advanced art he was represented as a bearded man, often of dignified appearance, fully clothed in the long tunic, and crowned with ivy or vine, often with the thyrsus in his hand; and this type reappears in late Hellenic and in Roman art. But the type which predominated from Praxiteles onwards, was that of a youth, or young man, a soft and almost feminine shape, with a languid expression, naked, or clad only with a fawn-skin, and crowned with ivy or vine leaves: common, too is the representation of the infant Bacchus

[See cut under PRAXITELES.] In many reliefs and pictures he has his attendant troops of satyrs and nymphs, and is sometimes drawn by tigers or panthers in allusion to his Indian conquests. In the scene engraved below, representing Dionysus as the guest of a mortal

quence of which he was permitted to retain his command. (*Dem. de Chers.*)

Dioscōrīdis Insula (*Διοσκορίδου νῆσος*: *Socotra*), an island off the S. coast of Arabia. The island itself was unproductive, but it was a commercial emporium; and the N. part of the island was inhabited by Arabian, Egyptian and Greek merchants (*Ptol. viii. 22, 17*).



Dionysus received as a guest. (From the Combe Marbles, British Museum.)

[*Dict. of Ant. art. THEONENIA*—according to some of Icarus; according to others, of a successful poet—the god is attended by Silenus and youthful satyrs.

Diophānes (*Διοφάνης*). 1. Of Mytilene, a distinguished Greek rhetorician, came to Rome, where he instructed Tib. Gracchus and became his intimate friend. After the murder of Gracchus, Diophanes was also put to death. (*Cic. Brut. 27, 104*; *Plut. Tib. Gracch. 8, 20*).—2. Of Nicaea, in Bithynia, in the first century B.C., abridged the agricultural work of Cassius Dionysius for king Deiotarus (*Varr. R. R. i. 1, 10*).

Diophantus (*Διοφάντος*). 1. An Attic orator and contemporary of Demosthenes, with whom he opposed the Macedonian party (*Dem. F. L. p. 436, § 297*). 2.—Of Alexandria, a Greek writer on Algebra. His period is unknown: but he probably ought not to be placed before the end of the fifth century of our era. He wrote *Arithmetica*, in thirteen books, of which only six are extant, and one book, *De Multangulis Numeris*, on polygonal numbers. These books contain a system of reasoning on numbers by the aid of general symbols, and with some use of symbols of operator; it treats of the solution of algebraic equations, determinate and indeterminate, simple, quadratic or cubic, with one unknown [see *Dict. of Ant. art. Arithmetica*]. Edition by Bachet, 1621; in German by Schulz, 1821.

Diopithes (*Διοπιθης*). 1. A half-fanatic, half-impostor, who made at Athens an apparently thriving trade of oracles: he was much satirised by the comic poets (*Aristoph. Eq. 1081, Vesp. 380, Av. 988*).—2. An Athenian general, father of the poet Menander, was sent out to the Thracian Chersonesus about B. C. 344, at the head of a body of Athenian settlers or *κληροῦχοι*. In the Chersonese he became involved in disputes with the Cardians, who were supported by Philip. The latter sent a letter of remonstrance to Athens and Diopithes was arraigned by the Macedonian party, but was defended by Demosthenes in the oration, still extant, on the Chersonese, B. C. 341, in conse-

He has left behind him a treatise on *Materia Medica* (*Περὶ Ἰατρικῆς*), in five books, a work of great labour and research, which for many ages was received as a standard production. It consists of a description of all the articles then used in medicine, with an account of their supposed virtues. The other works under the name of Dioscorides are probably spurious. Best edition by Sprengel (*Lips. 1829, 1830*).

Dioscūri (*Διόσκουροι*: later *Διόσκουροι*)—that is, sons of Zeus—the well-known heroes, **Castor** (*Κάστωρ*) and **Pollux** or **Polydeuces** (*Πολυδεύκης*). The two brothers were sometimes called **Castōres** by the Romans.—According to Homer, they were the sons of Leda and Tyndareus, king of Lacedaemon, and consequently brothers of Helen (*Il. iii. 236*; *Od. xi. 298*). Hence they are often called by the patronymic *Tyndaridae*. But in later tradition they are sons of Zeus (*Hes. ap. Schol. ad Pind. Nem. x. 150*; *Hom. Hymn. 16*; *Pind. Pyth. xi. 94*; *Eur. Or. 1689*; *Theocr. xxii. 1*): in Homer, too, Helen is the daughter of Zeus (*Il. iii. 426*). It is only in late tradition that they, like Helen, are born from an egg. Castor was famous for his skill in taming and managing horses, and Pollux for his skill in boxing. Both had disappeared from the earth before the Greeks went against Troy. Although they were buried, says Homer, yet they came to life every other day, and they enjoyed honours like those of the gods.—According to another story again, Pollux and Helen only were children of Zeus, and Castor was the son of Tyndareus. Hence Pollux was immortal, while Castor was subject to old age and death like every other mortal. (Apollod. iii. 10; *Hyg. Fab. 77*; cf. *Pind. Nem. x. 80*; *Theocr. xxiv. 130*.) They were born, according to different traditions, at different places, such as Amyclae, Mount Taygetus, or in a small island near Pephnos (*Paus. iii. 26, 2*).—The fabulous life of the Dioscuri is marked by three great events. 1. *Their expedition against Athens*. Theseus had carried off their sister Helen from Sparta, and kept her in confinement at Aphidnae, under the superintendence of his mother Aethra. While Theseus was absent from Attica, the

Dioscuri marched into Attica, and ravaged the country round the city. Academus revealed to them that Helen was kept at Aphidnae: the Dioscuri took the place by assault, carried away their sister Helen, and made Aethra their prisoner. (Plut. *Thes.* 41; Apollod. *l. c.*; Paus. *i.* 41, 4; Hdt. *ix.* 73.) 2. *Their part in the expedition of the Argonauts*, as they had before taken part in the Calydonian hunt. During the voyage of the Argonauts, it once happened that when the heroes were detained by a vehement storm, and Orpheus prayed to the Samothracian gods, the storm suddenly subsided, and stars appeared on the heads of the Dioscuri. On their arrival in the country of the Bebryces, Pollux fought against Amycus, the gigantic son of Poseidon, and conquered him. During the Argonautic expedition they founded the town of Dioscurias. This myth indicates the connexion of the Dioscuri with Orphic tradition, and with the Cabiri, whose name is joined with theirs in some inscriptions, and who are similarly saviours from shipwreck. [CABIRI; *Diet. of Ant.* art. *Cabiri.*] 3. *Their battle with the sons of Aphareus.* Once the Dioscuri, in conjunction with Idas and Lynceus, the sons of Aphareus, had carried away a herd of oxen from Arcadia. Idas appropriated the herd to himself, and drove it to his home in Messene. The Dioscuri then invaded Messene, drove away the cattle of which they had been deprived, and much more in addition. Hence arose a war between the Dioscuri and the sons of Aphareus, which was carried on in Messene or Laconia. Castor, the mortal, fell by the hands of Idas, but Pollux slew Lynceus, and Zeus killed Idas by a flash of lightning. Pollux then returned to his brother, whom he found breathing his last, and he prayed to Zeus to be permitted to die with him. Zeus gave him the option, either to live as his immortal son in Olympus, or to share his brother's fate and to live alternately one day under the earth, and the other in the heavenly abodes of the gods. (Pind. *Nem.* x. 60; Apollod. *iii.* 11; Tsetz. *ad Lyc.*) A variation of the story makes the quarrel arise about the daughters of Lycippus, Phoebe and Hilaira, whom the brothers had carried off. They were therefore attacked by Idas and Lynceus, to whom the maidens were betrothed. (Theocr. *xxii.* 137; Ov. *Fast.* v. 699.) According to yet another form of the story, Zeus rewarded the attachment of the two brothers by placing them among the stars as *Gemini* (Hyg. *Poët. Astr.* ii. 22). These heroic youths received divine honours. Laconia was apparently the earliest home of their worship: at Sparta, Amyclae, and Therapne they were specially honoured, with war-dances and games (Paus. *iii.* 13, 14, 19, iv. 27): but the Messenians also claimed them as gods of their country (Paus. *iii.* 26). From the Peloponnese their worship naturally spread to the Greek colonies in Sicily and Magna Graecia. Their principal characteristic was that of *θεοὶ σωτῆρες*—that is, mighty helpers of man—whence they were sometimes called *ἀνακτες* or *ἀνακτες*: and under this name especially (which belonged to the Cabiri) they were worshipped at Athens, where they had a temple called *ἀνάκειον*, on the northern slope of the Acropolis (Paus. *i.* 18; Dem. *c.* *Steph.* I. p. 1125, § 81). They were worshipped more especially as the protectors of travellers by sea, and their stars appeared above the ship as a sure sign of help (Callim. *Lav. Pall.* 24; Hor. *Od.* i. 3, 2; i. 12, 27): a myth which is with

much probability derived from the phenomenon 'St. Elmo's Fire.' Twin deities and twin heroes are common in all mythology: it is possibly right to find, as some writers do, an origin for the Dioscuri in Indian religion. However that may be, they seem to have been twin gods of light, and therefore on white horses (Pind. *Pyth.* i. 126); but they were gods of the underworld as well as of the heaven, and presided over changes from darkness to light, and from death to life. Hence, perhaps, their general character of saviours invoked in battle and in shipwreck. They were also the deities especially invited as guests at the *Theoxenia* [*Diet.*



Dioscuri on Pulvinar at the Theoxenia. (From a Greek vase of Camirus.)

of *Ant.* s.v.]. On a vase from Camirus now in the British Museum, they are represented as coming to such a feast; and stories are told of punishments inflicted upon the inhospitable, and rewards for kindly reception (Hdt. *vi.* 127; Paus. *iii.* 16). The archaic symbols of the twin gods were two beams (*δόκανα*, Plut. *de Am. Fr.* i. p. 36), two amphorae, often entwined with snakes, or two stars; and on coins the stars often appear above the two horsemen. Their distinctive dress was the chlamys and the conical cap (*πίλος*) which, however, does not seem to have belonged to them earlier than the third century B. C., when it begins to appear on coins. On earlier representations they are bare-headed, or wear the petasus. This conical cap was Spartan (Thuc. *iv.* 3), but it does not appear why the Dioscuri received it so late, unless it be that it was transferred to them from the Cabiri. The explanation attempted was that it represented half an egg (Lucian, *Dial. Dcor.* 26). Respecting their festivals, see *Dict. of Ant.*, arts. *Anaceia*, *Dioscuria*. Their usual representation



The Dioscuri. (From a coin of Brutium, of 3rd cent. B.C.)

in works of art is that of two youthful horsemen with the egg-shaped helmets or caps, crowned with stars, and with spears in their hands.—At Rome the worship of the Dioscuri was introduced at an early time. It had passed no doubt from Tarentum to other parts of Italy, notably

to Etruria, where the Dioscuri are represented with the Cabiri on mirrors. Tusculum had become a special site of their worship: hence in the battle of Regillus the dictator, A. Postumius, following the custom of invoking the enemies' gods, during the battle vowed a temple to them. It was erected in the Forum, on the spot where they had been seen after the battle, opposite the temple of Vesta. It was consecrated on the 15th of July, the anniversary of the battle of Regillus. Similar aid had been given to the Locrians, at the battle of Sagra,



The Dioscuri. (Millin, *Gal. Myth.*, pl. 108.)

and was afterwards given at the battle of Pydna, and again against the Cimbri (Cic. *N. D.* ii. 2, 6, iii. 5, 11; Plut. *Mar.* 26). The equites regarded the Dioscuri as their patrons. From the year B. C. 305, the equites went every year, on the 15th of July, at the *transvectio equitum*, in a magnificent procession on horseback, from the temple of Mars through the main streets of the city, across the Forum, and by the temple of Castor and Pollux. [*Dict. of Ant. art. Equites.*]

Dioscūriās (Διοσκουριδῶν: Διοσκουριεύς: *Iskuriā*), an important town in Colchis on the river Anthemus, NW. of the Phasis, founded by the Milesians, was a great emporium for all the surrounding people: under the Romans called Sebastopolis (Strab. p. 497; Procop. *B. G.* iv. 4).

Dios-Hiēron (Διὸς Ἱερὸν: Διοσιερίτης), a small town on the Cayster N. of Ephesus (Thuc. viii. 29). Its mediæval name was Pyrgi.

Diospōlis (Δίοσπολις: Διοσπολίτης). 1. **D. Magna**, the later name of Thebes in Egypt. [THEBÆ.]—2. **D. Parva**, called by Pliny Jovis Oppidum, the capital of the Nomos Diospolitēs in Upper Egypt.—3. A town in Lower Egypt in the Delta near Mendes, in the midst of marshes.—4. (*Ludd, Lydd*), the name given by the Greek and Roman writers to the LYDDA of the Scriptures.—5. A town in Pontus, originally called CABIRA.

Diovis. [JUPITER.]

Diphilus (Δίφιλος), one of the principal Athenian comic poets of the New Comedy, a contemporary of Menander and Philemon, was a native of Sinope. He is said to have exhibited 100 plays. Though, in point of time, Diphilus belonged to the New Comedy, his poetry seems to have had more of the character of the Middle. This is shown, among other indications, by the frequency with which he chose mythological subjects for his plays, and by his bringing on the stage the poets Archilochus, Hipponax, and Sappho. The Roman comic poets borrowed largely from Diphilus. The *Casina* of Plautus is a translation of his *Κληροῦμενοι*. His *Συναποθνήσκοντες* was translated by Plautus in the lost play of the *Commorientes*, and was partly followed by Terence in his *Adelphi*. The *Rudens* of Plautus is also a translation of

a play of Diphilus, but the title of the Greek play is not known. (Meineke, *Fragm. Com. Gr.*)

Dipoenus and **Scyllis** (Δίποινος καὶ Σκύλλης), very ancient Greek sculptors, who are always mentioned together, flourished about B. C. 560. They were natives of Crete, whence they went to Sicily, which was for a long time the chief seat of Grecian art. Their disciples were Tectæus and Angelion, Learchus of Rhegium, Doryclidas and his brother Medon, Dontas, and Theocles, who were all four Lacedæmonians. Dipoenus and Scyllis are sometimes called sons of Daedalus, by which we are only to understand that they belonged to the archaic 'Daedalian' style of art. [DAEDALUS.] (Paus. ii. 32, iii. 17, v. 17, vi. 19.)

Diræ, a name of the Furie. [EUMENIDES.]

Dircē (Δίρκη), daughter of Helios and wife of Lycus. Her story is related under AMPHION. Her punishment is the subject of the sculpture at Naples by APOLLONIUS and TAURISCUS, called



Dirce, by Apollonius and Tauriscus.

'The Farnese Bull,' which shows Zethus and Amphion binding Dirce to the horns of the bull. Antiope appears in the background, and on the base are the hound of Zethus, the lyre of Amphion, and a figure representing Mount Cithæron.

Dirphys (Δίρφυς: *Delphi*), a mountain in Eubœa.

Dis. [PLUTO.]

Dium (Δίον: Διεύς, Διαστῆς: *Malathria*). 1. An important town in Macedonia on the Thermaic gulf, so called after a temple of Zeus. Here were placed the equestrian statues by Lysippus of the Macedonians who had fallen at the battle of the Granicus. (Strab. p. 330; Thuc. iv. 78; Arrian, *An.* i. 16; Liv. xlv. 7.)—2. A town in Chalcidice in Macedonia, on the Strymonic gulf.—3. A town in Eubœa, not far from the promontory Cenacum.

Divico, the leader of the Helvetians in the war against L. Cassius in B. C. 107, was at the head of the embassy sent to Julius Caesar, nearly fifty years later, B. C. 58, when he was about to attack the Helvetians (Caes. *B. G.* i. 13).

Divitiacus, an Aeduan noble and brother of Dumnorix, was a warm adherent of the Romans and of Caesar, who, in consideration of his entreaties, pardoned the treason of Dumnorix in B. C. 58. In the same year he took the most prominent part among the Gallic chiefs in requesting Caesar's aid against Ariovistus; he had

somo time before gone even to Rome to ask the senate to interfere, but without success. During this visit he was the guest of Cicero. (Caes. *B. G.* i. 16, ii. 4, vi. 12; Cic. *Div.* i. 41, 90.)

Divodūrum (*Metz*), subsequently Mediomatrici, and still later Metis or Mettis, the capital of the Mediomatrici in Gallia Belgica (Caes. *B. G.* iv. 10; Ptol. ii. 9, 12)

Divōna. [CADURCI.]

Diyllus (Δύλλος), an Athenian, who wrote a history of Greece and Sicily in twenty-six or twenty-seven books, from the seizure of the Delphic temple by Philomelus. The exact period at which he flourished cannot be ascertained, but he belongs to the age of the Ptolemies (Diod. xvi. 14, 78; Athen. pp. 155, 593).

Dobērus (Δόβηρος), a town in Paenonia in Macedonia, E. of the river Echedorus (Thuc. ii. 98, 100).

Docimīa or **Docimium** (Δοκιμία, Δοκίμαιον: Δοκιμεύς, Δοκιμητός: *Kara Hissar*), a town in Phrygia, thirty-two miles from Synnada: in its neighborhood were celebrated marble quarries (Strab. p. 437, where the true reading is Δοκιμαίον; p. 577).

Dōdōna (Δωδώνη), the most ancient oracle in Greece, was situated in Epirus, in the valley of the *Tcharacovitza* about eleven miles SW. of the town and lake of *Janina* (the ancient L. Pambotis). This site was established in 1876 by M. Carapanos, who excavated the foundations of the temple and its enclosure, and found numerous inscribed votive tablets. The place agrees with Hesiod's description of it as a land of cornfields and pastures (Hes. *ap. Schol. ad Soph. Trach.* 1167). The oracle was founded by the Pelasgians, and was dedicated to Zeus. The responses of the oracle were given from lofty oaks or beech trees, probably from a grove consisting of these trees. The will of the god was declared by the wind rustling through the trees; and in order to render the sounds more distinct, brazen vessels were suspended on the branches of the trees, which being set in motion by the wind came in contact with one another. These sounds were in early times interpreted by men, but afterwards, when the worship of Dione became connected with that of Zeus, by two or three aged women, who were called *πλειάδες* or *πλειαι*, because pigeons were said to have brought the command to found the oracle. There were, however, also priests, called *Selli* or *Helli*, who had the management of the temple. (*Il.* xvi. 233; *Od.* xiv. 327, xix. 296; *Hdt.* ii. 52; *Dem. Meid.* p. 531, § 53, *F. L.* p. 437, § 299; Strab. pp. 329, 402; Paus. x. 12, 5; Plat. *Phaedr.* p. 244 B.) The oracle of Dodona had less influence in historical times than in the heroic age. It was chiefly consulted by the neighbouring tribes, the Aetolians, Acarnanians, and Epirots, and by those who would not go to Delphi on account of its partiality for the Dorians. In B.C. 219, the temple was destroyed by the Aetolians, and the sacred oaks cut down. But the town continued to exist, and we hear of a bishop of Dodona in the council of Ephesus. [*Dict. of Ant. art. Oraculum.*] In *Il.* ii. 750 a Thessalian Dodona is mentioned.

Dolābella, **Cornēlius**. 1. **P.**, consul B.C. 283, conquered the Senones (Eutrop. ii. 6; Appian, *Gall.* 11).—2. **Cn.**, curule aedile 165, in which year he and his colleague, Sex. Julius Caesar, had the *Heeyra* of Terence performed at the festival of the Megalesia. In 159 he was consul (Liv. xl. 42, xli. 5).—3. **Cn.**, a partisan of Sulla, by whom he was made consul, 81. He afterwards received Macedonia for his province. In 77 he was accused by the young Julius Caesar

of having been guilty of extortion in his province, but he was acquitted. (Plut. *Sull.* 28; Appian, *B. C.* i. 100; Suet. *Jul.* 49, 55).—4. **Cn.**, praetor urbanus 81, when the cause of P. Quintius was tried; Cicero charges him with having acted on that occasion unjustly. The year after he had Cilicia for his province; C. Malleolus was his quaestor, and the notorious Verres his legate. Dolabella not only tolerated the extortions and robberies committed by them, but shared in their booty. On his return to Rome, Dolabella was accused by M. Aemilius Scaurus of extortion in his province, and on that occasion Verres deserted his accomplice and furnished the accuser with all the necessary information. Dolabella was condemned, and went into exile. (Cic. *pro Quint.* 2, 8; *in Verr.* i. 4, 15, 17, 29).—5. **P.**, the son-in-law of Cicero, whose daughter, Tullia, he married after divorcing his wife, Fabia, 51. He was one of the most profligate men of his age, and his conduct caused Cicero great uneasiness. On the breaking out of the Civil war he joined Caesar and fought on his side at the battle of Pharsalia (48), in Africa (46), and in Spain (45). Caesar raised him to the consulship in 44, notwithstanding the opposition of Antony. After the murder of Caesar, he forthwith joined the assassins of his benefactor; but when Antony gave him the province of Syria, with the command against the Parthians, all his republican enthusiasm disappeared at once. On his way to his province he plundered the cities of Greece and Asia Minor, and at Smyrna he murdered Trebouius, who had been appointed by the senate proconsul of Asia. When his proceedings became known at Rome, he was declared a public enemy; and Cassius, who had received Syria from the senate, marched against him. Dolabella threw himself into Laodicæa, which was besieged by Cassius, who at length succeeded in taking it. Dolabella, in order not to fall into the hands of his enemies, ordered one of his soldiers to kill him, 43. (Index to Cicero; Dio Cass. xli. 40, xlii. 29, xliii. 51, xlv. 22, xlvii. 29; Appian, *B. C.* iii. 3, 7–26.)

Dolichē (Δολιχῆ). 1. The ancient name of the island ICARUS.—2. A town in Thessaly on the W. slope of Olympus (Pol. xxviii. 11; Liv. xlii. 53).—3. A town in Commagene, between Zeugma and Germanicia, also called Dolichene, celebrated for the worship of Jupiter Dolichenus, which seems to have been brought to Rome by Syrian artisans in the second century A.D. (*C.I.L.* iii. 1201, ix. 948).—4. Or Dulichium. [ECHINADES.]

Dolichistē (Δολιχίστη: *Kakava*), an island off the coast of Lycia, opposite the promontory Chimaera (Ptol. v. 3).

Doliōnes (Δολιῶνες), a Pelasgic people in Mysia, who dwelt between the rivers Aesepus and Rhyndacus, near Cyzicus, which was called after them Doliōnis (Strab. p. 575).

Dōlōn (Δόλων), a Trojan, sent by night to spy the Grecian camp, was taken prisoner by Odysseus and Diomedes, compelled to give intelligence respecting the Trojans, and then slain by Diomedes. The tenth book of the *Iliad* was therefore called *Δολώνεια* or *Δολωνοφορία*.

Dolonci (Δολογκοι), a Thracian people in the Thracian Chersonesus.

Dolōpes (Δόλοπες), a powerful people in Thessaly, dwelt on the Enipeus, and fought before Troy (Hom. *Il.* ix. 484). At a later time they dwelt at the foot of Mt. Pindus; and their country, called *Dolopia* (Δολοπία), was reckoned part of Epirus. [THESSALIA.]

Domitia. 1. Sister of Cn. Domitius Ahenobarbus [AHENOBARBUS, No. 10], and consequently an aunt of the emperor Nero. She was the wife of Crispus Passienus, and was murdered in her old age by Nero, who wished to get possession of her property.—2. **Lepida**, sister of the preceding, wife of M. Valerius Messala Barbatus, and mother of Messalina, was put to death by Claudius at the instigation of Agrippina.—3. **Longina**, daughter of Domitius Corbulo was first married to L. Lamia Aemilianus, and afterwards to the emperor Domitian. In consequence of her adulterous intercourse with Paris, an actor, Domitian repudiated her, but was afterwards reconciled to her. She was privy to Domitian's murder.

Domitia Gens, plebeian, was divided into the two illustrious families of AHENOBARBUS and CALVINUS.

Domitianus, or with his full name, **T. Flavius Domitianus Augustus**, Roman emperor A.D. 81-96, was the younger son of Vespasian and was born at Rome, A.D. 51. When Vespasian was proclaimed emperor by the legions in the E. (69), Domitian, who was then at Rome, narrowly escaped being murdered by Vitellius, and concealed himself until the victory of his father's party was decided. After the fall of Vitellius, Domitian was proclaimed Caesar, and obtained the government of the city till the return of his father. In this short time he gave full proofs of his sanguinary and licentious temper. Vespasian entrusted Domitian with no public affairs, and during the ten years of his reign (69-79), he lived as a private person on an estate near the Alban Mount, surrounded by a number of courtesans, and devoting a great part of his time to the composition of poetry and the recitation of his productions. During the reign of his brother Titus (79-81), he was also not allowed to take any part in public affairs. On the death of Titus (81), which was in all probability the work of Domitian, he was proclaimed emperor by the soldiers. During the first few years of his reign he kept a strict superintendence over the governors of provinces, enacted several useful laws, endeavoured to correct the licentious conduct of the higher classes; and though he indulged his own passions, his government was much better than had been expected. But his conduct was soon changed for the worse. His wars were mostly unfortunate; and his want of success both wounded his vanity and excited his fears, and thus led him to delight in the misfortunes and sufferings of others. In 83 he undertook an expedition against the Chatti, which was attended with no result, though on his return to Rome in the following year, he celebrated a triumph, and assumed the name of Germanicus. In 85 Agricola, whose success and merits excited his jealousy, was recalled to Rome. [AGRICOLA.] From 86 to 90 he had to carry on war with Decebalus and the Dacians, who defeated the Roman armies, and at length compelled Domitian to purchase peace on very humiliating terms. [DECEBALUS.] It was after the Dacian war especially that he gave full sway to his cruelty and tyranny. No man of distinction was safe unless he would degrade himself to flatter the tyrant. The silent fear which prevailed in Rome and Italy during the latter years of Domitian's reign are briefly but forcibly described by Tacitus in the introduction to his *Life of Agricola*, and his vices and tyranny are exposed in the strongest colours by the withering satire of Juvenal. All the philo-

sophers who lived at Rome were expelled. Christian writers attribute to him a persecution of the Christians likewise, but there is some doubt upon the matter; and the belief seems to have arisen from the strictness with which he exacted the tribute from the Jews, and which may have caused much suffering to the Christians also. Many conspiracies had been formed against his life, and at length three officers of his court assisted by Domitia, the emperor's wife, had him



Domitian, Roman Emperor, A.D. 81-96.

Obs., head of Domitian, IMP. CAES. DOMIT. AVG. GERM. P. M. T. POTEST. XIII.; rev., figure of Minerva, with legend IMP. XXII. COS. XVII. CENS. PPP. (i.e. Perpetuus).

murdered by Stephanus, a freedman, on the 18th of September, 96. (Tac. *Hist.* iii., iv., *Agric.* 39-45; Suet. *Dom.*; Dio Cass. lvi., lvii.; Juvenal.)

Domitilla, Flāvīa. 1. The first wife of Vespasian, and mother of Titus, Domitian, and Domitilla.—2. Daughter of Vespasian, married to her cousin Flavius Clemens, and condemned with him on a charge of 'atheism' and 'Judaizing'—that is, Christianity (Suet. *Dom.* 18; Dio Cass. lxxvii. 14). Her tomb exists in the catacombs at Rome—'Coemiterium Domitillae.' [See *Dict. of Christ. Biogr.* art *Domitilla.*]

Domitius Afer. [AFER.]

Domitius Corbulo. [CORBULO.]

Domitius Marsus. [MARSUS.]

Domitius Ulpianus. [ULPIANUS.]

Domna, Julia, of Emesa, was born of humble parents, and married the emperor Septimius Severus, when he was in a private station. She was beautiful and profligate, but at the same time gifted with strong powers of mind, and fond of literature and of the society of literary men. She had great influence over her husband, and after his death was entrusted by her son Caracalla with the administration of the most important affairs of state. After the murder of Caracalla, she was at first kindly treated by Macrinus; but having incurred the suspicions of Macrinus, and being commanded to quit Antioch, she put an end to her own life by voluntary starvation, A.D. 217. (*Vit. Sept. Sever.*, *Caracall.*, and *Macrin.*; Dio Cass. lxxiv. 3, lxxv. 15, lxxvii. 2-18, lxxviii. 23.)

Donatus, Aelius. 1. A celebrated grammarian, who taught at Rome in the middle of the fourth century, and was the preceptor of Saint Jerome. His most famous work is a system of Latin Grammar, which has formed the groundwork of most elementary treatises upon the same subject, from his own time to the present day. It has been usually published in the form of two separate tracts: 1. *Ars s. Editio Prima, de literis, syllabis, pedibus, et tonis*; 2. *Editio Secunda, de octo partibus orationis*; to which are commonly annexed *De barbarismo, De solecismo, De ceteris vitiis; De metaplasmis; De schematibus; De tropis*; but in the edition of Lindemann (in *Corpus Gramm. Latin.* Lips. 1831) these are all combined under one general title, *Donati Ars Grammatica tribus libris comprehensa*. We also possess introductions (*enarrationes*) and scholia, by Donatus, to five out of the six

plays of Terence, those to the *Heautontimorumenos* having been lost. Ed. by Reifferscheid, 1860. Donatus was also the author of a commentary on the *Georgics* and *Aeneid*, often quoted by Servius, but with no approbation. The preface and introduction are extant (ed. E. Wölfflin). [The Life of Virgil prefixed to the commentary of Donatus was chiefly derived from Suetonius, *De Vir. illustr.*, whose materials were furnished by Asconius, L. Varius, and Melissus. It is of great value, though it has many mediaeval interpolations.]—2. **Tiberius Claudius Donatus**, towards the end of the fourth century was the author of a commentary on the *Aeneid* which survives, but is of small value. Ed. by Reifferscheid, 1860.

Donūsa or **Donūsia** (*Δονουσία*: *Δονούσιος*: *Stenosa*), one of the smaller Sporades in the Aegæan sea, S. of Naxos, subject to the Rhodians in early times. It produced green marble, whence Virgil (*Aen.* iii. 125) calls the island *viridis*. Under the emperors it was used as a place of banishment (*Tac. Ann.* iv. 30).

Dōra, **Dōrus**, **Dōrum** (*τὰ Δῶρα*, *Δῶρος*: *Δωρίτης*), called Dor in the O. T., the most southerly town of Phoenicia on the coast, on a kind of peninsula at the foot of Mt. Carmel. Under the Selucidæ it was a strong fortress, and was included in Coele-Syria. It subsequently fell into decay, but was restored and again made a fortified place by the Roman general Gabinius. (*Jos. Ant.* xiv. 4, 4.)

Dōrieus (*Δωριεύς*). 1. Eldest son of Anaxandrides, king of Sparta, by his first wife, was, however, born after the son of the second marriage, Cleomenes, and therefore excluded from the immediate succession. [*ANAXANDRIDES.*] On the accession of Cleomenes to the throne, Dorieus left Sparta to establish for himself a kingdom elsewhere. He led his colony first to Libya; but, driven away thence, he passed over to Eryx in Sicily, where he fell in a battle with the Egætaeans and Carthaginians, about B.C. 508. (*Hdt.* v. 41-66; *Diod.* iv. 23; *Paus.* iii. 16, 4.)—2. Son of Diagoras of Rhodes [*DIAGORAS*], was celebrated for his victories in all the great Grecian games. He settled in Thurii, and from this place, after the defeat of the Athenians at Syracuse, he led thirty galleys to the aid of the Spartan cause in Greece, B.C. 412. He continued to take an active part in the war till 407, when he was captured by the Athenians; but the people, in admiration of his size and beauty, dismissed him without a ransom. He is said at a later time to have been put to death by the Spartans. (*Thuc.* viii. 35, 44; *Xen. Hell.* i. 1, 5.)

Dorimachus (*Δορίμαχος*), a native of Trichonium in Aetolia, led a band of freebooters to plunder Messenia in B.C. 221, and fought against that country during the two following years. In 220 he was chosen general of the Aetolians, and in an invasion of Epirus destroyed the temple of Dodona. In 211 he made a treaty with the Romans against Philip. (*Pol.* iv. 3-19, v. 1-17, ix. 42, xviii. 37; *Liv.* xxvi. 24.)

Dōris (*Δωρίς*). 1. Daughter of Oceanus and Thetis, wife of her brother Nereus, and mother of the Nereides. The Latin poets sometimes use the name of this divinity for the sea itself. (*Verg. Eclog.* x. 5.)—2. One of the Nereides, daughter of the preceding.

Dōris (*Δῶρις*). 1. A small and mountainous country in Greece, formerly called *Dryōpis* (*Δρυοπίς*), was bounded by Thessaly on the N., by Aetolia on the W., by Loeris on the S., and by Phocis on the E. It contained four towns

—Boum, Citinium, Erimeus, and Pindus—which formed the Dorian tetrapolis. These towns never attained any consequence, and in the time of the Romans were in ruins; but the country is of importance as the home of the Dorians (*Δωριείς*: *Dores*), one of the great Hellenic races, who claimed descent from the mythical Dorus. [*Dorus.*] The Dorians, however, had not always dwelt in this land. Herodotus relates (i. 56), that they first inhabited Phthiotis in the time of Deucalion; that next, under Dorus, they inhabited Histiaeotis at the foot of Ossa and Olympus; that, expelled from thence by the Cadmeans, they settled on Mt. Pindus; and that they subsequently took up their abode in Dryopis, afterwards called Doris. Their fifth and last migration was to Peloponnesus, which they conquered, according to tradition, eighty years after the Trojan war. It was related that Aegimius, the king of the Dorians, had been driven from his dominions by the Lapithæ, but was reinstated by Hercules; that the children of Hercules hence took refuge in this land when they had been expelled from Peloponnesus; and that it was to restore them to their rights that the Dorians invaded Peloponnesus. Accordingly, the conquest of Peloponnesus by the Dorians is usually called the Return of the Heraclidæ, under which story probably lies the fact that the Dorians were aided by the Aetolians in the conquest of Peloponnesus. [*See HERACLIDÆ.*]

—The Dorians were divided into three tribes: the *Hylleis* (*Υλλεῖς*), *Pamphyli* (*Πάμφυλοι*), and *Dymæus* (*Δυμᾶνες*). The first derived their name traditionally from Hyllus, son of Hercules; the last two, from Pamphylius and Dymas, sons of Aeginius. It is probable that the name Pamphyli denoted a tribe made up of a number of scattered elements [*Dict. of Ant.* art. *Tribus*]. The Dorians were the ruling class throughout Peloponnesus; the old inhabitants were reduced to slavery, or became subjects of the Dorians under the name of *Perioeci* (*Περιοικοί*). [*Dict. of Antiq.* art. *Perioeci.*]

—2. A district in Asia Minor consisting of the Dorian settlements on the coast of Caria and the neighbouring islands. Six of these towns formed a league, called the Dorian hexapolis, consisting of Lindus, Ialysus, and Camirus in the island of Rhodes, the island Cos, and Cnidus and Halicarnassus on the mainland. There were also other Dorian settlements in the neighbourhood, but they were never admitted to the league. The members of the hexapolis were accustomed to celebrate a festival with games on the Triopian promontory near Cnidus, in honour of the Triopian Apollo; the prizes in those games were brazen tripods, which the victors had to dedicate in the temple of Apollo; and Halicarnassus was struck out of the league, because one of her citizens carried the tripod to his house instead of leaving it in the temple. The hexapolis thus became a pentapolis. (*Hdt.* i. 144.)

Doriscus (*Δορίσκος*), a town in Thrace at the mouth of the Hebrus, in the midst of an extensive plain of the same name, where Xerxes reviewed his vast forces (*Hdt.* v. 98).

Dorso, **C. Fabius**, greatly distinguished himself when the Capitol was besieged by the Gauls, B.C. 390. The Fabian gens was accustomed to celebrate a sacrifice at a fixed time on the Quirinal hill, and accordingly, at the appointed time, C. Dorso, who was then a young man, descended from the Capitol, carrying the sacred things in his hands, passed in

safety through the enemy's posts, and, after performing the sacrifice, returned in safety to the Capitol. (Liv. v. 46, 52; Val. Max. i. 1, 11.)

Dōrus (Δῶρος), the mythical ancestor of the Dorians, is described either as a son of Hellen and the nymph Orseis, and a brother of Xuthus and Aeolus, or as a son of Apollo and Phthia, and a brother of Laodocus and Polypoetes (Hdt. i. 56; Diod. iv. 37, 58; Apollod. i. 7).

Dorylaeum (Δορύλαιον: Δορυλαεύς: *Eske-Shehr*), a town in Phrygia Epictetus, on the river Thymbris, with warm baths which are used at the present day; important under the Romans as the place from which the roads diverged to Pessinus, Iconium, and Apamea (Strab. p. 576; Athen. p. 43).

Dosiādas (Δωσιάδας), of Rhodes, the author of two poems in the Greek Anthology, the verses of which are so arranged that each poem presents the profile of an altar.

Dositheus (Δωσίθεος), surnamed Magister, a Greek grammarian, taught at Rome about A.D. 207. He has left behind him a work entitled 'Ερμηνεύματα, of which the first and second books contain a Greek grammar written in Latin, and Greek-Latin and Latin-Greek glossaries. The third book, which is the most important, contains translations from Latin authors into Greek, and *vice versa*, and has been published by Böcking, Bonn, 1832.

Dossennus Fabius, or **Dorsennus**, an ancient Latin comic dramatist, censured by Horace (*Ep.* ii. 1. 173) on account of the exaggerated buffoonery of his characters. It appears that the name Dossennus (like that of *Macchus*) was appropriated to one of the standard characters in the Atellan farces. Hence some have supposed that Dossennus in Horace is not the name of a real person.

Dōtium (Δῶτιον: Δωπιεύς), a town and plain in Thessaly S. of Mt. Ossa, on the lake Bobeis (Strab. pp. 61, 442).

Drabescus (Δράβησκος, also Δράβισκος), a town in Edōnis in Macedonia, on the Strymon (Thuc. i. 103, iv. 102; Strab. p. 381).

Dracānon (Δράκανον), a town and promontory in the island Icaria.

Draco (Δράκων), the author of the first written code of laws at Athens, which were called *θεσμολογία*, as distinguished from the *νόμοι* of Solon—that is to say, he adopted the customary penalties which had usually been inflicted by archons, and stereotyped them by committing them to writing; hence the severity belonged to the times rather than to the man. In this code he affixed the penalty of death to almost all crimes—to petty thefts, for instance, as well as to sacrilege and murder—which gave occasion to the remark that his laws were written not in ink, but in blood (Demades *ap.* Plut. *Sol.* 17). We are told that he himself defended this extreme harshness by saying that small offences deserved death, and that he knew no severer punishment for great ones. His legislation is placed in B.C. 621. After the legislation of Solon (594), most of the laws of Draco fell into disuse; but some of them were still in force at the end of the Peloponnesian war, as for instance the law which permitted the injured husband to slay the adulterer, if taken in the act. (Paus. ix. 36, 4; Dem. *c. Aristocr.* p. 637, § 54.) In fact the laws of Draco on homicide generally seem to have been incorporated in the subsequent legislation (see *Dict. of Ant.* art. *Phonos*). But a much greater importance than that of a mere codifier of criminal law is assigned to Draco in Aristotle's recently dis-

covered 'Αθηναίων πολιτεία, where we are told that Draco was a political reformer and the author of much of the constitution hitherto ascribed to Solon: especially that he created the senate of 400, established a property qualification, and gave a more definite shape to the Ecclesia. If this passage is both genuine and authentic there is some difficulty in reconciling it with Aristotle's statements in the *Politics* that Draco did not meddle with the constitution. It may be that the germs of these political institutions already existed and were more clearly defined by Draco. (Aristot. *Pol.* ii. 12, 13 = p. 1274; *Rhet.* ii. 25; 'Αθ. πολ. 4; Paus. ix. 36; Plut. *Sol.* 17; Gell. xi. 18.)

Dracontius, **Blossius Aemilius**, a Christian poet of Carthage: wrote in the fifth century A.D. (1) *De Laudibus Dei* in three books; (2) a collection of short mythological epics; (3) an elegiac poem called *Satisfactio*, an apology to the Vandal king Gunthamund (A.D. 484-496) for having praised one of his enemies. His verses are framed on classical models, but are often too rhetorical. It is thought that the *Orestis tragoedia*, written in similar style, is also the work of Dracontius. (This is edited by Mähly, Lips. 1866.) Ed. by Bülhrens, *Poët. Lat. Man.*; by Von Duhm, 1873.

Drangiana (Δραγγιανή: *Sedjestân*), a part of Ariana, was bounded by Gedrosia, Carmania, Arachosia, and Aria. It sometimes formed a separate satrapy, but was more usually united to the satrapies either of Arachosia or of Gedrosia, or of Aria. The chief product of the country was tin: the chief river was the Erymanthus or Erymandrus (*Hilmend* or *Hindmend*). In the N. of the country dwelt the **Drangae** (Δράγγαι), a warlike people, from whom the province derived its name: their capital was Prophthasia. The Zarangae, Sarangae, or Darundae, who are also mentioned as inhabitants of the country, are probably only other forms of the name Drangae. The Ariaspae inhabited the S. part. [ARIASPAE.]

Draudacum (*Dardassio*), a fortress of the Penestae in Greek Illyria (Liv. xliii. 19).

Drāvus (*Drave*), a tributary of the Danube, rises in the Noric Alps near Aguntum, flows through Noricum and Pannonia; and, after receiving the Murus (*Muhr*), falls into the Danube E. of Mursa (*Esseck*) (Strab. p. 314; Plin. iii. 139).

Drēcānum (Δρέκανον) a promontory on the W. side of the island Cos.

Drepānūs, **Latinus Pacātus**, a friend of Ausonius, and a correspondent of Symmachus, delivered a panegyric on the emperor Theodosius, A.D. 391, after the victory of the latter over Maximus. It is the eleventh in the collection of the *Panegyrici Veteres*.

Drēpānum (Δρέπανον: Δρεπανεύς), that is, a sickle. 1. Also **Drepāna** (τὰ Δρέπανα), more rarely **Drēpāne** (*Trapani*), a seaport town in the NW. corner of Sicily, so called because the land on which it was built was in the form of a sickle. It was founded by the Carthaginian Hamilcar, at the commencement of the first Punic war, and was one of the chief naval stations of the Carthaginians; it was the attempt of Hanno to effect its relief that brought on the battle of Aegates Insulae (Pol. i. 41-51; Liv. xxviii. 41). Under the Romans it was an important commercial town. It was here that Anchises died, according to Virgil. (*Cic. Verr.* iv. 17; Ptol. iii. 4; Verg. *Aen.* iii. 707, v. 24; Dionys. i. 52.)—2. A promontory in Achaia. [RHUM.]—3. The ancient name of

CORCYRA.—4. Also **Drēpāne**, a town in Bithynia, on the Sinus Astacenus, the birthplace of Helona, mother of Constantine the Great, in whose honour it was called **Helenopolis**, and made an important place. In its neighbourhood were medicinal baths, which Constantine the Great frequently used in the latter part of his life.

DrepŒa (Δρέψα, also Ἀδράφα, Δάραφα, Δράφακα: *Anderab* or *Inderab*), a town in the N.E. of Bactriana, on the frontiers of Sogdiana.

Drilæ (Δρίλαι), a brave people in Pontus, near Trapezus (Xen. *Anab.* v. 2, 14).

Drilon, a river in Illyricum, flows into the Adriatic near Lissus (Strab. p. 316).

Dromichaetes (Δρομικαίτης), king of the Getæ, took Lysimachus prisoner. [LYSIMACHUS.]

Drōmos Achillēus. [ACHILLEUS DROMOS.]

Druentia (*Durance*), a large and rapid river in Gallia Narbonensis, rises in the Alps, and flows into the Rhone near Avenio (*Avignon*).

Drūna (*Drôme*), a river in Gallia Narbonensis, rises in the Alps at M. Genève, near Briançon, and flows into the Rhone S. of Valencia (*Valence*) (Liv. xxi. 31; Strab. p. 203; Sil. It. iii. 478).

Drusilla. 1. **Livia**, mother of the emperor Tiberius and wife of Augustus. [LIVIA.]—2. Daughter of Germanicus and Agrippina, married first to L. Cassius Longinus, and afterwards to M. Aemilius Lepidus; but she lived in incestuous intercourse with her brother Caligula, whose passion for her exceeded all bounds. On her death, in A.D. 38, he commanded that she should be worshipped, by the name Panthea, with the same honours as Venus. (Tac. *Ann.* vi. 15; Suet. *Cal.* 24; Dio Cass. lix. 11.)—3. Daughter of Herodes Agrippa I., king of the Jews, married first Azizus, king of Emesa, whom she divorced, and secondly Felix, the procurator of Judea. She was present when St. Paul preached before Felix in A.D. 60 (Jos. *Ant.* xix. 7). Tacitus (*Hist.* v. 9) speaks of Drusilla the wife of Felix as being grand-daughter of Antony and Cleopatra, probably daughter of Julia. Some reconcile this with Josephus by supposing two Drusillas wives of Felix (cf. Suet. *Claud.* 28).

Drūsus, the name of a distinguished family of the Livia gens. It is said that one of the Livii acquired the cognomen Drusus for himself and his descendants by having slain in close combat one Drausus, a Gallic chieftain (Suet. *Tib.* 3).—1. **M. Livius Drusus**, tribune of the plebs with C. Gracchus, B.C. 122. He was a staunch adherent of the aristocracy, and after putting his veto upon the laws proposed by Gracchus, he brought forward almost the very same measures, in order to gain popularity for the optimates. He proposed to release from rent those who received land under the law of Gracchus; to declare their allotments inalienable, and to plant twelve colonies. These laws were passed, and the people did not reelect Gracchus as tribune. The success of his measures earned for him the designation *patronus senatus*. Drusus was consul 112, obtained Macedonia as his province, and conquered the Scordisci. (Appian, *B. C.* i. 23; Plut. *C. Gracch.* 8–11; Liv. *Ep.* 63.)—2. **M. Livius Drusus**, son of No. 1, an eloquent orator, and a man of great energy and ability. He was tribune of the plebs, 91, in the consulship of L. Marcius Philippus and Sex. Julius Cæsar. Although, like his father, he belonged to the aristocratical party, he meditated the most extensive and organic changes in the Roman state. To relieve the people and to reform the

constitution he proposed to increase the largesses of corn, to reserve all the undistributed land in Italy and Sicily for colonies of citizens, to take away the office of jurymen from the equestrian order, and lastly he pledged himself to give the Roman franchise to the Italian allies. Neither the senate nor the equites were satisfied with the judicial reform, though he tried to content the latter by proposing that 300 equites should be added to the senate. The Roman populace also were opposed to the Roman franchise being given to the Latins and the Socii, which measure, though not yet formally proposed by Drusus, was known to be intended. The senate perceiving the dissatisfaction of all parties, voted that all the laws of Drusus, being carried against the auspices, were null and void from the beginning. Shortly after, as Drusus was entering the hall of his own house, he was stabbed, and died a few hours afterwards. The assassin was never discovered, and no attempts were made to discover him. Cæpio and Philippus were both suspected of having suborned the crime; but Cicero attributes it to Q. Varius. The death of Drusus destroyed the hopes of the Socii, and was thus immediately followed by the Social war, which his policy would have averted. (Appian, *B. C.* i. 35; Cic. *de Or.* i. 25; Liv. *Ep.* 71; Diod. xxxvii. 10.)—3. **Livius Drusus Claudianus**, father of Livia, who was the mother of the emperor Tiberius. He was one of the gens Claudia, and was adopted by a Livius Drusus. It was through this adoption that the Drusi became connected with the imperial family. The father of Livia, after the death of Cæsar, espoused the cause of Brutus and Cassius, and, after the battle of Philippi (42), being proscribed by the conquerors, he killed himself in his tent.—4. **Claudius Drusus Nero**, commonly called by the moderns **Drusus Senior**, to distinguish him from No. 5, was the son of Tib. Claudius Nero and Livia, and younger brother of the emperor Tiberius. He was born in the house of Augustus three months after the marriage of Livia and Augustus, 38. Drusus, as he grew up, was more liked by the people than was his brother. His manners were affable, and his conduct without reproach. He married Antonia, the daughter of the triumvir, and his fidelity to his wife was a theme of admiration in a profligate age. He was greatly trusted by Augustus, who employed him in important offices. He carried on the war against the Germans, and penetrated far into the interior of the country. In 15, in conjunction with Tiberius, he defeated the Rhaeti and Vindelici (Dio Cass. liv. 19–22; Hor. *Od.* iv. 4). In 12 he drove the Sicambri and their allies out of Gaul, crossed the Rhine, then followed the course of the river down to the ocean, and subdued the Frisians. It was apparently during this campaign that Drusus dug a canal (*Fossa Drusiana*) from the Rhine near Arnheim to the Yssel, near Doesberg: and he made use of this canal to sail from the Rhine into the ocean (Tac. *Ann.* xiii. 55, *Hist.* v. 19). In his second campaign (11), Drusus subdued the Usipetes, invaded the country of the Sicambri, and passed on through the territory of the Cherusci as far as the Visurgis (*Weser*). On his return he was attacked by the united forces of the Germans, and defeated them with great slaughter.—In his third campaign (10), he conquered the Chatti and other German tribes, and then returned to Rome, where he

was made consul for the following year.—In his fourth campaign (9), which he carried on as consul, he advanced as far as the Albis (*Elbe*), sweeping everything before him. It is said that he had resolved to cross the Elbe, but was deterred by the apparition of a woman of dimensions greater than human, who said to him in the Latin tongue, 'Whither goest thou, insatiable Drusus? The Fates forbid thee to advance. Away! The end of thy deeds and thy life is nigh' (Dio Cass. lv. 1; Suet. *Claud.* 1). On the return of the army to the Rhine,



Coin of Drusus Senior.

Drusus died in consequence of a fracture of his leg, which happened through a fall from his horse. Upon receiving tidings of the dangerous illness of Drusus, Tiberius immediately crossed the Alps, and after travelling with extraordinary speed arrived in time to close the eyes of his brother. Tiberius brought the body to Italy: it was burnt in the field of Mars, and the ashes deposited in the tomb of Augustus. (*Liv. Ep.* 140; *Val. Max.* v. 5).—5. **Drusus Caesar**, commonly called by modern writers **Drusus Junior**, was the son of the emperor Tiberius by his first wife, Vipsania. He married Livia, the sister of Germanicus. After the death of Augustus, A.D. 14, he was sent into Pannonia to quell the mutiny of the legions. In 15 he was consul, and in 16 he was sent into Illyricum: he succeeded in fomenting dissension among the Germanic tribes, and destroyed the power of Maroboduus. In 21 he was consul a second time; and in 22 he received the *tribunicia potestas*, by which he was pointed out as the intended successor to the empire. But Sejanus, the favourite of Tiberius, aspired to the empire. He seduced Livia, the wife of Drusus, and persuaded her to become the murderer of her husband. A poison was administered to Drusus, which terminated his life by a lingering disease, that was supposed at the time to be the consequence of intemperance, A.D. 23. (*Tac. Ann.* iv. 3-11; *Suet. Tib.* 62).—6. **Drusus**, second son of Germanicus and Agrippina. After the death of Drusus, the son of Tiberius [No. 5], Drusus and his elder brother Nero became the heirs to the imperial throne. Sejanus therefore resolved to get rid of them both. He first engaged Drusus in the plots against his elder brother, which ended in the banishment and death of that prince. [NERO.] The turn of Drusus came next. He was accused in 30, and condemned to death as an enemy of the state. Tiberius kept him imprisoned for three years, and then starved him to death, 33. (*Tac. Ann.* vi. 23; *Suet. Tib.* 54.)

Dryades. [NYPHÆ.]

Dryas (*Δρύας*), father of the Thracian king Lycurus, who is hence called **Dryantides**.

Drymaea or **Drymus** (*Δρυμαία, Δρυμός: Δρυμείος: Βαβα?*), a town in Phocis, a little S. of

the Cephissus, was destroyed by Xerxes (*Hdt.* viii. 33; *Paus.* x. 3; *Liv.* xxviii. 7).

Drymus (*Δρυμός*). 1. See **DRYMAEA**.—2. In Attica, on the frontiers of Boeotia.

Drymussa (*Δρυμούσσα: Δρυμουσσαίως*), an island in the Hermæan gulf, off the coast of Ionia, opposite Clazomenæ.

Dryopë (*Δρυόπη*), daughter of king Dryops, and the playmate of the Hamadryades on Mt. Oeta. She was beloved by Apollo, who, to gain possession of her, metamorphosed himself into a tortoise. Dryope took the creature into her lap, whereupon the god changed himself into a serpent. The nymphs fled away in affright, and thus Apollo remained alone with Dryope. Soon after she married Andraemon, but became, by Apollo, the mother of **AMPHISSUS**. Dryope was afterwards carried off by the Hamadryades, and became a nymph. (*Ant. Lib.* 32; *Ov. Met.* ix. 331.)

Dryôpes (*Δρυόπες*), a Pelasgic people, descended from a mythical ancestor Dryops, dwelt first in Thessaly, from the Sperchëus to Parnassus, and afterwards in Doris, which was originally called from them **Dryopis** (*Δρυοπίς*). Driven out of Doris by the Dorians, they migrated to other countries, and settled at Hermione and Asine in Peloponnesus, at Styru and Carystus in Eubœa, and in the island of Cythnus, and in Ionia; part also were established in Epirus, near Ambracia, in which district the name Dryopis remained. (*Hdt.* viii. 43, 46, 73; *Strab.* p. 373; *Paus.* iv. 34, v. 1; *Dicaearch.* v. 30.)

Dryops (*Δρύοψ*), son of the river-god Sperchëus and the Danaid Polydora, or of Lycaon and Dia, the daughter of Lycaon, the mythical ancestor of the Dryopes (*Paus.* iv. 34).

Dryos Cephälæe (*Δρύος Κεφαλαί*), a narrow pass of Mt. Cithæron, between Athens and Plataeæ.

Dûbis (*Doubs*), a river in Gaul, rises in M. Jurassus (*Jura*), flows past Vesontio (*Besançon*), and falls into the Arar (*Saône*) near Cabillonum (*Châlons*) (*Strab.* p. 186; *Ptol.* ii. 10).

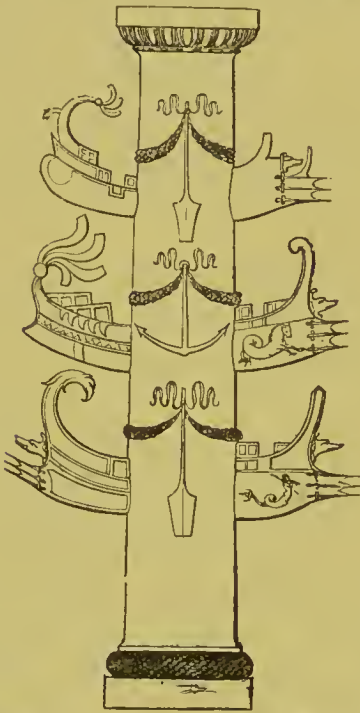
Dubris Portus (*Dover*), a seaport town of the Cantii, in Britain: here was a fortress erected by the Romans against the Saxon pirates.

Ducas, Michael, a Byzantine historian, held a high office under Constantine XIII., the last emperor of Constantinople. After the capture of Constantinople, A.D. 1453, he fled to Lesbos. His history extends from the death of John VI. Palaeologus, 1355, to the capture of Lesbos by the Turks, 1462. The best edition is by Bekker, Bonu, 1834.

Ducëtius (*Δουκέτιος*), a chief of the Sicels, the native tribes in the interior of Sicily, enlarged and fortified his native town Menaenum, and afterwards founded a new city, Palice, in the plain below, near the sanctuary of the Palici. He carried on a formidable war in the middle of the fifth century B.C. against the Greeks in the island; but having been at last defeated in a great battle by the Syracusans, he repaired to Syracuse as a suppliant, and placed himself at their mercy. The Syracusans spared his life, but sent him into an honourable exile at Corinth. He returned soon afterwards to Sicily, and founded the city of Calacte. He died about B.C. 440. (*Diod.* xi. 76-92, xii. 8, 29.)

Dullius. 1. **M.**, tribune of the plebs B.C. 471. He was one of the chief leaders of the plebeians, and it was on his advice that the plebeians migrated from the Aventine to the Mons Sacer, just before the overthrow of the decemvirs. He was then elected tribune of the plebs a

second time, 449. (Liv. ii. 58, 61, iii. 52-64; Diod. xi. 68; Dionys. xi. 46.)—2. **K.**, one of the decemvirs, 450, on whose overthrow he went into voluntary exile (Liv. iii. 58.)—3. **C.**, consul 260, with Cn. Cornelius Scipio Asina, in the first Punic War. In this year the Romans built their first fleet, using for their model a Carthaginian vessel which had been thrown on the coast of Italy. The command of this fleet was given to Scipio, who was defeated by the Carthaginians off Lipara. Thereupon Duilius was entrusted with the command, and as he perceived the disadvantages under which the clumsy ships of the Romans were labouring, he devised the grappling irons by means of which the enemy's ships might be drawn towards his, and the sea-fight thus changed into a land-fight. By this means he gained a brilliant victory over the Carthaginian fleet near Mylae, and then prosecuted the war in Sicily with success, relieving Egesta, and taking Macella by assault. On his return to



Columna Rostrata of Duilius. (From a copy in Museum of the Capitol.)

Rome, Duilius celebrated a splendid triumph, for it was the first naval victory that the Romans had ever gained, and the memory of it was perpetuated by a column which was erected in the forum, and adorned with the beaks of the conquered ships (*Columna Rostrata*). This column was dug out of the ground in the 16th century, but the inscription upon it is not of the time of Duilius. It has affected archaism side by side with later forms, and must be assigned to the 1st century A.D. It is probable that the column had no inscription, or a very brief one, and that the extant words were placed on it when it was restored by Claudius (*C. I. L.* i. p. 40). Duilius was further rewarded for this victory by being permitted, whenever he returned home from a banquet at night, to be accompanied by a torch and a flute-player. (Pol. i. 22 ff.; Diod. xvii. 44; Front. *Strateg.* iii. 2; Sil. It. vi. 667; Cic. *de Sencet.* 13.)

Dulgibini, a people in Germany, dwelt SE of the Angrivarii, on the W. bank of the Weser.

Dulichium. [ECHINADES.]

Dumnōrix, a chieftain of the Aedui, conspired against the Romans, B.C. 58, but was pardoned by Caesar in consequence of the entreaties of his brother, Divitiacus. When Caesar was going to Britain in 54, he suspected Dumnorix too much to leave him behind in Gaul, and he insisted upon his accompanying him. Dumnorix fled from the Roman camp with the Aeduan cavalry, but was overtaken and slain. (Caes. *B. G.* i. 3-20, v. 6; Dio *Cass.* xxxviii. 31.)

Dunium. [DUROTIGES.]

Dūra (τὰ Δούρα: Δουρηνός). 1. A town in Mesopotamia, on the Euphrates, not far from Circesium, founded by the Macedonians, and hence surnamed Nicanoris; also called Eurōpus (Εὐρωπός) by the Greeks. In the time of Julian it was deserted (Zos. iii. 14).—2. (*Dor*), a town in Assyria, on the Tigris (Pol. v. 52).

Dūrānīus (*Dordogne*), a river in Aquitania, falling into the Garumna (Auson. *Mosell.* 464).

Dūria. 1. (*Dora Baltea*), a river which rises on the S. side of Mt. Blanc, with an affluent which rises in the Little St. Bernard, flows through the country of the Salassi, past Augusta Praetoria (*Aosta*), bringing gold dust with it, and falls into the Po (Strab. pp. 203, 205). Strabo is probably correct about the gold, since mines have been worked in recent times high above the glacier which forms the principal source of this river; but on p. 203, in speaking of its origin, he confounds it with the other river of the same name.—2. (*Dora Susa*) rises on the Italian side of Mt. Genève, flows past Segusio (*Susa*), and joins the Po at Augusta Taurinorum (*Turin*).

Dūrius (Δούριος, Δάριος: *Duero, Douro*), one of the chief rivers of Spain, rises among the Pelendones, at the foot of M. Idubeda near Numantia, and flows into the Atlantic; it was auriferous, and is navigable a long way from its mouth (Strab. p. 153).

Dūrnovāria, in Britain, probably *Dorchester*.

Durobrivae (*Rochester*), a town of the Cantii in Britain.

Durocasis (*Dreux*), a town of the Carnutes in Gallia Lugdunensis.

Durocatalauni. [CATALAUNI.]

Durocornovium, in Britain, probably *Cirencester*.

Durocortorum (*Rheims*), the capital of the Remi in Gallia Belgica, subsequently called Remi (Caes. *B. G.* vi. 44).

Duronā, a town in Samnium in Italy, W. of the Caudine passes (Liv. x. 39).

Durotriges, a people in Britain, in Dorsetshire and the west of Somersetshire.

Durovernum or **Darvernum** (*Canterbury*), a town of the Cantii in Britain, afterwards called Cantuarina.

Dyardanes or **Ocdanes** (*Brahmaputra*), a river in India, falls into the Gauges on the E. side (Curt. viii. 9, 9).

Dymas (Δύμας). 1. A Phrygian king in the district of the Sangarius, father of Asius and Hecuba (*Il.* xvi. 717; *Ov. Met.* xi. 761).—2. Son of Aegimius, from whom the Dymanes, one of the three tribes of the Dorians, were believed to have derived their name (*Paus.* vii. 17; *DORIS*).

Dymē or **Dymae** (Δύμη, Δύμαι: Δυμαῖος, Dymaens; nr. *Karavostasi*, Ru.), a town in the W. of Achaia, near the coast; one of the twelve Achaean towns (*Hdt.* i. 145; *Pol.* ii. 41); it founded, along with Patrae, the second Achaean League, and was at a later time colonised by the Romans, at first as a separate colony, but afterwards subordinate to Patrae (*Plin.* iv. 13; *Strab.* p. 665; *Paus.* vii. 17, 3).

Dyras (Δύρας), a small river in Phthiotis in Thessaly, falls into the Sinus Malinicus.

Dyrrhachium (Δυρράχιον: Δυρράχιος, Δυρραχηνός, Dyrrachinus: *Durazzo*), formerly called **Epidamnus** (Ἐπίδαμνος: Ἐπιδάμνιος), a town in Greek Illyria, on a peninsula in the Adriatic sea. It was founded by the Corcyraeans, and received the name Epidamnus (*Thuc.* i. 24). The disputes regarding it between Corinth and Corcyra were one of the causes of the Peloponnesian war. *Pliny* (iii. 145) says that the Romans changed the name as being ill-omened: but Dyrrhachium was probably an old name of the whole peninsula (*Strab.* p. 316). In 312 B.C. it fell into the hands of Glaucias, king of Illyria, and was seized by the Illyrian Monunius in B.C. 280, but not long afterwards put itself under the protection of Rome (*Diod.* xix. 70, 78;



Coin of Dyrrhachium.

Obv., cow suckling calf (as on coins of Corcyra); *rev.*, ΔΥΡ (for Δυρράχιον), and the so-called 'Gardens of Alcinoüs.'

Liv. xxix. 12; *Pol.* ii. 11). Under the Romans it became an important place; it was the usual place of landing for persons who crossed over from Brundisium. Commerce and trade were carried on here with great activity, whence it is called *Taberna Adriæ* by *Catullus* (xxxvi. 15); and here commenced the great Egnatia Via, leading to the East. In the Civil war it was the head-quarters of Pompey, who kept all his military stores here. The Romans at first made it a free city (*Appian, Illyr.* 8; *Cic. ad Fam.* xiv. 1); and, when Augustus settled his veterans in Italy, Dyrrhachium was one of the towns in which he planted a colony of the dispossessed Italians (*Dio Cass.* li. 4). Under the later empire it became the capital of Epirus Nova. Destroyed by an earthquake A.D. 345.

Dysaules (Δυσάουλης), a deity or hero of Agriculture (his name having reference to the two ploughings of the year). In Orphic legends he is father of Triptolemus and Eubulus. [*TRIPTOLEMUS.*]

Dysörum (τὸ Δύσωρον), a mountain in Macedonia with gold mines, between Chalcidice and Odomantice (*Hdt.* v. 17).

Dyspontium (Δυσπόντιον: Δυσπόντιος: *Pyrros*), a town of Pisatis in Elis, N. of the Alpheus, was destroyed by the Eleans; whereupon its inhabitants removed to Epidamnus and Apollonia. (*Strab.* p. 357; *Paus.* vi. 22.)

E.

Ebōra. 1. Or **Ebüra Cerealis**, a small town in Hispania Baetica, perhaps in the neighbourhood of the modern *Santa Cruz*.—2. Surnamed **Liberalitas Julia** (*Evora*), a Roman municipium in Lusitania (*Ptol.* ii. 5, 8).—3. Or **Ebüra** (*S. Lucar de Barrameda*), a town in Hispania Baetica, near the mouth of the Bætis.

Eboracum or **Eburacum** (*York*), a town of the Brigantes in Britain, was made a Roman station by Agricola, and soon became the chief Roman settlement in the whole island. It was both a municipium and a colony. It was the head-quarters of the sixth legion, and the residence of the Roman emperors when they visited Britain. Here the emperors Septimius Severus and Constantius Chlorus died. Part of the ancient Roman walls still exist at York; and many Roman remains have been found in the modern city.

Eborolacum (*Evreule* on the river *Sioule*), a town in Aquitania.

Ebrodunum (*Embrun*), a town in Gallia Narbonensis, in the Cottian Alps (*Strab.* p. 179).

Ebüdæ or **Hebüdæ** (*Hebrides*), islands in the Western Ocean off Britain. They were five in number, according to Ptolemy, two called Ebudæ, Maleus, Epidium, and Ricina.

Eburomagus or **Hebromagus** (nr. *Bram* or *Villerazons*), a town in Gallia Narboneensis.

Eburōnes, a German people, who crossed the Rhine and settled in Gallia Belgica, between the Rhine and the Mosa (*Maas*) in a marshy and woody district. They were dependents (*clientes*) of the Treviri, and were in Caesar's time under the rule of Ambiorix and Cativolcus. Their insurrection against the Romans, B.C. 54, was severely punished by Caesar, and from this time they disappear from history. (*Caes. B. G.* ii. 4, vi. 34.)

Eburovices. [*AULERCI.*]

Ebüsus or **Ebüsus** (*Iviza*), the largest of the Pityusæ Insulæ, off the E. coast of Spain, reckoned by some writers among the Balears. It was celebrated for its excellent figs. Its capital, also called Ebusus, was a *civitas foederata*, possessed an excellent harbour, and carried on a considerable trade. (*Strab.* pp. 123, 159.)

Ecbātāna (τὰ Ἐκβάτανα, Ion. and Poët. Ἀγβάτανα: *Hamadan*), a great city, most pleasantly situated, near the foot of Mt. Oroutes, in the N. of Great Media, was the capital of the Median kingdom, and afterwards the summer residence of the Persian and Parthian kings. Herodotus ascribes its foundation to Deioeces, and Diodorus to Semiramis. It had a circuit of 240 stadia, and was surrounded by seven walls, each overtopping the one before it, and crowned with battlements of different colours: these walls no longer existed in the time of Polybius. The citadel, of great strength, was used as the royal treasury. Below it stood a magnificent palace, the tiles of which were silver, and the capitals, entablatures, and vainscotings, of silver and gold; treasures which the Scleucidae coined into money, to the amount of 4000 talents. The circuit of this palace was seven stadia. (*Hdt.* i. 98; *Diod.* ii. 13; *Strab.* pp. 522, 524.)

Ecetra (*Ecetranus*), an ancient town of the Volse, and, according to Dionysius, the capital of this people, was destroyed by the Romans at an early period (*Liv.* ii. 25, vi. 31).

Echedorus (Ἐχέδωρος, in *Herod.* Ἐχέδωρος),

a small river in Macedonia, rises in Crestonia, flows through Mygdonia, and falls into the Thermaic gulf (Hdt. vii. 124).

Echēlidae (Ἐχελίδαί: Ἐχελίδης), an Attic demus E. of Munychia, called after a hero Echelus.

Echēmus (Ἐχεμος), son of Aëropus and grandson of Cepheus, succeeded Lycurgus as king of Arcadia. In his reign the Dorians invaded Peloponnesus, and Echēmus slew, in single combat, Ilyllus, the son of Heracles. In consequence of this battle, which was fought at the Isthmus, the Heraclidæ were obliged to promise not to repeat their attempt upon Peloponnesus for 50 years. (Hdt. ix. 26; Paus. viii. 5; Diod. iv. 58.)

Echestrātus (Ἐχέστρατος), king of Sparta, son of Agis I., and father of Labotas or Leobotes.

Echetia (Ἐχέτια), a town in Sicily, W. of Syracuse, in the mountains (Diod. xx. 32).

Echetus (Ἐχέτος), in the form of a countryman appeared in the battle of Marathon and slew many Persians with a ploughshare. An oracle directed the Athenians to honour him as a hero: represented in the Stoa Poecile. (Paus. i. 32, 4.)

Echētus (Ἐχέτος), a cruel king of Epirus. His daughter, Metope or Amphissa, who had yielded to her lover Aechmodicus, was blinded by her father, and Aechmodicus was cruelly mutilated. (Od. xviii. 85; Ap. Rhod. iv. 1091.)

Echidna (Ἐχιδνα), daughter of Tartarus and Ge, or of Chrysaor and Callirrhōē, or of Peiras and Styx (Paus. viii. 18). The upper part of her body was that of a beautiful maiden with black eyes, while the lower part was that of a serpent, of a vast size. She was a horrible and blood-thirsty monster. She became by Typhon the mother of the Chimæra, of the many-headed dog Orthus, of the hundred-headed dragon which guarded the apples of the Hesperides, of the Colchian dragon, of the Sphix, of Cerberus (hence called *Lernaëus canis*), of Scylla, of Gorgon, of the Lernaean Hydra (*Echidna Lernaëa*), of the eagle which consumed the liver of Prometheus, and of the Nemean lion. She was killed in her sleep by Argus Panoptes. (Hes. *Th.* 295, 306; Hyg. *Fab.* 151.) According to Herodotus she lived with Typhon in a cave in the country of the Arimi, but another tradition transported her to Scythia, where she became by Heracles the mother of Agathyrus, Gelonus, and Scythes. (Hdt. iv. 8-10.)

Echinādes (Ἐχινάδες or Ἐχίνας: *Curzolari*), small islands at the mouth of the Achelous, formed by the alluvial deposits of the river. The legend related that they were originally Nymphs, who dwelt on the mainland at the mouth of the Achelous, and that on one occasion having forgotten to present any offerings to the god Achelous, when they sacrificed to the other gods, the river-god, in wrath, tore them away from the mainland with the ground on which they were sacrificing, carried them out to sea, and formed them into islands.—The Echinades appear to have derived their name from their resemblance to the Echinus or sea-urchin.—The largest of these islands was named **Dulichium** (Δουλίχιον): at present united to the mainland. It is mentioned by Homer, and from it Meges, son of Phyleus, went to the Trojan war. (*Il.* ii. 625; *Od.* i. 246; Strab. p. 458.)

Echion (Ἐχίων). 1. One of the five surviving Sparti who had grown up from the dragons' teeth which Cadmus had sown. He married Agave, by whom he became the father of Pentheus: he assisted Cadmus in the building of Thebes. (Apollod. iii. 4; Ov. *Met.* iii. 126.)—

2. Son of Hermes, and Antianira, twin-brother of Erytus or Eurytus, with whom he took part in the Calydonian hunt, and in the expedition of the Argonauts (Pind. *Pyth.* iv. 179).

Echo (Ἠχώ), an Orade who, according to the legend related by Ovid, used to keep Juno engaged by incessantly talking to her, while Jupiter was sporting with the nymphs. Juno, however, found out the trick that was played upon her, and punished Echo by changing her into an oecho—that is, a being with no control over its tongue, which is neither able to speak



Pan and the Nymph Echo. (From a lamp at Athens.)
(Baumeister.)

before anybody else has spoken, nor to be silent when somebody else has spoken. Echo in this state fell desperately in love with Narcissus; but as her love was not returned, she pined away in grief, so that in the end there remained of her nothing but her voice. (Ov. *Met.* iii. 356-401.) In another story Echo was beloved by Pan, and, because she rejected his love, was torn in pieces by shepherds, but her voice still lived. In works of art she is sometimes represented with Pan.

Ephantiðes (Ἐκφαντίδης), one of the earliest poets of the Old Attic Comedy, flourished about B.C. 460. The meaning of the surname of *Kanvías*, which was given to him by his rivals, seems to imply a mixture of subtlety and obscurity. He ridiculed the rudeness of the old Megaric comedy, and was himself ridiculed on the same ground by Cratinus and Aristophanes. (Schol. ad Aristoph. *Vesp.* 151.)

Edessa or **Antiochia Callirrhōē** (Ἐδεσσα, Ἀντιόχεια ἢ ἐπὶ Καλλιρρόῃ, or Ἄ. μισοβάρβαρος: O. T. *Ur*: *Urfah*), a very ancient city in the N. of Mesopotamia, the capital of Osroëne. It belonged to the province of Mesopotamia in the time of Trajan, and accordingly was afterwards sometimes under Roman, sometimes under Oriental, rule. [See MESOPOTAMIA.] It was made a Roman colony and a metropolis, probably by M. Aurelius, since it is so described on a coin of Commodus. It was the seat of a kingdom from B. C. 137 to A. D. 216, when the king was sometimes partially, sometimes wholly, a vassal of Rome. [ARBARUS.] It stood on the river Scirtus or Bardesanes, which often inundated and damaged the city. It was here

that Caracalla was murdered. Having suffered by an earthquake in 525, the city was rebuilt by Justinian and named Justinopolis.—The Edessa of Strabo (p. 748: if the text is right) is a different place—namely, the city usually called Bambyce or Hierapolis.



Coin of Edessa in Mesopotamia.

Obv., Antoninus (Caracalla); rev., ΚΟΛ. Μ. ΕΔΕΣΣΑ, and the heads of two cities, eastern and western; below, small temple.

Edētāni or **Sedētāni**, a people in Hispania Tarraconensis, E. of the Celtiberi. Their chief towns were VALENCIA, SAGUNTUM, CAESAR-AUGUSTA, and Edeta, also called Liria (*Lyria*). (Ptol. ii. 6; Liv. xxiv. 20; Sil. It. iii. 371.)

Edōni or **Edōnes** (Ἠδωνοί, Ἠδῶνες), a Thracian people, between the Nestus and the Strymon. They were celebrated for their orgiastic worship of Bacchus; whence Horace says (*Od.* ii. 7, 26), *Non ego sanius bacchabor Edonis*, and **Edōnis** in the Latin poets signifies a female Bacchant. The poets use Edoui as synonymous with Thracians. (Thuc. ii. 99; Hdt. v. 11; Aesch. *Pers.* 493; Soph. *Ant.* 955.)

Edētion (Ἠρῆτων), king of the Placian Thebē in Cilicia, and father of Andromache, the wife of Hector. He and his sons were slain by Achilles, when the latter took Thebes. (*Il.* vi. 415.)

Egelasta, a town of the Celtiberi in Hispania Tarraconensis.

Egēria, a goddess of fountains who, like the Camenae (also goddesses of fountains; see CAMENAE), possessed the gift of prophecy. Hence in Roman legends she was the adviser and the wife of Numa, who met her at the grove of the Camenae near the Porta Capena (Liv. i. 21; Plut. *Num.* 13; Juv. iii. 11). But she was specially worshipped in a sacred grove not only at Rome but also at Aricia; and her connexion with Diana Nemorensis is further shown by the fact that she was also appealed to as the goddess of childbirth. [For the characteristics of DIANA and ARTEMIS as goddesses of fountains and of childbirth, see those articles.] Hence in some versions of Numa's story he meets Egeria also at Aricia (Ov. *Fast.* iii. 275). Her connexion with the Camenae (as water nymphs) led to her being sometimes confounded with the Muses (Dionys. ii. 60), whose worship replaced that of the Camenae in Italy. [CAMENAE.]

Egesta. [SEGESTA.]

Egnātia (*Torre d'Anazzo*), a town in Apulia, on the coast, called **Gnatia** by Horace (*Sat.* i. 5, 97), who speaks of it as *Lymphis* (i.e. *Nymphis*) *iratis exstructa*, probably on account of its bad or deficient supply of water. It was celebrated for its miraculous stone or altar, which of itself set on fire frankincense and wood (Plin. ii. 240; Hor. *Sat.* i. 5, 98); a prodigy which afforded amusement to Horace and his friends, who looked upon it as a mere trick.—Egnatia owed its chief importance to being situated on the great high road from Rome to Brundisium (Strab. p. 282). This road reached the sea at Egnatia, and from this town to Brundisium it bore the name of the **Via Egnatia**. The continuation of this road on the other side of the Adriatic from Dyrrhachium to Byzantium also

bore the name of the **Via Egnatia**. It was the great military road between Italy and the East. Commencing at Dyrrhachium, it passed by Lychnidus, Heraclēa, Lyncestis, Edessa, Thesalonica, Amphipolis, Philippi, and traversing the whole of Thrace, finally reached Byzantium.

Egnātii, a family of Samnite origin, some of whom settled at Teanum. 1. GELLIUS EGNATIUS, leader of the Samnites in the third Samnite war, fell in battle against the Romans, B.C. 295.—2. MARIUS EGNATIUS, one of the leaders of the Italian allies in the Social war, was killed in battle, 89.—3. M. EGNATIUS RUFUS, aedile 20 and praetor 19, was executed in the following year, in consequence of his having formed a conspiracy against the life of Augustus.—4. P. EGNATIUS CELER. [BAREA.]

Eidothea, **Eileithyia**, **Eirene**. [IDOTHEA, &c.]

Eion (Ἠῶν; Ἡῶνεῖς; *Contessa* or *Rendina*), a town in Thrace, at the mouth of the Strymon, 25 stadia from Amphipolis, of which it was the harbour. Brasidas, after obtaining possession of Amphipolis, attempted to seize Eion also, but was prevented by the arrival of Thecydides with an Athenian fleet, B. C. 424. (Thuc. iv. 102.)

Eiōnes (Ἠῴνες), a town in Argolis with a harbour, subject to Mycenae in the time of Homer, but not mentioned in later times (*Il.* ii. 561; Strab. p. 373).

Elaea (Ἐλαία; *Kazlu*), an ancient city on the coast of Aeolis in Asia Minor, said to have been founded by Mnestheus, stood twelve stadia S. of the mouth of the Caicus, and 120 stadia (or sixteen Roman miles) from Pergamum, to which city, in the time of the Pergamene kingdom, it served for a harbour (ἐπίγειον). It was destroyed by an earthquake in B. C. 90. The gulf on which it stood, which forms a part of the great Gulf of Adramyttium, was named after it Sinus Elaëticus (Ἐλαίτικὸς κόλπος, *G. of Chandeli*). (Strab. p. 615; Liv. xxxv. 13.)

Elaeüs (Ἐλαιούς, -οῦπος; Ἐλαιούσιος). 1. Or **Elëüs** (Ἐλεοῦς; *Critia*), a town on the SE. point of the Thracian Chersonese, with a harbour and a heroum of Protesheron (Strab. p. 593; Hdt. ix. 118; Paus. i. 34, 2).—2. (*Mesolongiū*), a town in Aetolia, S. of Pleuron (Pol. v. 65).—3. A town in Argolis.—4. A demus in Attica, belonging to the tribe Hippothontis.

Elagabalus, Roman emperor, A.D. 218–222, son of Julia Soemias and Varius Marcellus, was born at Emesa about 201, and was originally called VARIUS AVITUS BASSIANUS. While almost a child he became, along with his cousin Alexander Severus, priest of Elagabalus, the Syro-Phoenician Sun-god, to whose worship a temple was dedicated in his native city, and whose sacred image was a large black conical stone, the ancient fetish of the place. It was from this circumstance that Varius Avitus obtained the name Elagabalus, by which he is usually known. He owed his elevation to the purple to the intrigues of his grandmother Julia Maesa (sister of Julia Domna), who circulated the report that Elagabalus was the offspring of a secret commerce between Soemias and Caracalla, and induced the troops in Syria to salute him as their sovereign by the title of M. AURELIUS ANTONINUS, the 16th of May, 218. Macrinus forthwith marched against Elagabalus, but was defeated near Antioch, June 8th, and was shortly afterwards put to death. Elagabalus was now acknowledged as emperor by the senate, and, after remaining one year at Nicomedia, came in 219 to Rome, bringing the sacred stone and its attendant priests with him. The reign of this prince, who perished at the

ago of 21, after having occupied the throne nearly four years, was characterised throughout by an accumulation of the most fantastic folly and superstition in the worship of the Sun-god, together with the grossest impurity of life. In 221 he adopted his cousin Alexander Severus,



Elagabalus, Roman Emperor, A.D. 218-222.

Obv., head of Elagabalus, IMP. ANTONINVS PIVS AVG.; *rev.*, emperor standing by an altar with a patera in right hand and branch in left; above, star; INVICTVS SACERDOS AVG.

and proclaimed him Caesar. Having become jealous of Alexander, he attempted to put him to death, but was himself slain along with his mother Soemias by the soldiers, with whom Alexander was a great favourite. (Lamprid. *Elagab.*; Herodian. iv. 12; Dio Cass. lxxviii. 31.)

Elāna. [ÆLANA.]

Elāra (Ἐλάρα), daughter of Orchomenus or Minyas, bore to Zeus the giant Tityus. Zeus, from fear of Hera, concealed her under the earth.

Elatēa (Ἐλάτεια: Ἐλατεῦς). 1. (Nr. *Elephtha*, Ru.), a town in Phocis, and the most important place in the country next to Delphi, was situated near the Cephissus in a fertile valley, which was an important pass from Thessaly to Boeotia (Strab. p. 424; Paus. x. 34). Elatea was thus frequently exposed to hostile attacks. The alarm caused at Athens when Philip seized this, the key of Southern Greece, is described by Demosthenes (*de Cor.* p. 284, § 169; cf. Diod. xvi. 84). It is said to have been founded by Elatus, son of Arcas.—2. A town in Pelasgiotis in Thessaly, near Gonni (Liv. xlii. 54).—3. Or **Elatrēa**, a town in Epirus, near the sources of the Cocytus (Liv. xxxiv. 25).

Elātus (Ἐλατος). 1. Son of Arcas and Leaira, king of Arcadia, husband of Laodice, and father of Stymphalus, Aepytus, Cyllen, and Pereus. He resided on Mount Cyllene, and went from thence to Phocis, where he founded the town of Elatea (Paus. viii. 4).—2. A prince of the Lapithæ at Larissa in Thessaly, husband of Hippæa, and father of Caenus and Polyphemus (Ov. *Met.* xii. 497).

Elāver (*Allier*), subsequently Elaris or Elauria, a river in Aquitania, a tributary of the Liger.

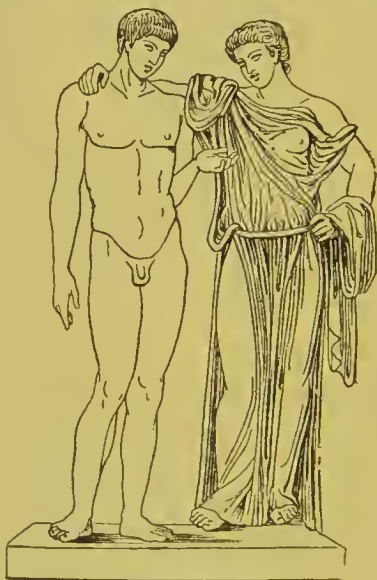
Elbo (Ἐλβώ), an island on the coast of the Delta of Egypt, in the midst of the marshes between the Phatnitic and the Tanitic mouths of the Nile, was the retreat of the blind Pharaoh Anysis from the Aethiopian Sabacon, and afterwards of Amyrtaeus from the Persians (Hdt. ii. 140; Thuc. i. 110). It was probably the island of Themnēsis, now called *Tennis*, in the lake *Menzadeh*.

Elēa. [VELIA.]

Electra (Ἠλέκτρα), i.e. the bright or brilliant one. 1. Daughter of Oceanus and Tethys, wife of Thaumias, and mother of Iris and the Harpies, Aëlo and Ocypete (Hes. *Th.* 266, 349; Nonn. *Dion.* 26, 360).—2. Daughter of Atlas and Pleiōne, one of the seven Pleiades, and by Zeus mother of Iasion and Dardanus. She is represented as living in Samothrace (Apollod. iii. 10; Apoll. Rhod. i. 916; Verg. *Aen.* viii. 135). According to an Italian tradition, she

was the wife of the Italian king Corythus, by whom she had a son Iasion; whereas by Zeus she was the mother of Dardanus (Verg. *Aen.* iii. 167), and of Harmonia (Diod. iii. 48). It was through her means, according to another tradition, that the Palladium came to Troy; and when she saw the city of her son Dardanus perishing in flames, she tore out her hair for grief, and was placed among the stars as a comet. According to others, Electra and her six sisters were placed among the stars as the seven Pleiades, and lost their brilliancy on seeing the destruction of Ilium (Eur. *Phoen.* 1136; Serv. ad *Georg.* i. 138; Hyg. *Fab.* 192). The gate Electra at Thebes was called after her (Hellan. *Fr.* 129; Schol. ad Eur. *Phoen.*); for it seems to be a mistake of Paus. iv. 33 to call her sister of Cadmus, instead of mother-in-law.

—3. Daughter of Agamemnon and Clytemnestra, also called Laodice, sister of Iphigenia and Orestes. She does not appear in Homeric story, though she is said to be the same as the Laodice of Homer. The earliest distinct account



Orestes and Electra. (From a marble group at Naples, by Stephanus.)

of her comes from Stesichorus (*Fr.* 41). After the murder of her father by her mother, she saved the life of her young brother Orestes by sending him under the protection of a slave to king Strophius at Phanote in Phocis, who had the boy educated together with his own son Pylades. According to Sophocles, she lived an unhappy and menial life during her brother's absence: according to Euripides, she was married by the orders of Aegisthus to a peasant-farmer near Mycenæ. When Orestes had grown up to manhood, Electra excited him to avenge the death of Agamemnon, and assisted him in slaying their mother, Clytemnestra. [ORESTES.] After the death of the latter, Orestes gave her in marriage to his friend Pylades. The history and character of Electra form the subject of the *Choëphori* of Aeschylus, the *Electra* of Euripides, and the *Electra* of Sophocles.

Electrides Insulæ. [ERIDANUS.]

Electryōn (Ἠλεκτρυών), son of Perseus and Andromeda, king of Mycenæ, husband of Anaxo, and father of Alcmena, the wife of Amphitryon. For details see AMPHITRYON.

Electryōnē (Ἠλεκτρυώνη). 1. Daughter of

Helios and Rhodos, worshipped at Ialysos, probably a variation of the story of Electra No. 2 (Diod. v. 56).—2. A patronymic from Electryon, given to his daughter, Alcmene.

Elëon (Ἐλεών), a town in Boeotia, near Tanagra.

Elëos (Ἐλεος), the personification of pity or mercy, worshipped by the Athenians alone (Paus. i. 17).

Elëphantinē, or **Elephantis** (Ἐλεφαντίνη, Ἐλεφαντίς: *Jezirah-el-Zahir*, or *Jezirah-el-Assouan*), an island in the Nile, with a city of the same name, opposite to Syene, and 7 stadia below the Little Cataract, was the frontier station of Egypt towards Ethiopia (*i.e.* the southern limit of Upper Egypt), and was strongly garrisoned under the Persians and the Romans (Hdt. ii. 17, 30; Tac. *Ann.* ii. 61). The island was extremely fertile: it had also great quarries. Among the most remarkable objects in it were the temple of Cnuphis and a Nilotometer; and it is still celebrated for the ruins of its rock-hewn temples. The temple of Tehutmes III., of which considerable remains were drawn by artists in the beginning of this century, was destroyed by the Turkish governor of Assouan, and is now marked only by a heap of stones.

Elephantis, a Greek poetess under the early Roman emperors, wrote amatory works, *molles Elephantidos libelli* (Mart. xii. 43, 5; Suet. *Tib.* 43).

Elëphënor (Ἐλεφήνωρ), son of Chalcodon and of Inenarëte or Melanippe, and prince of the Abantes in Euboea, whom he led against Troy. He was one of the suitors of Heleu: killed before Troy by Agenor. (*Il.* ii. 540, iv. 463.)

Eleusis (Ἐλευσίς, later Ἐλευσίνη: Ἐλευσίνιος: *Leosina* or *Lessina*), a town and demus of Attica, belonging to the tribe Hippothoontis, was situated on the coast NW. of Athens, and about 12 miles from it. The town lay upon the slopes of a rocky hill which separates the Thriasian from the Parian plain. To the S. and E. of it is the Bay of Eleusis with Salamis in the background. The legendary history represents Eleusis as conquered by the Athenians under ERECHTHEUS, who was helped by EUMOLPUS (Paus. i. 38, 3). It seems to have been an independent state with its own worship of Demeter in the time when the Homeric *Hymn to Demeter* was written. After its union under the headship of Athens, it became merely one of the demes, but of importance far beyond all other towns of Attica except Athens herself, since it gave its name to the great festival and mysteries of the Eleusinia which were celebrated in honour of Demeter and Persephone. [For an account of the festival see *Dict. of Antiq.* art. *Eleusinia*.]—The site was partly excavated in 1817 by the London Dilettanti Society; the more complete excavations of 1887 by the Greek Archaeological Society have made clear much of the topography, and Dr. Dörpfeld has based upon them the plan which is given on p. 312.—Eleusis was approached from Athens by the sacred way, which passed out of the Dipylon Gate across the Cephissus, and then through a ravine in Mount Corydallus (the *Pass of Daphne*) to the sea shore, along which it continued to the town and the entrance of the sacred precincts. The great gate, or Propylæa, was built by Hadrian; just outside was a temple of Artemis; beyond it was the smaller gateway of Appius Claudius, occupying the site of the old gateway in the wall of fortification, which gave entrance to the actual sacred pre-

cincts of pre-Roman times. On the right or west was the small temple of Hades or Pluto; beyond it (probably) the two treasuries; to the west at the northern end of the raised terrace was a temple, perhaps the temple of Demeter: the temple immediately to the east of it may have been that of Persephone. The sacred way led past these buildings to the great Hall of Initiation or of the Mysteries (τελεστήριον), the remains of which belong to various dates. The original building was destroyed by the Persians, but the 25 square column-bases in the smaller hall are attributed to this oldest building, perhaps of the age of Pisistratus. In Cimon's time the building destroyed by Xerxes was replaced by a hall with the same frontage to the SE., but extending further back into the rock terrace; this is traceable by the 20 circular bases (the 21st in the north angle is not traceable). In the time of Pericles, Ictinus added another chamber to the Hall of Cimon on the SW., which is marked by the 6 large square bases, with two others dotted. The Porch of Philo was added at the expense of Demetrius Phalereus B.C. 310. Lastly, the Romans enlarged the whole by the building to which the 42 bases belong, forming a hall rather larger than the building completed by Ictinus; and about 170 feet by 169. There was an upper story to the hall of Ictinus entered from the terrace, and therefore more directly from what is taken to be the temple of Demeter. This upper hall gave more space for great meetings of the initiated, since it was undivided.

Eleuthërae (Ἐλευθεραί: Ἐλευθερεύς), a town in Attica on the frontiers of Boeotia, originally belonged to the Boeotian confederacy, and afterwards united itself to Attica.

Eleuthërius (Ἐλευθέριος), a surname of Zeus, as the Deliverer. (*Dict. of Ant.* art. *Eleutheria*.)

Eleutherna (Ἐλευθέρνα: Ἐλευθερναῖος), a town in the interior of Crete.

Eleuthërus (Ἐλευθέρος: *Nahr-el-Kebir*, *i.e.* *Great River*), a river forming the boundary between Syria and Phoenice, rose in Mount Bargylus, and fell into the sea between Antaratud and Tripolis.

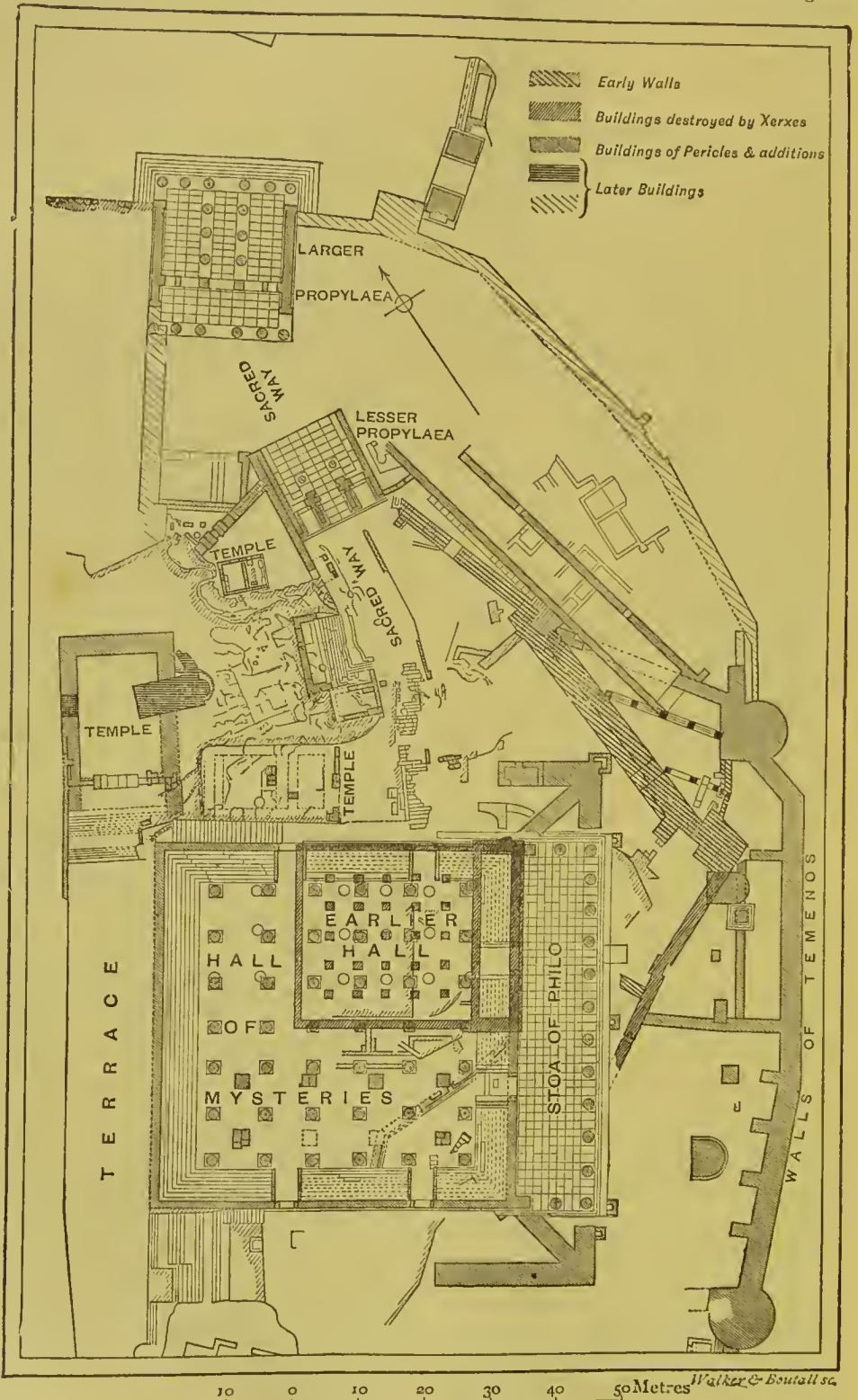
Elicius, a surname of Jupiter at Rome, where King Numa dedicated to Jupiter Elicius an altar on the Aventine. The origin of the name is referred to the Etruscans, who by certain prayers and sacrifices called forth (*elicicbant* or *evocabant*) lightning, or invited Jupiter to send lightning. The object of calling down lightning was to elicit prodigies (*ad prodigia elicienda*, Liv. i. 20).

Elimberrum. [AUSC.]

Elimëa, -ia, or **Elimiôtis** (Ἐλιμεία, Ἐλιμία, Ἐλιμιώτις), a district of Macedonia, on the frontiers of Epirus and Thessaly, originally belonged to Illyria, and was bounded by the Cambunian mountains on the S. and the Tymphaean mountains on the W. Its inhabitants, the **Elimaie** (Ἐλιμιώται), were Epirots.

Elis (Ἠλῖς, Dor. Ἠλῖς, Ἠλεῖα: Ἠλεῖος, Dor. Ἠλιος, whence *Alii* in Plautus), a country on the W. coast of Peloponnesus, bounded by Achaia on the N., Arcadia on the E., Messenia on the S., and the Ionian sea on the W. The country was fertile, watered by the ALPHEUS and its tributaries, and is said to have been the only country in Greece which produced flax. The PENEUS is the only other river in Elis of any importance. Elis was divided into three parts:—1. Elis Proper or Hollow Elis

(ἡ Κόλη Ηλῆς), the N. part, watered by the Peneus, of which the capital was also called Elis.—2. Pisātis (ἡ Πισάτις), the middle por-
 Minyae or Arcadians), of which PYLOS was the capital, lay between the Alpheus and the Neda. —In the heroic times we find the kingdom of



Plan of Elis. (After Dürpfeld.)

tion, of which the capital was PISA.—3. Triphylia (ἡ Τριφυλία), the S. portion (i.e. the abode of three tribes, Epeans, Eleans, and Nestor and the Pelidae in the S. of Elis; while the N. of the country was inhabited by the Epeans (Ἐπειοί), with whom some Aetolian

tribes were mingled. On the conquest of Peloponnesus by the Heraclidae, the Aetolian chief Oxylus received Elis as his share of the conquest; and it was the union of his Aetolian and Dorian followers with the Epeans, which formed the subsequent population of the country, under the general name of Eleans. Elis owed its importance in Greece to the worship of Zeus at Olympia near Pisa, in honour of whom a splendid festival was held every four years. [OLYMPIA.] In consequence of this festival being common to the whole of Greece, the country of Elis was declared sacred, and its inhabitants possessed priestly privileges. Being exempt from war and the dangers of invasion, the Eleans became prosperous and wealthy; their towns were unwall'd and their country was richly cultivated. The prosperity of their country was ruined by the Peloponnesian war; the Atheuians were the first to disregard the sanctity of the country; and from that time it frequently had to take part in the other contests of the Greeks. The women of Elis, like the Spartan women, enjoyed a greater freedom and exercised more influence than was customary elsewhere in Greece; but they were not allowed to be spectators at the Olympic games. The town of Elis was situated on the Penens, and was built at the time of the Persian war by the inhabitants of eight villages, who united together, and thus formed one town. It originally had no walls, being sacred like the rest of the country, but subsequently it was fortified. The inhabitants of Elis formed a close alliance with the Spar-



Coin of Elis, of 4th cent. B.C.

Obv., head of Zeus, and legend *FAEION* (the digamma being preserved on coins of Elis till after the Roman conquest); rev., eagle on Ionic capital.

tans, and by their means destroyed the rival city of Pisa, and became the ruling city of the country, B.C. 572. In the Peloponnesian war they quarrelled with the Spartans, because the latter had espoused the cause of Lepreum, which had revolted from Elis. The Eleans retaliated upon the Spartans by excluding them from the Olympic games in the year 420 (Thuc. v. 41). At the conclusion of the war they relinquished their supremacy over the Triphylian towns and never regained it. At a later time, when the Eleans became the firmest adherents in the Peloponnesus to the Aetolian League, the Triphylians joined the hostile (but more patriotic) Achaean League. The importance of Elis when it formed part of the Roman province of Achaia was preserved by the Olympic games, which lasted till the reign of Theodosius.

Eliso. [ALISO.]

Elissa. [DIDO.]

Ellōpia (Ἐλλοπία). 1. A district in the N. of Euboea, near the promontory Cenaeum, with a town of the same name; the whole island of Euboea is sometimes called Ellōpia. —2. An ancient name of the district about Dodona in Epirus.

Elōnē (Ἐλώνη), a town of the Perrhaebi in Thessaly, afterwards called Limone (Λειμώνη).

Elpēnor (Ἐλπῆνωρ), one of the companions of Odysseus who were metamorphosed by Circe into swine and afterwards back into men. Intoxicated with wine, Elpenor one day fell asleep on the roof of Circe's palace, and in his attempt to rise he fell down and broke his neck. When Odysseus was in the lower world, he met the shade of Elpenor, who implored him to burn his body, which Odysseus did on his return to the upper world. (*Od.* x. 550, xi. 57, xii. 10.)

Elpinicē (Ἐλπινίκη), daughter of Miltiades, and sister of Cimon, married Callias. [CALLIAS.]

Elusātes, a people in Aquitania, in the interior of the country. Their chief town was **Elūsa**. (Nr. *Euse* or *Eause*.) It was the birthplace of Rufinus, the minister of Arcadius (Claudius in *Ruf.* i. 137).

Elymaei, Elymi. [ELYMAIS.]

Elymāis, a district of Snsiana, extending from the river Enlaens on the W. to the Oroatis on the E., derived its name from the Elymaei or Elymi (Ἐλυμαῖοι, Ἐλυμοί) a warlike and predatory people, who are also found in the mountains of Great Media: in the Persian armies they served as archers. (Strab. p. 744; Liv. xxxvii. 40.) These Elymaei were probably among the most ancient inhabitants of the country N. of the head of the Persian Gulf: in the O. T. Snsiana is called *Elam*. Under the Parthian empire the kings of Elymais held the highest place among the satraps.

Elymi. [ELYMUS.]

Elymiōtis. [ELIMEA.]

Elymus (Ἐλυμος), a Trojan, natural son of Anchises and brother of Eryx. Previous to the emigration of Aeneas, Elymus and Aegestus had fled from Troy to Sicily, and had settled on the banks of the river Crimisus. When afterwards Aeneas also arrived there, he built for them the towns of Aegesta and Elyne. The Trojans who settled in that part of Sicily called themselves Elymi, after Elymus. (Dionys. i. 47, 52; Verg. *Aen.* v. 73.)

Elyrus (Ἐλυρος), a town in the W. of Crete, S. of Cydonia (Paus. x. 16, 3).

Elysiūm (Ἠλύσιον πεδῖον, later simply Ἠλύσιον), the *Elysian fields*. [HADES.] In Homer (*Od.* iv. 563) Elysiūm forms no part of the realms of the dead; he places it on the W. of the earth, near Ocean, and describes it as a happy land, where there is neither snow, nor cold, nor rain, and always fanned by the delightful breezes of Zephyrus. Hither favoured heroes, like Menelaus, pass without dying, and live happy under the rule of Rhadamanthns. Hesiod (*Op.* 167) places the heroes of the fourth age, such as those who fought at Thebes and Troy, in the Isles of the Blessed (μακάρων νῆσοι), which he describes as set apart along the circumference Ocean (cf. Hor. *Epod.* xvi. 63), where Cronus rules and the land is fruitful. Pindar distinguishes Elysiūm, or the place of rest, where the good live a tearless life, and the sun always shines, from the μακάρων νῆσοι to which, as an extreme reward, those come who have gone through a probation thrice in this world and thrice in Elysiūm. Here Cronus reigns and Rhadamanthns judges. In this happy spot he places Peleus and Cadmus and Achilles (*Ol.* ii. 61). In *Fr.* 95 he describes the former place or Elysiūm, and the life of those who dwell there in flowery meadows, delighting themselves with games and music, and never without the sun. From these legends was imagined the island of ATLANTIS. The Elysiūm of Virgil

(*Aen.* vi. 541) is placed in the Under-world. [See HADES.]

Emāthia (Ἠμαθία: Ἠμαθίους), a district of Macedonia, between the Haliacmon and the Axios, formerly part of Paconia, and the original seat of the Macedonian monarchy. (In Homer *Il.* xiv. 226 it lies between Pieria and Thrace.) The poets frequently give the name of Emathia to the whole of Macedonia, and sometimes even to the neighbouring Thessaly. Under the Romans it formed part of the third region of Macedonia.

Emāthides, the nine daughters of Pierus, king of Emathia (*Ov. Met.* v. 669).

Emāthion (Ἠμαθίων), son of Tithonus and Eos, brother of Memnon, was slain by Heracles (*Hes. Th.* 984).

Embōlima (Ἐμβόλιμα), a city of the Paropamisadae in N. India, near Aornos, sixteen days' march from the Indus (*Curt.* viii. 12).

Emerita. [AUGUSTA EMERITA.]

Emēsa or **Emissa** (Ἐμεσα, Ἐμισσα: Ἐμεσηνος: *Hums* or *Homs*), a city of Syria, on the E. bank of the Orontes, in the province of Apamene Libanesis, was in the first cent. B.C. the residence of independent Arabian princes. When Pompey was in Syria in B.C. 69 it was ruled by an Arabian prince Sampsiceramus, who held his power as tributary. His dynasty lasted under Iamblichus, another Sampsiceramus and Azizus and others till the reign of Domitian, when it formed part of the province of Syria. Under Caracalla it was made a colony with the *Jns* Italicum. It is a remarkable place in the history of the Roman empire, being the native city of Julia Domna, the wife of Septimius Severus; of Elagabalus, who exchanged the high-priesthood of the celebrated temple of the Sun in this city for the imperial purple, and of the emperor Alexander Severus; and also the scene of the decisive battle between Aurelian and Zenobia, A.D. 273. (*Strab.* p. 753; *Herodian*, v. 3; *Dio Cass.* liv. 8; *Joseph. Ant.* xix. 8; *Cic. ad Att.* ii. 16, *ad Fam.* xv. 1.)

Emmēnidae (Ἐμμενίδαι), a princely family at Agrigentum, who traced their origin to the mythical hero Polynices. Among its members we know Emmenides (from whom the family derived its name) the father of Aenesidamnus, whose sons Theron and Xenocrates are celebrated by Pindar as victors at the great games of Greece (*Pind. Ol.* ii. 48, iii. 38, *Pyth.* vi. 5).

Emōdī Montes, or -us, or -es, or -on (τὰ Ἠμωδὰ ὄρη, τὸ Ἠμωδὸν ὄρος, or δ' Ἠμωδός: *Himalaya M.*), a range of mountains N. of India, forming the prolongation eastwards of the Paropamisus.

Empēdocles (Ἐμπεδοκλῆς), of Agrigentum in Sicily, flourished about B.C. 490. Although he was descended from an ancient and wealthy family, he joined the revolution in which Thrasylus, the son and successor of Theron, was expelled. His zeal in the establishment of political equality is said to have been manifested by his magnanimous support of the poor, by his severity against the overbearing conduct of the aristocrats, and by his declining the sovereignty which was offered to him. His brilliant oratory, his penetrating knowledge of nature, and the reputation of his marvellous powers, which he had acquired by curing diseases, by his successful exertions in drying up marshy districts and in averting epidemics and obnoxious winds, spread a lustre around his name. He was called a magician (γόης), and he appears to have attributed to

himself miraculous powers and a divine origin, though in natural science he was certainly no impostor. He travelled in Greece and Italy, and made some stay at Athens. His death happened about 430, apparently not in Sicily. Many legends grew up about it: one tradition represented him as having been removed from the earth, like a divine being; and another related that he threw himself into the flames of Mount Aetna, that by his sudden disappearance he might be believed to be a god; but it was added that the volcano threw up one of his sandals, and thus revealed the manner of his death (*Diog. Laërt.* viii. 57-74; *Hor. A.P.* 464). The rhetorician Gorgias was his disciple. The works of Empedocles were all in verse. Fragments remain of the *Ἱατρικά*, which assume the power to heal all diseases, even old age: of the *Καθαρμοί*, which teaches the purification from sin and evil, and of his greatest work, on natural science (*Περὶ Φύσεως*). He seems to have derived his mysticism from Pythagoras, and in natural science it is likely that Acron and Pausanias, great physicians of Sicily, were his first teachers. He held that there were four indestructible elements—earth, air, fire, and water (which he called Zeus, Hera, Aïdoneus, and Nestis). These elements combine to form the visible world, but they combine only by the operation of *φίλα*, or Love, which is therefore the creative power; and they can be dissolved by Hate. Our senses are acted upon by the particles thrown off by things around us. He held the Pythagorean doctrine of transmigration of souls. Lucretius speaks of Empedocles with enthusiasm, and evidently makes him his model (*i.* 715 ff.).

Empōriæ or **Emporium** (Ἐμπορία, Ἐμπορεῖον, Ἐμπόριον: Ἐμπορίτης: *Amprurias*), a town of the Indigetes in Hispania Tarraconensis near the Pyrenees, was situated on the river Clodianus, which formed the harbour of the town. It was founded by the Phocæus from Massilia, and was divided into two parts, at one time separated from each other by a wall: the part near the coast being inhabited by the Greeks, and the part towards the interior by the Indigetes. It was subsequently colonised by Julius Caesar. Its harbour was much frequented: here Scipio Africanus first landed when he came to Spain in the second Punic war. (*Strab.* p. 159; *Liv.* xxi. 60.)

Empūlum (*Amprigione*), a small town in Latium, near Tibur (*Liv.* vii. 18).

Empūsa (Ἐμπούσα), a monstrous spectre, which was believed to devour human beings. It could assume different forms, and was sent by Hecate to frighten travellers. It was believed usually to appear with one leg of brass and the other of an ass, whence it was called *ὄνοσκελὶς* or *ὄνοκόλλη*. The Lamiae and Mormolyceia, who assumed the form of handsome women for the purpose of attracting young men, and then sucked their blood like vampires and ate their flesh, were reckoned among the Empusæ. (*Aristoph. Ran.* 294; *Dem. de Cor.* p. 270, § 130; *Philostr. Apoll. Tyan.* ii. 4, iv. 25.)

Enarēphorus (Ἐναρήφορος), son of Hippocōou, a passionate suitor of Helen, when she was yet quite young. Tyndareus, therefore, entrusted the maiden to the care of Theseus. Enarophorus had a herom at Sparta. (*Plut. Thes.* 31; *Paus.* iii. 15.)

Encēlādus (Ἐγκέλαδος), son of Tartarus and Co, and one of the hundred-armed giants who made war upon the gods. He was killed, according to some, by a flash of lightning, by

Zeus, who buried him under Mount Aetna; according to others, Athene killed him with her chariot, or threw upon him the island of Sicily. (Verg. *Aen.* iii. 578, iv. 179; Ov. *Pont.* ii. 2, 12; Paus. viii. 47; Eur. *Cycl.* 7.)

Enchêles (Ἐγκηλαίης, also Ἐγκηλαίαι, Ἐγκηλαίοι), an Illyrian tribe.

Endius (Ἐνδιός), a Spartan and a hereditary friend of Alcibiades, whose family name seems to have been adopted, for it was borne by the father of Endinus. He was an Ephor, and was ambassador from Sparta to Athens in 420 and 410. (Thuc. v. 44, viii. 6, 12; Diod. xiii. 52.)

Endoeus (Ἐνδοίος), an Athenian statuary, is called a disciple of Daedalus, whom he is said to have accompanied on his flight from Crete. These statements must be taken to express, not the time at which he lived, but the style of art which he practised. It is probable that he lived in the time of Pisistratus and his sons, about B.C. 560. (Paus. i. 26, vii. 5, viii. 46.)

Endymion (Ἐνδυμίων), a youth distinguished by his beauty, and renowned in ancient story for his perpetual sleep (cf. Plat. *Phaedr.* p. 72; Aristot. *Eth.* N. x. 8). One set of traditions about Endyuion refer us to Elis, and another to Caria, and others again are a combination of the two. According to one set of legends, he was a son of Aëthlius and Calyce, or of Zeus and Calyce, and succeeded Aëthlius in the kingdom of Elis (Paus. v. 8, 1), or led a band of Aeolians from Thessaly and took possession of Elis (Paus. v. 1, 2; Apollod. i. 7, 5). According to the Schol. on Ap. Rh. iv. 57, Hesiod and Pherycles also made him an Elean. His tomb was shown at Olympia (Paus. v. 1, 4). Others related that he had come from Elis to Mount Latmus in Caria, whence he is called the Latmian (*Latmius*). This version first appears in Sappho (*Fr.* 134); and this has been generally followed by poets of a later date (Theoc. xx. 37; Catull. lxvi. 5; Ov. *A.* iii. 83). Some stories tried to reconcile the two by making him migrate from Elis to Caria (Paus. v. 1, 5). The more poetical part of his story may belong specially to Caria, and may have been engrafted on other Endymions elsewhere; but it might be imagined whenever the moon was observed touching the rocks with light and sinking behind them. As he slept on Latmus, his beauty warmed the cold heart of Selene (the moon), who came down to him, kissed him, and lay by his side. His eternal sleep on Latmus is assigned to different causes: Selene had sent him to sleep, that she might be able to kiss him without his knowledge (Cic. *Tusc.* i. 38, 92); or he begged from Zeus eternal sleep with immortal youth (Apollod.). By Selene he had fifty daughters, according to the story of the Eleans, and this is explained as referring to the fifty moons of the Olympic cycle. The best representation of the story is a fine relief in the Capitoline Museum, where there is also a beautiful relief of the single sleeping figure with his dog beside him. In the first he is represented as a shepherd, in the second as a hunter.

Engyium (Ἐγγυιον, Ἐγγυίον; Ἐγγυῖνος, Enguinus; *Gangi*, or, according to others, *Troina*), a town in the interior of Sicily near the sources of the Monalus, originally a town of the Siculi, but said to have been colonised by the Cretans under Minos: it possessed a celebrated temple of the great mother of the gods, or, according to others, of Θεαὶ ματέρες, perhaps the nurses of Zeus (Diod. iv. 79, xvi. 72; Plut. *Marc.* 20; Cic. *Verr.* iii. 43, v. 72).

Enipeus (Ἐνίπευς). 1. (*Tschamarly*), a river in Thessaly, rises in Mt. Othrys, receives the Apidanus near Pharsalus, and flows into the Peneus. Poseidon assumed the form of the god of this river in order to obtain possession of Tyro, who was in love with Enipeus. She became by Poseidon the mother of Pelias and Nelcus. Ovid relates (*Met.* vi. 116) that Neptune (Poseidon) having assumed the form of Enipeus, became by Iphimedia the father of Otus and Ephialtes. —2. A small river in Pisatis (Elis) flows into the Alpheus near its mouth (Strab. p. 356). —3. (*Mavrolongos*), a small river in Macedonia, which rises in Olympus.

Enna or **Henna** (Ἐννα; Ἐνναῖος; *Castro Giovanni*), an ancient and strong town of the Siculi in Sicily, on the road from Catania to Agrigentum, on the summit of a rocky hill, and hence a natural fortress (Strab. p. 272; Liv. xxiv. 37), said to be the centre of the island (ἰμφολὸς Σικελίας) (Callim. *Hymn. in Cer.* 15; Cic. *Verr.* iv. 48). It was surrounded by fertile plains, which bore large crops of wheat; it was one of the chief seats of the worship of Demeter, and possessed a celebrated temple of this goddess. According to later tradition it was in a flowery meadow in the neighbourhood of Enna that Pluto carried off Persephone or Proserpine, and the cave was shown through which the god passed as he carried off his prize (Ov. *Met.* v. 385; Claud. *de Rapt. Pros.* ii.; Diod. v. 3). Its importance declined from the time of the second Punic war, when it was punished by the Romans, because it had attempted to revolt to the Carthaginians.

Ennius, Q., the Roman poet, was born at Rudiae, in Calabria, B.C. 239 (Gell. xvii. 21, 43; Cic. *de Or.* iii. 42, 168, *Brut.* 18, 72). He was a Greek by birth, but a subject of Rome, and served in the Roman armies. In 204 Cato, who was then quaestor, found Ennius in Sardinia, and brought him in his train to Rome. In 189 Ennius accompanied M. Fulvius Nobilior through the Aetolian campaign, and shared his triumph. Through the son of Nobilior, Ennius, when far advanced in life, obtained the rights of a Roman citizen. He dwelt in a humble house on the Aventine, and maintained himself by teaching Greek to the sons of the Roman nobles, and translating Greek plays for the stage. Ennius in truth, as a Greek by culture and partly by origin, gave to Roman poetry the form which it ultimately adopted. The epic of Naevius was in Saturnian metre. Ennius introduced the Greek hexameter and the Homeric treatment, and thus gave the lead which was followed by Virgil. Though Cato disapproved of this as unpatriotic, it cannot be doubted that his choice was right. He lived on terms of the closest intimacy with the elder Scipio Africanus. He died 169, at the age of seventy (Cic. *de Sen.* 5, 14). He was buried in the sepulchre of the Scipios, and his bust was allowed a place among the effigies of that noble house. Ennius was regarded by the Romans as the father of their poetry (*alter Homerus*, Hor. *Ep.* ii. 1, 50). Cicero calls him *Summus poeta noster* (*pro Balb.* 22, 51; cf. Lucr. i. 111), and Virgil was not ashamed to borrow many of his thoughts, and not a few of his expressions. All the works of Ennius are lost with the exception of a few fragments. His most important work was an epic poem, in dactylic hexameters, entitled *Annatum Libri xviii.*, being a history of Rome from the arrival of Aeneas in Italy to his own times. No great space, however, was allotted to the earlier records: the stories of Aeneas and

the royal period occupy the first three books; three are given to the conquest of Italy and Pyrrhus; and the contest with Hannibal, which was described with great minuteness, began with the seventh book, the first Punic war being passed over with a brief mention, as having been described already by Naevius. The Hannibalian war ended with the ninth book; and the remaining nine brought the history down to 181 B.C. or perhaps a few years later. His service to the drama was of less importance in literature: his translations were mostly from Euripides; he wrote also *praetextae*, or tragedies on Roman subjects, of which the *Ambracia* probably told of its capture by Fulvius Nobilior, which he himself had seen; he wrote also Comedies and was the first notable writer of Saturae. His adaptations of Epicharmus and Euhemerus were apparently on the rationalistic side, and no doubt offended those who upheld the old Roman religion. The fragments of Ennius are published by Vahlen, Lips. 1854; L. Müller, Petersb. 1885.

Enōpe (Ἐνόπη), a town in Messenia, mentioned by Homer (*Il.* i. 150), supposed by some to be the same as GERENA.

Entella (Ἐντελλα: Entellinus, Entellensis; *Entella*), an ancient town of the Sicani in the interior of the island on the W. side, said to have been founded by Entellus, one of the companions of the Trojan Aegestus (*Verg. Aen.* v. 387). It was subsequently seized and peopled by the Campanian mercenaries of Dionysius (*Diod.* xiv. 9).

Entoria, daughter of an Italian peasant who entertained Cronos (Saturn). Cronos taught the culture of the vine, and the peasants being intoxicated, thought themselves poisoned, and stoned the father of Entoria, whose sons by Cronos hanged themselves. Long afterwards, to avert a plague Lutatius Catulus built a temple of Saturn on the Tarpeian (*Plut. Parall.* 9; cf. ICARIUS).

Enyālius (Ἐνυάλιος), the Warlike, frequently occurs in the *Iliad* (never in the *Odyssey*) as an epithet of ARES. At a later time Enyalios and Ares were distinguished as two different gods of war; Enyalios was looked upon as a son of Ares and Enyo, or of Cronos and Rhea.

Enyō (Ἐνυώ), the goddess of war, who delights in bloodshed and the destruction of towns, and accompanies Ares in battles (*Il.* v. 333, 592). The goddess Ma or Anaitis at Comana was called Enyo by the Greeks (*Strab.* p. 535). Respecting the Roman goddess of war, see BELLONA.

Eordaea (Ἐορδαία, also Ἐορδαία), a district and town in the NW. of Macedonia, inhabited by the Eordi (*Thuc.* ii. 99).

Eōs (Ἠώς, Att. *Ews*), in Latin *Aurōra*, the goddess of the morning red, daughter of Hyperion and Thia or Euryphassa (*Hes. Th.* 271; *Hymn. Hom.* xxxi. 4); or of the giant Pallas (*Ov. Met.* ix. 421). In *Od.* xii. 4, the island of Aea is spoken of as her dwelling; and there seems there to be a confusion between the eastern and western islands of the same name [AEA]; it cannot be an allusion to the evening-red, since the 'rising of the sun' is also placed there. Eos dwelt in the east, and at the close of every night she rose from the couch of her spouse Tithonus, and on a chariot (sometimes a *quadriga*, but usually a *biga*) drawn by the swift horses Lampus and Phaëton she ascended to heaven from the river Oceanus, to announce the coming light of the sun to the gods as well as to mortals (*Od.* xxiii. 253). In the

Homeric poems Eos only travels till the sun is completely risen, or according to *Il.* ix. 66, till towards midday; but in later poets the paths of Aurora and the sun are the same: so also we find Ἡμέρα and Ἠώς synonymous (*Eur. Troad.* 847), and Eos has come to be regarded as the goddess of the daylight. Goddess of all that was young and fresh, she is represented in myth as loving and carrying off youths of notable beauty; and this may also be significant of death in early youth, ὃν Θεοὶ φιλοῦσιν ἀποθνήσκει νέος. [For the stories theron see CEPHALUS, ORION.] Memnon was her son by Tithonus. For these myths see MEMNON and TITHONUS.

Epāminōndas (Ἐπαμεινώνδας, Ἐπαμινώνδας), the Theban general and statesman, son of Polymnis, was born and reared in poverty, though his blood was noble. His close and enduring friendship with Pelopidas is said to have originated in the campaign in which they served together on the Spartan side against Mantinea, where Pelopidas having fallen in a battle, apparently dead, Epaminondas protected his body at the imminent risk of his own life, B.C. 385. (*Plut. Pelop.* 4; *Xen. Hell.* v. 2; *Diod.* xv. 5.) Epaminondas had refused to take part in the conspiracy for the liberation of Thebes, because it involved assassination, but when the Spartans had been expelled from it, he took an active part in public affairs. In 371 he was one of the Theban commanders at the battle of Lenetra, so fatal to the Lacedaemonians, in which the success of Thebes is said to have been owing mainly to his tactics. In 370 he was one of the generals in the first invasion of Peloponnesus by the Thebans; and before leaving Peloponnesus he restored the Messenians to their country and established a new city, named Messene. On their return home Epaminondas and Pelopidas were impeached by their enemies, on a capital charge of having retained their command beyond the legal term. The fact itself was true enough; but they were both honourably acquitted, Epaminondas having expressed his willingness to die if the Thebans would record that he had been put to death because he had humbled Sparta and taught his countrymen to face and to conquer their enemies. (*Plut. Pelop.* 25; *Pans.* ix. 14; *Nep. Epam.* 8.) In 369 he returned to the Peloponnesus and took possession of Sicyon, and by his presence in that district so occupied the Lacedaemonian forces that the inhabitants of the new cities Messene and Megalopolis could complete their fortifications. He was repulsed by Chabrias in an attack which he made on Corinth. In the following year we find him serving, but not as general, in the Theban army which was sent into Thessaly to rescue Pelopidas from Alexander of Pherae, and which was saved from utter destruction only by the ability of Epaminondas. In 367 he was sent at the head of another force to release Pelopidas, and accomplished his object without even striking a blow, and by the mere prestige of his name (*Diod.* xv. 71-75). Later in 367 he invaded the Peloponnesus for the third time, and in 362 for the fourth time. In the latter year he gained a brilliant victory over the Lacedaemonians at Mantinea; but in the full career of victory he received a mortal wound. He was told that his death would follow directly on the javelin being extracted from the wound; and he would not allow this to be done till he had been assured that his shield was safe, and that the victory was with his countrymen. It was a disputed

point by whose hand he fell: among others, the honour was assigned to Gryllus, the son of Xenophon. (Xen. *Hell.* vii. 5; *Diocl.* xv. 87; Paus. ix. 15; Nep. *Epaminondas.*)—Epaminondas was one of the greatest men of Greece. He raised Thebes to the supremacy of Greece, which she lost almost as soon as he died. He was not only a great general and tactician and a wise statesman, but alike in public and in private life he was distinguished by integrity and uprightness, and he carried into daily practice the lessons of philosophy, of which he was an ardent student. His patriotism was of the widest and most enlightened kind, studying the general interests of the Hellenic race as well as those of his own state.

Epaphrōdītus (Ἐπαφροδίτης). 1. A freedman and secretary of the emperor Nero. He assisted Nero in killing himself, and he was afterwards put to death by Demitian. The philosopher Epictetus was his freedman. (*Tac. Ann.* xv. 55; *Suet. Ner.* 49, *Dom.* 14.)—2. **M. Mettius Epaphroditus**, of Chaeronea, a Greek grammarian, the slave and afterwards the freedman of Modestus, the praefect of Egypt. He subsequently went to Rome, where he resided in the reign of Nero and down to the time of Nerva. He was the author of several grammatical works and commentaries.

Epāphus (Ἐπαφος), son of Zeus and Io, born on the river Nile, after the long wanderings of his mother. He was concealed by the Curetes, at the request of Hera, but was discovered by Io in Syria. He subsequently became king of Egypt, married Memphis, a daughter of Nilus, or, according to others, Cassiopea, and built the city of Memphis. He had a daughter Libya, from whom Libya (Africa) received its name. (*Aesch. Pr.* 846, *Suppl.* 536; *Eur. Phoen.* 678; *Pind. Pyth.* iv. 25; *Hyg. Fab.* 149.)

Ἐπεῖ. [ELIS.]

Epētium (Ἐπέτιον: nr. *Stobrez*, Ru.), a town of the Lissii in Dalmatia, with a good harbour.

Epēus (Ἐπειός). 1. Son of Endymion, king in Elis, from whom the Epei are said to have derived their name (*Paus.* v. 1).—2. Son of Panopeus, went with thirty ships from the Cyclades to Troy. He built the wooden horse with the assistance of Athene. (*Il.* xxiii. 665; *Od.* viii. 492; *Paus.* ii. 29; *Verg. Aen.* ii. 264.)

Ephēsus (Ἐφεσος: Ἐφέσιος: Ru. near *Ayasoluk*, i.e. Ἅγιος Θεόδογος, the title of St. John), the chief of the twelve Ionian cities on the coast of Asia Minor, was said to have been founded as a Greek city by Androclus, the son of Codrus, at the time of the great Ionian migration, and united with the old town of the Carians and Leleges. The Greek settlers adopted the worship of the Asiatic nature-goddess which already existed there, and gave her the name of ARTEMIS. It stood a little S. of the river Cayster, near its mouth, where a marshy plain, extending S. from the river, is bounded by two hills, Prion or Lepre on the E., and Coressus on the S. The city was built originally on Mt. Coressus, but, in the time of Croesus, the people transferred their habitations to the valley, whence Lysimachus, the general of Alexander, compelled them again to remove to M. Prion. On the N. side of the city was a lake, communicating with the Cayster, and forming the inner harbour, now a marsh; the outer harbour (πάρωρος) was formed by the mouth of the river. In the plain, E. of the lake, and N.E. of the city, beyond its walls, stood the celebrated temple of Artemis. The original temple is

said to have been built by Theodorus of Samos about 630 B.C. Another was built in the latter half of the sixth century B.C., by an architect named Chersiphron. One of the sculptured columns of this temple dedicated by Croesus, and bearing part of his name inscribed on it, is now in the British Museum. This temple was burnt down by Herostatus in the night on which Alexander the Great was born (Oct. 13–14, B.C. 356). The temple which took its place, built by the joint efforts of all the Ionian states, was regarded as one of the wonders of the world (*Plin.* xxxvi. 179; *Vitruv.* x. 2, 11; vii. *Praef.* 12, ii. *Praef.* 1).

Foundations of the two earlier temples and fragments of the columns of the second were discovered in 1870 by Mr. Wood beneath the great temple of the Alexandrine age. Of this the bases of the columns were excavated and fragments of sculpture. [For description see *Dict. of Ant. art. Templum.*] It stood nearly a mile outside the Coressian gate of the city. The temple was also celebrated as an asylum, till Augustus deprived it of that privilege. The other buildings at Ephesus of which there are ruins, are the agora, theatre, odeum, stadium, gymnasium, and baths, temples of Zeus Olympius and of Julius Caesar, and a large building near the inner harbour: the foundations of the walls may also be traced. With the rest of Ionia, Ephesus fell under the power successively of Croesus, the Persians, the Macedonians, and the Romans. It was always very flourishing, and became even more so as the other Ionian cities decayed. It was greatly favoured by its Greek rulers, especially by Lysimachus, who, in honour of his second wife, gave it her name, Arsinoë, which, however, it did not long retain. Attalus II. Philadelphus constructed docks for it, and improved its harbours. Under the Romans it was the administrative capital of the province of Asia (though Pergamum was strictly the *μητρόπολις*), and by far the greatest city of Asia Minor. (*Plin.* v. 120; *Cic. ad Fam.* v. 20; *Jos. Ant.* xiv. 10, xvi. 6.) It is conspicuous in the early history of the Christian Church, both St. Paul and St. John having laboured in it, and addressed epistles to



Coin of Ephesus, exhibiting the Temple of Artemis.



Coin of Ephesus, of 4th cent. B.C.

Obv., E and bee, which was the emblem of the city, and connected with the worship of the Ephesian Artemis; rev., part of a stag (sacred to Artemis), and palm tree and magistrate's name, ΑΡΙΣΤΟΔΗΜΟΣ.

the church of Ephesus; and at one time its bishop possessed the rank and power of a patriarch over the churches in the province of Asia. Its position, and the excellence of its harbours, made it the chief emporium for the trade of all Asia west of the Taurus; and its downfall was mainly owing to the destruction of its harbours by the deposits of the Cayster.—*Pliny* (v. 115).

states that in the earliest times Ephosus was called by various names, Alope, Ortygia (which was the name of a sacred grove near it: Strab. p. 639; Tac. *Ann.* iii. 61), Morge, Smyrna, Tracheia, Haemonium, and Ptelea.

Ephialtes (Ἐφιάλης). 1. One of the Aloidae. [ALOEUS].—2. A Malian, who in B.C. 480, when LEONIDAS was defending the pass of Thermopylae, guided a body of Persians over the mountain path, and thus enabled them to fall on the rear of the Greeks.—3. The Athenian statesman, was a friend and partisan of Pericles, whom he assisted in carrying his political measures. He is mentioned in particular as chiefly instrumental in that abridgment of the power of the Areiopagus which inflicted such a blow on the oligarchical party. [*Dict. of Ant.* art. *Areiopagus*.] This measure was carried in the absence of Cimon, who, on his return, tried to rescind it; but, in his struggle with Ephialtes, he failed and was ostracised. The services of Ephialtes to the democratic cause excited the rancorous enmity of some of the oligarchs, and led to his assassination during the night, probably in 456. (Plut. *Cim.* 10-16; Aristot. *Pol.* ii. 9, 3, Ἄθ. πολ. 26.)

Ehippus (Ἐφίππος). 1. An Athenian poet of the Middle Comedy.—2. Of Olynthus, a Greek historian of Alexander the Great.

Ephorus (Ἐφορος), of Cyrene in Aeolis, a celebrated Greek historian, was a contemporary of Philip and Alexander, and lived from about 400 to about 330 B.C. He studied rhetoric under Isocrates, of whose pupils he and Theopompus were considered the most distinguished. As he lacked, in the opinion of Isocrates, the energy required for political life, he was persuaded to turn instead to historical writing. Accordingly he wrote *A History* (Ἱστορία) in thirty books, which began with the return of the Heraclidae, and came down to the siege of Perinthus in 341. It treated of the history of the barbarians as well as of the Greeks, and was thus the first attempt at writing a universal history that was ever made in Greece. It embraced a period of 750 years, and each of the thirty books contained a compact portion of the history which formed a complete whole by itself. Ephorus did not live to complete the work, and it was finished by his son Demophilus. Dyllus began his history at the point at which the work of Ephorus left off. Ephorus also wrote a few other works of less importance, of which the titles only are preserved by the grammarians. Of the history likewise we have nothing but fragments. It was written in a clear and polished style, but was at the same time deficient in power and energy. Ephorus appears to have been faithful and impartial in the narration of events; but he did not always follow the best authorities (e.g. for the age of Pericles he followed the writings of the comic poets, without due allowance for caricature), and in the later part of his work he frequently differed from Herodotus, Thucydides, and Xenophon, on points on which they are entitled to credit. Diodorus Siculus made great use of the work of Ephorus; and he is commended by Polybius for his accounts of naval warfare, and by Strabo (*Pol.* xii. 25; Strab. p. 332). The fragments of his work have been published by Marx, Carlsruhe, 1815, and in Müller's *Fragm. Historicor. Graec.* Paris, 1841.

Ephyra (Ἐφύρα). 1. The ancient name of Corinth [CORINTHUS].—2. An ancient town of the Pelasgi near the river Selleis in Elis, afterwards called Boeoa (*Il.* ii. 659, xv. 531;

Strab. p. 338).—3. A town in Thessaly, afterwards called CRANON.—4. A town in Epirus, afterwards called CICHYRUS.

Epicastē (Ἐπικάστη), commonly called JOCASTE.

Epicēphēsia (Ἐπικηφήσια: Ἐπικηφήσιος), a demus in Attica, belonging to the tribe Oeneis.

Epicharmus (Ἐπίχαρμος), the chief comic poet among the Dorians, was born in the island of Cos, about B. C. 540. His father, Elothales, was a physician, of the race of the Asclepiads. At the age of three months, Epicharmus was carried to Megara, in Sicily; thence he removed to Syracuse, when Megara was destroyed by Gelo (484 or 483). Here he spent the remainder of his life, which was prolonged throughout the reign of Hiero, at whose court Epicharmus associated with the other great writers of the time, and among them with Aeschylus. He died at the age of 90 (450), or, according to Lucian, 97 (443). Epicharmus was a Pythagorean philosopher, and spent the earlier part of his life in the study of philosophy, both physical and metaphysical. He is said to have followed for some time his father's profession of medicine; and it appears that he did not begin writing comedies till his removal to Syracuse. Comedy had for some time existed at Megara in Sicily, which was a colony from Megara on the Isthmus, the latter of which towns disputed with the Athenians the invention of comedy. But the comedy at the Sicilian Megara before Epicharmus seems to have been merely rude farces. It was he, together with Phormis, who gave it a new form, and introduced a regular plot, but with no chorus. The number of his comedies is differently stated at 52 or at 35. There are still extant 35 titles. The majority of them are on mythological subjects—that is, travesties of the heroic myths; and these plays no doubt very much resembled the satyric dramas of the Athenians. But besides mythology, Epicharmus wrote on other subjects, political, or relating to manners and customs: such were probably *The Boor* (Ἀγροστίως) and *The Megarian Woman*. In *Hebe's Wedding* or *The Muses* Heracles displayed the powers of eating which the Attic poets afterwards signalled; and the Muses appeared in the garb of Syracusan fish-wives. The style of his plays appears to have been a curious mixture of the broad buffoonery which distinguished the old Megarian comedy and of the sententious wisdom of the Pythagorean philosopher. His language was remarkably elegant; he was celebrated for his choice of epithets: his plays abounded, as the extant fragments prove, with philosophical and moral maxims. He was imitated by Crates, and also (in aiming at rapid movement of the drama) by Plautus, as we learn from the line of Horace (*Epist.* ii. 1, 58),—

Plautus ad exemplar Siculi properare Epicharmi.

Plato places him at the head of comedians (*Theaet.* p. 152), in which criticism, however, he is probably thinking most of the philosophical element in his plays (cf. Diog. Laërt. iii. 10). Fragments in Meineke, *Fr. Com. Graec.*

Epiclemidii Locri. [LOCRI.]

Epicrātes (Ἐπικράτης). 1. An Athenian, took part in the overthrow of the Thirty; but afterwards, when sent on an embassy to the Persian king, he was accused of receiving money from Artaxerxes. He appears to have been acquitted this time; but he was tried on a later occasion, on another charge of corruption, and

only escaped death by a voluntary exile. (Dem. *F. L.* p. 480, § 315; Athen. p. 251.) He was ridiculed by the comic poets for his large beard, and for this reason was called *σακεσφόρος* (Aristoph. *Eccles.* 68, and Schol.).—2. Of Ambracia, an Athenian poet of the Middle Comedy.

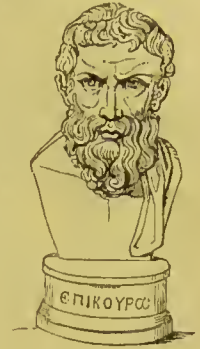
Epictētus (*Ἐπίκτητος*), of Hierapolis in Phrygia, a celebrated Stoic philosopher, was a freedman of Epaphroditus, who was himself a freedman of Nero. [EPAPHRODITUS.] He lived and taught first at Rome, and, after the expulsion of the philosophers by Domitian, at Nicopolis in Epīrns. Although he was favoured by Hadrian, he does not appear to have returned to Rome; for the discourses which Arriau took down in writing were delivered by Epictetus when an old man at Nicopolis. Only a few circumstances of his life are recorded, such as his lameness, which is spoken of in different ways, his poverty, and his few wants. Epictetus did not leave any works behind him, and the short manual (*Enchiridion*) which bears his name was compiled from his discourses by his faithful pupil Arrian. Arrian also wrote the philosophical lectures of his master in eight books, from which, though four are lost, we are enabled to gain a complete idea of the way in which Epictetus conceived and taught the Stoic philosophy. [ARRIANUS.] He teaches that man should follow reason and his own conscience as his guide patiently and trustfully; and may feel independent of all external circumstances which are beyond his control and need not trouble him if he knows how to find freedom and happiness in his own mind. He believes in a Deity or Providence who chooses better for men than they could for themselves, and in a Guiding Spirit or conscience (perhaps here following Socrates) which aids men to judge rightly of appearances, and to understand what they can and ought to control and what is to be borne patiently as beyond their control: the great rule of life was 'endurance and abstinence' (*ἀρέχου καὶ ἀπέχου*).

Epictētus Phrygia. [PHRYGIA.]

Epicūrus (*Ἐπίκουρος*), a celebrated Greek philosopher, and the founder of a philosophical school called, after him, the Epicurean. He was a son of Neocles and Charestrata, and was born B.C. 342, in the Attic demos of Gargettus, and hence is sometimes called the Gargettiau. (Cic. *ad Fam.* xv. 16.) At an early age he was taken to Samos by his father, who had a settlement there as an Athenian colonist (*κληροῦχος*). At 18 Epicurus came to Athens, and there probably studied under Xenocrates, who was then at the head of the Academy. After a short stay at Athens he went to Colophon, and subsequently resided at Mytilene and Lampsacus, in which places he was engaged for five years in teaching philosophy. In 306, when he had attained the age of 35, he again came to Athens, where he purchased for 80 minao a garden—the famous *Κήποι Ἐπικούρου*—in which he established his philosophical school. Here he spent the remainder of his life, surrounded by numerous friends and pupils. His mode of living was simple, temperate, and cheerful; and the aspersions of comic poets and of later philosophers, who were opposed to his philosophy and describe him as a person devoted to sensual pleasures, unjustly fix upon him the reproach which belonged to some of his followers at a later time. He took no part in public affairs. He died in 270, at the age of 72, after a long and painful illness, which he endured with truly philosophical patience

and courage.—Epicurus is said to have written 300 volumes. Of these the most important was on *On Nature* (*Περὶ Φύσεως*), in 37 books. All his works are lost; but some fragments of the work on Nature were found among the rolls at Herculaneum, and were published by Orelli, Lips. 1818. In his philosophical system (see Diog. Laërt. book x.; Lucretius, iii. 3, &c.; Cic. *de Fin.* i. and ii., *N. D.* i.) Epicurus prided himself in being independent of all his predecessors; but he was in reality indebted both to Democritus and the Cyrenaics. His regard for science and physics was mainly on the ground that a true understanding of them might free mankind from the fear of the gods (*religio*) and of death. He regarded our senses as the guide to truth in theory and our sensations of pleasure and pain as the motives of choice in practical life. In his physics he followed Democritus in his atomic theory, except that he saw that atoms must fall with equal velocity, and therefore supposed some external force by which they were deflected from their perpendicular path, and hence, striking together, gave rise to a circular motion which created many different worlds. These worlds are separated by regions of space, which he called *μετακόσμια* (= *intermundia*); all of them are subject to decay. The soul of animals and of man consists of elements of fire and air, and also of a certain matter derived from their parents, whence comes their powers of perception. Men have also a rational part added to the irrational elements of the soul. At death the atoms of the soul are scattered; therefore we cannot exist after death, and need not fear it. Freedom of will he maintained absolutely. The gods, owing to the universality of the belief in them, he did not seek to eliminate from his scheme; but he makes them ideals of tranquil happiness: having fine bodies of light, they dwell in the *intermundia*, where there are no decaying bodies; and they are troubled by no cares for the worlds around them, but altogether out of their sphere. Hence it follows that the gods need not inspire men with any terrors. In his ethics he bids us seek for the absence of pain as the greatest good: this consists especially in repose of mind (*ἀταραξία*); and, since virtue tends to this repose, therefore virtue is essential for true happiness. He does not indeed forbid sensual pleasures, but he demands that man should be independent of them, and not their slave.

Epicūdes (*Ἐπικύδης*), a Syracusan by origin, but born and educated at Carthage. He served, together with his elder brother, Hippocrates, with much distinction in the army of Hannibal, both in Spain and Italy; and when, after the battle of Cannae (B.C. 216), Hieronymus of Syracuse sent to make overtures to Hannibal, that general selected the two brothers as his envoys to Syracuse. They soon induced the young king to desert the Roman alliance. Upon the murder of Hieronymus shortly after, they were the leaders of the Carthaginian party at Syracuse, and eventually became the masters of the city, which they defended against Marcellus. Epicycles fled to Agrigentum, when he saw that the fall of Syracuse was inevitable. (Liv. xxiv.



Bust of Epicurus.

6, 21, xxv. 23, 40; Plut. *Marc.* 14; Polyb. vii. 2.)

Epidamnus. [Dyrrhachium.]

Epidaurus (Ἐπίδωρος: Ἐπιδάουρος). 1. (*Epidauria*), a town in Argolis on the Saronic gulf, formed with its territory *Epidauria* (Ἐπιδάουρα), a district independent of Argos, and was not included in Argolis till the time of the Romans. It was originally inhabited by Ionians and Carians, whence it was called *Épicarus*, but it was subdued by the Dorians under Deiphontes, who thus became the ruling race. Epidaurus was the chief seat of the worship of Asclepius, and was to this circumstance indebted for its importance. The temple of this god, which was one of the most magnificent in Greece, was situated about five miles SW. of Epidaurus. The excavations, begun in 1881, have produced the most important results: the ground plan of the great temple itself has been ascertained; of the Tholos of Polycleetus within the precincts; of the temple of Artemis and the gymnasium: above all, inscriptions of the greatest value as throwing light on the worship of Asclepius have been found (see *Ephem. Att.* 1881, 1883, p. 197, 1885, 1; *ASCLEPIUS*). On the slopes of Cynostion above the temple is the theatre, which is of the fourth century B. C., and the best preserved example of a Greek theatre (see description and plan in *Dict. of Ant. art. Theatrum*).—2. Surnamed *Limera* (ἡ Λιμηρά: *Monembasia* or *Old Malvasia*), a town in Laconia, on the E. coast, said to have been founded by Epidaurus in Argolis (Strab. p. 368).

Epidelium (Ἐπιδήλιον), a town in Laconia on the E. coast, S. of Epidaurus Limera, with a temple of Apollo and an image of the god, which is said to have been thrown into the sea at Delos and to have come to land at this place.

Epigènes (Ἐπιγένης). 1. An Athenian poet of the Middle Comedy, about B. C. 380.—2. Of Sicyon, said to have preceded Thespis, and to have been the most ancient writer of tragedy (Suid. s. v. *Thespis*).—3. Of Byzantium, a Greek astronomer, mentioned by Seneca (*Q. N.* vii. 30) and Pliny (vii. 193). He studied in Chaldea, but his date is uncertain.

Epigóni (Ἐπίγονοι), that is, 'the Descendants,' the name in ancient mythology of the sons of the seven heroes who perished before Thebes. [ADRASTUS.] Ten years after their death, the descendants of the seven heroes marched against Thebes to avenge their fathers. For the stories of the Epigoni, see ALCMAEON, AEGIALEUS, DIOMEDES, PROMACHUS, STHENELUS, THERSANDER, EURYALUS, and THEBAE.

Epimenides (Ἐπιμενίδης). 1. A celebrated poet and prophet of Crete, whose history is to a great extent mythical. He was reckoned among the Curetes, and is said to have been the son of a nymph. He was a native of Phaestus in Crete, and appears to have spent the greatest part of his life at Cnossus, whence he is sometimes called a Cnossian. There is a legend that when a boy, he was sent out by his father in search of a sheep, and that seeking shelter from the heat of the midday sun, he went into a cave, and there fell into a deep sleep, which lasted 57 years. On waking and returning home, he found to his great amazement that his younger brother had in the mean time grown an old man. He is further said to have attained the age of 154, 157, or even of 229 years. (Diog. Laërt. i. 109–115; Strab. p. 479; Paus. i. 14, 4.)—His visit to Athens, however, is an historical fact, and determines his

date. The Athenians, who were visited by a plague in consequence of the crime of Cylon [CYLON], consulted the Delphic oracle about the means of their delivery. The god commanded them to get their city purified, and the Athenians invited Epimenides to come and undertake the purification. Epimenides accordingly came to Athens, B. C. 596, and performed the desired task by certain mysterious rites and sacrifices, in consequence of which the plague ceased. He refused the large sums of money offered him in gratitude by Athens, and accepted only a branch from the sacred olive of Athene. (Plut. *Sol.* 12; Aristot. *Ἀθ. πολ.* 1.)—Epimenides was reckoned by some among the seven wise men of Greece; but all that tradition has handed down about him suggests a different character from that of the others; he must rather be ranked in the class of priestly bards and sages, such as Abaris and Aristeas. Many works, both in prose and verse, were attributed to him by the ancients, and the Apostle Paul has preserved (*Titus* i. 12) a celebrated verse of his against the Cretans.

Epimætheus. [PROMETHEUS AND PANDORA.]

Epiphânes, a surname of Antiochus IV. and Antiochus XI., kings of Syria.

Epiphania or -*ta* (Ἐπιφάνεια). 1. In Syria (O. T. Hamath: *Hamath*), in the district of Cassiotis, on the left bank of the Orontes, an early colony of the Phoenicians; may be presumed, from its later name, to have been restored or improved by Antiochus Epiphanes.

—2. In Asia Minor (*Urzin*), on the SE. border of Cilicia, close to the Pylæ Amanides, was formerly called Oeniandus, and probably owed its new name to Antiochus Epiphanes. Pompey re-peopled this city with some of the pirates whom he had conquered. (Cic. *ad Fam.* xv. 4; Plin. v. 93; Appian, *Mithr.* 96.)

Epiphanius (Ἐπιφάνιος), one of the Greek Fathers of the Church. [*Dict. of Christian Biography.*]

Epipólæ. [SYRACUSAE.]

Epirus (Ἠπειρος: Ἠπειρώτης, fem. Ἠπειρώτις: *Albania*), that is, 'the mainland,' a country in the NW. of Greece, so called to distinguish it from Corcyra and the other islands off the coast. Homer gives the name of Epirus to the whole of the W. coast of Greece, thus including Acarnania in it. Epirus was bounded by Illyria and Macedonia on the N., by Thessaly on the E., by Acarnania and the Ambracian gulf on the S., and by the Ionian sea on the W. The principal mountains were the Acroceraunii, forming the NW. boundary, and Pindus, forming the E. boundary; besides which there were the mountains Tomarus in the E., and Crania in the S. The chief rivers were the Celydnus, Thyamis, Acheron, and Arachthns.—The inhabitants of Epirus were numerous, but were not of pure Hellenic blood. The original population is spoken of as Pelasgic; and the ancient oracle of Dodona in the country was always regarded as of Pelasgic origin. These early inhabitants, were subsequently mingled with Illyrians, who at various times invaded Epirus and settled in the country. Epirus contained fourteen different tribes. Of these the most important were the CHAONES, THESPROTI and MOLOSSI, who gave their names to the three principal divisions of the country, CHAONIA, THESPROTIA, and MOLOSSIS. The different tribes were originally governed by their own princes. The Molossian princes, who traced their descent from Pyrrhus (Neoptolemus), son of Achilles, subsequently acquired

the sovereignty over the whole country, and took the title of kings of Epirus. The first who bore this title was Alexander, who invaded Italy to assist the Tarentines against the Lucanians and Brutii, and perished at the battle of Pandosia, B.C. 326. The most celebrated of the later kings was PYRRHUS, who carried on war with the Romans. About B.C. 200 the Epirotes established a republic; and the Romans, after the conquest of Philip, 197, guaranteed its independence. But in consequence of the support which the Epirotes afforded to Antiochus and Perseus, Aemilius Paulus received orders from the senate to punish them with the utmost severity. He destroyed seventy of their towns, and sold 150,000 of the inhabitants for slaves. In the time of Augustus the country had not yet recovered from the effects of this devastation. Epirus at first formed part of the province of Achaia (Tac. *Ann.* ii. 37); but from the time of Hadrian (perhaps earlier) it formed an independent procuratorial province, separated from Achaia by the Achelous (*C.I.L.* iii. 536).

Epirus Nova. [ILLYRIUM.]

Epōna (probably from the Celtic *epo*, horse), a goddess worshipped at Rome, the protectress of horses and mules. It is probable that she was not, as some have thought, a genuine Italian deity, included in the Indigitamenta, but a somewhat late introduction from Gaul. Her name does not occur in Latin literature before Juvenal (viii. 157; cf. Plut. *Parall. min.* 29; Tert. *Apol.* 16; Apul. *Met.* iii. 27). Most of the inscriptions in her honour come from Gaul, Germany and Britain (*C. I. L.* iii. 788, 3420, 4776, vii. 747, 1114). Several representations of her have been found, generally seated, and laying her hands on the heads of animals.

Epōpeus (Ἐπώπεις). 1. Son of Poseidon and Canace, came from Thessaly to Sicily, of which place he became king. He carried away from Thebes the beautiful Antiopé, daughter of Nycteus, who therefore made war upon Epopeus. The two kings died of the wounds which they received in the war.—2. One of the Tyrrhenian pirates who attempted to carry off Dionysus but were changed by the god into dolphins.

Eporēdia (*Ivrea*), a town in Gallia Cisalpina, on the Duria, in the territory of the Salassi, colonised by the Romans, B.C. 100, on the command of the Sibylline books, to serve as a bulwark against the neighbouring Alpine tribes (Vell. Pat. i. 15; Strab. p. 205; Plin. iii. 123). It was important as commanding the approach to the Val d'Aosta and to the passes of the Great and Little St. Bernard. [ALPES.]

Eporēdōrix, a chieftain of the Aedui, was one of the commanders of the Aeduan cavalry sent to Caesar's aid against Vercingetorix, in B.C. 52; but he himself revolted soon afterwards and joined the enemy (Caes. *B. G.* vii. 38).

Epytus, a Trojan, father of Periphas, who was a companion of Iulus, and is called by the patronymic Epytides (Verg. *Aen.* ii. 340).

Equus Tūticus or **Aequum Tūticum**, a small town of the Hirpini in Samnium, twenty-one miles from Beneventum (Cic. *ad Att.* vi. 1). The Scholiast on Horace (*Sat.* i. 5, 37) supposes, but without sufficient reasons, that it is the town *quod versu dicere non est*.

Erae (Ἐραι: *Sighajik*?), a small but strong seaport town on the coast of Ionia, N. of Teos (Thuc. viii. 19; Strab. p. 664).

Erāna, a town of the Eleutherocilices in the district of M. Amanus, in the time of Cicero (Cic. *ad Fam.* xv. 4).

Erannobōas (Ἐρᾶνοβόας: *Gunduk*), a river of India, one of the chief tributaries of the Ganges, into which it fell at Palimbothra.

Erasinides (Ἐρασινίδης), one of the Athenian commanders at the battle of Arginusae. He was among the six commanders who returned to Athens after the victory, and were put to death, B.C. 406.

Erasinus (Ἐρασίνοσ). 1. (*Kephalari*), the chief river in Argolis, rises in the lake Stymphalus, then disappears under the earth, rises again out of the mountain Chaon, and after receiving the river Phrixus, flows through the Lernaean marsh into the Argolic gulf (Strab. p. 275).—2. A small river near Brauron in Attica.

Erasistrātus (Ἐρασίστρατος), a celebrated physician and anatomist, was born at Iulis in the Island of Ceos. He was a pupil of Chryseippus of Cnidos, Metrodorus, and apparently Theophrastus. He flourished from B.C. 300 to 260. He lived for some time at the court of Seleucus Nicator, king of Syria, where he acquired great reputation by discovering that the illness of Antiochus, the king's eldest son, was owing to his love for his stepmother, Stratonice, the young and beautiful daughter of Demetrius Poliorcetes, whom Seleucus had lately married (Appian, *Syr.* 59-61; Plut. *Demetr.* 38). Erasistratus afterwards lived at Alexandria, which was at the time beginning to be a celebrated medical school. He gave up practice in his old age, that he might pursue his anatomical studies without interruption. He prosecuted his experiments in this branch of medical science with great success, and with so little scruple that he is said to have dissected criminals alive. He had numerous pupils and followers, and a medical school bearing his name continued to exist at Smyrna in Ionia about the beginning of the Christian era.

Erātidae (Ἐρατίδαι), an illustrious family of Ialysus in Rhodes, to which Damagetus and his son Diagoras belonged (Pind. *Ol.* vii. 20).

Erāto (Ἐρατώ). 1. Wife of Arcas, and mother of Elatus and Aphidas. [ARCAS.]—2. One of the Muses. [MUSAE.]

Eratosthēnes (Ἐρατοσθένης), of Cyrene, was born B.C. 276. He first studied in his native city and then at Athens. He was taught by Ariston of Chios, the philosopher; Lysanias of Cyrene, the grammarian; and Callimachus, the poet. He left Athens at the invitation of Ptolemy Energetes, who placed him over the library at Alexandria. Here he continued till the reign of Ptolemy Epiphanes. He died at the age of 80, about B.C. 196, of voluntary starvation, having lost his sight, and being tired of life. He was a man of very extensive learning, and wrote on almost all the branches of knowledge then cultivated—astronomy, geometry, geography, philosophy, history, and grammar. He is supposed to have constructed the large *armillae* or fixed circular instruments which were long in use at Alexandria. His works have perished, with the exception of some fragments. His most celebrated work was a systematic treatise on geography, entitled *Γεωγραφικά*, in three books. The first book, which formed a sort of introduction, contained a critical review of the labours of his predecessors from the earliest to his own times, and investigations concerning the form and nature of the earth, which, according to him, was an immovable globe. The second book contained what is now called mathematical geography. He was the first person who attempted to measure the magnitude of the earth, in which attempt he

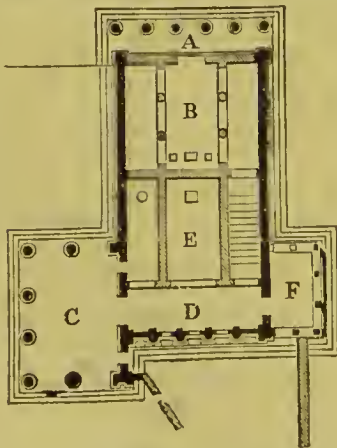
brought forward and used the method which is employed to the present day. The third book contained political geography, and gave descriptions of the various countries, derived from the works of earlier travellers and geographers. In order to be able to determine the accurate site of each place, he drew a line parallel with the equator, running from the pillars of Hercules to the extreme east of Asia, and dividing the whole of the inhabited earth into two halves. Connected with this work was a new map of the earth, in which towns, mountains, rivers, lakes, and climates were marked according to his own improved measurements. This important work of Eratosthenes forms an epoch in the history of ancient geography. Strabo, as well as other writers, made great use of it. Eratosthenes also wrote two poems on astronomical subjects: one entitled 'Ερημῆς, or Καταστερισμοί, which treated of the constellations; and another entitled 'Ηριγόνη; but the poem Καταστερισμοί which is still extant under his name is not the work of Eratosthenes. He wrote several historical works, the most important of which was a chronological work entitled Χρονογραφία, and a grammatical work, *On the Old Attic Comedy*. The best collection of his fragments is by Bernhardt, *Eratosthenica*, Berol. 1822.

Erbessus (Ἐρβησσός), a town in Sicily, NE. of Agrigentum, near the sources of the Acragas, which must not be confounded with the town Herbessus near Syracuse (Pol. i. 18).

Ercta (Ἐρικτή, or Ἐρικταί), a fortress in Sicily, on a hill with a harbour, near Panormus. [HAMILCAR.]

Erēbus (Ἐρεβος), son of Chaos, begot Aether and Hemera (Day) by Nyx (Night), his sister. The name signifies darkness, and is therefore applied also to the dark and gloomy space under the earth, through which the shades pass into Hades (Hes. *Th.* 123).

Erechthēum (Ἐρέχθειον) stood on the site of the ancient temple, said to have been built by ERECTHEUS, which was burnt down by the Persians in B.C. 480. [For its position see plan of ACROPOLIS.] It was supposed to stand upon the spot where Athene and Poseidon strove for the possession of Athens, and (such at least



Restored Plan of Erechtheum. Scale, 50 feet to 1 inch. (The dark parts remain; the shaded are restorations.) A, Eastern Portico; B, East Cella (usually taken to be the temple of Athene Polias); C, North Portico; D, West Hall; E, West Cella; F, South Portico (Porch of Caryatides).

has been the view commonly received) to contain the three shrines, of Athene Polias (the protectress of Athens), of Poseidon, and of

Erechtheus. This is, however, now disputed, and it is maintained by archaeologists of great repute, that the old temple of Athene (Xen. *Hell.* i. 6; Strab. p. 396) discovered by Dr. Dörpfeld was really the shrine of Athene Polias, and that the eastern cella of the Erechtheum never was her shrine, though it contained her most ancient image. [For difficulties in this view see ACROPOLIS; PARTHENON.] The new Erechtheum was begun in the time of Pericles, but it was completed later, being still unfinished in 409 (C. I. A. i. 322, where it is called ὁ νεὸς ἐν ᾧ τὸ ἀρχαῖον ἄγαλμα). In its complete form it was a beautiful Ionic temple, 70 feet long (including the E. portico) and 32 broad. It had three divisions: the eastern portion of the cella contained the oldest image, or ξόανον, of Athene; the central and western parts were sacred to Poseidon and Erechtheus. The main



One of the Caryatides supporting the southern portico of the Erechtheum (now in the British Museum).

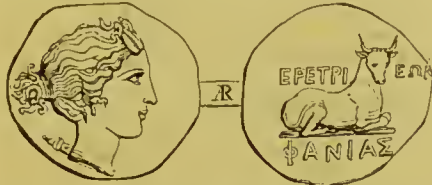
entrance was probably the eastern portico. Pausanias (though the identification of the internal arrangements is only conjectural) entered by the southern porch (the beautiful Caryatid portico), and passed thence into the western hall, where, probably, stood the three altars of Poseidon and Erechtheus, of Bntes, and of Hephaestus; thence he passed into the west cella (the central of the three chambers), in which were the well of salt water, the marks of the trident, and probably the statue of Poseidon: returning to the west hall he went by the side passage and steps up into the eastern cella (usually taken to be the temple of Athene Polias), in which were the ancient wooden image (ξόανον) and the golden lamp of Callimachus. If this was the temple of Athene Polias, he found there also the wooden Hermes. By the side of the main, or eastern, portico there is flight of uncovered steps by which the northern porch (rather larger than the southern) could be approached. This porch gave access by its main door to the western hall, and probably by a side door westwards into the enclosure of the Pandroseum, where stood a small temple of Pandrosos: in this enclosure stood the sacred olive tree. It is by no means certain which part of the building was sacred to Cecrops and spoken of sometimes as the Cecropeion; but it may have been the southern or Caryatid porch. This porch had, instead of columns, six figures of maideus, one of which is now in the British Museum.

Erechtheus. [ERICHTHONIUS.]

Erēsus, or **Eressus** (Ἐρεσσός, Ἐρεσσός; Ἐπέσιος), a town on the W. coast of the island of Lesbos, the birthplace of Theophrastus and Phanias, and, according to some, of Sappho (Strab. p. 618; Thuc. iii. 25).

Eretria (Ἐρέτρια; Ἐπετριεύς; Aletria), an

ancient and important town in Euboea, on the Euripus, with a celebrated harbour Porthmos (*Porto Bufalo*), was founded by the Athenians, but had a mixed population, among which was a considerable number of Dorians. Its commerce and navy raised it in early times to importance; it contended with Chalcis for the supremacy of Euboea (Thuc. i. 15); it ruled over several of the neighbouring islands, and planted colonies in Macedonia and Italy. It was destroyed by the Persians, B. C. 490, and most of its inhabitants were carried away into slavery (Hdt. vi. 125). Those who were left behind built, at a little distance from the old



Coin of Eretria in Euboea (B.C. 197-140).

Obv., head of Artemis; *rev.*, bull (in allusion probably to the bull dedicated by the Eretrians at Olympia; Paus. v. 27, 9); with legend EPETPIEON and ΦΑΝΙΑΣ, magistrate's name.

city, the town of New Eretria, which, however, never became a place of importance. (Strab. pp. 403, 448.)—2. A town in Phthiotis in Thessaly, near Pharsalus.

Eretum, a town of the Sabines, at the junction of the Viae Salaria and Nomentana, about eighteen miles from Rome (Verg. *Aen.* vii. 711; Liv. xxvi. 11).

Erginus (*Ἐργίνος*), son of Clymenus, king of Orchomenos. After Clymenus had been killed at Thebes, Erginus, who succeeded him, marched against Thebes and compelled the Thebans to pay him an annual tribute of 100 oxen, from which they were released by Heracles, who killed Erginus. (Pind. *Ol.* xiv. 2; Eur. *H.* F. 49; Paus. ix. 37, 38.)

Erichthonius (*Ἐριχθόνιος*), or **Erechtheus** (*Ἐρεχθέυς*). In the ancient myths these two names indicate the same person; but later writers mention two heroes, one of whom is usually called Erichthonius or Erechtheus I., and the other Erechtheus II. Homer knows only one Erechtheus, as an autochthon and king of Athens (*Il.* ii. 547; *Od.* vii. 81; Hdt. viii. 55); and the first writer who distinguishes them is Pindar (*ap.* Harpocr. s. v. *ἀνδροχόους*: cf. Plat. *Crit.* 110 A).—1. **Erichthonius** or **Erechtheus I.**, son of Hephaestus and Atthis, the daughter of Cranaus; according to others, of Hephaestus and the Earth (Gaia). Athene received the child from Gaia, and entrusted him to Agraulos, Pandrosos, and Herse, concealed in a chest. They were forbidden to open the chest, but they disobeyed the command. Upon opening it they saw the child with a snake coiled round him, whereupon they were seized with madness, and threw themselves down the rock of the Acropolis, or, according to others, were killed by the snake. Erichthonius was brought up in the temple of Athene (in some stories, under the form of a snake); when he had grown up, he expelled Amphictyon (or, in other accounts, received the kingdom as a gift from Cecrops), and became king of Athens. His wife Pasithea bore him a son, Pandion. He is said to have instituted the festival of the Panathenaea, and to have built a temple of Athene on the Acropolis. He was further the first who used a chariot with four horses, for

which reason he was placed among the stars as Auriga. He was buried in the temple of Athene and was worshipped as a god after his death. [**ERECHEUM.**] The myth probably grew up partly from the adoption of Athene as supreme goddess, when Erichthonius or Erechtheus, originally a local nature-god and = Poseidon, was to be represented as inferior to Athene, and yet connected with her worship; partly from the rites of the Arrhephoria. [*Dict. of Ant.* s. v.; and PANDROSOS.] The story is given especially in Eur. *Ion*, Paus. i. 18, and Apollod. iii. 14; but it was represented in works of art earlier than the time of Euripides: especially on an archaic terra-cotta at Berlin, where Athene receives the child from Gaia, while Cecrops, half man, half snake, stands by; and on a vase also at Berlin. The opening of the chest is shown on a later vase in the British Museum.—2. **Erechtheus II.** (or rather the Erechtheus of the stories which separate Erichthonius from Erechtheus), grandson of the former, son of Pandion by Zeuxippe, and brother of Butes, Procne, and Philomela. After his father's death, he succeeded him as king of Athens, and was regarded in later times as one of the Attic eponymi. He was married to Praxithea, by whom he became the father of Cecrops, Pandoros, Metion, Orneus, Procris, Creusa, Chthonia, and Orithyia. In the war between the Eleusinians and Athenians, Eumolpus, the son of Poseidon, was slain; whereupon Poseidon demanded the sacrifice of one of the daughters of Erechtheus. [See **AGLAUROS.**] When one was drawn by lot, her three sisters resolved to die with her; and Erechtheus was killed by Zeus with a flash of lightning at the request of Poseidon. This story is first given by Euripides, especially in his *Erechtheus* (cf. *Ion*, 267, 1007; Paus. i. 5; Apollod. iii. 15).

Erichthonius, son of Dardanus and Batæa, husband of Astyoche or Callirrhoe, and father of Tros or Assaracus. He was the wealthiest of all mortals; in his fields grazed 3000 mares, which were so beautiful that Boreas fell in love with them. (*Il.* xx. 219; *Ov. Fast.* iv. 33.)

Ericinium, a town in Thessaly near Gomphi.

Eridanus (*Ἐριδανός*), a river god, a son of Oceanus and Tethys, and father of Zeuxippe. He is called the king of rivers, and on his banks amber was found. In Homer the name does not occur, and the first writer who mentions it is Hesiod (*Th.* 338). Herodotus has heard of a river in the north of this name where amber was found (iii. 115). In later times the Eridanus was supposed to be the same as the Padus, because amber was exported from its mouth, brought to that spot probably by traders from the Baltic. Hence the *Electrides Insulae* or 'Amber Islands' are placed at the mouth of the Po, and here Phaethon was supposed to have fallen when struck by the lightning of Zeus (Paus. i. 4, 1, v. 12, 7). It is not absolutely impossible that Hesiod may have heard of the river Po, though some maintain that this must be a more easterly river. Aeschylus seems to have placed the Eridanus in the west but to have confused it with the Rhone (Plin. xxxvii. 32). Euripides identifies it with the Po (*Hipp.* 732), and the Latin poets use Padus and Eridanus as synonymous (cf. Plin. iii. 117). [**PADUS.**]

Erigon (*Ἐρίγων*), a tributary of the Axios in Macedonia, the Agrianus of Herodotus. [**AXIUS.**]

Erigonê (*Ἐριγόνη*). 1. Daughter of Icarus, beloved by Bacchus. For the legend respecting her, see **ICARIUS**.—2. Daughter of Aegisthus and Clytaemnestra, and mother of Penthilus

by Orestes. One legend relates that Orestes wanted to kill her with her mother, but that Artemis removed her to Attica, and there made her her priestess. Others state that Erigone put an end to herself when she heard that Orestes was acquitted by the Areiopagus (Paus. ii. 18; Hyg. *Fab.* 122).

Erīnēus ('Ερινεύς or 'Ερινεὸν: 'Ερινεύς, 'Ερινεάτης). 1. A small but ancient town in Doris, belonging to the Tetrapolis (Thuc. i. 107). [Doris.]—2. A town in Phthiotis in Thessaly.—3. A small river on the E. coast of Sicily (now the *Miranda*), between the Cacyparis and the Asinarus (Thuc. vii. 30).

Erinna ('Ηρίννα), a Greek poetess, said to have been born in Telos and to have been a contemporary and friend of Sappho (about B.C. 612), who died at the age of 19. On the other hand, Eusebius places her two centuries later. Her chief poem was entitled 'Ηλακάτη, the *Distaff*: it consisted of 300 lines, of which only four are extant. Three epigrams in the Anthology bear her name. We have nothing to explain the opinion of an ancient critic who compared her to Homer. The poem to Rome beginning χαίρε μοι Πάμνη, in Sapphic metre, which has sometimes been ascribed to Erinna, is by Melinnus, a poetess of Locri, in Italy, of the third century B.C.

Erinyes ('Ερινύς, 'Ερινῦς), also called **Eumēnides** (Εὐμενίδες), and by the Romans **Furiae** or **Drae**, the Avenging Deities, were conceived as the personification of curses pronounced upon a criminal. The name Erinyes is the more ancient one; the Greeks derived it from the Arcadian ἐρινύω, I am angry, so that the Erinyes were the angry goddesses (Paus. viii. 25, 4). Many modern writers take the name to be identical with an Indian goddess Saranyu. The name Eumenides, which signifies 'the kindly deities,' is a mere euphemism, because people dreaded to call these fearful goddesses by their real name (Soph. *O. C.* 128). It was said to have been first given them after the acquittal of Orestes by the Areiopagus, when the anger of the Erinyes had become soothed. But at Athens their proper title was *Σεμναὶ θεαὶ*—that is, the venerable goddesses of the earth and of the underworld. Sometimes in the singular Erinyes is spoken of in Homer and in later writers, but they are oftener a plurality of deities. Homer represents them as inhabitants of Erebus, where they remain quiet until some curse pronounced upon a criminal calls them into activity (*Il.* ix. 568; cf. Aesch. *Eum.* 72). They watch particularly over the family ties: the crime which they especially punish is failure in duty to parents. This is mentioned eight times in the *Iliad* and *Odyssey*, and in all cases except one (*Il.* ix. 454) Erinyes of the *mother* are spoken of (cf. *Il.* xxi. 412; *Od.* ii. 135). But Homer also makes them intervene sometimes to check those who in other ways overstep the limits of what is becoming or right (cf. *Il.* xix. 87, 418); and punish the perjured and those who spurn the beggar or the suppliant (*Il.* xix. 259; *Od.* xvii. 475). In punishing they took away from men all peace of mind, and led them into misery and misfortune. Hesiod says that they were the daughters of Ge, and sprung from the drops of blood that fell upon her from the body of Uranus; and this, it may be noted, was a case of violence done to a father (Hes. *Th.* 185). Aeschylus calls them the daughters of Night; and Sophocles of Darkness and Ge (Aesch. *Eum.* 321; Soph. *O. C.* 40, 106). Aeschylus

describes them as divinities more ancient than the Olympian gods, dwelling in the deep darkness of Tartarus, dreaded by gods and men; with bodies all black, serpents twined in their hair, and blood dripping from their eyes. Euripides and other later poets describe them as winged (Eur. *Or.* 317; Verg. *Aen.* xii. 848). Euripides is the earliest Greek poet who gives their number as *three* (*Or.* 408; *Tro.* 457), though not consistently (*I. T.* 968). With later writers their names are **Tisiphōne**, **Alecto**, and **Megaera** (Verg. *Aen.* vi. 571, vii. 324, xii. 846; Apollod. i. 1, 4). In their worship at Athens, where they had a sanctuary and a cavern near the Areiopagus, in their worship at Colonos, in that at Sicyon, where a pregnant ewe was offered (Paus. ii. 11, 4), and still more in the Erinyes Thelpusa or Tilphossa, they appear as ancient deities of the powers of the earth, but especially as deities which in anger withheld the fruits of the earth and must by all means be propitiated. This explains the identification of Erinyes Thelpusa with Demeter (*i.e.* the enraged Demeter: Paus. viii. 25, 4; Schol. Soph. *Ant.* 126). The offerings to them at Athens were bloodless, cakes and milk and honey mixed with water (*νηφάλια*), since the drink offering had no wine. This, too, belonged to them as goddesses of the earth, who might give kindly gifts as well as punish. It is true that they are often described by poets in words which belong to lightning and fire, and this may be derived from the idea that Zeus punished often by the thunderbolt; but there is no sufficient ground for saying that the myth of the Erinyes was derived from a thunderstorm. So far from the



Erinyes (Furies). (From a painted vase.)

snake necessarily implying lightning, as some modern writers argue, it is, rather, a symbol of the underworld: the scourge (which is also made to signify lightning) is a natural emblem of the avenger. Their torches have been pressed into the same theory; but may more reasonably be taken to show their power of lighting up the dark places of crime and detecting the guilty. Still less reasonable is it to insist that the obvious comparison of avengers to hounds (*e.g.* Aesch. *Cho.* 904) shows them to be

cloud-deities. The idea of an avenging power is natural enough to man, and our evidence points rather to the original Erinyes being deities of the earth. In art they seem to have been at first represented as mild and venerable beings (Paus. i. 28, 6); and it is remarked that the Furies are not figured on the oldest vases. The type described above as given by Aeschylus does not seem to be older than his time, but prevailed afterwards. Their attributes, besides the snakes or snaky hair and wings, are the scourge, the torch, and the sickle, and they often appear in hunting garb. They gradually assumed the character of goddesses who punished men after death, and they seldom appeared upon earth.

Eriphus (*Ἐριφος*), an Athenian poet of the Middle Comedy.

Eriphyle (*Ἐριφύλη*), daughter of Talauus and Lysimache, and wife of Amphiarauus, whom she betrayed for the sake of the necklace of Harmonia. For details see AMPHIARAUS, ALCMAEON, HARMONIA.

Eris (*Ἐρις*), the goddess of Discord. Homer describes her as the friend and sister of Ares, and as delighting with him in the tumult of war and the havoc and anguish of the battle-field. How far even in Homer she was allegorised is seen by the description 'who, at first small, rears her head until it touches the sky while she walks on the earth' (*Il.* iv. 440; cf. v. 518, xi. 3, xx. 48; Eur. *Phoen.* 798). According to Hesiod (*Th.* 225), she was a daughter of Night, and the poet describes her as the mother of a variety of allegorical beings, which are the causes or representatives of man's misfortunes. The story that Eris threw the golden apple marked 'For the Fairest' into the assembly of gods at the wedding of Peleus (angry, like the malignant fairy in a fairy tale, because she alone was not invited) does not appear earlier than the Alexandrian literature (*Hyg. Fab.* 92; *Apul. Met.* 10; *Lucian, Symp.* 35; *Tzetz. Lyc.* 93; *Serv. ad Aen.* i. 27; *PARIS*).—Virgil introduces Discordia as a being similar to the Homeric Eris; for Discordia in like manner appears in company with Mars, Bellona, and the Furies.

Eriza (*τὰ Ἐριζα: Ἐριζήνος*), a city of Caria, on the borders of Lycia and Phrygia, on the river Choüs (or rather Caüs). The surrounding district was called Asia Erizēna.

Eros (*Ἔρως* in older poets *Ἔρως*), in Latin *Amor* or *Cupido*, the god of Love. In order to understand the ancients properly, we must distinguish three gods of this name: (1) the Eros of the ancient cosmogonies; (2) the Eros of the philosophers and mysteries, who bears great resemblance to the first; and (3) the Eros whom we meet with in the epigrammatic and erotic poets. Homer does not mention Eros, and Hesiod, the earliest author who speaks of him, describes him as the cosmogonic Eros. First, says Hesiod, there was Chaos, then came Ge, Tartarus, and Eros, the fairest among the gods, who rules over the minds and the counsel of gods and men. By the philosophers and in the mysteries Eros was regarded as one of the fundamental causes in the formation of the world, inasmuch as he was the uniting power of love, which brought order and harmony among the conflicting elements of which Chaos consisted. The Orphic poets described him as a son of Cronus, or as the first of the gods who sprang from the world's egg; and thus in Plato's *Symposium* he is called the oldest of the gods (cf. *Aristoph. Av.* 694). Under this idea he was

worshipped from very ancient times at Thespiae, being represented by a mass of stone of unknown antiquity (afterwards replaced by the famous statue of Praxiteles); a somewhat similar ancient worship of Eros existed at Parium, on the Hellespont. These two, both representing an old Thracian religion, were the only places where Eros was really worshipped as a god of the state (Paus. ix. 27). In other parts of Greece we find, as an observance of historical times, the statue of Eros, and sometimes



Eros. (From a gem.)

his altar, placed in or near gymnasia. Here he symbolised the affection and regard between companions, which led to the nobler emulation in warlike prowess: hence the Spartans sacrificed to Eros before the combat (*Athen.* p. 561). The Eros of later poets, who gave rise to that notion of the god which is most familiar to us, is one of the youngest of all the gods. In Pindar and Aeschylus, however, he appears only as a personification of feeling, not as a real Being, and this is also the case on archaic vases.



Eros whetting his darts. (De la Chausse, *Gemme Antique.*)

As a personal deity he is prominent in Sophocles, and still more so in Euripides. The parentage of this Eros is very differently described. He is usually represented as a son of Aphrodite, but his father is either Ares, Zeus, or Hermes (*Plut. Symp.* p. 178; *Cic. N. D.* iii. 23). In this stage Eros has nothing to do with uniting the discordant elements of the universe, or with the higher sympathy or love which binds human kind together, but he is purely the god of

sensual love, who bears sway over the inhabitants of Olympus as well as over men and all living creatures. His arms consist of arrows, which he carries in a golden quiver, and of



Eros. (Museum Capitolinum, vol. iv. tav. 57.)

torches which no one can touch with impunity. His arrows are of different power: some are golden, and kindle love in the heart they wound; others are blunt, and produce aversion and disaster (Eur. *Iph. Aul.* 548; Ov. *Met.* i. 468). Gentler attributes were flowers, as belonging to the god of spring, the time of love, and the lyre for love songs. In art he was at first generally represented as a beautiful boy approaching the age of a young man; and from an early period, though it is uncertain how early, with wings, which usually denote a *δαίμων* rather than a *θεός*. Phidias placed on the base of the statue of Zeus at Olympia Eros receiving Aphrodite

the statues of Eros by Praxiteles at Thespiae and Parium were especially famous (Plin. xxxvi. 23), represented no doubt as a youth. Both as a boy and as a child he is often represented as holding or stringing his bow: specially famous instances are that in the Vatican and that at Berlin, perhaps after Lysippus (Paus. ix. 27, 3). In later Greek and Roman times it became common to represent a child Eros with a number of winged Erotes, like a fairy-tale scene, engaged in any sort of work, making wreaths or carpentering. On one gem he is whetting his arrows (cf. Hor. *Od.* ii. 8, 16). A beautiful mosaic from Pompeii represents him as a child riding on a lion, and with all the attributes of Dionysus, the cup, the ivy crown, the thyrsus, and the tragic and comic masks around. This partly symbolises a connexion between Eros and Dionysus, the gods of wine and love, for the lion belongs to Dionysus; but it can hardly be doubted that the power of Eros to tame and bridle wild beasts is also here shown (as in Eur. *Hipp.* 1277).—**Antēros**, which literally means return-love, is usually represented as the god who punishes those who did not return the love of others: thus he is the avenging Eros, or a *deus ultor* (Ov. *Met.* xiii. 750). But in some accounts he is described as a god opposed to Eros and struggling against him.—Respecting the connexion between Eros and Psyche, see PSYCHE.

Erotiānus (*Ἐρωτιανός*), a Greek grammarian or physician in the reign of Nero, wrote a work still extant, entitled *τῶν παρ' Ἱπποκράτει Λέξεων Συναγωγή*, *Vocum, quae apud Hippocratem sunt, Collectio*. Edited by Franz, Lips. 1780.

Erubrus (*Ruber*), a small tributary of the Moselle, near Trèves.

Erymanthus (*Ἐρυμάνθος*: *Olenos*). 1. A mountain, 7300 feet high, in Arcadia, on the frontiers of Achaia and Elis, celebrated in mythology as the haunt of the savage Erymanthian boar destroyed by Heracles (*Od.* vi. 104; Strab. pp. 343, 357). [HERACLES.]—The Arcadian nymph Callisto, who was changed into a she-bear, is called *Erymanthis ursa*, and her son Areas *Erymanthidis ursae custos*. [ARCTOS.]—2. A river in Arcadia, which rises in the above-mentioned mountain, and falls into the Alpheus.

Erymandrus or **Etymandrus** (*Ἐρύμανθος*, *Ἐτύμανδρος* Arrian: *Helmund*), a considerable river in the Persian province of Arachosia, rising in M. Paropamisus, and flowing SW. and W. into the lake called Aria (*Zarah*).

Erysichthon (*Ἐρυσίχθων*), that is, 'the Tearer up of the Earth.' 1. Son of Triopas, cut down trees in a grove sacred to Demeter, for which he was punished by the goddess with fearful hunger,



Eros (as Dionysus) bridling the lion. (A mosaic, from Pompeii.)

as she rises from the sea (Paus. v. 11, 8). It is probable that the silver medallion in the Louvre [see woodcut under Aphrodite, p. 86] represents this piece of sculpture. In the following century

so that after spending all his substance on food he made his daughter Mestra (apparently a later addition to the myth) support him by changing herself into various animals and

working for him: even that did not suffice, and he devoured his own limbs (Hellan. *ap.* Athen. 416; Callim. *Hymn. in Cer.* 34; Ov. *Met.* viii. 738-878). Some have tried to explain Erysichthon as meaning mildew; a recent ingenious interpretation is that it shows the barrenness and famine which result from destroying forests. The story may at any rate have had to do with tree-worship before it was fitted on to Demeter.—2. Son of Cecrops and Agraulos, died in his father's lifetime on his return from Delos, from whence he brought to Athens the ancient image of Ilithyia (Paus. i. 18, 5).

Erythini (Ἐρυθῖνοι), a city on the coast of Paphlagonia, between Cromna and Amastris (*Il.* ii. 855; Strab. p. 545). A range of cliffs near it was called by the same name.

Erythrae (Ἐρυθραί; Ἐρυθραῖος). 1. (Nr. *Pigadia*, Ru.), an ancient town in Boeotia, not far from Plataeae and Hysia, and celebrated as the mother city of Erythrae in Asia Minor (Hom. *Il.* ii. 499; Strab. p. 404).—2. A town of the Locri Ozolae, but belonging to the Aetolians, E. of Nanpactus (Liv. xxviii. 8).—3. (*Ritri*, Ru.), one of the twelve Ionian cities of Asia Minor, stood at the bottom of a large bay, on the W. side of the peninsula which lies opposite to Chios. Tradition ascribed its foundation to a mixed colony of Cretans, Lycians, Carians, and Pamphylians, under Erythros the son of Rhadamanthus; and the leader of the Ionians, who afterwards took possession of it, was said

far S. as it extended, and also eastwards to the shores of India, ἡ Ἐρυθρὴ θάλασσα, and also ἡ Νοτιῆ θάλασσα; though there are, again, some indications of a distinction between these two terms, the latter being applied to the whole expanse of ocean S. of the former; in one passage, however, they are most expressly identified (ii. 158). Afterwards, when the true form of these seas became better known, under the Ptolemies, their parts were distinguished by different names, the main body of the sea being called Indicus Oceanus, the *Red Sea* Arabicus Sinus, the *Persian Gulf* Persicus Sinus, and the name Erythraeum Mare being confined by some geographers to the gulf between the *Straits of Bab-el-Mandeb* and the *Indian Ocean*, but far more generally used as identical with Arabicus Sinus, or the corresponding genuine Latin term, Mare Rubrum (*Red Sea*). Still, however, even long after the commencement of our era, the name Erythraeum Mare was sometimes used in its ancient sense, as in the *Περίπλους τῆς Ἐρυθρᾶς θαλάσσης*, ascribed to Arrian, but really the work of a later period, which is a description of the coast from Myos Hormos on the Red Sea to the shores of India. The origin of the name is doubtful: it is generally supposed that the sea was called 'Red' because of the coral banks which fringed it in its southern part.

Eryx (Ἐρυξ). 1. Also **Eryxus Mons** (*S. Giuliano*), a steep and isolated mountain in the NW. of Sicily, near Drepanum. On the summit of this mountain stood an ancient and celebrated temple of Aphrodite (Venus), said to have been built by Eryx, king of the Elymi, or, according to Virgil, by Aeneas, but more probably by the Phoenicians, who introduced the worship of Aphrodite into Sicily. [APHRODITE.] From this temple the goddess bore the surname **Erycina**, under which name her worship was introduced at Rome about the beginning of the second Punic war. At present there are on the summit of the mountain the remains of a castle, originally built by the Saracens.—2. The town of this name was on the W. slope of the mountain. It was destroyed by the Carthaginians in the time of Pyrrhus, was subsequently rebuilt, but was again destroyed by the Carthaginians in the first Punic war, and its inhabitants removed to Drepanum. (Pol. i. 58; Diod. xxiv. 8.)

Esdraëla (Ἐσδραῆλα) and **Esdraëlon** or **Esdrëlon**, or -om (Ἐσδραῆλων or -όμ), the Greek names for the city and valley of Jezreel in Palestine.

Esquiliae. [ROMA.]

Essubii, a people in Gaul, W. of the Sequana, also written **Essui** and **Sessuvii** (Caes. *B. G.* ii. 34, iii. 7, v. 24). Their name seems to be preserved in *Esimes*, a little north of Alençon.

Estiōnes, a people in Rhaetia Secunda or Vindelicia, whose capital was Campodūnum (*Kempten*) on the Iller (Strab. p. 206).

Eteocles (Ἐτεοκλῆς). 1. Son of Andreus and Euipe, or of Cephisus; said to have been the first who offered sacrifices to the Charites at Orchomenos in Boeotia (Paus. ix. 34, 35).—2. A son of Oedipus and Jocaste (according to Paus. ix. 5, 5, born from a second marriage, with Eurygameia). After his father's flight from Thebes, he and his brother Polyneices undertook the government of Thebes by turns.

But, disputes having arisen between them, Polyneices fled to Adrastus, who then brought about the expedition of the Seven against Thebes. [ADRASTUS.] (Eur. *Phoen.* 69 ff.; Apollod. iii.



Coin of Erythrae, of 4th cent. B.C.

Obv., head of Heracles; rev., club and bow in case (for Heracles) and owl (for Athene); legend ΕΡΥΘΡΑΙΩΝ (magistrate's name).

to have been Cnopus, the son of Codrus, after whom the city was also called **Κνωπούπολις** (*Κνωπούπολις*). (Strab. p. 633; Polyæn. viii. 43.) The little river Aleos (or rather Axus, as it appears on coins) flowed past the city, and the neighbouring seaport towns of Cyssus or CASYSTES and Phoenicus formed its harbours. Erythrae contained a temple of one of the Idaei Dactyli worshipped here under the name of Heracles Ipoctonos (Paus. ix. 27, 5; Strab. p. 613; HERACLES), and also one of Athene Polias. It was noted also as the dwelling of an inspired prophetess or Sibyl (Strab. p. 645; Tac. *Ann.* vi. 18); and on the coast near the city was a rock of trachyte called Nigrum Promontorium (*ἄκρα μέλαινα*), from which mill-stones were hewn.

Erythraeum Mare (ἡ Ἐρυθρὰ θάλασσα, also rarely Ἐρυθραῖος πόντος), was the name applied originally to the whole expanse of sea between Arabia and Africa on the W., and India on the E., including its two great gulfs (the *Red Sea* and *Persian Gulf*). In this sense it is used by Herodotus, who also distinguishes the *Red Sea* by the name of Ἀράβιος κόλπος. [ARABICUS SINUS.] Supposing the shores of Africa and Arabia to trend more and more away from each other the further S. you go, he appears to have called the head of the sea between them ὁ Ἀράβιος κόλπος, and the rest of that sea, as

6; *Stat. Theb.* i. 137.) When many of the heroes had fallen, Eteocles and Polynices resolved upon deciding the contest by single combat, and both the brothers fell. Sophocles (perhaps to make Antigone's case stronger) throws the blame for this quarrel chiefly on Eteocles, whom he represents as the younger brother (*O. C.* 375, 1295). Euripides (*Phoen.* 71) following the commoner tradition makes Eteocles the elder. [ANTIGONE.]

Eteoclus (Ἐτέοκλος), a son of Iphis, was one of the seven heroes who went with Adrastus against Thebes. He had to make the attack upon the Neïtian gate, where he was opposed by Megareus (*Aesch. Theb.* 456).

Eteōnus (Ἐτεωνός), a town in Boeotia, belonging to the district Parasopia, mentioned by Homer, subsequently called Scarphe (*Il.* ii. 497; *Strab.* p. 408).

Etēsiae (Ἐτησαίαι, sc. ἄνεμοι), the *Etesian Winds*, derived from ἔτος, 'year,' signifying any *periodical winds*, but more particularly northerly winds, which blew in the Aegean for forty days from the rising of the dog star.

Etis or **Etia** (Ἐτις, Ἡτεια: Ἡτιος, Ἡτειός), a town in the S. of Laconia near Boeae, said to have been founded by Aeneas, and named after his daughter Etias. Its inhabitants were transplanted at an early time to Boeae, and the place disappeared. (*Paus.* iii. 22, 11.)

Etovissa, a town of the Edetani in Hispania Tarraconensis.

Etruria or **Tuscā**, called by the Greeks **Tyrrhēnia** or **Tyrsēnia** (Τυρρηνία, Τυρσηνία), a country in central Italy. The inhabitants were called by the Romans **Etrusci** or **Tusci**, by the Greeks **Tyrrhēni** or **Tyrsēni** (Τυρρηνοί, Τυρσηνοί), and by themselves **Rasēna**. Etruria was bounded on the N. and NW. by the Apennines and the river Macra, which divided it from Liguria, on the W. by the Tyrrhene sea or Mare Inferum, on the E. and S. by the river Tiber, which separated it from Umbria and Latium. It was intersected by numerous mountains, offshoots of the Apennines, consisting of long ranges of hills in the N., but in the S. lying in detached masses, and of smaller size. The land was celebrated in antiquity for its fertility, and yielded rich harvests of corn, wine, oil, and flax. The upper part of the country was the most healthy—namely, the part at the foot of the Apennines, near the sources of the Tiber and the Arnus, in the neighbourhood of Arretium, Cortona, and Perugia. The lower part of the country on the coast was marshy and unhealthy, like the Maremma at the present day.—The early history of the population of Etruria has given rise to much discussion in modern times. In their physical form, in their gloomy religion, in their customs, especially of burial, and in their language they were distinct alike from Greeks and Italians. It is admitted on all hands that the people known to the Romans under the name of Etruscans were not the original inhabitants of the country, but a mixed race. The most ancient inhabitants appear to have been Ligurians in the N. and Sicilians in the S., both of whom were subsequently expelled from the country by the Umbrians. So far most accounts agree; but from this point there is great difference of opinion. The ancients—except one writer, who believed them to be autochthonous (*Dionys.* i. 28)—generally stated that a colony of Lydians, led by Tyrsenus, son of the king of Lydia, settled in the country, to which they gave the name of their leader (*Hdt.* i. 94; *Strab.* p. 221; *Plut. Rom.* 2;

Tac. Ann. iv. 55). It is difficult to believe that no ground for this persistent tradition existed except a fancied resemblance of their name to the Lydian Torrhebi. On the other hand, there is much force in the argument that their oldest and most important settlements were inland, and therefore that they probably arrived by land. It is thought that they came down from Rhaetia, where we are told that the Etruscan language was spoken in historical times (*Liv.* v. 34): hence they may have migrated into Lombardy and pushed on southwards. It is by no means impossible that this invading race of barbarous Rasena from the north found a people of mixed Greek and Lydian (Tyrrheno-Pelasgian) origin in possession of Etruria, won by them from the Umbrians, and that the Etruscan nation was formed by the union of the conquering Rasena with this more civilised race. If so, the Rasena were numerically strong enough to preserve their language, while the art and to some extent the religion of the Lydian and Greek element were adopted. A likeness has been traced between the character of the tombs in Etruria and in Lydia. The language of a people is the only means by which we can pronounce with certainty respecting their origin. On this point there is the greatest difference of opinion. The most notable views are those of Corssen who pronounces the language to be Italian (a view which Mommsen is on the whole disposed to adopt), and the totally opposite opinion, which is now favoured by Deecke, that it was Turanian or Finnish. If this latter opinion is correct, it would support the idea of an immigration from the north for the Rasena themselves. But it must be confessed that little has as yet been made of their inscriptions, which, indeed, for the most part consist of personal names. [It is possible that a book written on linen, which was found in a mummy case, and has just been recognised as Etruscan, may furnish the key; but as yet the meaning has not been ascertained.] But whatever may have been the origin of the Etruscans, we know that they were a very powerful nation when Rome was still in its infancy, and that they had at an early period extended their dominion over the greater part of Italy, from the Alps and the plains of Lombardy on the one hand, to Vesuvius and the Gulf of Sorrento on the other. These dominions may be divided into three great districts: Circumpadane Etruria in the N., Etruria Proper in the centre, and Campanian Etruria in the S. In each of these districts there were twelve principal cities or states, who formed a confederacy for mutual protection. Through the attacks of the Gauls in the N., and of the Sabines, Samnites, and Greeks in the S., the Etruscans became confined within the limits of Etruria Proper, and continued long to flourish in this country, after they had disappeared from the rest of Italy. Of the twelve cities which formed the confederacy in Etruria Proper no list is given by the ancients. They were most probably CORTONA, ARRETIVM, CLVSIVM, PERUSIA, VOLATERRAE, VETVLONIA, RUSSELLAE, VOLSINI, TARQUINI, VALERII, VOLCI, CAERE more anciently called Agylla. Of these, however, there is no certainty except as regards Volsinii, Tarquinii, Perugia, Vetulonia, and Volci. Each state was independent of all the others. The government was a close aristocracy, and was strictly confined to the Lucumoncs, who united in their own persons the ecclesiastical as well as the civil functions. The people were not only rigidly excluded from all

share in the government, but appear to have been in a state of vassalage or serfdom. From the noble and priestly families of the Lucumones a supreme magistrate was chosen, who appears to have been sometimes elected for life, and to have borne the title of king; but his power was much fettered by the noble families. At a later time the kingly dignity was abolished, and the government was entrusted to a senate. A meeting of the confederacy of the twelve states was held annually in the spring, at the temple of Voltumna near Volsinii.—The Etruscans were a highly civilised people, and from them the Romans borrowed many of their religious and political institutions. The last three kings of Rome were undoubtedly Etruscans, and they left in the city enduring traces of Etruscan power and greatness. The Etruscans paid the greatest attention to religion; and their religious system was closely interwoven with all public and private affairs. The principal deities were divided into two classes. The highest class were the 'Shrouded Gods,' who did not reveal themselves to man, and to whom all the other gods were subject. The second class consisted of the twelve great gods, six male and six female, called by the Romans *Dii Consentes*. [CONSENTES.] They formed the council of *Tina* or *Tinia*, the Roman Jupiter, and the two other most powerful gods of the twelve were *Cupra*, corresponding to Juno, and *Menrva* or *Menerva*, corresponding to the Roman Minerva. Besides these two classes of gods, there was a great number of other gods, penates and lares, to whom worship was paid. The mode in which the gods were worshipped was prescribed in certain sacred books, said to have been written by TAGES. These books contained the 'Etrusca Disciplina,' and gave minute directions respecting the whole of the ceremonial worship. They were studied in the schools of the Lucumones, to which the Romans also were accustomed to send some of their noblest youths for instruction; since it was from the Etruscans that the Romans borrowed most of their arts of divination.—In architecture, the Etruscans were acquainted with the use of the arch at an early period, and they employed it in constructing the great cloacae at Rome. In sculpture and painting also they attained to great skill, but it was rather skilful imitation than an original school of art. In the Etruscan tombs some Greek and some Egyptian influence may be traced. The Etruscan bronze statues were famous ('*Tyrrhena sigilla*,' Hor. *Ep.* ii. 2, 180) and examples still remain, especially the She Wolf of the Capitol and the Orator of the Florence Gallery. The beautiful vases which have been discovered in such numbers in Etruscan tombs cannot be cited as proofs of the excellence of Etruscan workmanship, since it is now admitted by the most competent judges, that these vases were either made in Greece, or by Greek artists settled in Italy; and though the bronze mirrors are a special product of Etruria, the engravings on them are Greek in design and origin. The Etruscans were skilled also in terracotta ornamentation, sometimes in works of great size, e.g. the Sarcophagus in the British Museum.—Of the private life of the Etruscans we have a lively picture from the paintings discovered in their tombs; but into this subject our limits forbid us to enter.—In their earlier history they were allied with the Carthaginians, with whose aid they occupied and retained Corsica: and, as might be expected, they were at enmity with the Syracusans, who defeated them in 474 at

Cyme, and who sought by incursions on the coasts of Etruria to repress the Tuscan pirates. Later the history of Etruria is a struggle against the rising power of Rome, to which it was finally compelled to yield. After the capture of Veii by the dictator Camillus, B. C. 396, the Romans obtained possession of the E. part of Etruria; and the Ciminian forest, instead of the Tiber, now became the boundary of the two people. The defeat of the Etruscans by Q. Fabius Maximus, in 310, was a great blow to their power. They still endeavoured to maintain their independence with the assistance of the Samnites and the Gauls; but after their decisive defeat by Cornelius Dolabella in 283, they became the subjects of Rome. In 91 they received the Roman franchise. The numerous military colonies established in Etruria by Sulla and Augustus destroyed to a great extent the national character of the people, and the country thus became in course of time completely Romanised.

Euboea (Ἐββοία: *Eὔβοιεύς*, *Eὔβοεύς*, fem. *Eὔβοίς*). 1. (*Negropont*), the largest island of the Aegean sea, lying along the coasts of Attica, Boeotia, and the S. part of Thessaly, from which countries it is separated by the Euboean sea, called the Euripus in its narrowest part. Euboea is about ninety miles in length; its extreme breadth is thirty miles, but in the narrowest part it is only four miles across. Throughout the length of the island runs a lofty range of mountains (a prolongation of Mt. Othrys), which rise in one part as high as 7266 feet above the sea. It has a dangerous rocky shore towards the Aegean, but good harbours, such as Chalcis and Eretria on its western coast. It contains nevertheless many fertile plains, and was celebrated in antiquity for the excellence of its pasturage and corn-fields. According to the ancients it was once united to Boeotia, from which it was separated by an earthquake (Plin. iv. 63; cf. Strab. p. 58). In Homer the inhabitants are called Abantes, and are represented as taking part in the expedition against Troy (*Il.* ii. 536; Strab. p. 445). In the N. of Euboea dwelt the Histiaei, from whom that part of the island was called Histiaea; below these were the Ellopii, who gave the name of Ellopia to the district, extending as far as Aegea and Cerinthus; and in the S. were the Dryopes. The centre of the island was inhabited chiefly by Ionians. At what time the Ionians came there it is impossible to say; but there was probably at an early date an amalgamation of these Greek immigrants with the Abantes, who were a Thracian people (Strab. *l. c.*; Hdt. i. 146). It was in this part of Euboea that the Athenians planted the colonies of CHALCIS and ERETRIA, which were the two most important cities in the island. After the Persian wars Euboea became subject to the Athenians, who attached much importance to its possession; and consequently Pericles made great exertions to subdue it when it revolted in B. C. 445. For its wars in 350 see CALLIAS. Under the Romans Euboea formed part of the province of Achaia.—Since Cumae in Italy was a colony from Chalcis in Euboea, the adjective *Euboicus* is used by the poets in reference to the former city. Thus Virgil (*Aen.* vi. 2) speaks of *Euboicus Cumarum oris*.—2. A town in the interior of Sicily, founded by Chalcis in Euboea, but destroyed at an early period.

Eubulides (Ἐββουλίδης). 1. Of Miletus, a philosopher of the Megaric school. He was a contemporary of Aristotle, against whom he

wrote with great bitterness; and he is stated to have given Demosthenes instruction in dialectics. He is said to have invented the forms of several of the most celebrated false and captious syllogisms. (Diog. Laërt. i. 111.)—2. An Athenian sculptor of the second century B.C. son of Eucheir. Pausanias (i. 2, 5) mentions an Apollo by him in a precinct of Dionysus near the Dipylon Gate. Portions of a group by him were excavated in this neighbourhood in 1837, and a marble head of Athene by him was found in 1874. These fragments may all be parts of the votive offering mentioned by Pausanias, but this is a disputed question on which there is no sufficient evidence.

Eubulus (Εὐβουλος). 1. An Athenian, of the demus Anaphlystus, a distinguished orator and statesman, was one of the most formidable opponents of Demosthenes. It was with him that Aeschines served as secretary in the earlier part of his life.—2. An Athenian, son of Euphranor, of the Cettian demus, a distinguished poet of the Middle Comedy, flourished B.C. 376. He wrote 104 plays, of which there are extant more than fifty titles. His plays were chiefly on mythological subjects. Several of them contained parodies of passages from the tragic poets, and especially from Euripides (Meineke, *Frag. Com. Gr.*).

Euclides (Εὐκλείδης). 1. The celebrated mathematician, who has almost given his own name to the science of geometry in every country in which his writings are studied; but we know next to nothing of his private history. The place of his birth is uncertain. He lived at Alexandria in the time of the first Ptolemy, B.C. 323–283, and was the founder of the Alexandrian mathematical school. He was of the Platonic sect, and well read in its doctrines. It was his answer to Ptolemy, who asked if geometry could not be made easier, that there was no royal road. Of the numerous works attributed to Euclid the following are still extant:—1. *Στοιχεῖα*, the *Elements*, in 13 books, with a fourteenth and fifteenth added by HYPsicLES. 2. *Δεδομένα*, the *Data*, containing 100 propositions, with a preface by Marinus of Naples. 3. *Κατατομή Κανόνος*, the *Division of the Scale*. 4. A work on astronomy, called *Φαινόμενα*, the *Appearances* (of the heavens). Besides these, *Εἰσαγωγή Ἀρμονική* (an introduction to music), *Ὀπτικά* (on Optics) and *Κατοπτρικά* (on Catoptrics) have been attributed to him, but are probably by other writers. The only complete edition of all the reputed works of Euclid is that published at Oxford, 1703, folio, by David Gregory, with the title *Εὐκλείδου τὰ σωζόμενα*. The *Elements* and the *Data* were published in Greek, Latin, and French, in 3 vols. 4to, Paris, 1814–16–18, by Peyrard. The most convenient edition for scholars of the Greek text of the *Elements* is the one by August, Berol. 1826, 8vo.—2. Of Megara, was one of the chief of the disciples of Socrates, but before this, he had studied the doctrines, and especially the dialectics, of the Eleatics. Socrates on one occasion reproved him for his fondness for subtle and captious disputes. On the death of Socrates (B.C. 399), Euclides took refuge in Megara, and there established a school which distinguished itself chiefly by the cultivation of dialectics. The doctrines of the Eleatics [PARMENIDES] formed the basis of his philosophical system; but, while he held that the real existence or 'God' was one and unchangeable, he gives it various names, 'God,' 'Reason' &c., to explain

how that which was one appeared to be many. With these he blended the ethical and dialectical principles of Socrates. He was the author of six dialogues, none of which, however, have come down to us. He has frequently been confounded with the mathematician of the same name. The school which he founded was called sometimes the Megaric, sometimes the Dialectic or Eristic. (Diog. Laërt. ii. 108; Cic. *Acad.* ii. 42, 129; Gell. vi. 10.)—3. The Archon Euclides was Arch. Eponymus in B.C. 403 (Ol. 94, 2), which is an important epoch both as marking the restored constitution after the fall of the Thirty, and also the adoption of the full Ionic alphabet of twenty-four letters instead of the old Attic alphabet. Thenceforth the laws and all state acts were to be written in the full Ionic alphabet. (Plut. *Arist.* 1; Arist. *Ἀθ. πολ.* 39.)

Eucratides (Εὐκρατίδης), king of Bactria, from about B.C. 181 to 161, was one of the most powerful of the Bactrian kings, and made great conquests in the N. of India.

Euctemon, the astronomer. [METON.]

Eudamidas (Εὐδαμίδας). I., King of Sparta, reigned from B.C. 330 to about 300. He was the younger son of Archidamus III., and succeeded his brother Agis III.—II., King of Sparta, was son of Archidamus IV., whom he succeeded, and father of Agis IV.

Eudemus (Εὐδήμος). 1. Of Rhodes, a Peripatetic philosopher, and one of the most important of Aristotle's disciples. He edited many of Aristotle's writings; and one of them even bears the name of Eudemus—namely, the *Ἠθικὰ Εὐδήμεια*, which work was in all probability a recension of Aristotle's lectures edited by Eudemus [see p. 118].—2. The physician of Livilla, the wife of Drusus Caesar, assisted her and Sejanus in poisoning her husband, A.D. 23.

Eudocia (Εὐδοκία). 1. Originally called **Athenais**, daughter of the sophist Leontius, was distinguished for her beauty and attainments. She married the emperor Theodosius II., A.D. 421; and on her marriage she embraced Christianity, and received at her baptism the name of Eudocia. She died at Jerusalem, A.D. 460. The theological cento formed from Homer is attributed to her (Teucher, Lips. 1793).—2. Of Macrembolis, wife of the emperors Constantine XI. Ducas and Romanus IV. Diogenes (A.D. 1059–1071), wrote a dictionary of history and mythology, which she called *Ἰωνία, Violarium, or Bed of Violets*. Printed for the first time by Villoison, in his *Anecdota Graeca*, Venice, 1781. Its sources are nearly the same as those used by Suidas.

Eudoses, a people in Germany near the Varini, probably in the modern *Mecklenburg*.

Eudoxus (Εὐδόξος). 1. Of Cnidus, son of Aeschines, a celebrated astronomer, geometer, physician, and legislator, lived about B.C. 366. He was a pupil of Archytas and Plato, and also went to Egypt, where he studied some time with the priests. He afterwards returned to Athens, but it would appear that he must have spent some time in his native place, for Strabo says that the observatory of Eudoxus at Cnidus was existing in his time. He died at the age of fifty-three. He is said to have been the first who taught in Greece the motions of the planets; and he is also stated to have made separate spheres for the stars, sun, moon, and planets. He wrote various works on astronomy and geometry, which are lost; but the substance of his *Φαινόμενα* is preserved by ARATUS, who turned into verse the prose work by Eudoxus with that

title. (Strab. pp. 119, 806; Sen. *Q. N.* vii. 3.)—**2.** An Athenian comic poet of the New Comedy, was by birth a Sicilian and the son of Agathocles.—**3.** Of Cyzicus, a geographer, who went from his native place to Egypt, and was employed by Ptolemy Euergetes and his wife Cleopatra in voyages to India; but afterwards being robbed of all his property by Ptolemy Lathyrus, he sailed away down the Red Sea, and at last arrived at Gades. He afterwards made attempts to circumnavigate Africa in the opposite direction, but without success. He lived about B.C. 130. (Strab. p. 98.)

Eugamon (Εὐγάμων), one of the Cyclic poets, was a native of Cyrene, and lived about B.C. 568. His poem (*Τηλεγονία*) was a continuation of the *Odyssey*, and formed the conclusion of the epic cycle. It concluded with the death of Odysseus.

Eugānei, a people who formerly inhabited Venetia on the Adriatic sea, and were driven towards the Alps and the Lacus Benacus by the Heneti or Veneti (Liv. i. 1; Plin. iii. 130, 134). According to some traditions they founded Patavium, Verona and Altinum, in the neighbourhood of which were the Euganei Colles. They possessed numerous flocks of sheep, the wool of which was celebrated (Juv. viii. 15; Mart. xiv. 155).

Euhēmērus (Εὐήμερος), probably a native of Messene in Sicily, lived at the court of Cassander in Macedonia, about B.C. 316. Cassander furnished him with the means to undertake a voyage of discovery. He is said to have sailed down the Red Sea and round the southern coasts of Asia, until he came to an island called Panchaea. After his return he wrote a work entitled 'Ἐρὰ Ἀναγραφῆ, or a *Sacred History*, in nine books. He gave this title to his work because he pretended to have derived his information from Ἀναγραφαί, or inscriptions in temples, which he had discovered in his travels, especially in the island of Panchaea. Euhemerus had been trained in the school of the Cyrenaics, who were notorious for their scepticism in matters connected with the popular religion; and the object of his work was to exclude everything supernatural from the popular religion, and to dress up the myths as so many plain histories. In his work the several gods were represented as having originally been men who had distinguished themselves either as warriors, or benefactors of mankind, and who after their death were worshipped as gods by the grateful people. Zeus, for example, was a king of Crete, who had been a great conqueror; and Euhemerus asserted that he had seen in the temple of Zeus Triphylus a column with an inscription detailing all the exploits of the kings Uranus, Cronus, and Zeus (Plut. *Is. et Os.* 23; Euseb. *Præp. Ev.* ii. 2; Strab. pp. 47, 102, 104, 299). The book was written in an attractive style, and became very popular, and many of the subsequent historians, such as Diodorus, adopted his mode of dealing with myths. Ennius made a Latin translation of the work (Cic. *N. D.* i. 42, 119). This method of rationalising ancient myths (generally a false explanation) was followed in later times, and called Euhemerism.

Eulaeus (Εὐλαῖος: O. T. Ulai: *Karoon*), a river in Susiana, on the borders of Elymais, rises in Great Media, flows S. through Mesobateue, passing E. of Susa, and, after uniting with the Pasitigris and the Choaspes, falls into the head of the Persian Gulf.

Eumæus (Εὐμαῖος), the faithful swineherd of Odysseus, had been carried away from his father's house by a Phœnician slave, and Phœ-

nician sailors, who sold him to Laërtes, the father of ODYSSEUS.

Eumēlus (Εὐμηλος). **1.** Son of Admetus and Alcestis, went with eleven ships from Phœrae to Troy. He was distinguished for his excellent horses, which had once been under the care of Apollo. His wife was Iphithima, daughter of Icarus (*Il.* ii. 711, xxiii. 375, 536; *Od.* iv. 798; Strab. p. 436).—**2.** Of Corinth, one of the Bacchiadae, an ancient Epic poet, flourished about B.C. 760. His principal poem seems to have been his *Corinthian History*.

Eumēnes (Εὐμένης). **1.** Of CARDIA, served as private secretary to Philip and Alexander, whom he accompanied throughout his expedition in Asia, and who treated him with marked confidence and distinction. After the death of Alexander (B.C. 323) Eumenes obtained the government of Cappadocia, Paphlagonia, and Pontus, which provinces had never yet been conquered by the Macedonians. Eumenes entered into a close alliance with Perdiccas, who subdued these provinces for him. When Perdiccas marched into Egypt against Ptolemy, he committed to Eumenes the conduct of the war against Antipater and Craterus in Asia Minor. Eumenes met with great success; he defeated Neoptolemus, who had revolted from Perdiccas; and subsequently he again defeated the combined armies of Craterus and Neoptolemus: Craterus himself fell, and Neoptolemus was slain by Eumenes with his own hand, after a deadly struggle in the presence of the two armies. Meantime the death of Perdiccas in Egypt changed the aspect of affairs. Antigonus now employed the whole force of the Macedonian army to crush Eumenes. The struggle was carried on for some years (320-316). It was conducted by Eumenes with consummate skill; and notwithstanding the numerical inferiority of his forces, he maintained his ground against his enemies, till he was surrendered by the Argyraspids to Antigonus, by whom he was put to death, 316. He was forty-five years old at the time of his death. Of his ability, both as a general and a statesman no doubt can be entertained; and it is probable that he would have attained a far more important position among the successors of Alexander, had it not been for the accidental disadvantage of his birth. But as a Greek of Cardia, and not a native Macedonian, he was constantly looked upon with dislike both by his opponents and companions in arms (Life by Plutarch and by Nepos; cf. Diod. xviii., xix.; Arrian, *Anab.* vii.).—**2. I.**, King of PERGAMUM, reigned B.C. 263-241; and was the successor of his uncle, Philetæus. He obtained a victory near Sardis over Antiochus Soter, and thus established his dominion over the provinces in the neighbourhood of his capital (Strab. p. 624).—**3. II.**, King of PERGAMUM, reigned B.C. 197-159; and was the son and successor of Attalus I. He inherited from his predecessor the friendship and alliance of the Romans, which he took the utmost pains to cultivate. He supported the Romans in their war against Antiochus; and after the conquest of the latter (190) he received from the senate Mysia, Lydia, both Phrygias, and Lycaonia, as well as Lysimachia, and the Thracian Chersonese. (Liv. xxxvii. 45-55; Pol. xxii. 1-27.) By this means he was at once raised from a state of comparative insignificance to be the sovereign of a powerful monarchy. Subsequently he was involved in war with Pharnaces, king of Pontus, and Prusias, king of Bithynia, but both wars were brought to a close by the interposi-

tion of the Romans (Pol. xxv. 2). At a later period Eumenes was regarded with suspicion by the Roman senate, because he was suspected of having corresponded secretly with Perseus, king of Macedonia, during the war of the latter with the Romans (Pol. xxx. 17, xxxii. 5). For the splendour of his capital see PERGAMUM.

Eumēnia (Ἐυμένεια or Ἐδυμένα: *Isheklî*), a city of Great Phrygia, on the rivers Glaucus and Cludrus, N. of the Maeander, named by Attalus II. after his brother Eumenes II.

Eumenides. [ERINYES.]

Eumenius, a Roman rhetorician of Augustodunum (*Autun*) in Gaul, held a high office under Constantius Chlorus. He is the author of four orations in the 'Panegyrici Veteres.'

Eumolpus (Ἐυμόλπος), that is 'the good singer,' a Thracian bard, usually represented as a son of Poseidon and Chione, the daughter of Boreas. As soon as he was born, he was thrown into the sea by his mother, who was anxious to conceal her shame, but was preserved by his father Poseidon, who had him educated in Ethiopia by his daughter Benthescyma. When he had grown up, he married a daughter of Benthescyma; but as he made an attempt upon the chastity of his wife's sister, he was expelled together with his son Ismarus. They went to the Thracian king Tegyrus, who gave his daughter in marriage to Ismarus; but as Eumolpus drew upon himself the suspicion of Tegyrus, he was again obliged to take to flight, and came to Eleusis in Attica, where he formed a friendship with the Eleusians. After the death of his son Ismarus, he returned to Thrace at the request of Tegyrus. The Eleusians, who were involved in a war with Athens, called Eumolpus to their assistance. Eumolpus came with a numerous band of Thracians, but he was slain by Erechtheus. Eumolpus was regarded as the founder of the Eleusinau mysteries, and as the first priest of Demeter and Dionysus. He was succeeded in the priestly office by his son Ceryx (who was, according to some accounts, the son of Hermes), and his family, the *Eumolpidae*, continued till the latest times the priests of Demeter at Eleusis. (Apolod. iii. 14, 4; Paus. i. 38, 2, ii. 14, 3; *Hymn. ad Cer.* 476.)—The legends connected Eumolpus with Hercules, whom he is said to have instructed in music, or initiated into the mysteries (Theocr. xix. 110, where he is called son of Philammon). Another story makes him son of Musaeus. It is probable that part of his story is due to the old worship of Poseidon in Attica, and part to the connexion of the Eumolpidae with the mysteries, for which reason Eumolpus is made the planter of trees and vines (Plin. vii. 199).

Euparius (Ἐυάριος), a Greek sophist, was born at Sardis A.D. 347, and lived and taught at Athens as late as the reign of Theodosius II. He wrote, 1. Lives of Sophists (*Βίοι φιλοσόφων καὶ σοφιστῶν*), still extant, which supply us with our only information respecting the Neoplatonism of that period. Edited by Boissonade, Amsterdam, 1822. 2. A continuation of the history of Dexippus (*Μετὰ Δέξιππον χρονικὴ ἱστορία*), in fourteen books, began with A.D. 270, and went down to 404, of which we have only extracts published along with Dexippus. [DEXIPPUS.]

Eunēus (Ἐυνῆος or Ἐβνεύς), a son of Jason and Hypsipyle in Lemnos, supplied the Greeks with wine during their war against Troy. He purchased Lycaon of Patroelus for a silver urn. (*Il.* vii. 468, xxiii. 747; HYPISPYLE.)

Eunōmia. [HORAE.]

Eunōmus (Ἐβνομός), king of Sparta, is described by some as the father of Lycurgus and Polydectes (Paus. iii. 7; Plut. *Lyc.* 2). Herodotus, on the contrary, places him in his list after Polydectes (viii. 131). In all probability, the name was invented with reference to the Lyncurgen *Eβνομία*, and Eunomus, if not wholly rejected, must be identified with Polydectes.

Eunus (Ἐβνός), a Sicilian slave, and a native of Apamea in Syria, was the leader of the Sicilian slaves in the Servile war. He attracted attention by pretending to the gift of prophecy, by appearing to breathe flames from his mouth, and other similar juggleries. He was proclaimed king, and soon collected formidable forces, with which he defeated several Roman armies. The insurrection now became so formidable that for three successive years (B.C. 134–132) three consuls were sent against the insurgents, and it was not till the third year (132) that the revolt was finally put down, by the consul Rnpilius. Eunus was taken prisoner, and died in prison at Morgantia. (Diod. *Fr.* 34; Liv. *Ep.* 56; Plut. *Sull.* 36.)

Eupālium (Ἐυπάλιον: *Eυπαλιεύς*), a town of the Locri Ozolae, subsequently included in Aetolia Epictetus (Strab. p. 427).

Eupātōr (Ἐυπάτωρ), a surname assumed by many of the kings in Asia. See ANTIOCHUS, MITHRIDATES.

Eupatoria. [MAGNOPOLIS.]

Eupatōrium (Ἐυπατόριον: *Eupatoria*), a town in the Chersonesus Taurica, founded by Mithridates Eupator (Strab. p. 312).

Euphāēs (Ἐυφάης), king of the Messenians, fell in battle against the Spartans in the first Messenian war. He was succeeded by ARISTODEMUS.

Euphēmus (Ἐυφῆμος), son of Poseidon by Europe, the daughter of Tityus, or by Meconice or Oris, a daughter of Orion or Eurotas (Schol. ad Pind. *Pyth.* iv. 15). According to one account he was an inhabitant of Panopeus on the Cephissus in Phocis, and according to another of Hyria in Boeotia, and afterwards lived at Taenarus. He was married to Laonome, the sister of Hercules; he was one of the Calydonian hunters, and the helmsman of the vessel of the Argonauts, and, by a power which his father had granted to him, he could walk on the sea just as on firm ground. He is mentioned also as the ancestor of Battus, the founder of Cyrene. (Ap. Rh. i. 182; Pind. *Pyth.* iv. 1; Hdt. iv. 150.)

Euphorbus (Ἐυφορβός). 1. Son of Panthous, one of the bravest of the Trojans, was slain by Menelaus, who subsequently dedicated the shield of Euphorbus in the temple of Hera, near Mycenae (*Il.* xvi. 806, xvii. 1; Paus. ii. 17, 3; Gell. iv. 11). Pythagoras asserted that he had once been the Trojan Euphorbus, and in proof of his assertion took down at first sight the shield of Euphorbus from the temple of Hera (*κλῆρο Trojana refixo tempora testatus*, Hor. *Od.* i. 28, 11).—2. Physician of Juba II., king of Mauretania, about the end of the first century B.C., and brother to Antonius Musa, the physician to Augustus.

Euphōrion (Ἐυφορίων). 1. Father of the poet Aeschylus.—2. Son of Aeschylus, who brought out four plays of his father, not produced on the stage in the lifetime of their author. Each won the first prize. He also wrote plays himself.—3. Of Chalcis in Euboea, an eminent grammarian and poet, son of Polymnotus, was born about B.C. 274. He became the librarian of Antiochus the Great, 221, and

died in Syria, either at Apamea, or at Antioch. Of his works fragments are collected by Meineke, in *Analecta Alexandrina*, Berol. 1843.

Euphrānor (Εὐφράνωρ), a distinguished sculptor and painter, was a native of the Corinthian isthmus, but worked at Athens about B.C. 536. He was noted for power of expression. His most celebrated statues were the Apollo Patroos (Paus. i. 3, 3), and the Paris, which expressed alike the judge of the goddesses, the lover of Helen, and the slayer of Achilles. His best paintings were preserved in a porch in the Ceramicus at Athens. On the one side were the twelve gods; and on the opposite wall Theseus, with Democracy and Demos. (Plin. xxxiv. 77, xxxv. 128.)

Euphrātes (Εὐφράτης), an eminent Stoic philosopher, was a native of Tyre, or, according to others, of Byzantium. He was an intimate friend of the younger Pliny. In his old age he became tired of life, and obtained from Hadrian permission to put an end to himself by poison. (Plin. *Ep.* i. 10; Dio Cass. lxi. 8.)

Euphrātes (Εὐφράτης): O. T. Phrat: *El-Frat*), a great river of W. Asia, forming the boundary of Upper and Lower Asia, consists, in its upper course, of two branches, both of which rise in the mountains of Armenia. The N. branch (*Kara-Su*), which is the true Euphrates, rises in the mountain above *Erzeroum* (the M. Abus or Capotes of the ancients) and flows W. and SW. to a little above lat. 39° and E. of long. 39°, where it breaks through the chain of the Anti-Taurus, and, after receiving the S. branch (*Mourad-Chai*), or, as the ancients called it, the ARSANIAS, it breaks through the main chain of the Taurus between Meitene and Samosata, and then flows in a general S. direction, till it reaches lat. 36°, whence it flows in a general SE. direction, till it approaches the Tigris opposite to Seleucia, where the distance between the two rivers was reckoned at only 200 stadia. Then it flows through the plain of Babylonia, at first receding further from the Tigris, and afterwards approaching it again, till it joins it about 60 miles above the mouth of the Persian Gulf, having already had its waters much diminished by numerous canals, which irrigated the country in ancient times, but the neglect of which at present has converted much of the once fertile district watered by the Euphrates into a marshy desert. The whole length of the Euphrates is between 500 and 600 miles. In its upper course, before reaching the Taurus, its N. branch and a part of the united stream divided Armenia Major from Colchis and Armenia Minor, and its lower course divided Mesopotamia from Syria. Its chief tributary, besides the Arsanias, was the CHABORAS. [Hdt. i. 180; Strab. pp. 521, 739, 746.]

Euphron (Εὐφρων), an Athenian poet of the New Comedy, whose plays, however, partook largely of the character of the Middle Comedy.

Euphrōsýnē, one of the Charites or Graces.

[CHARIS.]

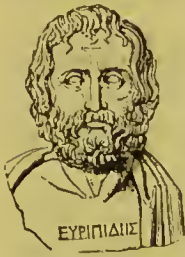
Eupōlis (Εὐπολις), son of Sosipolis, an Athenian poet of the Old Comedy, and one of the three who are distinguished by Horace, in his well-known line, 'Eupolis, atque Cratinus, Aristophanesque poetae,' above all the others 'quorum prisca comoedia virorum est.' He was born about B.C. 446, and is said to have exhibited his first drama in his seventeenth year, 429, two years before Aristophanes. The date of his death is uncertain. The common story was that Alcibiades, when sailing to Sicily

(415), threw Eupolis into the sea, in revenge for an attack which he had made upon him in his *Βάπται*; but this cannot be true, as we know that Eupolis produced plays after the Sicilian expedition. He probably died in 411. The chief characteristic of the poetry of Eupolis seems to have been the liveliness of his fancy, and the power which he possessed of imparting its images to the audience. In elegance he is said to have even surpassed Aristophanes, while in bitter jesting and personal abuse he emulated Cratinus. Among the objects of his satire was Socrates, on whom he made a bitter, though less elaborate attack than that in the *Clouds* of Aristophanes. The dead were not exempt from his abuse, for there are still extant some lines of his in which Cimon is most unmercifully treated. A close relation subsisted between Eupolis and Aristophanes, not only as rivals, but as imitators of each other. Cratinus attacked Aristophanes for borrowing from Eupolis, and Eupolis in his *Βάπται* made the same charge, especially with reference to the *Knights*. The Scholiasts specify the last Parabasis of the *Knights* as borrowed from Eupolis. On the other hand, Aristophanes, in the second (or third) edition of the *Clouds*, retorts upon Eupolis the charge of imitating the *Knights* in his *Maricas*. The truth may be that Eupolis to some extent collaborated with Aristophanes in this play and considered that the obligation was not sufficiently acknowledged. (Meineke, *Frag. Comv. Graec.* 1847.)

Eupompus (Εὐπομπός), of Sicyon, a distinguished Greek painter, was the contemporary of Zeuxis, Parrhasius, and Timanthes, and the instructor of Pamphilus, the master of Apelles. The fame of Eupompus caused the Sicyonian school to take its place beside the Ionic and Attic (Plin. xxxv. 74).

Euripides (Εὐριπίδης). 1. The third great Attic tragedian, was the son of Mnesarchus and Clito, and is said to have been born at Salamis, B.C. 480, on the very day that the Greeks defeated the Persians off that island, whither his parents had fled from Athens on the invasion of Xerxes. Some writers relate that his parents were in mean circumstances, and his mother is represented by Aristophanes as a herb-seller (*Ach.* 454, *Thesm.* 387, *Eq.* 19, *Ran.* 339), but this is a tale unworthy of credit: it is contradicted by Philochorus; and we know, too, that the poet, when a boy, was cup-bearer to a chorus of noble Athenians at the Thargelian festival—an office for which nobility of blood was requisite—and that he was taught rhetoric by Prodicus, who was certainly not moderate in his terms for instruction, and who was in the habit of seeking his pupils among youths of high rank. It is said that the future distinction of Euripides was predicted by an oracle, promising that he should be crowned with 'sacred garlands,' in consequence of which his father had him trained to gymnastic exercises; and we learn that, while yet a boy, he won the prize at the Eleusian and Thesean contests, and offered himself, when seventeen years old, as a candidate at the Olympic games, but was not admitted because of some doubt about his age. But he soon abandoned gymnastic pursuits, and studied the art of painting, not, as we learn, without success. To philosophy and literature he devoted himself with much interest and energy, studying physics under Anaxagoras and rhetoric, as we have already seen, under Prodicus. He lived on intimate terms with Socrates, and traces of the teaching of Anaxagoras have been re-

marked in many passages of his plays. He is said to have written a tragedy at the age of eighteen; but the first play which was exhibited in his own name was the *Peliades*, when he was twenty-five years of age (u. c. 455). In 441 he gained for the first time the first prize, and he continued to exhibit plays until 408, the date of the *Orestes*. Soon after this he left Athens for the court of Archelaus, king of Macedonia, his reasons for which step can only be matter of conjecture. It was alleged that he was disgusted by the taunts of the comic poets about his unhappy domestic relations: for his first wife, Choerile, was divorced for infidelity, and the second, Melito, separated from him. But these are rather matters of ill-natured gossip, and it may be believed that other causes led him to accept an invitation from Archelaus, at whose court the highest honours awaited him. The attacks of Aristophanes and others had probably not been without their effect, and he must have been aware that his philosophical tenets were regarded with considerable suspicion. He died in Macedonia in 406, at the age of seventy-five. Little credit need be given to the story that he was torn in pieces by the king's dogs, which, according to some, were set upon him through envy by Arrhidaeus and Crateuas, two rival poets. The regret of Sophocles for his death is said to have been so great, that at the representation of his next play



Bust of Euripides.

he made his actors appear unowned. The accounts which we find in some writers of the profligacy of Euripides are mere idle scandal, and scarcely worthy of serious refutation. Nor does there appear to be any better foundation for that other charge which has been brought against him, of hatred to the female sex. He was a man of serious and austere temper: and it was in consequence of this that the charge probably originated. It is certain that the poet who drew such characters as *Alcestis* was not blind to the gentleness, the strong affection, the self-abandoning devotedness of women. With respect to the world and the Deity, he seems to have adopted the doctrines of Anaxagoras, not unmixcd apparently with pantheistic views. [ANAXAGORAS.] To class him with atheists, as some have done, is undoubtedly unjust. At the same time, it must be confessed that we look in vain in his plays for the unquestioning faith of Aeschylus; nor can we fail to admit that the pupil of Anaxagoras could not sympathise with the popular religious system around him. He frequently altered the traditional treatment of ancient legends. Thus, in the *Orestes*, Menelaus comes before us as a selfish coward, and Helen as a worthless wanton; in the *Helena*, the notion of Stesichorus is adopted, that the heroine was never carried to Troy at all, and that it was a mere εἰδωλον of her for which the Greeks and Trojans fought; Andromache, the widow of Hector and slave of Neoptolemus, seems almost to forget the past in her quarrel with Hermione and the perils of her present situation; tragedy is brought down into the sphere of every-day life; men are represented, according to the remark of Sophocles quoted with approval by Aristotle (*Poet.* 25), not as they ought to be, but as they are; under the names of the ancient heroes the characters of his own time are set

before us; it is not *Medea*, or *Iphigenia*, or *Alcestis* that is speaking, but abstractedly a mother, a daughter, or a wife. All this, indeed, gave fuller scope, perhaps, for the exhibition of passion and for those scenes of tenderness and pathos in which Euripides especially excelled. Hence Aristotle (*Poet.* 13) calls Euripides 'the most tragic of poets,' because he neglected no means of appealing to the feelings of the audience—not even the misery of appearance, such as that of *Telephus*—and therefore most worked upon pity, which is the office of Tragedy. Hence, perhaps, also the preference given to his plays by the practical Socrates, who is said to have never entered the theatre unless when they were acted, as well as for the admiration felt for him by Menander and Philemon, and other poets of the New Comedy. The most serious defects in his tragedies, artistically speaking, are: his constant employment of the 'Deus ex machina'; the disconnexion of his choral odes from the subject of the play; his extremely awkward and formal character of his prologues; and the frequent introduction of frigid γῶμαι and of philosophical disquisitions, making *Medea* talk like a sophist, and *Hecuba* like a freethinker, and aiming rather at subtlety than simplicity. On the same principles on which he brought his subjects and characters to the level of common life, he adopted also in his style the every-day mode of speaking. But while, on the one hand, in many of his plays, the *Electra*, for instance, and the *Andromache*, he ranks far below his two predecessors and fails altogether in harmony of composition: in others, such as the *Hippolytus*, the *Medea*, the *Iphigenia in Tauris*, the *Ion*, and, perhaps above all, the *Bacchae*, he reaches a height of poetry equal to that of Sophocles.—According to some accounts, he wrote, in all, seventy-five plays; according to others, ninety-two. Of these, eighteen are extant, if we omit the *Rhesus*, which is probably spurious: of the 18 a list is subjoined, with their dates, ascertained or probable:—*Alcestis*, B. C. 438, brought out as the last of a tetralogy, and stood therefore in the place of a satyric drama, to which indeed it bears, in some parts, great similarity, particularly in the representation of Heracles in his cups. *Medea*, 431 (ed. by Porsou; Verrall). *Hippolytus Coronifer*, 428 (upon which Racine founded his *Phèdre*), gained the first prize (ed. Monk). *Hecuba*, exhibited before 423. *Heracleidae*, about 421. *Supplices*, about 421. *Ion*, of uncertain date. *Hercules Furens*, of uncertain date (ed. Hutchinson, 1878). *Andromache*, about 420. *Troades*, 415. *Electra*, about 415–413. *Helena*, 412. *Iphigenia at Tauris*, of uncertain date. *Phcenissae*, 411 (ed. Porson). *Orestes*, 408. *Bacchae*: this play was written for representation in Macedonia, and therefore at a very late period of the life of Euripides. It is notable not only as among the grandest of Attic tragedies but also as inspired by the actual scenes amid which it was composed, in the country where he might see the Maenads with brandished torches dashing down the mountain side. (Editions by Elmsley; by Sandys, 1874; by Tyrrell, 1871.) *Iphigenia at Aulis*: this play, together with the *Bacchae* and the *Alcegaon*, was brought out at Athens, after the poet's death, by the younger Euripides. *Cyclops*, of uncertain date: it is interesting as the only extant specimen of the Greek satyric drama. Besides the plays, there are extant five letters, purporting to have been written by Euripides, but they are

spurious.—*Editions of complete plays.* In Dindorf's *Poëtae Scenici*; by Nauch, 1871; with notes by Paley, 1872.—2. The youngest of the three sons of the above. After the death of his father he brought out three of his plays at the great Dionysia, viz. the *Alcmaeon* (no longer extant), the *Iphigenia at Aulis*, and the *Bacchae*.

Euripus (Ἐϋρώπος), any part of the sea where the ebb and flow of the tide were remarkably violent, is the name especially of the narrow strait which separates Euboea from Boeotia. The extraordinary tides of the Euripus have been noticed by modern observers: the water sometimes runs as much as eight miles an hour. At Chalcis there was a bridge over the Euripus, uniting Euboea with the mainland. [CHALCIS.]

Eurōmus (Ἐϋρώμος: *Jaklyis*), a small town of Caria, at the foot of Mt. Grion (a ridge parallel to Mt. Latmus), in the conventus juridicus of Alabanda. It lay eight English miles NW. of Mylasa.

Eurōpa (Ἐϋρώπη), according to the Iliad (xiv. 321), a daughter of Phoenix, but according to the common tradition a daughter of the Phoe-

nician king Agenor (Hdt. iv. 147; Eur. *Phoen.* 281; Diod. v. 78; Ov. *Met.* ii. 858). Her surpassing beauty charmed Zeus, who assumed the form of a bull and mingled with the herd as Europa and her maidens were sporting on the sea-shore. Encouraged by the tameuess of the animal, Europa ventured to mount his back; whereupon Zeus rushed into the sea, and swam with her in safety to Crete. (Hor. *Od.* iii. 27, 25; Apollod. iii. 1; *Anth. Pal.* i. 116; Ov. *Met.* ii. 850, *Fast.* v. 605.) Here she became by Zeus the mother of Minos, Rhadamanthus, and, in post-Homeric story, of Sarpēdon (Hdt. i. 173; Eur. *Rhes.* 29). She afterwards married Asterion, king of Crete, who brought up the children whom she had had by the king of the gods (Apollod. *l. c.*; Diod. iv. 60). After her death she was deified under the name Hellotis or Hellotia (cf. Athen. p. 678). Among various attempts to rationalise the myth was the explanation that Europa was carried away captive by a Cretan king in a ship which had a bull as figure-head. Modern writers, though without very sure grounds, have interpreted Europa to be a moon-goddess.

Eurōpa (Ἐϋρώπη), one of the three divisions of the ancient world. The name is not found

in the Iliad and Odyssey, and first occurs in the Homeric *Hymn to Apollo* (251), but even there it does not indicate the continent, but simply the mainland of Hellas proper, in opposition to Peloponnesus and the neighbouring islands; and so perhaps Pind. *Nem.* iv. 70. Aeschylus (*Prom.* 735) and Herodotus (iv. 45) are the earliest writers who use it in the sense of one of the divisions of the world. The meaning of the name is doubtful. Some give it a Greek root, and make it signify either 'widely extended' (ἐϋρός...ὄπη) or 'dark'—i.e. western (cf. ἕρεβος); others obtain the latter meaning from a Semitic root. Most of the ancients supposed the name to be derived from Europa, the daughter of Agenor. The boundaries of Europe on the E. differed at various periods. In earlier times the river Phasis was usually supposed to be its boundary, and sometimes even the Araxes and the Caspian sea; but at a later period the river Tanais and the Palus Maeotis were usually regarded as the boundaries between Asia and Europe. The N. of Europe was little known to the ancients, but it was generally believed, at least in later times, that it was bounded on the N. by the Ocean.

Eurōpus (Ἐϋρώπος). 1. A town of Emathia, on the river Axius (Strab. p. 327).—2. (*Yera-bolus*, or *Kulatel-Nejin*?), a city in the district of Cyrhstice in Syria, on the W. bank of the Euphrates, a few miles S. of Zeugma.—3. Europus was the earlier name of Dura Nicanoris in Mesopotamia; and (4) it was also given by Seleucus Nicator to Rhagae in Media.—5. A river of Thessaly, also called Titaresius. [TITARESIUS.]

Eurōtas (Ἐϋρώτας: *Iri*), the chief river in Laconia, but not navigable, rises in Mt. Borēum in Arcadia (according to Pausanias and Strabo, from a common source with the ALPHEUS), then disappears under the earth, rises again near Sciritis, and flows southwards, passing Sparta on the E., through a narrow and fruitful valley, into the Laconian gulf (Paus. viii. 44; Strab. p. 343).

Eurýalos (Ἐϋρύαλος). 1. Son of Mecisteus, one of the Argonauts and of the Epigoni, accompanied Diomedes to Troy, where he slew several Trojans (*Il.* ii. 565, vi. 20; Apollod. i. 9, 16, iii. 7, 2).—2. Son of Odysseus and Evippe, slain by Telemachus, hero of a play of Sophocles (Eustath. p. 1796, 52).

Euryanassa. [PELOPS.]

Eurýbates (Ἐϋρυβάτης), called *Eribotes* by Latin writers, one of the Argonauts.

Eurýbātos (Ἐϋρύβατος), an Ephesian, whom Croesus sent with a large sum of money to the Peloponnesus to hire mercenaries for him in his war with Cyrus. He, however, betrayed the whole matter to Cyrus. In consequence of this treachery, his name passed into a proverb amongst the Greeks (Plat. *Protag.* p. 327, D).

Eurýbia (Ἐϋρυβία), daughter of Pontus and Go, mother by Crius of Astraeus, Pallas, and Perses.

Eurybiades. [THEMISTOCLES.]

Euryclea (Ἐϋρύκλεια). 1. Daughter of Ops, was purchased by Laërtes and brought up Telemachus. When Ulysses returned home, she recognised him by a scar, and afterwards faithfully assisted him against the suitors (*Od.* i. 429, xix. 401).—2. Mother of OEDIPUS.



Europa. Schlichtergroll, Stosch Collection.)

Eurýdiōē (Εὐρύδικη). 1. Wife of Orpheus. [ORPHEUS].—2. An Illyrian princess, wife of Amyntas II., king of Macedonia, and mother of the famous Philip.—3. An Illyrian, wife of Philip of Macedon, and mother of Cynaë or Cyna.—4. Daughter of Amyntas, son of Perdiccas III., king of Macedonia, and Cynaë, daughter of Philip. After the death of her mother in Asia [CYNANE], Perdiccas gave her in marriage to the king Arrhidaeus. She was a woman of a masculine spirit, and entirely ruled her weak husband. On her return to Europe with her husband, she became involved in war with Polysperchon and Olympias, but she was defeated in battle, taken prisoner, and compelled by Olympias to put an end to her life, B.C. 317. (Diod. xviii. 39, xix. 11; Athen. p. 560).—5. Daughter of Antipater, and wife of Ptolemy, the son of Lagus. She was the mother of three sons, viz. Ptolemy Ceraunus, Meleager, and a third (whose name is not mentioned); and of two daughters, Ptolemaïs, afterwards married to Demetrius Poliorcetes, and Lysandra, the wife of Agathocles, son of Lysimachus (Plut. *Demetr.* 46).—6. An Athenian, of a family descended from the great Miltiades. She was first married to Ophellas, the conqueror of Cyrene, and after his death returned to Athens, where she married Demetrius Poliorcetes.

Eurýlōchus (Εὐρύλοχος). 1. Companion of Odysseus in his wanderings, was the only one that escaped from the house of Circe when his friends were metamorphosed into swine (*Od.* x. 203, xii. 339).—2. A Spartan commander, in the Peloponnesian war, B.C. 426, defeated and slain by Demosthenes at Olpae (Thuc. iii. 100–109).

Eurýmēdon (Εὐρυμέδων). 1. One of the Cabiri, son of Hephaestus and Cabiro, and brother of Alcon.—2. An attendant of Nestor.—3. Son of Ptolemaeus, and charioteer of Agamemnon.—4. Son of Thucles, an Athenian general in the Peloponnesian war. He was one of the commanders in the expedition to Corcyra, B.C. 428, and also in the expedition to Sicily, 425. In 414, he was appointed, in conjunction with Demosthenes, to the command of the second Syracuse armament, and fell in the first of the two sea-fights in the harbour of Syracuse (Thuc. vii. 52).

Eurýmēdon (Εὐρυμέδων; *Kapri-Su*), a small river in Pamphylia, navigable as far up as the city of ASPENDUS, through which it flowed; celebrated for the victory which Cimon gained over the Persians on its banks, B.C. 469 (Thuc. i. 100; Xen. *Hell.* iv. 8, 30).

Eurýmēnae (Εὐρυμεναί), a town in Magnesia in Thessaly, E. of Ossa.

Eurýnōmē (Εὐρυνόμη), daughter of Oceanus (Hes. *Th.* 358). When Hephaestus was expelled by Hera from Olympus, Eurynome and Thetis received him in the bosom of the sea (*Il.* xviii. 398). Before the time of Cronos and Rhea, Eurynome and Ophion had ruled in Olympus over the Titans. The worship of Eurynome was localised at Phigalea in Arcadia, where she was represented half woman and half fish, and was identified with Artemis (Paus. viii. 41): that is to say, the older worship of Eurynome in this place was at some time transferred to the religion of Artemis, prevailing at a later time.

Eurýphōn (Εὐρυφῶν), a celebrated physician of Cnidos in Caria, was a contemporary of Hippocrates, but older. He is quoted by Galen, who says that he was considered to be the author of the ancient medical work entitled *Κνίδια Γνώμαι*, and also that some persons

attributed to him several works included in the Hippocratic Collection.

Eurýgon, otherwise called **Eurýtion** (Εὐρυπῶν, Εὐρυτίων), grandson of Procles, was the third king of that house at Sparta, and thenceforward gave it the name of Eurypontidae (Paus. iii. 7; Plut. *Lyc.* 2).

Eurýpylus (Εὐρύπυλος). 1. Son of Euaemon and Ops, appears in different traditions as king either of Ormenion, or Hyria, or Cyrene. In the *Iliad* he is represented as having come from Ormenion to Troy with forty ships (*Il.* ii. 734, v. 76, vi. 36, xi. 575; Ov. *Met.* xiii. 357). According to some traditions it was this Eurypylus who was worshipped as a hero at Patrae (Paus. vii. 19).—2. A son of Poseidon and Celaeno, who went to Libya, where he ruled in the country afterwards called Cyrene, and there became connected with the Argonauts. He married Sterope, the daughter of Helios, by whom he became the father of Lycaon and Lencippus (*Pind. Pyth.* iv. 33; Ap. Rh. iv. 1551).—3. Son of Poseidon and Astypalaea, king of Cos, was killed by Heracles, who on his return from Troy landed in Cos, and being taken for a pirate, was attacked by its inhabitants. According to another tradition Heracles attacked the island of Cos, in order to obtain possession of Chalciopé, the daughter of Eurypylus, whom he loved (*Il.* ii. 677; *Pind. Nem.* iv. 25; *Hyg. Fab.* 254).—4. Son of Telephus and Astyoche, king of Mysia or Cilicia, was induced by the presents which Priam sent to his mother or wife, to assist the Trojans against the Greeks. Eurypylus killed Machaon, but was himself slain by Neoptolemus. (*Od.* xi. 519; Q. Smyrn. vi. 408.)

Eurýsāces (Εὐρυσάκης), son of the Telamonian Ajax and Tecmessa, named after the 'broad shield' of his father (*Soph. Aj.* 575). An Athenian tradition related that Eurysaces and his brother Philaeus had given up to the Athenians the island of Salamis, which they had inherited from their grandfather, and that the two brothers received in return the Attic franchise. Eurysaces was honoured like his father, at Athens, with an altar. (Plut. *Sol.* 10.) Pausanias (i. 35) ascribes this gift to Philaeus the son of Eurysaces.

Eurýsthēnes (Εὐρυσθένης), and **Procles** (Προκλῆς), the twin sons of Aristodemus, were born, according to the common account before, but according to the genuine Spartan story after, their father's return to Peloponnesus and occupation of his allotment of Laconia. He died immediately after the birth of his children, and had not even time to decide which of the two should succeed him. The mother professed to be unable to name the elder, and the Lacedaemonians applied to Delphi, and were instructed to make them both kings, but give the greater honour to the elder. The difficulty thus remaining was at last removed at the suggestion of Panitos, a Messenian, by watching which of the children was first washed and fed by the mother; and the first rank was accordingly given to Eurysthenes and retained by his descendants. From these two brothers, the two royal families in Sparta were descended, and were called respectively the *Eurysthenidae* and *Proclidae*. The former were also called the *Agidae* from Agis, son of Eurysthenes; and the latter *Eurypontidae* from Eurýpon, grandson of Procles. (Hdt. vi. 51; Paus. iii. 16).

Eurystheus. [HERACLES.]

Eurýtus (Εὐρύτος). 1. Son of Melancus and Stratonicus, was king of Oechalia, probably the

Thessalian town of this name. He was a skilful archer and married to Antioche, by whom he became the father of Iole, Iphitus, Molion or Deion, Clytius, and Toxeus. He was proud of his skill in using the bow, and is said to have instructed even Heracles in his art. He offered his daughter Iole as a prize to the man who should conquer him and his sons in shooting with the bow. Heracles won the prize, but Eurytus and his sons, with the exception of Iphitus, refused to give up Iole, because they feared lest Heracles should kill the children he might have by her. Heracles accordingly marched against Oechalia with an army, took the place and killed Eurytus and his sons. According to Homer, on the other hand, Eurytus was killed by Apollo, whom he presumed to rival in using the bow. (*Od.* viii. 224, xxi. 14; *Soph. Trach.* 354; *Theocr.* xxiv. 105; *Ap. Rh.* i. 88; *Apollod.* ii. 6.) He was worshipped as a hero in the mystic rites at Andania (*Paus.* iv. 2).—2. Son of Actor and Molione of Elis. [*MOLIONES.*]—3. Son of Hermes and Antianira, and brother of Echion, was one of the Argonauts (*Paus.* ii. 15).—4. A Pythagorean philosopher, a disciple of Philolaus (*Diog. Laërt.* iii. 6).

Eusēbios (Εὐσέβιος) was born in Palestine about A.D. 264, was made bishop of Caesarea 315, and died about 340. His works are valuable for general history, quite apart from their great importance in Church history. [See *Dict. of Christ. Biogr.*]

Eustathius (Εὐστάθιος). 1. Of Cappadocia, a Neo-Platonic philosopher, was a pupil of Iamblichus and Aedesius. In A.D. 358, he was sent by Constantius as ambassador to king Sapor, and remained in Persia, where he was treated with the greatest honour.—2. Or **Eumathius**, probably lived as late as the twelfth century of our era. He wrote a Greek romance in eleven books, still extant, containing an account of the loves of Hysminias and Hysmiae. The tale is wearisome and improbable. Edited by Gaulmin, Paris, 1617, and by Teucher, Lips. 1792.—3. Archbishop of Thessalonica, was a native of Constantinople, and lived during the latter half of the twelfth century. He was a man of great learning and wrote numerous works, the most important of which is his commentary on the *Iliad* and *Odyssey* (Παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδυσσεΐαν), or rather his collection of extracts from earlier commentators on those two poems. This vast compilation was made from the numerous and extensive works of the Alexandrian grammarians and critics; and as nearly all the works from which Eustathius made his extracts are lost, his commentary is of great value. Editions: at Rome, 1542–1550, 4 vols. fol.; at Basle, 1559–60; at Leipzig, 1825–26, containing the commentary on the *Odyssey*, and at Leipzig, 1827–29, the commentary on the *Iliad*. There is also extant by Eustathius a commentary on Dionysius Periegetes, which is published with most editions of Dionysius.—4. Usually called **Eustathius Romanus**, a celebrated Graeco-Roman jurist from A.D. 960 to 1000.

Euterpe. [*MUSAE.*]

Euthydēmus (Εὐθύδημος). 1. A sophist, was born at Chios, and migrated with his brother Dionysodorus to Thurii in Italy. Being exiled thence, they came to Athens, where they resided many years. The pretensions of Euthydēmus and his brother are exposed by Plato in the dialogue which bears the name of the former.—2. King of Bactria, was a native of Magnesia. We

know nothing of the circumstances attending his elevation to the sovereignty of Bactria. He extended his power over the neighbouring provinces, so as to become the founder of the



Coin of Euthydemus, King of Bactria, about B.C. 212. *Obv.*, head of Euthydemus; *rev.*, Heracles.

greatness of the Bactrian monarchy. His dominions were invaded about B.C. 212, by Antiochus the Great, with whom he eventually concluded a treaty of peace. (*Polyb.* xi. 34; *Strab.* p. 515.) He had a son Demetrius and a grandson Euthydemus II.

Euthymus (Εὐθυμος), a hero of Locri in Italy, son of Astycles or of the river-god Caecinus. He was famous for his strength and skill in boxing, and delivered the town of Temesa from the evil spirit *Πολίτες*, to whom a fair maiden was sacrificed every year. Euthymus himself disappeared at an advanced age in the river Caecinus. (*Paus.* vi. 6, 2; *Strab.* p. 255.)

Eutrāpēlus, **P. Volumniūs**, a Roman knight, obtained the surname of Entrapelus (Εὐτράπελος), on account of his liveliness and wit. He was an intimate friend of Antony, and a companion of his pleasures and debauches. Cytheris, the mistress of Antony, was originally the freed-woman and mistress of Volumnius Entrapelus (whence we find her called Volumnia), and was surrendered to Antony by his friend. Entrapelus is mentioned by Horace (*Epist.* i. 18, 31).

Eutrēsii (Εὐτρήσιοι), the inhabitants of a district in Arcadia, N. of Megalopolis.

Eutrēsis (Εὐτρησις), a small town in Boeotia between Thespie and Plataeae, with a temple and oracle of Apollo, who hence had the surname Eutresites (*Il.* ii. 502; *Strab.* p. 411).

Eutrōpius. 1. A Roman historian, held the office of a secretary under Constantine the Great, was patronised by Julian, whom he accompanied in the Persian expedition, and was alive in the reign of Valentinian and Valens. He is the author of a brief compendium of Roman history in ten books, from the foundation of the city to the accession of Valens, A.D. 364, to whom it is inscribed. In drawing up this abridgment Eutropius appears to have consulted the best authorities, and to have executed his task in general with care. The style is in perfect good taste and keeping with the nature of the undertaking, being plain, precise, and simple. It was translated into Greek by Paeanius, and was used as the basis of his work by Paulus Diaconus. Editions are by Tzchucke, Lips. 1796; by Grosse, Hal. 1813, and by Droysen, Berl. 1878.—2. A eunuch, the favourite of Arcadius, became the virtual governor of the E. on the death of Rufinus, A.D. 395. He was consul in 399, but in that year was deprived of his power by the intrigues of the empress Eudoxia and Gainas, the Goth; he was first banished to Cyprus, was shortly afterwards recalled and put to death at Chalcedon. The poet Claudian wrote an invective against Eutropius.

Eutychnēs (Εὐτυχίδης), of Sicyon, a sculptor,

and a pupil of Lysippus, flourished B.C. 300, was the author of a statue representing Antioch (Paus. vi. 2, 4), which is preserved by a copy now in the Vatican [see ANTIOCHIA.]

Euxinus Pontus. [PONTUS EUXINUS.]

Evadnē (Ἐβάδνη). 1. Daughter of Poseidon and Pitane, who was brought up by the Arcadian king Aepytns, and became by Apollo the mother of IANUS.—2. Daughter of Iphis (hence called Iphias), or Philax, and wife of Capaneus. For details see CAPANEUS.

Evagōras (Ἐυαγόρας), king of Salamis in Cyprus. He was sprung from a family which claimed descent from TEUCER, the reputed founder of Salamis; and his ancestors appear to have been during a long period the hereditary rulers of that city under the supremacy of Persia. They had, however, been expelled by a Phoenician exile, who obtained the sovereignty for himself, and transmitted it to his descendants. [CYPRUS.] Evagoras succeeded in recovering his hereditary kingdom, and putting the reigning tyrant to death, about B.C. 410. His rule was distinguished for its mildness and equity, and he greatly increased the power of Salamis, specially by the formation of a powerful fleet. He gave a friendly reception to Conon, when the latter took refuge at Salamis after the defeat of the Athenians at Aegospotami, 405; and it was at his intercession that the king of Persia allowed Conon the support of the Phoenician fleet at the time of the battle of Cnidus (394): hence he was a main cause of the Athenian success. In gratitude for these good offices, the Athenians placed his statue in the Ceramicus (Isocr. *Evag.* 51-68; Xen. *Hell.* ii. 1, 29; Paus. i. 3, 2). But his growing power excited the jealousy of the Persian court, and at length war was declared against him by Artaxerxes. Evagoras received the assistance of an Athenian fleet under Chabrias, and at first met with great success; but the fortune of war afterwards turned against him, and he was glad to conclude a peace with Persia, by which he resigned his conquests in Cyprus, but was allowed to retain possession of Salamis with the title of king. This war was brought to a close in 385. Evagoras was assassinated in 374, together with his eldest son Pnytagoras (Diod. xv. 2-9; Arist. *Pol.* v. 8, 10). There is extant an oration of Isocrates in praise of Evagoras, addressed to his son Nicocles, who succeeded him.

Evagrius (Ἐυάγριος), of Epiphania in Syria, born about A.D. 536; wrote *An Ecclesiastical History*, still extant. [See *Dict. of Christ. Biogr.*]

Evander (Ἐυάνδρος). 1. Son of Hermes by an Arcadian nymph, called Themis or Nicostрата, and in Roman traditions Carmenta or Tiburtis (Dionys. i. 31; Liv. i. 5; Paus. viii. 43). About sixty years before the Trojan war, Evander is said to have led a Pelasgian colony from Pallantium in Arcadia into Italy, and there to have built a town, Pallantium, on the Tiber, at the foot of the Palatine Hill, which town was subsequently incorporated with Rome. Evander taught his neighbours milder laws and the arts of peace and of social life, and especially the art of writing, with which he himself had been made acquainted by Hercules, and music; he was said also to have introduced among them the worship of the Lycaean Pan (= Luperus), of Demeter, Poseidon, and Heracles. (Liv. *l.c.*; Dionys. i. 33; Plut. *Q. R.* 56; Tac. *Ann.* xi. 14; Justin, xliii. 1, 6.) Virgil (*Aen.* viii. 51) represents Evander as still alive

at the time when Aeneas arrived in Italy, and as forming an alliance with him against the Latins. Evander was worshipped at Pallantium in Arcadia as a hero. At Rome he had an altar at the foot of the Aventine. Most modern historians (see especially Schwegler) reject the idea of the Arcadian immigration altogether. The authorities for it are manifestly late, and the Arcadians are the most unlikely colonists. It is probable that the story grew out of the resemblance of the Lupercalia to the Arcadian festivals of Pan. It is suggested, with much probability, that in Evander himself (whose name, 'the kindly,' may have the same meaning) we have the native Italian deity Faunus transformed into an apparently historical person, who is said to have founded the ritual out of which his own story was developed. [FAUNUS.]—2. A Phocian, was the successor of Lacydes as the head of the Academic School at Athens, about B.C. 215.

Evēnus (Ἐβήνος). 1. Son of Ares and Demonice, and father of Marpessa. For details see MARPESSA.—2. Two elegiac poets of Paros. One of these poets, though it is uncertain whether the elder or the younger, was a contemporary of Socrates, whom he is said to have instructed in poetry; and Plato in several passages refers to Evēnus, somewhat ironically, as at once a sophist or philosopher and a poet. There are sixteen epigrams in the Greek Anthology bearing the name of Evēnus, but it is difficult to determine which of them should be assigned to the elder and which to the younger Evēnus. (Plat. *Apol.* p. 20, *Phaedr.* p. 60, *Phaedr.* p. 267.)

Evēnus (Ἐβήνος: Fidhari), formerly Lycormas, rises in Mt. Oeta, and flows through Aetolia into the sea, W. of Antirrhium (Strab. p. 451; Thuc. ii. 83; Ov. *Met.* ix. 104).

Evēnus (Ἐβήνος: Sandarli), a river of Mysia, rising in Mt. Temnus, flowing S. through Aeolis, and falling into the Sius Elaiticus near Pitane. The city of Adramyttium, which stood nearly due W. of its sources, was supplied with water from it by an aqueduct (Strab. p. 614).

Evergētes (Ἐυεργέτης), the 'Benefactor,' a title of honour frequently conferred by the Greek states upon those from whom they had received benefits. It was assumed by many of the Greek kings in Egypt and elsewhere. [PTOLEMAEUS.]

Evius. [DIONYSUS.]

Exādīus (Ἐξάδιος), one of the Lapithae, fought at the nuptials of Pirithoüs (*Il.* i. 204; Ov. *Met.* xii. 266).

Exsuperantiūs, Julius, a Roman historian, who lived probably about the fifth century of our era. He is the author of a short tract entitled *De Marii, Lepidi, ac Sertorii bellis civilibus*, which many suppose to have been abridged from the *Historics* of Sallust. It is appended to several editions of Sallust.

Eziogēber. [BERENICE, No. 1.]

F.

Fābāris or Farfārus (Farfa), a small river in the Sabino territory between Reate and Cures (Verg. *Aen.* vii. 715; Ov. *Met.* xiv. 330).

Fābātus, L. Roscius, one of Caesar's lieutenants in the Gallic war, and praetor in B.C. 49, espoused Pompey's party. He was killed in the battle at Mutina, B.C. 43. (Caes. *B. G. v.* 24, 53, *B. C. i.* 8; Cic. *ad Fam.* x. 33.)

Fabātus, Calpurnius, a Roman knight,

accused in A.D. 64; was grandfather of Calpurnia, wife of the younger Pliny, many of whose letters are addressed to him. (*Tac. Ann.* xvi. 8; *Plin. Ep.* viii. 10.)

Faberius. 1. A debtor of M. Cicero (*Cic. ad Att.* xii. 21, 51).—2. One of the private secretaries of C. Julius Caesar.

Făbia, two daughters of M. Fabius Ambustus. The elder was married to Ser. Sulpicius, a patrician, and one of the military tribunes B.C. 376, and the younger to the plebeian C. Licinius Stolo.

Făbia Gens, one of the most ancient patrician gentes at Rome, which traced its origin to Hercules and the Arcadian Evander. The Fabii occupy a prominent part in history soon after the commencement of the republic; and three brothers belonging to the gens are said to have been invested with seven successive consulships, from B.C. 485 to 479. The house derived its greatest lustre from the patriotic courage and tragic fate of the 306 Fabii in the battle on the Cremera, B.C. 477. [*VIBULANUS.*] The principal families of this gens bore the names of AMBUSTUS, BUTEO, DORSO, LABEO, MAXIMUS, PICTOR and VIBULANUS.

Făbiānus, Păpīrius, a Roman rhetorician and philosopher in the time of Tiberius and Caligula. He wrote works on philosophy and physics (*Sen. Ep.* 40, 100).

Făbratēria (Fabraternus: *Falvaterra*), a town in Latium on the right bank of the Tiber, originally Volscian, but colonised by the Romans (*Strab.* p. 237; *Liv.* viii. 19; *Vell. Pat.* i. 15).

Făbrīcīi belonged originally to the Hernican town of Aletrium, where some of this name lived as late as the time of Cicero. 1. **C. Făbrīcius Luscīnus**, was probably the first of his family who quitted Aletrium and settled at Rome. He was one of the most popular heroes in the Roman annals, and, like Cincinnatus and Curius, is the representative of the purity and honesty of the good old times. In his first consulship, B.C. 282, he defeated the Lucania, Brutia, and Samnites, gained a rich booty and brought into the treasury more than 400 talents (*Liv. Ep.* 12; *Val. Max.* i. 8, 6). Fabricius probably served as legate in the unfortunate campaign against Pyrrhus in 280; and at its close he was one of the Roman ambassadors sent to Pyrrhus at Tarentum to negotiate a ransom or exchange of prisoners. The conduct of Fabricius on this occasion formed one of the most celebrated stories in Roman annals. Pyrrhus used every effort to gain Fabricius; he offered him the most splendid presents and endeavoured to persuade him to enter into his service, but the sturdy Roman was proof against all his offers. On the renewal of the war in the following year (279), Fabricius again served as legate, and shared in the defeat at the battle of Asculum. In 278 Fabricius was consul a second time, and had the conduct of the war against Pyrrhus. The king was anxious for peace; and the generosity with which Fabricius sent back to Pyrrhus the traitor who had offered to poison him afforded an opportunity for opening negotiations, which resulted in the evacuation of Italy by Pyrrhus (*Plut. Pyrrh.* 18-24; *Val. Max.* ii. 7, 15; *Gell.* iii. 8). Fabricius then subdued the allies of the king in the S. of Italy (*Eutrop.* ii. 13). He was censor in 275, and distinguished himself by the severity with which he attempted to repress the growing taste for luxury. His censorship is particularly celebrated from his expelling from the senate P.

Cornelius Rufinus, on account of his possessing ten pounds' weight of silver plate. The love of luxury and the degeneracy of morals which had already begun brought out still more prominently the simplicity of life and the integrity of character which distinguished Fabricius as well as his contemporary Curius Dentatus: and ancient writers love to tell of the frugal way in which they lived on their hereditary farms, and how they refused the rich presents which the Samnite ambassadors offered them. Fabricius died as poor as he had lived; he left no dowry for his daughters, which the senate, however, furnished; and, in order to pay the greatest possible respect to his memory, the state interred him within the pomerium, although this was forbidden by the Twelve Tables (*Cic. Tusc.* iii. 23; *Val. Max.* iv. 4, 10; *Gell.* iv. 8; *Plut. Sull.* 1).—2. **L. Făbrīcius**, curator viarum in B.C. 62, built a new bridge of stone, which connected the city with the island in the Tiber, and which was, after him, called *pons Făbrīcius*. The name of its author is still seen on the remnants of the bridge, which now bears the name of *Ponte Quattro Căpi*, in allusion to a head of Janus which stood upon the parapet [*Dict. of Ant.* art. Pons].—3. **Q. Făbrīcius**, tribune of the plebs, 57, proposed as early as the month of January of that year, that Cicero should be recalled from exile; but this attempt was frustrated by P. Clodius by armed force (*Cic. Sest.* 35).

Fădus, Cuspīus, appointed by the emperor Claudius procurator of Judaea in A.D. 44. He was succeeded by Tiberius Alexander.

Făesŭlăe (Faesulanus: *Fiesole*), a very ancient and important city of the Etruscans, situated on a hill three miles N.E. of Florence (*Sil. It.* viii. 477; *Pol.* ii. 25). Sulla sent to it a military colony; and it was the head-quarters of Catiline's army (*Cic. Muren.* 24, *Cat.* iii. 6, 14; *Sall. Cat.* 24-32). The growing importance of Florentia lessened that of Faesulae, which, however, was a strong place in the Gothic wars (*Procop. B. G.* ii. 23-27). There are still to be seen the magnificent remains of the ancient walls and also a Roman theatre.

Fălacrine or **Fălacrinum**, a Sabine town at the foot of the Apennines on the Via Salaria between Asculum and Reate, the birthplace of the emperor Vespasian (*Suet. Vesp.* 2).

Fălerīi or **Fălērīum**, a town in Etruria, situated on a steep and lofty height near Mt. Soracte, said to have been founded by Halesus, from Argos (*Dionys.* i. 21; *Plin.* iii. 51). Its inhabitants were called **Făliscī**, and were regarded by many as of the same race as the Aequi, whence we find them often called Aequi Făliscī. Fălerīi afterwards became one of the twelve Etruscan cities; but its inhabitants continued to differ from the rest of the Etruscans both in their language and customs even in the time of Augustus. After a long struggle with Rome, the Făliscans yielded to Camillus, B.C. 394 (*Liv.* v. 8-19). They subsequently joined their neighbours several times in warring against Rome, but were finally subdued. At the close of the first Punic war, 241, they again revolted. The Romans now destroyed Fălerīi and compelled the Făliscans to build a new town in the plain (*Pol.* i. 65; *Eutr.* ii. 28). The ruins of the new city are to be seen at *Fălleri*; while the remains of the more ancient one are at *Civitată Castellana*. The ancient town of Fălerīi was afterwards colonised by the Romans under the name of 'Colonia Etruscorum Făliscă,' or 'Colonia Juuonia Făliscorum,' but

it never became again a place of importance. The ancient town was celebrated for its worship of Juno Curitis or Quiritis, and it was in honour of her that the Romans founded the colony. Minerva and Junus were also worshipped in the town.—Falorii had extensive linen manufactories, and its white cows were prized at Rome as victims for sacrifice (Ov. *Am.* iii. 13).

Falernus Ager, a district in the N. of Campania, extending from the Massic hills to the river Volturnus. It produced some of the finest wine in Italy, which was reckoned only second to the wine of Setia. Its choicest variety was called Faustianum. It became fit for drinking in ten years, and might be used when twenty years old (*Dict. of Antiq.* s. v. *Vinum*).

Falesia Portus, a harbour in Etruria S. of Populonium, opposite the island Ilva.

Falisci. [FALERII.]

Faliscus. [GRATTIUS.]

Fannia. 1. A woman of Minturnae, who hospitably entertained Marius, when he came to Minturnae in his flight, B.C. 88, though he had formerly pronounced her guilty of adultery.—2. The second wife of Helvidius Priscus.

Fannius. 1. C., tribune of the plebs, B.C. 187 (*Liv.* xxxviii. 60).—2. L., deserted from the Roman army in 84, with L. Magius, and went over to Mithridates, whom they persuaded to enter into negotiations with Sertorius in Spain. Fannius afterwards commanded a detachment of the army of Mithridates against Lucullus (*Plut. Sert.* 24).—3. C., consul B.C. 122, author of a speech against C. Gracchus, which is praised by Cicero (*Brut.* 26, 99).—4. C., son of a M. Fannius, was present at the taking of Carthage, and was an annalist of some repute (*Cic. Brut.* 27, 101; *Plut. Ti. Gracch.* 4).—5. C., one of the persons who signed the accusation brought against P. Clodius in 61 (*App. B. C.* v. 139). In 59 he was mentioned by L. Vettius as an accomplice in the alleged conspiracy against Pompey.—6. C., tribune of the plebs, 59, opposed the *lex agraria* of Caesar. He belonged to Pompey's party, and in 49 went as praetor to Sicily (*Cic. Sest.* 53).—7. A worthless poet, contemporary of Horace (*Hor. Sat.* i. 4, 21).—8. A contemporary of the younger Pliny, the author of a work, very popular at the time, on the deaths of persons executed or exiled by Nero (*Plin. Ep.* v. 5).

Fannius Caepio. [CAEPIO.]

Fannius Quadrātus. [QUADRATUS.]

Fannius Strabo. [STRABO.]

Fanum Fortunāe (*Fano*), an important town in Umbria at the mouth of the Metaurus, with a celebrated temple of Fortuna, whence the town derived its name. Augustus sent to it a colony of veterans, and it was then called 'Colonia Julia Fanestrus.' Here was a triumphal arch in honour of Augustus. (*Caes. B. C.* i. 11; *Tac. Hist.* iii. 50; *Mel.* ii. 4, 5.)

Farfārus. [FABARIS.]

Faula or Fauna. [BONA DEA.]

Faunus, son of Picus, grandson of Saturnus, and father of Latinus, was the third in the series of the kings of the Laurentes (*Verg. Aen.* vii. 45; *Arnob.* ii. 71). So far from being an ancient hero honoured as a god, as it was once held (*Serv. ad Aen.* viii. 275), he must rather be regarded as an old Italian nature-god, whom tradition changed into a pre-historic king. It is held with great probability that Mars, Silvanus and Faunus were kindred Italian deities with different provinces, that of Faunus being especially the rural community or pagus.

Hence his guardianship of country life and pursuits, and of herds (*Ov. Fast.* ii. 361; *Hor. Od.* i. 4, 12, i. 17, iii. 18, 12). It is probable, though not certain, that the name LUPERCUS, which belongs to him means 'the averter of the wolf' (from the flocks). The *Lupercalia*, in which Faunus was worshipped (*Dict. of Antiq.* s. v.) were therefore at once a purification by which evil influences were scourged away and an offering for the increase of the flocks. Faunus, like other deities of the earth, had also prophetic powers, conveyed sometimes by mysterious voices from hills or woods, sometimes by visions in sleep (*Dionys.* v. 16; *Liv.* ii. 7; *Cic. Div.* i. 101; *Verg. Aen.* vii. 82; *Ov. Fast.* iv. 649). The true Italian representation of Faunus was probably as a man of middle age, bearded, and with a 'Jupiter' type of head, wearing a goat-skin over the shoulders and bearing a staff or club in one hand and a horn in the other. The more familiar type is due to



A Faun, from an ancient gem Gori, *Gem. Ant. Flor.*

the Greek influence which identified Faunus with Pan, and imagined a plurality of Fauns, represented as Satyrs.

Fausta. 1. Cornēlia, daughter of the dictator Sulla, and twin sister of Faustus Sulla, was born about B.C. 88. She was first married to C. Memmius, and afterwards to Milo. She was infamous for her adulteries, and Villius was one of her paramours, whence Horace calls him 'Sullae gener' (*Sat.* i. 64).—2. Flavia Maximiana, daughter of Maximianus, and wife of Constantine the Great, to whom she bore Constantinus, Constantius, and Constans.

Faustina. 1. Annia Galeria, commonly distinguished as *Faustina Senior*, the wife of Antoninus Pius, died in the third year of his reign, A.D. 141. Notwithstanding the profligacy of her life, her husband loaded her with honours both before and after her decease. It was in honour of her that Antoninus established a hospital for the education and support of young females, who were called after her *puellae alimentariae Faustinae*. [ANTONINUS.]—2. Annia, or *Faustina Junior*, daughter of the elder Faustina, was married to M. AURELIUS in A.D. 145 or 146, and she died in a village on the skirts of Mount Taurus in 175, having accompanied the emperor to Syria. Her profligacy was so open and infamous, that the good nature or blindness of her

husband, who cherished her fondly while alive, and loaded her with honours after her death, appears truly marvellous. [M. AURELIUS.]—3. **Annia**, grand-daughter or great-grand-daughter of M. Aurelius, the third of the numerous wives of ELAGABALUS.

Faustulus. [ROMULUS.]

Faventia (Faventinus: *Faenza*), a town in Gallia Cisalpina on the river Aneno and on the Via Aemilia, celebrated for its linen manufactures (Strab. p. 217; Plin. xix. 1).

Favōnii Portus (*Porto Favone*), a harbour on the coast of Corsica.

Favonius, the West wind. [ZEPHYRUS.]

M. Favōnius, an imitator of Cato Uticensis, whose character and conduct he copied so servilely as to receive the nickname of Cato's ape. He was a warm supporter of the party of the optimates, and opposed all the measures of the first triumvirate. On the breaking out of the Civil war in B.C. 49, he joined Pompey, notwithstanding his personal aversion to him, and opposed all proposals of reconciliation with Caesar. He served in the campaign against Caesar in Greece in 48, and after the defeat of his party at Pharsalus, he accompanied Pompey in his flight. Upon Pompey's death he returned to Italy, and was pardoned by Caesar. He took no part in the conspiracy against Caesar, but, after his murder, espoused the side of Brutus and Cassius. He was taken prisoner in the battle of Philippi in 42, and was put to death by Octavianus. (Plut. *Cat. Min.* 32–46, *Pomp.* 60; Suet. *Aug.* 13.)

Favorinus, a philosopher and sophist in the reign of Hadrian, was a native of Arles in Gaul. He resided at different periods of his life in Rome, Greece, and Asia Minor, and obtained high distinctions. He was intimate with Plutarch, who dedicated to him his treatise on the principle of cold, and with Herodes Atticus, to whom he bequeathed his library and house at Rome. He wrote several works on various subjects, but none of them are extant.

Febris, the goddess, or rather the averter, of fever. She had three sanctuaries at Rome, in which amulets were dedicated which people had worn during a fever (Cic. *N. D.* iii. 25, 63, *Legg.* ii. 11, 28; Plin. ii. 16). A *dea Tertiana* (i.e. goddess of tertian fevers or agues) is mentioned in an inscription (*C. I. L.* vii. 999).

Febrūus, an ancient Italian divinity, to whom the month of February was sacred, for in the latter half of that month general purifications and instructions were celebrated. The name is connected with *februare* (to purify), and *februae* (purifications). Febrnus was also regarded as a god of the lower world, and the festival of the dead (*Feralia*) was celebrated in February (*Dict. of Ant.* art. *Februa*).

Felicitas, the personification of happiness, to whom a temple was erected by Lucullus in B.C. 75; and a second was dedicated by M. Aemilius Lepidus (Plin. xxxv. 156, xxxvi. 39; Cic. *Verr.* iv. 2; cf. Strab. p. 381; Dio Cass. xlv. 5). Felicitas is frequently seen on Roman medals, in the form of a matron, with the staff of Mercury (*caduceus*) and a cornucopia.

Felix Antonius, procurator of Judaea, in the reigns of Claudius and Nero, was a brother of the freedman Pallas, and was himself a freedman of the emperor Claudius. Hence he is also called *Claudius Felix*. In his private and his public character alike Felix was unscrupulous and profligate. Having fallen in love with Drusilla, daughter of Agrippa I., and wife of Azizus, king of Emesa, he

induced her to leave her husband; and she was still living with him in 60, when St. Paul preached before him. His government, though cruel and oppressive, was strong: he suppressed all disturbances, and cleared the country of robbers. He was recalled in 62, and succeeded by Porcius Festus; and the Jews having lodged accusations against him at Rome, he was saved from punishment only by the influence of his brother Pallas with Nero (Tac. *Ann.* xii. 54, *Hist.* v. 9; Suet. *Claud.* 28; Jos. *Ant.* xx. 7).

Felix, M. Minucius, a Roman lawyer, who flourished about A.D. 239, wrote a dialogue entitled *Octavius*, which occupies a conspicuous place among the early Apologies for Christianity. Edited by Gronovius, Lug. Bat. 1707; by Ernesti, *ibid.* 1773; by Muralto, Turic. 1836.

Felsina. [BONONIA.]

Feltria (Feltrius: *Feltre*), a town in Rhaetia, a little N. of the river Plavis.

Fenestella, a Roman historian, who lived in the time of Augustus, and died A.D. 21, in the seventieth year of his age (Sen. *Ep.* 108; Plin. viii. 19, ix. 65, xv. 1; Gell. xv. 28). His work, entitled *Annales*, extended to at least 22 books. The few fragments preserved relate to events subsequent to the Carthaginian wars; and we know that it embraced the greater part of Cicero's career. A treatise, *De Sacerdotiis et Magistratibus Romanorum Libri II*, ascribed to Fenestella, is a work of the 15th century, not apparently intended as a forgery, since the author (Ficocchi) speaks in one passage of *Christian bishops*.

Fenni, a savage people living by the chase, whom Tacitus (*German.* 46) reckons among the Germans. They appear to have dwelt in the further part of E. Prussia, and to have been the same as the modern Finns.

Ferentina, a goddess of the Latins, at whose sacred spring and grove the meetings of the Latin League were held (Liv. i. 50, 52, ii. 38, vii. 25; Dionys. iii. 34, 51). The situation is doubtful, but it was near Alba Longa—according to some, close to *Marino*; according to others, nearer *Nemi*.

Ferentinum (Ferentinas, Ferentiūus). 1. (*Ferento*), a town of Etruria, S. of Volsinii, the birthplace of the emperor Otho. It is called both a colonia and a municipium. There are still remains of its walls, of a theatre and of sepulchres at Ferento. (Strab. p. 226; Tac. *Hist.* ii. 50).—2. (*Ferento*), an ancient town of the Hernici in Latium, SW. of Anagnina, colonised by the Romans in the second Punic war. There are still remains of its ancient walls, polygonal, but patched with Roman masonry. (Strab. p. 237; Gell. x. 3; Liv. xxxiv. 42; Hor. *Ep.* i. 17, 8.)

Ferentum. [FORENTUM.]

Feretrius. [JUPITER.]

Ferōnia, a goddess of the central Italians, probably a goddess of the earth and its fruits, especially of corn. Her chief sanctuaries were at the foot of Mt. Soracte near Capena (Liv. xxii. 1, xxiv. 11); near Terracina (Hor. *Sat.* i. 5, 24; Verg. *Aen.* vii. 800; Plin. ii. 146), where remains of a temple at a spring, still called *Ferronia*, have been found. Her worship was carried by Latin colonists to other places (e.g. Aquileia, *C. I. L.* v. 412); and to Rome by the Sabines (Varr. *L. L.* v. 74). There her festival was held on November 14 (the seed-time).

Ferratus Mons (*Jebel-Turjurah*), one of the principal mountain-chains in the Lesser Atlas system, in N. Africa, on the borders of Mauretania Caesariensis and Mauretania Sitifensis.

Fescennium or **Fescennia** (*Fescenninus*), a town of the Falisci in Etruria, and consequently, like *Falerii*, of Pelasgic origin. [*FALERII.*] From this town the Romans are said to have derived the *Fescennino* songs. [*Dict. of Antiq. s.v.*] The site of the town may perhaps be placed at *S. Silvestro*.

Festus, Sext. Pompeius, a Roman grammarian, probably lived in the second century of our era, since he is quoted by Julius Romanus (*ap. Charis. ii. 220*), who lived in the third century. His name is attached to a dictionary or glossary of Latin words and phrases, divided into 20 books, and commonly called *Sexti Pompeii Festi de Verborum Significatione*. It was abridged by Festus from the great work with the same title by M. Verrius Flaccus, a celebrated grammarian in the reign of Augustus. Festus made alterations and criticisms (of little value) of his own, and inserted numerous extracts from other writings of Verrius; but, unfortunately, altogether omitted those words which had fallen into disuse, intending to make these the subject of a separate volume. Towards the end of the eighth century, Paul, son of Warnefrid, better known as Paulus Diaconus, from having officiated as a deacon of the church at Aquileia, abridged the abridgment of Festus. The original work of Verrius Flaccus had perished with the exception of one or two inconsiderable fragments. Of the abstract by Festus one MS. only has come down to us, containing the second half only of the work (letters M-V), and that in an imperfect condition. The numerous blanks in this MS. have been ingeniously filled up by Scaliger and Ursinus, partly from conjecture and partly from the corresponding paragraphs of Paulus, whose performance appears in a complete form in many MSS. The best editions of Festus are by K. O. Müller, Lips. 1839 and 1880 (in which the text of Festus is placed face to face with the corresponding text of Paulus, so as to admit of easy comparison), and by E. Thewrewk, Pesth, 1889. The work is one of great value, containing a rich treasure of learning upon many points connected with antiquities, mythology, and grammar.

Festus, Porcius, before whom St Paul was brought, succeeded Antonius Felix as procurator of Judaea in A.D. 62, and died not long after.

Fibrēnus. [*ARPINUM.*]

Ficāna (*Ficanensis*), one of the Latin towns destroyed by Ancus Martius (*Liv. i. 33*).

Ficulēa (*Ficuleas, -ātis, Ficolensis*), a town of the Sabines, E. of Fidenæ, said to have been founded by the Aborigines, but early sunk into decay (*Dionys. i. 13; Liv. i. 38*).

Fidenæ, sometimes **Fidena** (*Fidenas, -ātis; Castel Giubileo*), an ancient town in the land of the Sabines, nearly five miles N.E. of Rome, situated on a steep hill, between the Tiber and the Anio. It is said to have been founded by Alba Longa, and also to have been conquered and colonised by Romulus; but the population appears to have been partly Etruscan, and it was probably colonised by the Etruscan Veii, with which city we find it in close alliance. (*Verg. Aen. vi. 773; Dionys. ii. 53; Liv. i. 15, 27.*) It frequently revolted and was frequently taken by the Romans. Its last revolt was in B.C. 438, and in the following year it was destroyed by the Romans. Subsequently the town was rebuilt; but it is spoken of as a poor place (*Cic. de Leg. Agr. ii. 35; Hor. Ep. i. 11, 7; Juv. x. 100*). In the reign of Tiberius, in consequence of the fall of

a temporary wooden theatre here, 20,000 or, according to some accounts, 50,000 persons lost their lives (*Tac. Ann. iv. 62; Suet. Tib. 40*).

Fidentia (*Fidontinus; Borgo S. Donino*), a town in Cisalpine Gaul on the Via Aemilia, between Parma and Placentia, memorable for the victory which Sulla's generals gained over Carbo, B.C. 82.

Fides, the personification of fidelity or faithfulness. Numa is said to have built a temple to *Fides publica*, on the Capitol, and another was built there in the consulship of M. Aemilius Scaurus, B.C. 115 (*Plut. Num. 16; Cic. Off. iii. 104, N. D. ii. 61*). She was represented as a matron wearing a wreath of olive or laurel leaves, and carrying in her hand corn ears, or a basket with fruit. She is also symbolised on coins by joined hands, and by the caduceus.

Fidius. The name **Dius Fidius** betokened the **Genius Jovis**—that is, the God of Right and Faith upon earth, who guarded faith for men in their own families and communities, as Jupiter did for the gods. *Dius Fidius* was identical with the Sabine demigod *Semo Sancus* (*Dionys. ii. 49; Ov. Fast. vi. 213; Fest. p. 238; Sil. It. viii. 422; cf. Varr. L.L. v. 66*), and *Semo Sancus* again was identical with the Italian Hercules, who watched over the rights and the faith of the homestead and family (*Prop. v. 9, 71; Varr. l.c.*). Hence we find the names *Semo Sancus Dius Fidius* combined together (*C. I. L. vi. 568*), and hence also the oaths *me Dius Fidius* (*juvet*) and *me Hercules juvet* are equivalent. There was a temple of *Dius Fidius* on the Quirinal, and his festival was on June 5th (*Ov. Fast. l.c.*). The custom of swearing by him only under the open sky (*Varr. L.L. v. 66*) seems to betoken his connexion with Jupiter, the god of the sky, and some have explained the bronze orbs dedicated in the temple of *Sancus* (*Liv. viii. 20*) in the same way.

Figūlus, C. Marcus. 1. Consul B.C. 162, and again consul 156, when he carried on war with the Dalmatae in Illyricum.—2. Consul 64, supported Cicero in his consulship.

Figūlus, P. Nigidius, a Pythagorean philosopher of high reputation, who flourished about B.C. 60. Mathematical and physical investigations appear to have occupied a large share of his attention; and such was his fame as an astrologer, that it was generally believed, in later times at least, that he had predicted the future greatness of Octavianus on hearing the announcement of his birth. He, moreover, possessed considerable influence in political affairs: was one of the senators selected by Cicero to take down the depositions of the witnesses who gave evidence with regard to Catiline's conspiracy, B.C. 63; was praetor, 59; took an active part in the Civil war on the side of Pompey; was compelled in consequence by Caesar to live abroad, and died in exile, 44.

Fimbria, C. Flavius. 1. A *homo novus*, who rose to the highest honours through his own merits and talents. Cicero praises him both as a jurist and as an orator. He was consul B.C. 104, and was subsequently accused of extortion in his province, but was acquitted (*Cic. Verr. v. 70, Brut. 34, Off. iii. 19*).—2. Probably son of the preceding, was one of the most violent partisans of Marius and Cinna during the Civil war with Sulla. In B.C. 86 he was sent into Asia as legate of Valerius Flaccus, and took advantage of the unpopularity of his commander with the soldiers to excite a mutiny against him. Flaccus was killed at Chalcedon, and was succeeded in the command by Fimbria, who carried on the

war with success against the generals of Mithridates. In 84 Sulla crossed over from Greece into Asia, and, after concluding peace with Mithridates, marched against Fimbria. The latter was deserted by his troops, and put an end to his life (Vell. Pat. ii. 24; Plut. *Sull.* 23).

Fines, the name of a great number of places, either on the borders of Roman provinces or of different tribes. These places are usually found only in the Itineraries, and are not of sufficient importance to be enumerated here.

Firmānus, Tarūtius, a mathematician and astrologer, contemporary with M. Varro and Cicero. At Varro's request Firmanus took the horoscope of Romulus, and from the circumstances of the life and death of the founder determined the era of Rome (Cic. *Div.* ii. 47, 98; Plut. *Rom.* 12).

Firmiānus Sympōsius, Caelius, of uncertain age and country, the reputed author of 100 inspid riddles, each comprised in three hexameter lines, collected, as we are told in the prologue, for the purpose of promoting the festivities of the Saturnalia. There is, however, some doubt whether they are not the work of Lactantius Firmianus, and entitled his 'Symposium.' [LACTANTIUS.] Printed in the *Poët. Lat. Min.* of Weisendorf, vol. vi.

Firmicus Maternus, the author of a work entitled *Matheseos Libri VIII.*, which is a complete system of astrology, according to the discipline of the Egyptians and Babylonians. The writer lived in the time of Constantine the Great. In his views he is a Neo-Platonist and opposed to Christianity. The work is of interest as showing the importance attached to astrology.—Editions, Aldine 1499; K. Sittl, 1892.—2. About the same time another Firmicus Maternus wrote a work in favour of Christianity, entitled *De Errore Profanarum Religionum ad Constantium et Constantem*. Edited by F. Oehler, Lips. 1847.

Firmum (Firmānus: *Fermo*), a town in Picenum, three miles from the coast, and S. of the river Tinna, colonised by the Romans at the beginning of the first Punic war. On the coast was its strongly fortified harbour, **Castellum Firmānum** or **Firmanorum** (*Porto di Fermo*).

M. Firmus, a native of Seleucia, the friend and ally of Zenobia, seized upon Alexandria, and proclaimed himself emperor, but was defeated and slain by Aurelian, A.D. 273.

Flaccus, Calpurnius, a rhetorician, probably in the reign of Hadrian, excerpts of whose fifty-one declamations are edited with those of Quintilian by Burmann (Leid. 1620).

Flaccus, Fulvius. 1. M., consul with App. Claudius Caudex, B.C. 264, in which year the first Punic war broke out.—**2. Q.**, son of No. 1, consul 237, fought against the Ligurians in Italy. In 224 he was consul a second time, and conquered the Gauls and Insubrians in the N. of Italy. In 215 he was praetor, after having been twice consul; and in the following year (214) he was re-elected praetor. In 213 he was consul for the third time, and carried on the war in Campania against the Carthaginians. He and his colleague, Ap. Claudius Pulcher, took Hanno's camp by storm, and then laid siege to Capua, which they took in the following year (212). In 209 he was consul for the fourth time, and continued the war against the Carthaginians in the S. of Italy. (Liv. xxvi. 8, xxvii. 15.)—**3. Cn.**, brother of No. 2, was praetor 212, and had Apulia for his province: he was defeated by Hannibal near Herdonea. In consequence of his cowardice in this battle he was accused

before the people, and went into voluntary exile before the trial. (Liv. xxvi. 2.)—**4. Q.**, son of No. 2, was praetor 112, and carried on war in Spain against the Celtiberians, whom he defeated in several battles. He was consul 179 with his brother, L. Manlius Acidinus Fulvianus, who had been adopted by Manlius Acidinus. In his consulship he defeated the Ligurians. In 174 he was censor with A. Postumius Albinus. Shortly afterwards he became deranged, and hanged himself in his bedchamber. (Liv. xl. 16, xlii. 28.)—**5. M.**, nephew of No. 4, and a friend of the Gracchi, was consul 125, when he subdued the Transalpine Ligurians. He was one of the triumvirs for carrying into execution the agrarian law of Tib. Gracchus, and was slain together with C. Gracchus in 121 (Cic. *Phil.* iv. 4). He was a man of a bold and determined character, and was more ready to have recourse to violence and open force than C. Gracchus.—**6. Q.**, praetor in Sardinia, 187, and consul 180.—**7. Ser.**, consul 135, subdued the Vardaeans in Illyricum.

Flaccus, Granius, a contemporary of Julius Caesar, wrote a book, *De Jure Papiriano*, which was a collection of the laws of the ancient kings of Rome, made by Papirius. [PAPIRIUS.]

Flaccus, Horātius. [HORATIUS.]

Flaccus, Hordeōnius, consular legate of Upper Germany at Nero's death, A.D. 68. He was secretly attached to the cause of Vespasian, for which reason he made no effectual attempt to put down the insurrection of Civilis [CIVILIS]. His troops, who were in favour of Vitellius, compelled him to give up the command to VOCULA, and put him to death.

Flaccus, C. Norbānus, a general of Octavian and Antony in the campaign against Brutus and Cassius, B.C. 42. He was consul in 38. (Appian, B.C. iv. 87–106.)

Flaccus, Persius. [PERSIUS.]

Flaccus Sicūlus, an agrimensor by profession, probably lived about the reign of Nerva. He wrote a treatise *De Conditionibus Agrorum*, of which the beginning is preserved in the collection of Agrimensorēs. [FRONTINUS.]

Flaccus, Valērius. 1. L., curule aedile B.C. 201, praetor 200, and consul 195 with M. Porcius Cato. In his consulship, and in the following year, he carried on war, with great success, against the Gauls in the N. of Italy. In 184 he was the colleague of M. Cato in the censorship, and in the same year was made princeps senatus. He died 180. (Liv. xxxi. 4, xxxiv. 21, xxxix. 40.)—**2. L.**, consul 131, with P. Licinius Crassus.—

3. L., consul 100 with C. Marius, when he took an active part in putting down the insurrection of Saturninus. In 97 he was censor with M. Antonius, the orator. In 86 he was chosen consul in place of Marius, who had died in his seventh consulship, and was sent by Cinna into Asia to oppose Sulla, and to bring the war against Mithridates to a close. The avarice and severity of Flaccus made him unpopular with the soldiers, who at length rose in mutiny at the instigation of Fimbria. Flaccus was then put to death by order of Fimbria. [FIMBRIA.]—**4. L.**, the interrex, who proposed that Sulla should be made dictator, 82, and who was afterwards made by Sulla his magister equitum (Plut. *Sull.* 33).

—**5. C.**, praetor 93, consul 93, and afterwards proconsul in Spain.—**6. L.**, praetor 63, and afterwards propaetor in Asia, where he was succeeded by Q. Cicero. In 59 he was accused by D. Laelius of extortion in Asia; but, although undoubtedly guilty, he was defended by Cicero (in the oration *pro Flacco*, which is still extant)

and Q. Hortensius, and was acquitted.—7. C., a poet, was a native of Padua, and lived in the time of Vespasian. He is the author of the *Argonautica*, an unfinished heroic poem in eight books, on the Argonautic expedition, in which he follows Apollonius Rhodius. The eighth book terminates abruptly, at the point where Medea is urging Jason to make her the companion of his homeward journey. Flaccus is only a second-rate poet. His diction is pure; his general style is free from affectation; his versification is polished and harmonious; his descriptions are lively and vigorous; but he displays no originality, nor any of the higher attributes of genius. Editions by Wagner, 1805; by Schenkl, 1871; by Böhrens, 1875.

Flaccus, Verrius, a freedman by birth, and a distinguished grammarian, in the reign of Augustus. He was renowned for his success as a teacher. His method was to employ competition, setting subjects upon which those of the same age might write, and giving a book as a prize for the winner. Augustus showed his approval by making him the tutor of his grandsons, Caius and Lucius Caesar, with a salary of about 1,000*l.* a year. He died at an advanced age, in the reign of Tiberius. (Suet. *Gr.* 17; Gell. iv. 5, xvii. 6.) He is frequently cited by Pliny the Elder. At the lower end of the marketplace at Praeneste was a statue of Verrius Flaccus, fronting the Hemicyclium, on the inner curve of which were set up marble tablets, inscribed with the *Fasti Verriani*. These *Fasti* were a calendar of the days and vacations of public business—*dies fasti, nefasti, and interdicti*—of religious festivals, triumphs, &c., especially including such as were peculiar to the family of the Caesars. They supplied Ovid with the framework of his *Fasti*, which, as far as can be judged from the extant remains of the *Fasti Verriani*, expresses the same views (*C. I. L.* i. pp. 295, 311). The fragments were discovered in 1770 in the ruins of a building about two miles from Praeneste. But the great work of Verrius was his lexicon, entitled *De Verborum Significatione*, which was abridged by Festus. [FESTUS.]

Flamininus, Quintius. 1. T., a distinguished general, was consul B.C. 198, and had the conduct of the war against Philip of Macedonia, which he brought to a close in 197, by the defeat of Philip, at the battle of Cynoscephalae in Thessaly; and peace was shortly afterwards concluded with Philip. Flamininus continued in Greece for the next three years, in order to settle the affairs of the country. At the celebration of the Isthmian games at Corinth in 196, he caused a herald to proclaim, in the name of the Roman senate, the freedom and independence of Greece. In 195 he made war against Nabis, tyrant of Sparta, who had refused to give up Argos to the Achaean League. Nabis was compelled to yield to the terms agreed upon; but otherwise Sparta was left independent in her Greek possessions; and at this period it may fairly be said that the Romans acted up to their proclamation of Greek liberty. The change in their policy did not come till after the wars with Antiochus. Flamininus in 194 returned to Rome, having won the affections of the Greeks by his prudent and conciliating conduct. In 192 he was again sent to Greece as ambassador, and remained there till 190, exercising a sort of protectorate over the country. In 183 he was sent as ambassador to Prusias of Bithynia, in order to demand the surrender of Hannibal. He died about 174. (Plut. *Flamin.*; Liv. xxxii.—xxxix.;

Pol. xvii., xviii.)—2. L., brother of the preceding, was curule aedile 200, praetor 199, and afterwards served under his brother as legato in the war against Macedonia. He was consul in 192, and received Gaul as his province, where he behaved with the greatest barbarity. On one occasion he killed a chief of the Boii who had taken refuge in his camp, in order to afford amusement to a profligate favourite. For this and similar acts of cruelty he was expelled from the senate in 184, by M. Cato, who was then censor. He died in 170. (Liv. xxxix. 42; Cic. *de Sen.* 12, 42.)—3. T., consul 150, with M. Atilius Balbus.—4. T., consul 123, with Q. Metellus Balearicus. Cicero says that he spoke Latin with elegance, but that he was an illiterate man (*Brut.* 28, 74).

Flamininus. 1. C., was tribune of the plebs, B.C. 232, in which year, notwithstanding the violent opposition of the senate, he carried an agrarian law, ordaining that the *Ager Gallicus Picenus*, which had recently been conquered, should be distributed among the plebeians (Pol. ii. 21). In 227, in which year four praetors were appointed for the first time, he was one of them, and received Sicily for his province, where he earned the goodwill of the provincials by his integrity and justice. In 223 he was consul, and marched against the Insubrian Gauls. As the senate were anxious to deprive Flamininus of his office, they declared that the consular election was not valid on account of some fault in the auspices, and sent a letter to the consuls, with orders to return to Rome. But as all preparations had been made for a battle against the Insubrians, the letter was left unopened until the battle was gained. (Pol. ii. 32; Liv. xxi. 63, xxii. 6.) In 220 he was censor, and executed two great works, which bore his name, viz. the *Circus Flaminius* and the *Via Flaminia*. In 217 he was consul a second time, and marched against Hannibal, but was defeated by the latter at the fatal battle of the Trasimene lake, on the 23rd of June, in which he perished with the greater part of his army (Liv. xxii. 3; Pol. iii. 77).—2. C., son of No. 1, was quaestor of Scipio Africanus in Spain, 210; curule aedile 196, when he distributed among the people a large quantity of grain at a low price, which was furnished him by the Sicilians as a mark of gratitude towards his father and himself; was praetor 193, and obtained Hispania Citerior as his province, where he carried on the war with success; and was consul 185, when he defeated the Ligurians (Liv. xxxix. 1).

Flanaticus or **Flanonius Sinus** (*Gulf of Quarnaro*), a bay of the Adriatic sea on the coast of Liburnia, named after the people **Flanates** and their town **Flanōna** (*Fianona*).

Flāvīa, a surname given to several towns in honour of the Flavian family.

Flāvīa gens, celebrated as the house to which the emperor Vespasian belonged. During the later period of the Roman empire, the name Flavius descended from one emperor to another, Constantius, the father of Constantine the Great, being the first in the series.

Flāvīa Domitilla. [DOMITILLA.]

Flāvius, Cn, the son of a freedman, became secretary to App. Claudius Caecus, and, in consequence of this connexion, became curule aedile B.C. 303. He drew up and published a list of *dies fasti* and *nefasti*, and also an account of legal procedure (*legis actiones*), which previously had been kept secret as the exclusive patrimony of the pontiffs and the patricians. (Liv. ix. 46 Vul. Max. ii. 219 Cic. *Mar.* 11, 25.)

Flāvius Fimbrīa. [FIMBRIA.]

Flāvius Josēphus. [JOSEPHUS.]

Flāvius Vopiscus. [VOPISCUS.]

Flāvus, L. Caesētius, tribune of the plebs, B.C. 44, was deposed from his office by C. Julius Caesar, because, in concert with C. Epidius Marullus, one of his colleagues in the tribunate, he had removed the crowns from the statues of the dictator, and imprisoned a person who had saluted Caesar as 'king' (Suet. *Jul.* 79).

Flāvus or **Flāvius, Subrius**, tribune in the Praetorian guards, was the most active agent in the conspiracy against Nero, A.D. 66, which, from its most distinguished member, was called Piso's conspiracy (Tac. *Ann.* xv. 49).

Flevum (Tac. *Ann.* iv. 72), a fortress in Germany at the mouth of the Amisia (*Ems*).

Flevum, Flevo. [RHENUS.]

Flōra, the Roman goddess of flowers and spring. The writers whose object was to bring the Roman religion into contempt relate that Flora was a courtesan, who had accumulated a large property, and bequeathed it to the Roman people, in return for which she was honoured

with the annual festival of the Floralia (Lactant. *de Fals. Rel.* i. 20). But her worship was established at Rome in the very earliest times, for a temple is said to have been vowed to her by king Tatius, and Numa appointed a flamen to her (Varr. *L. L.* v. 32, 74, 158; Mart. v. 22). The resemblance between the names

Flora and Chloris led the later Romans to identify the two divinities. Her temple at Rome was situated near the Circus Maximus, and her festival was celebrated from the 28th of April till the 1st of May, with extravagant merriment and lasciviousness. (*Dict. of Ant. art. Floralia.*)



Flora. (From a Roman coin.)

Florentia (Florentinus). 1. (*Firenze, Florence*), a town in Etruria on the Arno, was a Roman colony, and was probably founded by the Romans during their wars with the Ligurians. In the time of Sulla it was a flourishing municipium, but its greatness as a city dates from the middle ages. (Flor. iii. 21, 27; Tac. *Ann.* i. 79; Ptol. iii. 1, 48).—2. (*Fiorenzuola*), a town in Cisalpine Gaul on the Aemilia Via, between Placentia and Parma.

Florentinus, a jurist, one of the council of the emperor Severus Alexander, wrote *Institutiones* in twelve books, which are quoted in the *Corpus Juris*.

Floriānus, M. Annius, the brother, by a different father, of the emperor Tacitus, upon whose decease he was proclaimed emperor at Rome, A.D. 276. He was murdered by his own troops at Tarsus, after a reign of about two months, while on his march against Probus, who had been proclaimed emperor by the legions in Syria.

Flōrus. I. L. Julius or **Annaeus** (the titles vary in the MSS.), a Roman historian, lived under Trajan and Hadrian, and wrote a summary of Roman history, divided into two books, extending from the foundation of the city to the establishment of the empire under Augustus, entitled *Epitomae de T. Livio bellorum omnium annorum DCC libri duo*. But, though it is drawn chiefly from Livy, the author does not strictly follow him. His work is of a rhetorical character, intended to glorify Rome. Editions by O. Jahn, 1852; C. Halm, 1854.—2. A rhetorician and poet under Hadrian,

possibly, as some think, the same person as No. 1; or he may be identified with **P. Annius Florus**, who wrote a dialogue about Virgil's claim to be an orator or poet. (Included in the editions of No. 1.)

Flōrus, Gessius, a native of Clazomenae, succeeded Albinus as procurator of Judaea, A.D. 64–65. His cruel and oppressive government was the main cause of the rebellion of the Jews. (Tac. *Hist.* v. 10; Suet. *Vesp.* 4; Joseph. *B. J.* ii. 14.)

Flōrus, Julius, addressed by Horace in two epistles (i. 3, ii. 2), was attached to the suite of Claudius Tiberius Nero, when the latter was despatched by Augustus to place Tigranes upon the throne of Armenia. He was a writer of satires.

Foca or **Phocas**, a Latin grammarian, author of a dull, foolish Life of Virgil in hexameter verse, of which 119 lines remain. Printed in the *Anthol. Lat.* of Burnam and Wernsdorf.

Foeniculārius Campus, a plain covered with fennel, near Tarraco in Spain (Strab. p. 160; Cic. *ad Att.* xii. 16).

Fontēius, M., propraetor of Narbonnese Gaul, between B.C. 76–73, was accused of extortion in his province by M. Plaetorius in 69. He was defended by Cicero in an oration (*pro M. Fonteio*), part of which is extant.

Fontēius Cāpito. [CAPITO.]

Fontus or **Fontānus**, a Roman divinity, son of Janus, had an altar on the Janiculum, which derived its name from his father, and on which Numa was believed to be buried (Arnob. iii. 29). The name of this divinity is connected with *fons*, a fountain; and he was the personification of the flowing waters. On the 13th of October the Romans celebrated the festival of the fountains called Fontinalia, at which the fountains were adorned with garlands.

Fōrentum or **Fērentum** (Forentanus: *Forenza*), a town in Apulia, surrounded by fertile fields and in a low situation, according to Horace (*arvum pingue humilis Forenti*: *Od.* iii. 4, 16). Livy (ix. 20) describes it as a fortified place, which was taken by C. Junius Bubulcus, B.C. 317. The modern town lies on a hill. (Strab. p. 233; Plin. iii. 105.)

Formiae (Formianus: nr. *Mola di Gaeta*, Ru.), a town in Latium, on the Appia Via, in the innermost corner of the beautiful Sirus Caietanus (*Gulf of Gaeta*). It was a very ancient town, founded by the Pelasgic Tyrrhenians; and it appears to have been one of the head-quarters of the Tyrrhenian pirates, whence later poets supposed the city of Lamsus, inhabited by the Laestrygones, of which Homer speaks (*Od.* x. 81), to be the same as Formiae; and from this Lamsus the Roman Lamiae claimed to be descended. (Cic. *ad Att.* ii. 13; Hor. *Od.* iii. 17; Sil. It. vii. 410.) Formiae became a municipium without the *suffragium* [cf. CAERE] in 338 B.C., having sided with Rome in the Latin war (Liv. viii. 14; Vell. Pat. i. 14), and received the full franchise in 188 (Liv. xxxviii. 36). The beauty of the surrounding country induced many of the Roman nobles to build villas at this spot; of these the best known is the Formianum of Cicero, near which he was killed. The remains of Cicero's villa are still to be seen at the *Villa Marsana* near *Castiglione*. The hills of Formiae produced good wine (Hor. *Od.* i. 20).

Formio (*Formione, Rusanò*), a small river, forming the N. boundary of Iстриa.

Fornax, a Roman goddess, who presided over the oven for drying the corn, and whose fes-

tival was a thanksgiving for the good supply, and was also connected with the division of the Curiae (Ov. *Fast.* ii. 575; *Dict. of Antiq.* art. *Fornacalia*).

Fortūna (Τύχη), the goddess of fortune, was worshipped both in Greece and Italy. Hesiod describes her as a daughter of Oceanus; Pindar in one place calls her a daughter of Zeus the Liberator, and in another place one of the Moerae or Fates. But the worship of Τύχη as a personal deity was far less distinct in Greece than in Italy, where it was of ancient native origin. Praeneste and Antium were special seats of her worship, and may, perhaps, represent older forms of it than any other places. At Praeneste she was worshipped as **Fortuna Primigenia**, i.e. as the eldest child of the gods, daughter of Jupiter, whose power over the world dated from the very beginning. Her temple at Praeneste was also the seat of an oracle. At Antium (cf. Hor. *Od.* i. 35) the temple was also oracular, and it appears from coins and inscriptions that here two sister deities, **Fortunae**, were worshipped (cf. Mart. v. 1, 3; Suet. *Cal.* 57; Macrob. *Sat.* i. 23, 13), either because one presided over peace and the other over fortunes of war, or because one ruled on land and the other on the sea. At Rome her worship is said to have been introduced in the reigns of Ancus Martius and Servius Tullius, and the latter is said to have built two temples to her, the one in the Forum Boarium, and the other on the banks of the Tiber. (Ov. *Fast.* vi. 781, Val. Max. iii. 4, 3; Plut. *de Fort. Rom.* 10, Q.R. 74, 106.) She was often known as **Fors Fortuna**, which may, as some hold, be the names of originally distinct goddesses but as a double name signified Fortune in her aspect of *uncertainty*. As the state goddess she was spoken of as Fortuua Publica or Populi Romani, with other epithets describing her attributes, such as *obsequens, felix, viscata*

(i.e. ensnaring). But she was also regarded in much the same way as the Genius, and attached to special corporations, families, or individuals (cf. Plin. ii. 22). Thus we find *Fortuna equestris*, presiding over the Equites; *virilis*, addressed by women that they might please their husbands; *muliebris*, said to have originated when Coriolanus was persuaded by the women to spare Rome: a temple with this designation stood on the Via Latina, four miles from Rome (Val. Max. i. 8). A special signifi-



Fortuna. (Bronze, in the British Museum.)

cance attached to the title *Fortuna Redux*, or *Fortuna Redux Augustorum*, which was originally commemorative of the return of Augustus to Rome in B.C. 19, and afterwards denoted the protectress of the imperial house, especially on their campaigns or journeys.

These various functions are denoted by her emblems on coins or statuettes. Fortuna is represented holding a rudder (to show that she guided the destinies of men or states); a cornucopia to show that she gave wealth and prosperity, and with a ball or globe, denoting either the revolutions of chance, or the world itself as subject to chance. The former of these ideas is shown by the wheel which sometimes appears (Hor. *Od.* iii. 10, 10; Cic. *Pis.* 10, 22); and her mutability is sometimes shown also by wings (cf. Hor. *Od.* iii. 29, 53). In the imperial period new forms of worship came in, under the titles *Fortuna-Isis* and *Fortuna-Panthea*. Fortuna when identified with Isis was represented with the attributes of Isis, the lotus-flower, the horns, and erect feathers upon the head with the crescent and orb between, holding a sistrum (but also with the rudder and the cornucopia). Fortuna-Panthea expressed the idea that Fortuna included the attributes of other deities: she was represented like Fortuna-Isis, but with wings.

Fortunātæ or **-orum Insulæ** (αἱ τῶν μακδρων νῆσοι, i.e. the Islands of the Blessed). The early Greeks, as we learn from Homer, placed the Elysian fields, into which favoured heroes passed without dying, at the extremity of the earth, near the river Oceanus. In poems later than Homer, an island is clearly spoken of as their abode; and though its position was of course indefinite, both the poets and the geographers who followed them placed it beyond the Pillars of Hercules. Hence when, just after the time of the Marian civil wars, certain islands were discovered in the Ocean, off the W. coast of Africa, the name of Fortunatæ Insulæ was applied to them (Plut. *Sert.* 8; Plin. iv. 119). As to the names of the individual islands (Capraria, Canaria, Junonia, Nivaria, Ombrios, with some other variations in Plin. vi. 202), and the exact identification of them by their modern names, there are difficulties; but it may be safely said, generally, that the Fortunatæ Insulæ of Pliny, Ptolemy, and others, are the *Canary Islands*, and probably the *Madeira* group; the latter being perhaps those called by Pliny (after Juba) *Purpurariæ*. [ELYSIUM.]

Fortunatiānus, Atilius, a Latin grammarian, author of a treatise (*Ars*) upon prosody, and the metres of Horace. Ed. by Keil, Halle, 1835.

Fortunatiānus, Chirius, about 400 A.D., was the author of a compendium of technical rhetoric, in three books, under the title *Curii (Chirii) Fortunatiani Consulti Artis Rhetoricæ Scholiceæ libri tres*, which at one period was held in high esteem as a manual. Printed in C. Halm's *Rhet. Lat. Min.*

Fōrum. [ROMA.]

Fōrum, the name of several towns in various parts of the Roman empire, which were originally simply markets or places for the administration of justice. 1. **Aliēni** (*Ferrara*?), in Cisalpine Gaul.—2. **Appii** (nr. *S. Donato*, Ru.), in Latium, on the Appia Via, in the midst of the Pomptine marshes, 43 miles SE. of Rome, founded by the censor Appius Claudius when he made the Appia Via (Strab. p. 233; Suet. *Tib.* 2; Hor. *Sat.* i. 5, 3).—3. **Amēlii** or **Ameilium** (*Montalto*), in Etruria, on the Aurelia Via.—4. **Cassii**, in Etruria, on the Cassia Via, near Viterbo.—5. **Clōdii** (*Oriuolo*), in Etruria.—6. **Cornēlii** (*Imola*), in Gallia Cispadana, on the Aemilia Via, between Bononia and Faventia, a colony founded by Cornelius Sulla (Strab. p. 216).—7. **Flaminii**, in Umbria on the Flaminia

Via.—8. **Fulvii**, surnamed **Valentinum** (*Valenza*), in Liguria, on the Po, on the road from Dertona to Asta.—9. **Gallorum** (*Castel Franco*), in Gallia Cisalpina, on the Aemilia Via, between Mutina and Bononia, memorable for the two battles fought between Antonius and the consuls Pansa and Hirtius (Appian, *B. C.* iii. 66).

—10. **Hadriani** (*Voorburg*), in the island of the Batavi in Gallia Belgica, where several Roman remains have been found.—11. **Julii** or **Julium** (Forojuliensis: *Fréjus*), a Roman colony founded by Julius Caesar, B.C. 44, in Gallia Narbonensis, on the river Argenteus and on the coast, 600 stadia N.E. of Massilia. It possessed a good harbour, and was the usual station of a part of the Roman fleet. It was the birthplace of Agricola. At Fréjus are the remains of a Roman aqueduct, circus, arch, &c. (Strab. p. 184; Cic. *Fam.* x. 15; Tac. *Ann.* iv. 63, *Hist.* ii. 43).—12. **Julii** or **Julium** (*Friaul*), a fortified town and a Roman colony in the country of the Carni, N.E. of Aquileia: in the middle ages it became a place of importance.—13. **Julium**. See **ILLITURGIS**.—14. **Livii** (*Forli*), in Cisalpine Gaul, in the territory of the Boii, on the Aemilia Via, S.W. of Ravenna: here the Gothic king Athaulf married Galla Placidia.—15. **Popilii** (*Forlimpopoli*), in Gallia Cisalpina, E. of No. 14, and on the same road.—16. **Popilii** (*Polla*), in Lucania, E. of Paestum on the Tanager and on the Popilia Via. On the wall of an inn at Polla was discovered an inscription respecting the praetor Popilius.—17. **Segusiānōrum** (*Feurs*), in Gallia Lugdunensis, on the Liger, and W. of Lugdunum, a town of the Segusiani and a Roman colony with the surname Julia Felix.—18. **Semprōnii** (Forosempronensis: *Fossombrone*), a municipium in Umbria, on the Flaminia Via.—19. **Vocontii** (*Vidauban*, E. of Canet), a town of the Salyes in Gallia Narbonensis.

Fosi, a people of Germany, the neighbours and allies of the Cherusci, in whose fate they shared. [**CHERUSCI**]. It is supposed that their name is retained in the river *Fuse* in Brunswick.

Fossa or **Fossae**, a canal. 1. **Clōdia**, a canal between the mouth of the Po and Altinum in the N. of Italy; there was a town of the same name upon it.—2. **Cluilia** or **Cluiliae**, a trench about five miles from Rome, said to have been the ditch with which the Alban king Cluilins protected his camp, when he marched against Rome in the reign of Tullus Hostilius.—3. **Corbulōnis**, a canal in the island of the Batavi, connecting the Maas and the Rhine, dug by command of Corbulo in the reign of Claudius (Tac. *Ann.* xi. 20; Dio Cass. lx. 30).

—4. **Drusiānae** or **Drusinae**, a canal which Drusus caused his soldiers to dig in B.C. 11, uniting the Rhine with the Yssel. It probably commenced near Arnheim on the Rhine and fell into the Yssel near Doesberg. (Tac. *Ann.* ii. 8).—5. **Mariāna** or **Mariānae**, a canal dug by command of Marius during his war with the Cimbri, in order to connect the Rhone with the Mediterranean, and thus make an easier passage for vessels into the Rhone, because the mouths of the river were frequently choked up with sand. The canal commenced near Arelate, but in consequence of the frequent changes in the course of the Rhone, it is impossible now to trace the course of the canal. (Plut. *Mar.* 15; Strab. p. 183).—6. **Xerxis**. See **ATHOS**.

Franci, i.e. 'the Free men,' a confederacy of German tribes, formed on the Lower Rhine in the place of the ancient league of the Cherusci, and consisting of the Sigumbri, the

chief tribe, the Chamavi, Ampsivarii, Bructeri, Chatti, &c. They are first mentioned about A.D. 240 (Vopisc. *Aurel.* 7). After carrying on frequent wars with the Romans, they at length settled permanently in Gaul, of which they became the rulers under Clovis, A.D. 496.

Fregellae (Fregellāns: *Ceprano*), an ancient and important town of the Volsci commanding the passage of the Liris in Latium, conquered by the Romans, and colonised B.C. 328. It took part with the allies in the Social war and was destroyed by Opimius. (Strab. p. 237; Liv. viii. 22; Vell. Pat. ii. 6.)

Fregēnae, sometimes called **Fregellae** (*Torre Maccarese*), a town of Etruria on the coast between Alsium and the Tiber, on a low swampy shore, colonised by the Romans, probably in B.C. 245 (Strab. p. 226; Liv. xxxvi. 3).

Frentāni, a Samnite people, inhabiting a well watered territory on the coast of the Adriatic, from the river Sagrus on the N. (and subsequently almost as far N. as from the Aternus) to the river Frento on the S., from which they derived their name. They were bounded by the Marrucini on the N., by the Peligni and by Samnium on the W., and by Apulia on the S. They submitted to the Romans in B.C. 304 and concluded a peace with the republic (Liv. ix. 45).

Frento (*Fortore*), a river in Italy, forming the boundary between the Frentani and Apulia, rises in the Apennines and falls into the Adriatic sea.

Friiniātes, a people in Liguria, probably the same as the Briniates, who, after being subdued by the Romans, were transplanted to Samnium.

Frisiabōnes, a tribe of the Frisii, inhabiting the islands at the mouth of the Rhine.

Frisii, a people in the NW. of Germany, inhabited the coast from the E. mouth of the Rhine to the Amisia (*Ems*), and on the S. to the Bructeri, comprising *Friesland*, *Gröningen*, &c. Tacitus divided them into *Majores* and *Minores*, the former in the E., and the latter in the W. of the country. The Frisii were on friendly terms with the Romans from the first campaign of Drusus till A.D. 28, when the oppressions of the Roman officers drove them to revolt. In the fifth century they joined the Saxons and Angli in their invasion of Britain. (Tac. *Germ.* 34; Dio Cass. liv. 32; Procop. *B. G.* iv. 20.)

Frontinus, **Sex. Julius**, was praetor A.D. 70, and in 75 succeeded Cerealis as governor of Britain, where he distinguished himself by the conquest of the Silures, and maintained the Roman power unbroken until superseded by Agricola in 78. In 97 Frontinus was nominated *curator aquarum*. He died about 106. (Tac. *Hist.* iv. 39; *Agr.* 17; Plin. *Ep.* iv. 8, ix. 19.) He evidently possessed considerable knowledge both of engineering and of strategy. Two of his works are still extant:—1. *Strategematicon Libri III*, a sort of treatise on the art of war, developed in a collection of the sayings and doings of the most renowned leaders of antiquity, written as a supplement to a military work which is lost: a fourth book is different in plan and style and was added by an unknown writer. 2. *De Aquaeductibus Urbis Romae Libri II*, which forms a valuable contribution to the history of architecture (*Dict. of Ant. art. Aqueductus*). The best edition of the *Strategematica* is by Gundermann, Lips. 1888; of the *De Aquaeductibus* by Polenus, Patav. 1722, and by Bücheler, Lips. 1858. It

is often published with Vitruvius.—In the collection of the *Agrimensores* or *Rei Agrariæ Auctores* (ed. Goesius, Amst. 1674; ed. Lachmann, Berlin, 1848) are preserved extracts from treatises ascribed to Frontinus on the art of measuring land and ascertaining boundaries. [*Dict. of Ant.* art. *Groma.*]

Fronto, M. Cornélius, was born at Cirta in Numidia, in the reign of Domitian, and came to Rome in the reign of Hadrian, where he attained great celebrity as a pleader and a teacher of rhetoric. He was entrusted with the education of the future emperors M. Aurelius and L. Verus, who entertained, especially the former, the deepest affection for him, and rewarded him with wealth and honours. He was raised to the consulship in A.D. 143. So great was his fame as a speaker that a sect of rhetoricians arose who were denominated *Frontoniani*, professing to avoid the exaggeration of the Greek sophistical school, and bestowing especial care on the purity of their language and the simplicity of their style. But that Fronto's influence upon taste and education was not good is evident from the fact that he led the way in depreciating the authors of the Augustan age, that Græchus, Cato, Ennius, and Plautus took the place of Cicero, Virgil and Horace in schools and in public esteem (*Dict. of Ant.* art. *Ludus Litterarius*). Fronto lived till the reign of M. Aurelius. The latest of his epistles belongs to the year 166.—Up to a recent period no work of Fronto was known to be in existence, with the exception of a corrupt and worthless tract entitled *De Differentiis Vocabulorum*, and a few fragments preserved by the grammarians. But about the year 1814 Angelo Mai discovered on a palimpsest in the Ambrosian Library at Milan a considerable number of letters which had passed between Fronto, Antoninus Pius, M. Aurelius, L. Verus, and various friends, together with some short essays. These were published by Mai at Milan in 1815, and in an improved form by Niebuhr, Buttman and Heindorf, Berlin, 1816. Subsequently Mai discovered on a palimpsest in the Vatican Library at Rome, upwards of 100 new letters; and he published these in Rome in 1823, together with those which had been previously discovered. It is clear from his works that his reputation as a great writer and orator was undeserved. As an author he is without genius, but vain and pretentious, with a mannerism arising from his effort to revert to an antique style. The value of his writings lies in their notice of contemporary men and manners. Ed. by S. Naber, Lips. 1867.

Fronto, Papirius, a jurist, who probably lived about the time of Antoninus Pius, or rather earlier.

Frusino (Frusinas, -ātis: *Frosinone*), a town of the Hernici in Latium, in the valley of the river Cosas, and subsequently a Roman colony. It was celebrated for its prodigies. (Strab. p. 237; Juv. iii. 224; Liv. xxvi. 9.)

Fucentis, Fucentia. [ALBA, No. 4.]

Fucinus Lacus (*Lago di Celano* or *Capistrano*), a large lake in the centre of Italy and in the country of the Marsi, about thirty miles in circumference, into which all the mountain streams of the Apennines flow. As the water of this lake had no visible outlet, and frequently inundated the surrounding country, the emperor Claudius constructed an emissarium or artificial channel for carrying off the waters of the lake into the river Liris. (Verg. *Aen.* vii. 759; Tac. *Ann.* xii. 57; Suet. *Claud.* 20; Plin. xxxvi.

124.) This emissarium is still nearly perfect: it is almost three miles in length. It appears that the actual drainage was relinquished soon after the death of Claudius, for it was reopened by Hadrian. (For a fuller description see *Diet. of Ant.* art. *Emissarium*.)

Fufius Calenus. [CALENUS.]

Fufius, the Etruscan name of DIONYSUS.

Fulgentius, Fabius Planciades, a Latin grammarian about A.D. 480 to 550. He was related to Fulgentius bishop of Ruspe, in Africa, A.D. 508, and probably belonged to the same country. He is the author of: 1. *Mythologiarum Libri III ad Catum Presbyterum*, a collection of mythological tales. His models are Apuleius and Martianus Capella. 2. *Expositio Sermonum Antiquorum eum Testimoniis*, a glossary of obsolete words and phrases; of very little value. 3. *Liber de Expositione Virgilianae Continentiæ*, an allegorical explanation of the Virgilian poems. 4. *De Actatibus Mundi*, a universal history, of little worth. Ed. by Van Staveren, Lug. Bat. 1742, and in *Mythogr. Lat.* by Bunte, Bremen, 1852.

Fulgīnia, Fulgīnium (Fulgias, -ātis: *Foligno*), a town in the interior of Umbria on the Via Flaminia, was a municipium.

Fulvia. 1. The mistress of Q. Curius, one of Catiline's conspirators, divulged the plot to Cicero. [CATILINA.]—2. A daughter of M. Fulvius Baubalio of Tusculum, thrice married, first to the notorious P. Clodius, by whom she had a daughter Clodia, afterwards the wife of Octavianus; secondly to C. Scribonius Curio, and thirdly to M. Antony, by whom she had two sons. She was a bold and ambitious woman. In the proscription of B.C. 43 she acted with the greatest arrogance and brutality: she gazed with delight upon the head of Cicero, the victim of her husband. Her turbulent and ambitious spirit excited a new war in Italy in 41. Jealous of the power of Octavianus, and anxious to withdraw Antony from the East, she induced L. Autouius, the brother of her husband, to take up arms against Octavianus. But Lucius was unable to resist Octavianus, and threw himself into Perusia, which he was obliged to surrender in the following year (40). Fulvia fled to Greece and died at Sicyon in the course of the same year (Vell. Pat. ii. 74).

Fulvia Gens, plebeian, but one of the most illustrious Roman gentes. It originally came from Tusculum. The principal families in the gens are those of CENTUMALUS, FLACCUS, NOBILIOR, and PAETINUS.

Fundānius. 1. C., father of Fundania, the wife of M. Terentius Varro, is one of the speakers in Varro's dialogue *De Re Rustica*.—2. M., defended by Cicero, B.C. 65; but the scanty fragments of Cicero's speech do not enable us to understand the nature of the charge.—3. A writer of comedies praised by Horace (*Sat.* i. 10, 41, 42).

Fundi (Fundanus: *Fondi*), an ancient town in Latium on the Appia Via, at the head of a narrow bay of the sea running a considerable way into the land, called the **Lacus Fundanus**. Fundi was a municipium sine suffragio [CÆRE] in B.C. 338, received the full franchise in 188, and was subsequently colonised by the veterans of Augustus. The surrounding country produced good wine. There are still remains at *Fondi* of the walls of the ancient town. (Liv. viii. 14, xxxviii. 36; Strab. p. 234; Hor. *Sat.* i. 5, 34; Mart. xiii. 113.)

Furcūlæ Caudinæ. [CARMUM.]

Fūria Gens, an ancient patrician gens, prob-

ably came from Tusculum. The most celebrated families of the gens bore the names of CAMILLUS, MEDULLINUS, PACILUS, and PHILUS. For others of less note see BIBACULUS, CRASSIPES, PURPUREO.

Fūriæ. [ERINYES.]

Furina, an Italian divinity, who had a sacred grove at Rome. Her worship seems to have become extinct at an early time. An annual festival (*Furinalia* or *Furinales feriae*) had been celebrated in honour of her on July 25, and a flamen (*flamen Furinalis*) conducted her worship. She had also a temple in the neighbourhood of Satricum. (Cic. *N. D.* iii. 46; *ad Q. Fr.* iii. 1; Varr. *L. L.* vi. 19.) She is connected by some writers with the Furies; but this seems only an attempt at etymology.

C. Furnius, a friend and correspondent of Cicero, was tribune of the plebs B.C. 50; sided with Caesar in the Civil war; and after Caesar's death was a staunch adherent of Antony. After the battle of Actium, 31, he was reconciled to Augustus, through the mediation of his son, was appointed consul in 29, and was prefect of Hither Spain in 21. (Appian, *B. C.* v. 30, 137; Dio Cass. lii. 42; Cic. *Fam.* viii. 11.)

Fuscus. 1. **Arellius**, a rhetorician at Rome in the latter years of Augustus, instructed in rhetoric the poet Ovid. He declaimed more frequently in Greek than in Latin, and his style of declamation is described by Seneca as more brilliant than solid, antithetical rather than eloquent (Sen. *Contr.* ii. 1). His rival in teaching and declaiming was Porcius Latro. [LATRO].—2. **Aristius**, a friend of the poet Horace, who addressed to him an ode (*Od.* i. 22) and an epistle (*Ep.* i. 10), and who also introduces him elsewhere (*Sat.* i. 9, 61; 10, 88).—3. **Cornélius**, one of the most active adherents of Vespasian in his contest for the empire, A.D. 69. In the reign of Domitian he was sent against the Dacians, by whom he was defeated. (Juv. iv. 112; Tac. *Hist.* ii. 86, iii. 42, iv. 4.) Martial wrote an epitaph on Fuscus (*Ep.* vi. 76), in which he refers to the Dacia campaign.

G.

Gābæ (Γάβαι). 1. (*Darabgherd?*), a fortress and royal residence in the interior of Persis, SE. of Pasargadae, near the borders of Carmania (Strab. p. 728).—2. Or Gabaza, or Cazaba, a fortress in Sogdiana, on the confines of the Massagetæ (Arrian, iv. 17).

Gābāla (Γάβαλα), a seaport town of Syria Seleucis, S. of Laodicea; whence good storax was obtained (Plin. xii. 124).

Gābāli, a people in Gallia Aquitania, whose country possessed silver mines and good pasture. Their chief town was Anderitum (*Astérieux*). (Caes. *B. G.* vii. 75; Strab. p. 191.)

Gābiāna or -ēnē (Γαβιανή, Γαβιηνή), a fertile district in the Persian province of Susiana, W. of M. Zagros.

Gābii (Gabinus: nr. *Castiglione*, Ru.), a town in Latium, on the Lacus Gabinus (*Lago di Gavi*), between Rome and Praeneste, was in early times one of the most powerful Latin cities; a colony from Alba Longa; and the place, according to tradition, where Romulus was brought up (Plut. *Rom.* 6; Dionys. i. 84). It was taken by Tarquinius Superbus by stratagem (Liv. i. 53), and it was in ruins in the time of Augustus (*Gabius desertior vicus*, Hor. *Ep.* i. 11, 7). The *cinctus Gabinus*, a peculiar mode of wearing the toga at Rome, appears to have

been derived from this town. Near Gabii are the immense stone quarries from which a part of Rome was built (cf. Tac. *Ann.* xv. 43).

A. Gabinius, dissipated his fortune in youth by his profligate mode of life. He was tribune of the plebs B.C. 66, when he proposed and carried a law conferring upon Pompey the command of the war against the pirates, with power to raise an army and a fleet of 500 ships, and to select his legati and quaestors, while he acted as supreme commander (practically a dictator) for three years over all the Mediterranean and over the coasts for fifty miles inland. He was praetor in 61, and consul in 58 with L. Piso. Both consuls supported Clodius in his measures against Cicero, which resulted in the banishment of the orator. In 57 Gabinius went to Syria as proconsul. His first attention was directed to the affairs of Judea. He restored Hyrcanus to the high-priesthood, of which he had been dispossessed by Alexander, the son of Aristobulus, and he suppressed revolts of Jews, imposing heavy taxation. He next marched into Egypt, and restored Ptolemy Auletes to the throne. The restoration of Ptolemy had been forbidden by a decree of the senate, and by the Sibylline books; but Gabinius had been promised by the king a sum of 10,000 talents for this service, and set at nought both the senate and the Sibyl. His government of the province was marked by the most shameful venality and oppression. He returned to Rome in 54. He was accused of *majestas* or high treason, on account of his restoration of Ptolemy Auletes in defiance of the Sibyl and the authority of the senate. He was acquitted on this charge; but he was forthwith accused of extortion, specially on account of the receipt of 10,000 talents from Ptolemy. He was defended by Cicero, who had been persuaded by Pompey to undertake the defence. Gabinius was condemned on this charge, and went into exile. He was recalled by Caesar in 49, and in the following year (48) was sent into Illyricum by Caesar with some newly levied troops to reinforce Q. Cornificius. He died in Illyricum about the end of 48. (Cic. *de Imp. Pomp.*; Plut. *Pomp.* 25 ff.; Dio Cass. xxxix. 55-63; *Bell. Alex.* 44.)

Gādāra (Γάδαρα: Γαδαρῆνός: *Um-Keis*), a large fortified city of Palestine, one of the ten which formed the Decapolis in Peraea, stood a little S. of the Hieromax (*Yarmuk*), an eastern tributary of the Jordan. The surrounding district, SE. of the lake of Tiberias, was called Gadāris, and was very fertile. Augustus presented Gadara to king Herod, after whose death it was assigned to the province of Syria. It was made the seat of a Christian bishopric. There were celebrated baths in its neighbourhood, at Amathia. (Strab. p. 759; Jos. *Ant.* xii. 3.)

Gādes (τὰ Γάδερα: Γαδειρεῖς, Gaditānus: *Cadiz*), a very ancient town in Hispania Bactica, W. of the Pillars of Hercules, founded by the Phoenicians, and one of the chief seats of their commerce in the W. of Europe, was situated on a small island of the same name (*I. de Leon*), separated from the mainland by a narrow channel, which in its narrowest part was only the breadth of a stadium, and over which a bridge was built. Herodotus says (iv. 8) that the island of Erythia was close to Gadeira; whence most later writers supposed the island of Gades to be the same as the mythical island of Erythia, from which Heracles carried off the oxen of Geryon (Strab. pp. 148, 168; Diod. v. 20; Hes. *Th.* 287, 979). In Roman times a new town

was built by Cornelius Balbus, a native of Gades, and the circumference of the old and new towns together was only 20 stadia. The town, however, included inhabitants on the mainland opposite the island, as well as those on a smaller island (*S. Sebastian* or *Trocadero*) in the immediate neighbourhood of the larger one. After the first Punic war Gades came into the hands of the Carthaginians, having previously been merely under their hegemony; and in the second Punic war it surrendered of its own accord to the Romans. Its inhabitants received the Roman franchise from Julius Caesar in B.C. 49 (Dio Cass. xli. 24). It became a municipium, and was called *Augusta urbs Julia Gaditana*.—Gades was from the earliest to the latest times an important commercial town. Its inhabitants were wealthy and luxurious, and their licentious dances were notorious at Rome (Juv. xi. 162). Gades possessed celebrated temples of Cronus and Heracles.—Gades gave its name to the *Fretum Gaditanum*, the straits at the entrance of the Mediterranean between Europe and Africa (*Straits of Gibraltar*).

Gaea or **Ge** (*Γαῖα* or *Γῆ*), the personification of the earth. Homer describes her as a divine being, to whom black sheep were sacrificed, and who was invoked by persons taking oaths; and he calls her the mother of Erechtheus and Tityus. But though she takes in Homer no prominent position, yet the inference is that he has merely put aside the myths about her, not that they are later than his period. Her importance before Homer's time is indicated by her position in the oaths and sacrifices beside Zeus and Helios (*Il.* iii. 103, xviii. 259). In Hesiod she is the first being that sprang from Chaos, and gave birth to Uranus and Poutus. By Uranus she became the mother of Oceanus, Coeus, Crius, Hyperion, Iapetus, Thia, Rhea, Themis, Mnemosyne, Phoebe, Thetys, Cronos, the Cyclopes, Brontes, Steropes, Arges, Cottus, Briareus, and Gyges. These children were hated by their father, and Ge therefore concealed them in the bosom of the earth; but she made a large iron sickle, gave it to her sons, and requested them to take vengeance upon their father. Cronos undertook the task, and mutilated Uranus. The drops of blood, which fell from him upon the earth (Ge), became the seeds of the Erinyes, the Gigantes, and the Melian nymphs. [For this myth see URANUS.] Subsequently Ge became, by Pontus, the mother of Nereus, Thaumás, Phorcys, Ceto, and Eurybia. As regards her functions: (1) Ge belonged to the deities of the nether world (*θεοὶ χθόνιοι*), and hence she is frequently mentioned where they are invoked (cf. Aesch. *Pers.* 220, 621). (2) The surnames and epithets given to her have more or less reference to her character as the all-producing and all-nourishing mother (*παμμήτειρα, κουροτρόφος, ομπνιπάρης*). (3) She had oracular power, which accordingly was shared by other deities connected with the earth and its fruits, or with the underworld (Aesch. *Eum.* 2; Eur. *Iph.* T. 1249; Paus. x. 5, 5; *Dict. of Antiq.* art. *Oraculum*). Her worship was noticeable especially at Athens under the name of *Κουροτρόφος* on the Arciopagus and possibly on the Acropolis, and at Olympia in the precinct of Zeus (Thuc. ii. 15; Paus. i. 18); but altars in her honour existed in many, probably in most, Greek cities. At Rome the earth was worshipped under the name of *Tellus* (which is only a variation of *Terra*). She was regarded by the Romans also as one of the gods of the

nether world (*Inferi*), and is mentioned in connexion with Dis and the Manes. A temple was built to her by the consul P. Sempronius Sophus, in B.C. 304. Her festival was celebrated on the 15th of April, and was called *Fordicidia* or *Hordicidia* [see *Dict. of Antiq.* art. *Fordicidia*]. This sacrifice, consisting of cows, was offered up in the Capitol in the presence of the Vestals. In art Gaea is represented as a matrouly figure, often with a cornucopia or with fruits about her: in some reliefs with little children beside her: she either reclines on the ground, or is a half-figure emerging from beneath, as in the relief of Pergamum (*Gigantomachia*), and in the terracotta of the birth of Erichthonius.

Gæson, Gaesus, or Gessus (*Γαῖσων*), a river of Ionia in Asia Minor, falling into the Gulf of Maeander near the promontory of Mycale.

Gaetūlia (*Γαιτουλία*), the interior of N. Africa, S. of Mauretania, Numidia, and the region bordering on the Syrtis, reaching to the Atlantic Ocean on the W., and of very indefinite extent towards the E. and S. The people included under the name Gaetūli (*Γαιτούλοι*), in its widest sense, were the inhabitants of the region between the countries just mentioned and the Great Desert, and also in the Oases of the latter, and nearly as far S. as the river Niger. They were a nomad race, including several tribes, the chief of whom were the Antoteles and Pharusii on the W. coast, the Darae, or Gaetuli-Darae, in the steppes of the Great Atlas, and the Melanogaetuli, a black race resulting from the intermixture of the Gaetuli with their S. neighbours, the Nigritae. The pure Gaetulians were not an Aethiopic (*i.e.* negro), but a Libyan race, supposed to have been the ancestors of the *Berbers* (Strab. pp. 826–829; Plin. v. 9, 10).

Gaetulicus. [LENTULUS.]

Gaius. [ARCADIUS.]

Gāius or **Caius.** [CALIGULA.]

Gāius, a celebrated Roman jurist, wrote under Antoninus Pius and M. Aurelius. His works were very numerous, and great use was made of them in the compilation of the Digest. One of his most celebrated works was an elementary treatise on Roman law, entitled *Institutiones*, in four books. This work was for a long time the ordinary text book used by those who were commencing the study of the Roman law; but it went out of use after the compilation of the *Institutiones* of Justinian, and was finally lost. It was again discovered by Niebuhr in 1816 in the library of the Chapter at Verona. The MS. containing Gaius was a palimpsest. The original writing of Gaius had on some pages been washed out, and on others scratched out, and the whole was rewritten with the Letters of St. Jerome. The task of deciphering the original MS. was a very difficult one, and some parts were completely destroyed. Ed. by Göschen in 1821; by Muirhead, 1880; by Krüger and Studemund, 1884.

Gagae (*Γάγαι*), a town on the coast of Lycia, E. of Myra, whence was obtained the mineral called *Gagates lapis*—that is, *jet*, or, as it is still called in German, *gagat* (Plin. xxxvi. 141).

Galaesus. [GALESUS.]

Galanthis. [GALINTHIAS.]

Gālātēa (*Γαλάτεια*), daughter of Nereus and Doris. For details, see ACIS.

Gālātīa (*Γαλατία; Γαλάτης*; in the E. part of *Anadoli* and the W. part of *Rumili*), a country of Asia Minor, composed of parts of Phrygia and Cappadocia, and bounded on the W., S.,

and SE. by those countries, and on the NE., N., and NW. by Pontus, Paphlagonia, and Bithynia. It derived its name from its inhabitants, who were Gauls that had invaded and settled in Asia Minor at various periods during the third century B.C. First, a portion of the army which Brennus led against Greece separated from the main body and marched into Thrace, and, having pressed forward as far as the shores of the Propontis, some of them crossed the Hellespont on their own account, while others, who had reached Byzantium, were invited to pass the Bosphorus by Nicomedes I., king of Bithynia, who required their aid against his brother Zipoetus (B.C. 279). (Liv. xxxviii. 16; Just. xxv. 2; Strab. p. 541.) They speedily overran all Asia Minor within the Taurus, and exacted tribute from its various princes, and served as mercenaries not only in the armies of these princes, but also of the kings of Syria and Egypt; and, according to one account, a body of them found their way to Babylon. During their ascendancy, other bodies of Gauls followed them into Asia. Their progress was at length checked by the arms of the kings of Pergamum: Eumenes fought against them with various fortune; but Attalus I. gained a complete victory over them (B.C. 230), and compelled them to settle down within the limits of the country thenceforth called Galatia, and also, on account of the mixture of Greeks with the Celtic inhabitants, which speedily took place, Graeco-Galatia and Gallograecia. The people of Galatia adopted to a great extent Greek habits and manners, but preserved their own language, which is spoken of as resembling that of the Treviri, and some features of their national religion, e.g. their assemblies in the sacred oak-grove. They retained also their political divisions and forms of government. They consisted of three great communities or cantons, the Tolistobogi, the Trocini, and the Tectosages, each subdivided into four parts, called by the Greeks τετραρχία. At the head of each of these twelve Tetrarchies was a chief, or Tetrarch, who appointed the chief magistrate (δικαστής), and the commander of the army (στρατοφύλαξ), and two lieutenant-generals (ὑποστρατοφύλακες). The twelve tetrarchs together had the general government of the country, but their power was checked by an assistant senate of 300, who met in a place called Dryaenetum, i.e. the oak-grove, and had jurisdiction in all capital cases (Strab. p. 566; *Dict. of Ant.* art. *Pagus*). This form of government had a natural tendency to monarchy, according as either of the twelve tetrarchs became more powerful than the rest, especially under the protection of the Romans, to whom Galatia became virtually subject as the result of the campaign which the consul Cn. Manlius undertook against the Gauls, to punish them for the assistance they had given to Antiochus the Great (B.C. 189). At length one of the tetrarchs, DEIOTARUS, was rewarded for his services to the Romans in the Mithridatic war, by the title of king, together with a grant of Pontus and Armenia Minor; but after the death of his successor, Amyntas, Galatia was made by Augustus a Roman province (B.C. 25). It was soon after enlarged by the addition of Paphlagonia. Under Constantine it was restricted to its old limits, and under Valens it was divided into two provinces, Galatia Prima and Galatia Secunda. The country was beautiful and fertile, being watered by the rivers Halys and Sangarius. Its only important cities were, in the SW. PESSINUS,

the capital of the Tolistobogi; in the centre ANCYRA, the capital of the Tectosages; and in the NE. TAVIUM, the capital of the Trocini.—Cicero speaks of the Galatians as being among the best soldiers levied in Asia (*ad Att.* vi. 5). [For the history of their Christian churches see *Dict. of the Bible.*]

Galaxius (Γαλάξιος), a small river in Boeotia, on which stood a temple of Apollo Galaxios: it derived its name from its milky colour, which was owing to the chalky nature of the soil through which it flowed.

Galba, Sulpicius, a patrician name. **1. P.**, consul B.C. 211, defeated by Hannibal in his retreat from Rome in that year, a loss which was compensated by Capua falling into the hands of the Romans. Galba received Macedonia as his province, where he remained as proconsul till 204, and carried on the war against Philip. In 200, he was consul a second time, and again obtained Macedonia as his province; but he was unable to accomplish anything of importance against Philip, and was succeeded in the command in the following year by Villius Tappulus. He was one of the ten commissioners sent to Greece in 196, after the defeat of Philip by Flamininus, and was one of the ambassadors sent to Antiochus in 193. (Liv. xxv. 41, xxvii. 22-33, xxxv. 13-16; Polyb. ix. 6, xxiii. 8).—**2. Ser.**, was praetor 151, and received Spain as his province. His name is infamous on account of his treacherous murder of the Lusitanians, with their wives and children, who had surrendered to him on the promise of receiving grants of land. Viriathus was one of the few Lusitanians who escaped from the bloody scene. [VIRIATHUS.] On his return to Rome in 149, he was brought to trial on account of the massacre of the Lusitanians. His conduct was denounced in the strongest terms by Cato, who was then eighty-five years old, but he was nevertheless acquitted. He was consul 144. Cicero praises his oratory in the highest terms. (Appian, *Hisp.* 58-60; Plut. *Cat. Maj.* 15; Nep. *Cat.* 3; Cic. *de Or.* i. 10, 40).—**3. Ser.**, great-grandfather of the emperor Galba, served under Caesar in the Gallic war, and was praetor in 54. After Caesar's death he served against Antony in the war of Mutina.—**4. C.**, father of the emperor Galba, was consul in A.D. 22.

Galba, Ser. Sulpicius, Roman emperor, from June, A.D. 68, to January, A.D. 69. He was born near Terracina, on the 24th of December, B.C. 3. Both Augustus and Tiberius are said to have told him that one day he would be at the head of the Roman world, from which we must infer that he was a young man of more than ordinary talents (Tac. *Ann.* vi. 20). From his parents he inherited great wealth. He was invested with the curule offices before the legitimate age. He was praetor A.D. 20, and consul 33. After his consulship he had the government of Gaul, 39, where he carried on a successful war against the Germans, and restored discipline among the troops. On the death of Caligula many of his friends urged him to seize the empire, but he preferred a private station. Claudius entrusted him, in 45, with the administration of Africa, which he governed with wisdom and integrity. In the reign of Nero he lived for several years in retirement, through fear of the tyrant's suspicion; but in 61 Nero gave him the government of Hispania Tarraconensis, where he remained for eight years. In 68 Vindex rebelled in Gaul. About the same time Galba was informed that Nero had

sent secret orders for his assassination. He therefore resolved to follow the example of Vindex; but he did not assume the imperial title, and professed to act only as the legate of



Ser. Sulpicius Galba, Roman Emperor, A.D. 68-69.

Obv., head of emperor, IMP. SER. GALBA AVG.; rev., crown of oak-leaves (*corona civica*), SPQR OB CS (*civis servatus*).

the Roman senate and people. Shortly afterwards Nero was murdered; and Galba proceeded to Rome, where he was acknowledged as emperor. But his severity and avarice made him unpopular, especially with the soldiers. His powers had also become enfeebled by age, and he was under the sway of favourites, who perpetrated many enormities in his name. Perceiving the weakness of his government, he adopted Piso Licinianus as his successor. But this only hastened his ruin. Otho, who had hoped to be adopted by Galba, formed a conspiracy among the soldiers, who mutinied six days after the adoption of Piso. Galba was murdered, and Otho was proclaimed emperor. (Life by Suet. and Plut.; Tac. *Hist.* i. 7-49; Dio Cass. lxxiii. 22 ff.)

Galēnus, Claudius, commonly called **Galen**, the celebrated physician, whose works have had a longer and more extensive influence on the different branches of medical science than those of any other individual either in ancient or modern times. He was born at Pergamum in A.D. 130. His father, Nicon, who was an architect and geometrician, carefully superintended his education. In his seventeenth year (146), his father, who had hitherto destined him to be a philosopher, altered his intentions, and, in consequence of a dream, chose for him the profession of Medicine. He at first studied medicine in his native city. In his twentieth year (149), he lost his father, and about the same time he went to Smyrna for the purpose of studying under Pelops the physician, and Albinus the Platonic philosopher. He afterwards studied at Corinth and Alexandria. He returned to Pergamum in his twenty-ninth year (158), and was immediately appointed physician to the school of gladiators, an office which he filled with great success. In 164 he went to Rome for the first time. Here he stayed about four years, and gained great reputation from his skill in anatomy and medicine. He returned to Pergamum in 168, but had scarcely settled there, when he received a summons from the emperors M. Aurelius and L. Verus to attend them at Aquileia in Venetia. From Aquileia Galen followed M. Aurelius to Rome in 170. When the emperor again set out, to conduct the war on the Danube, Galen with difficulty obtained permission to be left behind at Rome, alleging that such was the will of Aesculapius. Before leaving the city the emperor committed to the medical care of Galen his son Commodus, who was then nine years of age. Galen stayed at Rome some years, during which time he employed himself in lecturing, writing, and practising, with great success. He subsequently returned to Pergamum, but whether he again visited Rome is uncertain. He is said to have

died in the year 200, at the age of seventy, in the reign of Septimius Severus; but it is not improbable that he lived some years longer. Galen wrote a great number of works on medical and philosophical subjects. The works still extant under his name consist of eighty-three treatises acknowledged to be genuine; nineteen whose genuineness has been doubted; forty-five undoubtedly spurious; nineteen fragments; and fifteen commentaries on different works of Hippocrates. Galen attached himself exclusively to none of the medical sects into which the profession was divided, but chose from the tenets of each what he believed to be good and true, and called those persons slaves who designated themselves as followers of Hippocrates, Praxagoras, or any other man. The best edition of his works is by Kühn, Lips. 1821-1833, 20 vols. 8vo.

Galepsus (Γαληψός: Γαλήψιος), a town in Macedonia, on the Toronaic gulf (Thuc. iv. 107).

Gālērīus Maximiānus. [MAXIMIANUS.]

Gālērīus Trachālus. [TRACHALUS.]

Gālēs or **Galaesus** (*Galeso*), a river in the S. of Italy, flows into the gulf of Tarentum (Liv. xxv. 11), through the meadows where the sheep fed whose wool was so celebrated in antiquity (*dulce pellitis ovibus Galaesi flumen*, Hor. *Od.* ii. 6, 10; cf. Mart. xii. 63, 3).

Gālēs (Γάλεος)—that is, 'the lizard'—son of Apollo and Themisto, the daughter of the Hyperborean king Zebus. In pursuance of an oracle of the Dodonean Zeus, Galeus emigrated to Sicily, where he built a sanctuary to his father Apollo. (Cic. *Div.* i. 20; Ael. *V. H.* xii. 46; Paus. vi. 2, 2.) The **Galeotae**, a family of Sicilian soothsayers, derived their origin from him. The principal seat of the Galeotae was the town of Hybla, which was hence called **Galeotis** or **Galeatis**. The lizard was a sacred animal of Apollo, and it is probable that the whole story denotes an early establishment of the worship of Apollo in Sicily.

Galgacus or **Calgacus**, the chief of the Caledonian tribes who fought with the Romans at the Mons Graupius (Tac. *Agr.* 29).

Galilaea (Γαλιλαία), the N.-most of the three divisions of Palestine W. of the Jordan. It lay between the Jordan and the Mediterranean on the E. and W., and the mountains of Hermou and Carmel on the N. and S. It was divided into Upper or N. Galilee, and Lower or S. Galilee. (Strab. p. 760.) It was very fertile and densely peopled; but its inhabitants were a mixed race of Jews, Syrians, Phoenicians, Greeks, and others, and were therefore despised by the Jews of Judaea. [PALAESTINA.]

Gālīnthias or **Gālanthis** (Ov. *Met.* ix. 306), daughter of Proetus of Thebes and a friend of Alcmena. When Alcmena was on the point of giving birth to Heracles, and the Moerae and Ilithyiae, at the request of Hera, were endeavouring to delay the birth, Galinthias suddenly rushed in with the false report that Alcmena had given birth to a son. The hostile goddesses were so surprised at this information that they withdrew their hands. Thus the charm was broken, and Alcmena was enabled to give birth to Heracles. The deluded goddesses avenged the deception practised upon them by metamorphosing Galinthias into a weasel or a cat (γαλή). Hecate, however, took pity upon her, and made her her attendant, and Heracles afterwards erected a sanctuary to her. At Thebes it was customary at the festival of Heracles first to offer sacrifices to Galinthias. (Ov. *Met.* ix. 284; Ant. Lib. 29.)

Galla. 1. Wife of Constantius, son of the emperor Constantius Chlorus. She was the mother of Gallus Caesar. [GALLUS.]—2. Daughter of the emperor Valentinian I., and second wife of Theodosius the Great.—3. GALLA PLACIDIA or simply PLACIDIA, daughter of Theodosius the Great by No. 2. She fell into the hands of Alaric, when he took Rome, A.D. 410; and Ataulphus, the Gothic king, married her in 414. After the death of Ataulphus she was restored to Honorius; and in 417 she was married to Constantius, to whom she bore the emperor Valentinian III. During the minority of the latter she governed the Western Empire. She died about 450.

Gallaecia, the country of the **Gallaeci** (Καλαϊκοί), in the N. of Spain, between the Astures and the Durius, was in earlier times included in Lusitania. Gallaecia was sometimes used in a wider sense to include the country of the Astures and the Cantabri. It produced tin (especially the country of the Artabri; cf. CASSITERIDES), gold, and a precious stone called *gemma Gallaica*. Its inhabitants were among the most uncivilised in Spain. They were defeated by D. Brutus, consul B.C. 138, who obtained in consequence the surname of Gallæcens. (Strab. pp. 147, 152, 155.)

Gallia (ἡ Κελτική, Γαλαρία), was used before the time of Julius Caesar to indicate all the land inhabited by the Galli or Celtae, and consequently included not only the later Gaul and the N. of Italy, but a part of Spain, the greater part of Germany, the British isles, and other countries. The early history of the Celtic race, and their various settlements in different parts of Europe, are related under CELTÆ.—**1. Gallia**, also called **Gallia Transalpina** (Varr. *R. R.* i. 7, 8), or **Gallia Ulterior** (ἡ ὑπερ-ἀλπιος or ὑπὲρ τῶν Ἀλπέων Κελτική, Strab. p. 176; Γαλάται Τρανσαλπίνοι, Polyb. ii. 15), to distinguish it from Gallia Cisalpina or the N. of Italy. **Gallia Braccata** and **Gallia Comata** are also used in contradistinction to Gallia Togata or the N. of Italy, but these names are not identical with the whole of Gallia Transalpina. **Gallia Braccata** was the part of the country first subdued by the Romans, the later Provincia, and was so called because the inhabitants wore *braccae* or trousers. **Gallia Comata** was the remainder of the country, excluding Gallia Braccata, and derived its name from the inhabitants wearing their hair long. The Romans were acquainted with only a small portion of Transalpine Gaul till the time of Caesar. In the time of Augustus it was bounded on the S. by the Pyrenees and the Mediterranean; on the E. by the river Varus and the Alps, which separated it from Italy, and by the river Rhine, which separated it from Germany; on the N. by the German Ocean and the English Channel; and on the W. by the Atlantic: thus including not only the whole of France and Belgium, but a part of Holland, a great part of Switzerland, and all the provinces of Germany W. of the Rhine. The greater part of this country is a plain, well watered by numerous rivers. The principal mountains were Mons CEBENNA or Gebenna in the S.; the range of Mons JURA in the E., separating the Sequani and the Helvetii; and Mons VOSEGUS or VOGESUS, a continuation of the Jura. The chief forest was the Silva ARDUENNA, extending from the Rhine and the Treviri as far as the Scheldt. The principal rivers were, in the E. and N., the RHENUS (*Rhine*), with its tributaries the MOSA (*Maas*)

and MOSELLA (*Moselle*); the SCALDIS (*Scheldt*); the SEQUANA (*Seine*), with its tributary the MATRONA (*Marne*): in the centre the LIGERIS (*Loire*); in the W. the GARUMNA (*Garonne*); and in the S. the RHODANUS (*Rhone*). These river names dated from a time long before the Roman acquaintance with Gaul. The ARAR was so called by the Romans, instead of its original name Sauconna, which came again into use and still survives in the modern name Saône. The country was celebrated for its fertility in ancient times, and possessed a numerous and warlike population.—The Greeks, at a very early period, became acquainted with the S. coast of Gaul, where they founded, in B.C. 600, the important town of MASSILIA, which in its turn founded several colonies, and exercised a kind of supremacy over the neighbouring districts. The Romans did not attempt to make any conquests in Transalpine Gaul till they had finally conquered, not only Africa, but Greece and a great part of Western Asia. In B.C. 154 Q. Opimius went to aid the Massiliots and subdued their enemies the Ligures. In B.C. 125 the consul M. Fulvius Flaccus commenced the subjugation of the Salluvii in the S. of Gaul. In the next three years (124–122) the Salluvii were completely subdued by Sextius Calvinus, and Aquæ Sextiæ (*Aix*) was founded in their country, as a fortress (*castellum* or *φρουρά*, Strab. p. 180; Vell. Pat. i. 15; in Liv. *Ep.* 61 it is erroneously called a colony). In 121 the Allobroges were defeated by the proconsul Domitius Ahenobarbus; and in the same year Q. Fabius Maximus gained a great victory over the united forces of the Allobroges and Arverni, at the confluence of the Isara and the Rhone. The S. of Gaul was now made a Roman province (Caes. *B. G.* i. 45); and in 118 was founded the colony of Narbo Martius (*Narbonne*), which was the chief town of the province (Cic. *Brut.* 43, 160; Vell. Pat. i. 15). In Caesar's Commentaries the Roman province is called simply *Provincia*, in contradistinction to the rest of the country: hence comes the modern name of *Provence*. It was bounded on the E. by the Alps, on the N. by the bend of the Rhone from the Lake of Geneva to Vienne, on the W. by the Upper Garonne and the Cevennes, on the S. by the sea and the Eastern Pyrenees. The rest of the country was subdued by Caesar after a struggle of several years (58–50). At this time Gaul was divided into three parts, *Aquitania*, *Celtica*, and *Belgica*, according to the three different races by which it was inhabited. The Aquitani dwelt in the SW. between the Pyrenees and the Garumna; the Celtae, or Galli proper, in the centre and W., between the Garumna and the Sequana and the Matrona; and the Belgæ in the NE. between the two last mentioned rivers and the Rhine. The different tribes inhabiting Aquitania and Belgica are given elsewhere. [AQUITANIA; BELGÆ.] The most important tribes of the Celtae or Galli were: 1. *Between the Sequana and the Liger*: the *Armoricæ civitates*, under which name were included several tribes dwelling on the coast between the mouths of these two rivers [ARMORICA]; the AULERCI, dwelling more inland, the NAMNETES, ANDECAVI or ANDES, on the banks of the Liger; E. of them the CARNUTES; and on the Sequana, the PARISI, SENONES, and TRICASSES.—2. *Between the Liger and the Garumna*: on the coast the PICTONES and SANTONES; inland the TURONES, probably on both sides of the Liger, the BITURIGES CUBI, LEMOVICES, PETROCORII, and

CADURCI; E. of these, in the mountains of Cebenna, the powerful ARVERNI (in the modern *Auvergne*); and S. of them the RUTENI.—3. *On the Rhone and in the surrounding country*: between the Rhone and the Pyrenees, the VOLCAE; between the Rhone and the Alps, the SALYES or SALLUVII; N. of them the CAVARES; between the Rhone, the Isara, and the Alps, the ALLOBROGES; and further N. the AEDUI, SEQUANI, and HELVETII, three of the most powerful people in all Gaul.—Augustus divided Gaul into four provinces. 1. *Gallia Narbonensis*, the same as the old Provincia, under a proconsul. 2. *G. Aquitanica*, which extended from the Pyrenees to the Liger. 3. *G. Lugdunensis*, the country between the Liger, the Sequana, and the Arar, so called from the colony of Lugdunum (*Lyón*), founded by Munatius Plancus. 4. *G. Belgica*, the country between the Sequana, the Arar, and the Rhine. These three last named, conquests of Julius Caesar, were (in distinction to *G. Narbonensis*) called *Tres Galliae* (Liv. *Ep.* 134; Plin. iv. 105); they were imperial provinces and each was administered by a legatus of the emperor. Shortly afterwards the portion of Belgica bordering on the Rhine, and inhabited by German tribes, was subdivided into two new provinces, called *Germania Prima* and *Secunda*, or *Germania Superior* and *Inferior*. [GERMANIA.] At a later time the provinces of Gaul were still further subdivided, till at length, under the emperor Gratian, they reached the number of seventeen. The difference of administration in the old province of *G. Narbonensis*, and in the 'three Gauls' was much greater than the superficial distinction of senatorial and imperial government. The southern province was completely Romanised, and Roman colonies took the place of old cantons. Important towns of a purely Roman character were thus established. Besides Narbo, these were especially Arelate (*Arles*), with commerce from the mouth of the Rhone; Forum Julii (*Fréjus*) the station of the fleet; Baeterrae (*Béziers*), Arausio (*Orange*), and Nemausus (*Nismes*): other burgess communities were added afterwards: hence the Latin language early took root and the distinction began, which still exists, between the countries of Langue d'oc and Langue d'oïl. On the other hand, in the three more northern provinces the Celtic cantonal organisation remained [*Dict. of Ant. art. Pagus*]; and therefore the old tribal influence lasted, and those districts became more slowly and less completely Romanised. The only town in these provinces which was founded as a colony in an early period of the conquest, and did not grow out of a canton, was Lugdunum, which eventually took the precedence of all Gallic towns until the end of the third century, when Treviri (*Trêves*) became the capital of Gaul. And the policy of Augustus allowed to the three provinces the right of assembling at Lugdunum a diet of representatives from sixty-four cantons, which not only consolidated the nation in religious matters but also had political functions for considering and presenting to Rome their complaints or desires. The rhetoricians and poets of Gaul, first in the towns of the old province and at Lugdunum, but afterwards in others also, occupy a distinguished place in the later history of Roman literature; and BURDIGALA, NARBO, LUGDUNUM, AUGUSTODUNUM, and other towns, possessed schools, in which litera-

ture and philosophy were cultivated with success. On the dissolution of the Roman empire, Gaul, like the other Roman provinces, was overrun by barbarians, and the greater part of it finally became subject to the Franks or Franks, under their king Clovis, A.D. 496.—2. *Gallia Cisalpina*, also called *G. Citerior* and *G. Togata*, a Roman province in the N. of Italy, was bounded on the W. by Liguria and *Gallia Narbonensis* (from which it was separated by the Alps), on the N. by Rhaetia and Noricum, on the E. by the Adriatic and Venotia (from which it was separated by the Athesis), and on the S. by Etruria and Umbria (from which it was separated by the river Rubico). It was divided by the Po into *Gallia Transpadana*, also called *Italia Transpadana*, in the N., and *Gallia Cispadana* in the S. The greater part of the country is a vast plain, drained by the PADUS (*Po*) and its affluents, and has always been one of the most fertile countries of Europe. It was originally inhabited by Ligurians, Umbrians, Etruscans, and other races; but its fertility attracted the Gauls, who at different periods crossed the Alps, and settled in the country, after expelling the original inhabitants. We have mention of five distinct immigrations of Gauls into the N. of Italy. The first was in the reign of Tarquinius Priscus, and is said to have been led by Bellocus, who settled with his followers in the country of the Insubres, and built Milan. The second consisted of the Cenomani, who settled in the neighbourhood of Brixia and Verona. The third of the Salluvii, who pressed forward as far as the Ticinus. The fourth of the Boii and Lingones, who crossed the Po, and took possession of the country as far as the Apennines, driving out the Etruscans and Umbrians. The fifth immigration was the most important, consisting of the warlike race of the Senones, who invaded Italy in immense numbers, under the command of Brennus, and took Rome in B.C. 390. Part of them subsequently recrossed the Alps and returned home; but a great number of them remained in the N. of Italy, and were for more than a century a source of terror to the Romans. After the first Punic war the Romans resolved to make a vigorous effort to subdue their dangerous neighbours. In the course of four years (225–222) the whole country was conquered, and the Latin colonies Cremona and Placentia were founded in 218 to retain the hold upon it. The inhabitants, however, did not bear the yoke patiently, and it was not till after the final defeat of the Boii in 191 that the country became submissive to the Romans. Roman colonies, Bononia (189) and Parma and Mutina (183), were now founded, and other towns grew up with the prolongation of the Via Flaminia (under the name of Via Aemilia) to Placentia. By Sulla it was erected into a Roman province under a proconsul in B.C. 81. In 49 the *civitas*, which since the Social war had belonged to *G. Cispadana*, was extended to *G. Transpadana*. After 42, however, it reckoned as part of Italy, and Augustus constituted *G. Cispadana* the eighth, and *G. Transpadana* the eleventh, region.—The most important tribes were: in *Gallia Transpadana*, in the direction of W. to E., the TAURINI, SALASSI, LIBICI, INSUBRES, CENOMANI; in *G. Cispadana*, in the same direction, the BOII, LINGONES, SENONES. Gallienus, with his full name, P. LICINIUS VALERIANUS EGNATIUS GALLIENUS, Roman emperor, A.D. 260–268. He succeeded his father

Valerian, when the latter was taken prisoner by the Persians in 260; but he had previously reigned in conjunction with him from 253. Gallienus was indolent, profligate, and indifferent to the public welfare; and his reign was one of the most ignoble and disastrous in the history of Rome. The barbarians ravaged the fairest portion of the empire, and the inhabitants were swept away by one of the most frightful plagues recorded in history. This



Gallienus, Roman Emperor, A.D. 260-268.
Obv., head of Gallienus, GALLIENVS AVG.: rev., Fides holding military standards, FIDES MILIT.

pestilence followed a long protracted famine. When it was at its greatest height, 5000 sick are said to have perished daily at Rome; and, after the scourge had passed away, it was found that the inhabitants of Alexandria were diminished by nearly two-thirds. The overthrow of the empire was averted mainly by able officers, who sprang up in every district, and asserted the dignity of independent princes. The armies levied by these usurpers, who are commonly distinguished as *The Thirty Tyrants*, in many cases protected the empire from external dangers by arresting the progress of the invaders, and restored order in the provinces which they governed. Gallienus was at length slain by his own soldiers in 268, while besieging Milan, in which the usurper Aureolus had taken refuge. (Trebell. Poll. *Gallienus*; Zos. i. 37 ff.)

Gallināria. 1. (*Galinarā*), an island off the coast of Liguria, celebrated for its number of hens; whence its name.—2. *Silva*, a forest of pine-trees near Cnmae in Campania (Cic. *Fam.* ix. 23; *Juv.* iii. 307; *Strab.* p. 243).

Gallio, Jūnius. 1. A Roman rhetorician, and a friend of M. Annaeus Seneca, the rhetorician, whose son he adopted (*Quint.* iii. 1, 21; *Tac. Dial.* 26). He was put to death by Nero. In early life he had been a friend of Ovid (*Ex Pont.* iv. 11).—2. Son of the rhetorician M. Annaeus Seneca, and an elder brother of the philosopher Seneca, was adopted by No. 1. After his consulship he became, in A.D. 52, proconsul of Achaia. He is spoken of with great affection by Seneca and by Statius (who calls him *dulcis*); he survived Seneca, but put an end to his own life soon afterwards in 64. (*Dio Cass.* lx. 35, lxii. 25; *Sen. Ep.* 104; *Stat. Silv.* ii. 7, 32; *Tac. Ann.* xv. 73.)

Q. Gallius, was a candidate for the praetorship in B.C. 64, and was accused of ambitus or bribery by M. Calpurnius. He was defended on that occasion by Cicero in an oration of which a few fragments have come down to us. He was praetor urbanus B.C. 63, and presided at the trial of C. Cornelius. (*Val. Max.* viii. 10).—He left two sons, **Q. Gallius**, who was praetor in 43, and was put to death by the triumvirs; and **M. Gallius**, who is mentioned as one of Antony's partisans in 43 (*Suet. Aug.* 27).

Gallograecia. [GALATIA.]

Gallōnius, a public crier at Rome, probably contemporary with the younger Scipio, whose wealth and gluttony passed into the proverb 'to live like Gallonius' (*Cic. De Fin.* ii. 8,

24, *pro Quint.* 30, 94). He was satirised by Lucilius and by Horace (*Sat.* ii. 2, 46).

Gallus, Aelius. 1. A jurist, contemporary with Cicero and Varro, though probably rather older than either. He was the author of a treatise, *De Verborum, quae ad Jus Civile pertinent, Significatione*, which is frequently cited by the grammarians. (*Gell.* xvi. 5; *Macrob.* vi. 8, 16).—2. An intimate friend of the geographer Strabo, was prefect of Egypt in the reign of Augustus. In B.C. 24 he invaded Arabia, but was misled by a treacherous guide and wandered for nearly six months to a point from which he was able to return in sixty days. His army had suffered dreadfully from the heat and want of water, and he was obliged to retreat with great loss. (*Strab.* p. 780; *Dio Cass.* liii. 29; cf. *Hor. Od.* i. 29.)

Gallus, L. Anicius, praetor B.C. 168, conducted the war against Gentius, king of the Illyrians, whom he compelled to submit to the Romans (*Liv.* xlv. 30, xlv. 43).

Gallus, C. Aquilius, a distinguished Roman jurist, was a pupil of Q. Mucius Scaevola, and the instructor of Serv. Sulpicius. He was praetor along with Cicero, B.C. 66. He is often cited by jurists in the Digest, but there is no direct extract from his own works in the Digest. (*Cic. pro Caec.* 27, 77.)

Gallus Saloninus, L. Asinius. 1. Son of C. Asinius Pollio, was consul B.C. 8. He was hated by Tiberius, because he had married Vipsania, the former wife of Tiberius. In A.D. 30, Tiberius got the senate to sentence him to death, and kept him imprisoned for three years, on the most scanty supply of food. He died in prison of starvation, but whether his death was compulsory or voluntary is unknown. Gallus wrote a work, entitled *De Comparatione Patris ac Ciceronis*, which was unfavourable to the latter, and against which the emperor Claudius wrote his defence of Cicero. (*Tac. Ann.* vi. 29; *Suet. Claud.* 41; *Gell.* xvii. 1).—2. Son of the preceding, half-brother of Drusus, the son of Tiberius. He formed a conspiracy against Claudius and was exiled. (*Suet. Claud.* 13; *Dio Cass.* lx. 27.)

Gallus, L. Caninius, was tribune of the plebs, B.C. 56, when he supported Pompey. During the Civil war he appears to have remained neutral. He died in 44. (*Cic. ad Att.* xv. 13, xvi. 14; *Dio Cass.* xxxix. 16; *Val. Max.* iv. 2, 6.)

Gallus, Cestius, governor of Syria (*legatus* A.D. 64, 65), under whom the Jews broke out into the rebellion which ended in the destruction of their city and temple by Titus (*Tac. Hist.* v. 10).

Gallus, Constantius, son of Julius Constantinus and Galla, grandson of Constantius Chlorus, nephew of Constantine the Great, and elder brother, by a different mother, of Julian the Apostate. In A.D. 351 he was named Caesar by Constantius II., and was left in the command of the East, where he conducted himself with the greatest haughtiness and cruelty. In 354 he went to the West to meet Constantius at Milan, but was arrested at Petovio in Paunonia, and sent to Pola in Istria, where he was put to death.

Gallus, C. Cornēlius, was born at Forum Julii (*Frējus*) in Gaul, of poor parents, about B.C. 66. He went to Italy at an early age, and began his career as a poet when he was about twenty. He had already attained considerable distinction at the time of Caesar's death, 44; and upon the arrival of Octavian in Italy after that event, Gallus joined his party, and soon acquired great influence with him. In 41 he

was one of the triumviri appointed by Octavian to distribute lands in the N. of Italy among his veterans, and on that occasion he afforded protection to the inhabitants of Mantua and to Virgil. He afterwards accompanied Octavian to the battle of Actium, 31, and commanded a detachment of the army. After the battle, Gallus was sent with the army to Egypt, in pursuit of Antony; and when Egypt was made a Roman province, Octavian appointed Gallus the first prefect of the province. He remained in Egypt for nearly four years; but he incurred at length the enmity of Octavian, though the exact nature of his offence is uncertain. According to some accounts he spoke of the emperor in an offensive and insulting manner; he erected numerous statues of himself in Egypt, and had his own exploits inscribed on the pyramids. The senate deprived him of his estates, and sent him into exile; whereupon he put an end to his life, B.C. 26. (Dio Cass. li. 9, 17, 23; Suet. *Aug.* 66; Strab. p. 819; Eutrop. vii. 7.) The intimate friendship existing between Gallus and the most eminent men of the time, as Asinius Pollio, Virgil, Varus, and Ovid, and the high praise they bestow upon him, prove that he was a man of great intellectual powers and acquirements. Ovid (*Trist.* iv. 10, 5) assigns to him the first place among the Roman elegiac poets. We know that he wrote a collection of elegies in four books, the principal subject of which was his love of Lycoris, whose real name was Cytheris (cf. *Ov. Trist.* ii. 4, 45, *Am.* iii. 9, 63; Propert. iii. 34, 91; Verg. *Ecl.* ix. 10, x. 1). But all his productions have perished; for the four fragmentary poems attributed to Gallus (in Wernsdorf, *Poët. Lat. Min.*) are undoubtedly forgeries.

Gallus, M. Fadius, a friend of Cicero, wrote a panegyric on Cato Uticensis (*Cic. ad Fam.* xxiv. 2). Cicero speaks also of a **Q. Fadius Gallus** and a **T. Fadius Gallus**, the latter of whom was his quaestor in B.C. 63 (*Cic. ad Q. F.* i. 4, *ad Att.* iii. 23).

Gallus, Sulpicius, a distinguished orator and man of learning, was praetor B.C. 169, and consul 166, when he fought against the Ligurians. In 168 he served as tribune of the soldiers under Aemilius Paulus in Macedonia, and during this campaign predicted an eclipse of the moon. (*Cic. Brut.* 20, 78, *de Off.* i. 6, 19; Liv. xliii. 2, 16, xlv. 44.)

Gallus, Trebonianus, Roman emperor, A.D. 251-254. His full name was C. VIBIUS TREBONIANUS GALLUS. He served under Decius in the campaign against the Goths, 251, and he is said to have contributed by his treachery to the disastrous issue of the battle, which proved fatal to Decius and his son Herennius. Gallus was thereupon elected emperor, and Hostilianus, the surviving son of Decius, was nominated his colleague. He purchased a peace of the Goths by allowing them to retain their plunder, and promising them a fixed annual tribute. In 253 the Goths again invaded the Roman dominions, but they were driven back by Aemilianus, whose troops proclaimed him emperor in Moesia. Aemilianus thereupon marched into Italy; and Gallus was put to death by his own soldiers, together with his son Volusianus. The name of Gallus is associated with nothing but cowardice and dishonour. In addition to the misery produced by the invasions of the barbarians during this reign, a deadly pestilence broke out in 252, and continued its ravages over every part of the empire for fifteen years. (*Zosim.* i. 23-28; *Zonar.* xii. 20.)

Gallus. 1. A river in Bithynia, rising near Modra, on the borders of Phrygia, and falling into the Sangarius near Leucæ (Strab. p. 543). —2. A river in Galatia, which also fell into the Sangarius, near Pessinus. From it the priests of Cybele are said to have obtained their name of Galli (*Ov. Fast.* iv. 364).

Gamēlii (γαμήλιοι θεοί), that is, the divinities protecting and presiding over marriage. These divinities are usually regarded as the protectors of marriage. In Plutarch the names are Zeus, Hera, Aphrodite, Peitho, and Artemis (*Q. R.* 2); in Pollux, Hera, Artemis, and the Fates. At Troezen Athene Apaturia was thus regarded (*Paus.* ii. 53).

Gandārae (Γανδάραι), or **Gandaridae**, an Indian people tributary to the Persian king in the Paropamisus, on the NW. of the Punjab, between the rivers Indus and Suastus. Their country was called Gandaritis (*Γανδαρίτις*). (*Hdt.* iii. 91, vii. 66; Strab. pp. 697, 699.)

Gangārīdæ (Γαγγαρίδαι), an Indian people about the mouths of the Ganges.

Ganges (Γάγγης: *Ganges* or *Ganga*), the great river of India, which it divided into the two parts named by the ancients India intra Gangem (*Hindustan*) and India extra Gangem (*Burmah, Cochin China, Siam, and the Malay Peninsula*). It rises in the highest part of the Emodi Moutes (*Himalaya*), and flows in a general SE. direction till it falls by several mouths into the head of the Gangeticus Sinus (*Bay of Bengal*) (Strab. p. 719). Like the Nile, it overflows its banks periodically, and these inundations render its valley the most fertile part of India. The knowledge of the ancients respecting it was very imperfect, and they give very various accounts of its source, its size, and the number of its mouths. The breadth which Diodorus assigns to it in the lower part of its course, thirty-two stadia, or about three miles, is perfectly correct (*Diod.* xvii. 93). The following rivers are mentioned as its tributaries: Cainas, Jomanes or Diamunas, Sarabus, Condochates, Oedanes, Cosogus or Cossoanus, Erannoboas, Souus or Soas, Sitocestis, Solomatis, Sambus, Magon, Agoranis, Omalis, Commenases, Cacuthis, Andomatis, Amystis, Oxymagis, and Erthenysis (Arrian, *Ind.* 4).—The name **Ganga** (Γάγγη) is applied to a city in the interior of India, on the Ganges, where it makes its great bend to the E., perhaps *Allahabad* (Strab. *l. c.*).

Gangra (Γάγγρα: *Kankari*), afterwards called **Germanicopolis**, a city of Paphlagonia, near the confines of Galatia, was originally a fortress; in the time of king Deiotarus, a royal residence. In B.C. 7 it was added to Galatia. (Strab. p. 562.)

Ganos (Γάνος), a fortress in Thrace, on the Propontis (*Xen. Anab.* vii. 5, 81).

Ganymēdes (Γανυμήδης), son of Tros and Callirrhoe, and brother of Ilus and Assaracus, was the most beautiful of all mortals, and was carried off by the gods that he might fill the cup of Zeus, and live among the eternal gods (*Il.* v. 265, xx. 232; *Apollod.* iii. 12). This is the Homeric account; but other traditions give different details. Some call him son of Laomedon, others son of Ilus, and others again of Erichthonius or Assaracus. (*Eur. Tro.* 822; *Tzetz. Lyc.* 34; *Hyg. Fab.* 224, 271.) The manner also in which he was carried away from the earth is differently described; for while Homer mentions the gods in general, later writers state that he was carried off by the eagle of Zeus (*Verg. Aen.* v. 253; *Hor. Od.* iv. 4, 2; *Apollod. l. c.*); and this is developed into the

account that Zeus himself in the form of an eagle was the robber (*Ov. Met.* x. 155; *Noun. Dionys.* xv. 280). There is, further, no agreement as to the place where the event occurred;



Ganymedes, from a copy of the group by Leochares. (Visconti, *Mus. Pio Clem.*)

and some legends mentioned Crete (*Plat. Legg.* i. p. 636), though later writers usually represent him as carried off from Mount Ida (*raptus ab Ida*, *Hor. Od.* iii. 20, 15). The early legend simply states that Ganymedes was carried off that he might be the cup-bearer of Zeus, in which office he was conceived to have succeeded Hebe (*Il.* xx. 234; *Pind. Ol.* xi. 105); but later writers describe him as the beloved and favourite



Ganymedes. (Zannoni, *Gal. di Firenze*, serie 4, vol. II. tav. 101.)

of Zeus, without allusion to his office. Zeus compensated the father for his loss by a pair of divine horses. Astronomers have placed Ganymedes among the stars under the name of Aquarius (*Scriv. ad Aen.* i. 28). The Romans called him by a corrupt form of his name, *Catamitus*. On vase paintings Zeus in his own shape is usually represented as pursuing Ganymedes, but in sculpture the eagle carrying off Ganymedes is a favourite subject (*cf. Plin.* xxxiv. 79); others represent Ganymedes in Phrygian cap fondling the eagle or giving him drink from a bowl.

Gārāma. [GARAMANTES.]

Gārāmantes (*Γαρράμαντες*), the S. most people known to the ancients in N. Africa, dwelt far S. of the Great Syrtis in the region called Phazania (*Fezzan*), where they had a capital city, Gārāma (*Γάρραμα*: *Mourzouk*, lat. 25° 53' N., long. 14° 10'

E.). They were mentioned by Herodotus as an unwarlike people; he places them nineteen days' journey from Aethiopia and the shores of the Indian Ocean, fifteen days' journey from Ammonium, and thirty days' journey from Egypt. The Romans obtained fresh knowledge of them by the expedition of Cornelius Balbus in B.C. 19. (*Hdt.* iv. 174, 188; *Plin.* v. 86; *Verg. Aen.* vi. 795.) In Tacitus they are mentioned as allies of Tacfarinas (*Ann.* iv. 23).

Gargānus Mons (*Monte Gargano*), a mountain and promontory in Apulia, on which were oak forests (*Hor. Od.* ii. 9, 7, *Ep.* ii. 1, 102).

Gargāra, -on, or -us (*Γάργαρα, -ov, -os*: *Γαργαρεύς*). 1. (*Kaz-Dagh*) the S. summit of M. Ida, in the Troad (*Il.* viii. 48; *Strab.* p. 583).—2. A city at the foot of M. Ida, on the shore of the Gulf of Adramyttium, between Assus and Antandrus; said to have been founded originally on the summit of the mountain by the Leleges; afterwards colonised from Miletus; and removed to the lower site on account of the inclemency of its situation on the mountain. Its neighbourhood was rich in corn. (*Strab.* pp. 606, 618; *Verg. Georg.* i. 108.)

Gargettus (*Γαργηττός*: *Γαργήτιος*), a demus in Attica, belonging to the tribe Aegaeis, on the NW. slope of Mt. Hymettus; the birthplace of the philosopher Epicurus.

Garītes, a people in Aquitania, neighbours of the Ausci, in the modern *Comté de Gawe* (*Caes. B.G.* iii. 27).

Garsāūria, or -ītis (*Γαρσαούρια, or -ίτις*), a praefectura in Cappadocia, on the borders of Lycaonia and Tyanitis. Its chief town was called *Γαρσάουρα*. (*Strab.* p. 663.)

Garūli, a people of Liguria in the Apennines. **Garumna** (*Garonne*), one of the chief rivers of Gaul, rises in the Pyrenees, flows NW. through Aquitania, and forms an estuary below Burdigala (*Bordeaux*) (*Strab.* p. 190; *Tibull.* i. 7, 11).

Garumni, a people in Aquitania on the Garumna.

Gathēae (*Γαθήαι*), a town in Arcadia on the **Gatheātas**, a river which flows into the Alphēus, WSW. of Megalopolis (*Paus.* viii. 34).

Gaugāmēla (*τὰ Γαυγάμηλα*: *Karmelis*), a village in the district of Aturia in Assyria, the scene of the last and decisive battle between Alexander and Darius Codomannus, B.C. 331, commonly called the battle of ARBELA.

Gaulanītis (*Γαυλανίτις*: *Jaulan*), a district in the N. of Palestine, on the E. side of the Lake of Tiberias, as far S. as the river Hieromax, named from the town of Golan (*Γαύλανα*).

Gaulos (*Γαῦλος*: *Γαυλίτης*: *Gozo*), an island and a municipium in the Sicilian sea near Melite (*Malta*) (*Plin.* iii. 92).

Gaurelēon, Gaurion. [ANDROS.]

Gaurus Mons, Gauranus or -nī M. (*Monte Gaurō*), a volcanic range of mountains in Campania, between Cumae and Neapolis, in the neighbourhood of Puteoli, noted for good wine, and memorable for the defeat of the Samnites by M. Valerius Corvus, B.C. 343 (*Liv.* vii. 32).

Gaza (*Γάζα*). 1. (*Ghuzzeh*), the last city on the SW. frontier of Palestine, and the key of the country on the side of Egypt, stood on an eminence about two miles from the sea, and was, from the very earliest times of which we have any record, strongly fortified. It was one of the five cities of the Philistines; and, though taken from them more than once by the Jews, was each time recovered. It was taken by Cyrus the Great, and remained in the hands of the Persians till the time of Alexander, who only gained possession of it after an obstinate

defence of several months (Arrian, *An.* ii. 27; Polyb. xvi. 40). In B.C. 315, it fell into the power of Ptolemy the son of Lagus, as the result of his victory over Demetrius before the city, and was destroyed by him. But it again recovered, and was possessed alternately by the kings of Syria and Egypt, during their prolonged wars, and afterwards by the Asmonaeon princes of Judaea, one of whom, Alexander Jannaeus, again destroyed it, B.C. 96. It was rebuilt by Gabinius; given by Augustus to Herod the Great; and, after Herod's death, united to the Roman province of Syria (Jos. *Ant.* xv. 7, 8, xvii. 11, 4). In A.D. 65, it was again destroyed in an insurrection of its Jewish inhabitants; but it recovered once more, and remained a flourishing city till it fell into the hands of the Arabs in A.D. 634. It was made a Roman colony (Waddington, 1904), but at what period is uncertain. In addition to its importance as a military post, it possessed an extensive commerce, carried on through its port, Majuma, or CONSTANTIA.—2. (*Ghaz*), a city in the Persian province of Sogdiana, between Alexandria and Cyropolis; one of the seven cities which rebelled against Alexander in B.C. 328 (Arrian, *An.* iv. 2).

Gāzāca (Γάζακα: *Tabreez*), a city in the N. of Media Atropatene, equidistant from Artaxata and Ecbatana, was a summer residence of the kings of Media (Strab. p. 523).

Gazēlon (Γαζηλών: αλ. Γαδιλών), a town E. of the Halys, on the borders of Pontus and Paphlagonia, prob. *Vezir Kurpreu*. It was chief town of the district **Gazelonitis** (Strab. pp. 547, 553).

Gaziūra (Γαζιούρα), in Pontus Galaticus, on the river Iris, below Amasia, once the residence of the kings of Pontus (Strab. p. 547).

Gēbālēnē (Γεβαληνή), the district of Arabia Petraea around the city of **PETRA**.

Gebenna Mons. [CEBENNA.]

Gedrōsia (Γεδρωσία, and Γαδρωσία: SE. part of *Beloochistan*), the furthest province of the Persian empire on the SE., and a subdivision of **ARIANA**, was bounded on the W. by Carmania, on the N. by Drangiana and Arachosia, on the E. by the country about the lower course of the Indus, and on the S. by the Indian Ocean. It is formed by a succession of sandy steppes, rising from the sea-coast towards the table-land of Ariana, and produced little besides aromatic shrubs. The slip of land between the coast and the lowest mountain range is watered by several rivers; but even this district is for the most part only a series of salt marshes. Gedrosia is known in history chiefly through the distress from want of water suffered by the armies of Cyrus and of Alexander (Arrian, *An.* vi. 24). The inhabitants were divided by the Greek writers into two races, the Ichthyophagi on the sea coast, and the Gedrosi in the interior (Strab. pp. 720–723). The latter were a nomad people, whom even Alexander was only able to reduce to a temporary subjection. The whole country was divided into eight districts. Its chief cities were Rhambacia and Pura, or Parsis.

Geganīa Gens, traced its origin to the mythical Gyas, one of the companions of Aeneas. It was transplanted to Rome on the destruction of Alba by Tullus Hostilius, and enrolled among the Roman patricians (Liv. i. 30). There appears to have been only one family in this gens, that of *Macerinus*, to which belonged consuls in the years 492, 432, B.C. (Liv. ii. 34, iv. 22).

Gēla (ἡ Γέλα, Ion. Γέλη: Γελῶς, Gelensis: nr. *Terra Nuova*, Ru.), a city on the S. coast of Sicily, on a small river (poetically exaggerated) of the same name (*Fiume di Terra Nuova*),

founded by Rhodians from Lindos, and by Cretans, B.C. 690 (Hdt. vii. 153; Diod. viii. 25; Strab. p. 272). It was originally called **Lindii** (Thuc. vi. 4); and it is suggested with probability that Lindii was on the west side of the



Coin of Gela, about 460 B.C.
Obv., man-headed bull (river-god), ΓΕΛΑΕ; rev., horseman with spear.

river, and that Gela was originally an outpost on the east bank. It soon obtained great power and wealth; and, in 582, it founded Agrigentum, which became more powerful than the mother city. Like the other cities of Sicily, it was subject to tyrants, of whom the most important were **HIPPOCRATES**, **GELo**, and **HIERO**. Gelo transported half of its inhabitants to Syracuse; the place gradually fell into decay, and in the time of Augustus was no longer inhabited. The poet Aeschylus died here.—N. of Gela were the celebrated *Campi Gelōi*, which produced rich crops of wheat (Verg. *Aen.* iii. 701).

Gelae. [CADUSII.]

Gelānor (Γελάνωρ), king of Argos, was expelled by **DANAUS**.

Geldūba (*Gellep*, below *Cologne*), a fortified place of the Ubii on the Rhine in Lower Germany (Tac. *Hist.* iv. 25; Plin. xix. 90).

Gellia Gens, plebeian, was of Samnite origin, and afterwards settled at Rome. There were two generals of this name in the Samnite wars: Gellius Statius in the second Samnite war, who was defeated and taken prisoner, B.C. 305, and Gellius Egnatius in the third Samnite war. [EGNATIUS.] The chief family of the Gellii at Rome bore the name of **PUBLICOLA**.

Gellias (Γελλίας), a citizen of Agrigentum in the fifth century B.C. celebrated for his wealth and his hospitality. When Agrigentum was taken by the Carthaginians in 406, he set fire to the temple of Athene and perished in the flames. (Diod. xiii. 83–90; Val. Max. iv. 8.)

Gellius. 1. **Cn.**, a contemporary of the Gracchi, the author of a history of Rome from the earliest epoch down to B.C. 145 at least. The work is lost, but it is frequently quoted by later writers (Dionys. ii. 81; Macrob. i. 16, 21).

—2. **Aulus**, a Latin grammarian of good family, was probably a native of Rome. He studied rhetoric under T. Castricius and Sulpicius Apollinaris, philosophy under Calvisius Taurus and Peregrinus Proteus, and enjoyed also the friendship and instructions of Favorinus, Herodes Atticus, and Cornelius Fronto. While yet a youth he was appointed by the praetor to act as an umpire in civil causes. The precise dates of his birth and death are unknown; but he must have lived under Hadrian, Antoninus Pius, and M. Aurelius, A.D. 117–180. He wrote a work entitled *Noctes Atticae*, because it was composed in a country house near Athens, during the long nights of winter. It is of great value for its citations from books which have perished, and for its notices of persons and of manners and customs, being a sort of miscellany, containing numerous extracts from Greek and Roman writers, on a variety of topics connected with history, antiquities, philosophy, and philology, interspersed with original remarks,

the whole thrown together into twenty books, without any attempt at order or arrangement. The eighth book is lost with the exception of the index. Ed. by Hertz, Berl. 1883 and 1886.

Gēlo (Γέλων). 1. Son of Dinomenes, tyrant of Gela, and afterwards of Syracuse, was descended from one of the most illustrious families in Gela. He held the chief command of the cavalry in the service of Hippocrates, tyrant of Gela; shortly after whose death he obtained the supreme power, B. C. 491. In 485 his aid was sought by the Gamori, or oligarchic party at Syracuse, who had been driven out by the populace. Gelo restored them, but used the opportunity to get possession of Syracuse. From this time he neglected Gela, and bent all his efforts to the aggrandisement of Syracuse, to which place he removed many of the inhabitants of other cities of Sicily, especially Camarina, Megara, and Hyblaëa. When the Greeks asked his aid against Xerxes, he offered them a force of 30,000 men on condition that he should command the allied army. This they refused, fearing perhaps that he might try to master Greece as he had mastered Syracuse (Hdt. vii. 171). It may have been the case that the negotiations fell through because of the



Coin of Gelo. Obv., head of Gelo; rev., Victory in a biga, ΣΥΡΑΚΟΣΙΩΝ ΓΕΛΩΝΟΣ.

need of troops in Sicily herself; for in 480 the Carthaginians invaded Sicily with an army amounting, it is said, to the number of 300,000 men. Gelo gained a brilliant victory over them at Himera on the same day as the battle of Salamis. Gelo died in 478 of a dropsy, after reigning seven years at Syracuse, and was succeeded by his brother, Hiero. His subjects showed their sense of the dangers from which he saved them. A splendid tomb was erected to him by the Syracusans at the public expense, and heroic honours were decreed to his memory. (Diod. xi. 20-38; Pind. *Pyth.* i. 75.)—2. Son of Hiero II., king of Syracuse, who died before his father. He received the title of king in the lifetime of his father.

Gēlōni (Γελωνοί), a Scythian people, who dwelt in Sarmatia Asiatica, to the E. of the river Tanais (*Don*). They were said to have been of Greek origin, and to have migrated from the shores of the Euxine; but they intermixed with the Scythians, and lost all traces of their Hellenic race. Their chief city was called Gelonus (Γελωνός). (Hdt. iv. 108; Verg. *Georg.* ii. 115; Hor. *Od.* ii. 9, 23.)

Geminus (Γεμίνος), an astronomer, was a native of Rhodes, and flourished about B. C. 77. He is the author of an extant work, entitled *Εισαγωγή εις τὰ Φαινόμενα*, which is a descriptive treatise on elementary astronomy, with a great deal of historical allusion. It is printed in the *Uranologion* of Petavius, Paris, 1630, and in Halma's edition of Ptolemy, Paris, 1819.

Gēminus, Servilius. 1. P., twice consul with C. Aurelius Cotta in the first Punic war—namely, in B. C. 252 and 248. In both years he carried on war against the Carthaginians (Zonar. viii. 14).—2. Cn., son of No. 1, was consul 217

with C. Flaminius, in the second Punic war, and ravaged the coast of Africa. He fell in the battle of Cannæ, 216 (Liv. xxii. 31-49).—3. M., also surnamed **Pulex**, consul 202 with Tib. Claudius Nero, obtained Etruria for his province (Liv. xxvi. 23).

Gemoniæ (scalæ) or **Gemonii** (gradus), a flight of steps cut out of the Aventine, down which the bodies of criminals strangled in the prison were dragged by hooks, and afterwards thrown into the Tiber (Juv. x. 66; Tac. *Ann.* iii. 14, *Hist.* iii. 74).

Genābum or **Cenābum** (*Orleans*), a town in Gallia Lugdunensis, on the N. bank of the Ligeris, was the chief town of the Carnutes; it was plundered and burnt by Caesar, but subsequently rebuilt. In later times it was called *Civitas Aurelianorum* or *Aurelianensis Urbs*, whence its modern name. (Caes. *B. G.* viii. 3.)

Genauui, a people in Vindelicia, the inhabitants of the Alpine valley now called *Valle di Non*, were subdued by Drusus (Hor. *Od.* iv. 14, 10; Strab. p. 206).

Genāva (*Genavensis: Geneva*), the last town of the Allobroges on the frontiers of the Helvetii, was situated on the S. bank of the Rhone, at the spot where the river flowed out of the Lacus Lemanus (Caes. *B. G.* i. 6). There was a bridge here over the Rhone.

Genēsius, Josēphus, lived about A. D. 940, and wrote in four books a history of the Byzantine emperors from A. D. 813 to 886. Edited by Lachmann, Bonn, 1834.

Genētes (ὁ Γενήτης), a rocky point on the Euxine, close to Pr. Iasonium, where there was a temple of Zeus Genētaeus (Strab. p. 548; Ap. Rh. ii. 378, 1009; Val. Flacc. v. 148).

Genetiva, a Roman colony founded in B. C. 44 according to the directions of Julius Caesar, at **Urso** in the Spanish province of Baetica, a little north of Munda. Its full title was *Colonia Julia Geuetiva*. In Pliny (iii. 12) the words 'Urso quæ Geuua urbanorum' are altered by some to 'Geuetiva urbanorum'; by others to 'Genetiva Ursonum.' The old name reappears in the modern town *Ossuna*. The importance of Geuetiva to historians is due to the fact that in 1870-1875 considerable fragments were found at *Ossuna* of the law for the regulation of the colony, which throw much light on Roman colonial administration. (*C. I. L.* ii. p. 191; Mommsen, *Ephem. Epig.* ii. p. 119.)

Genīta Mana (cf. Manes, Mauia), an ancient Italian deity who watched over both the birth and death of human beings. Her connexion with death and the underworld is indicated by the custom of sacrificing dogs to her. (Plut. *Q. R.* 52; Plin. xxix. 58).

Genitrix. [VENUS.]

Genius; in its earliest form a purely Italian conception, to which there was nothing exactly similar in the Greek religion. 1. The *Genius* (from *gigno*) was that Power which gave fruitfulness to each man or to the earth itself. For each woman the similar Power was called her *Juno* (Tibull. iv. 6; Petron. 25; Plin. ii. 16, 'Junoues Geniosque'). This idea of an influence for fruitfulness is expressed in the *lectus genialis*, which stood in the atrium of the married (Hor. *Ep.* i. 1, 87; Cic. *Clu.* 5, 14; Juv. x. 333). 2. The *genius* of each man came into being with him and was somewhat like a guardian spirit through his life (Hor. *Ep.* ii. 2, 187), sometimes with favourable fortune, sometimes with the reverse. Hence it is that Horace calls the *genius* 'albus et ater' and 'vultu mutabilis': it is a question whether *moralis*

should be read for *mortalis* in that passage: the latter word would allude to the belief that the guardianship of the genius ended with the life of the man (cf. Macrob. *Sat.* i. 10); on the other hand *moralis* would in some ways agree better with the context which calls the genius 'naturae deus humanae' (cf. Serv. ad *Georg.* i. 302), and represents him as having to do with the character of the man; this again agrees with the frequent allusions to the genius as meaning the natural capacity for enjoyment or the reverse: 'genio indulgere,' 'genium defraudare' (*Pers.* v. 151; *Plaut. Aul.* 728, *Pers.* 263). 3. It is a natural sequence of this that the Genius was regarded as one of the Lares and was honoured under the title of 'genius domus.' 4. Further, the genius of each person expressed the Roman's belief in immortality, and, like the Dii Manes, was the soul or divine part of him which lasted after death, so that 'manibus et genio' is a phrase on monuments, and in the case of a married couple 'genio et junoni' (*C.I.L.* v. 246, viii. 3695). 5. When the tendency arose, perhaps from Greek influence, to make the nature of the gods more completely correspond with that of man, the Romans began to speak in a similar manner of the genius of gods, and we find 'genius Jovis,' &c., spoken of as an attribute of the deity, but not as in any way a separate personality. The earliest instance of this which has been cited is dated B. C. 58 (*C.I.L.* i. 603). 6. *Genius loci*. Divine protectors were imagined also as watching over and influencing each place as well as each person—an idea which can belong to the most primitive religion. Thus we have 'genius pagi,' 'vici,' 'horrorum,' &c. 7. Analogous to the genius loci is the genius civitatis. The Genius Romae, representing both the creation and the preservation of Rome was honoured as early as 218 B. C. (*Liv.* xxi. 62), and the same idea is extended to the provinces: e.g. 'Genius terrae Britannicae' (*C.I.L.* vii. 1113). 8. A later development was the worship of the Geniis of the Emperor, more akin in its nature to the Greek custom of paying divine honours to the hero after his death; but differing in so far that he received the worship in his lifetime (but cf. *ἀνθρωποδαίμων*, *Eur. Rhés.* 971). It was a method of introducing the deification of the emperor, resting perhaps on his claim to embody the Genius populi Romani. The *Genius Augusti* was associated with the worship of the Lares after the battle of Actium (*Ov. Fast.* v. 145; *Dio Cass.* li. 19), and thenceforward the imperial image found a place in the lararium and received honours at meal-times (cf. 'alteris te mensis adhibet deum . . . Laribus tunc miscet numen,' *Hor. Od.* iv. 5, 31). In art the genius loci was commonly represented by a snake, which points to the double connexion of the genius with the earth and its fruits and with the underworld of the dead (the snake being a symbol of the deities who were so connected). This explains some well-known passages, the 'geniunne loci famulume parentis' in *Verg. Aen.* v. 95, and the 'pinge dnos angues, sacer est locus' in *Pers.* i. 113. It is illustrated by a picture found at Herculaneum representing the genius of a spot on the hillside. The snake is the genius devouring the offerings laid upon his altar. The naked boy is perhaps marked out by the lotos on his forehead and the raising of his hand to his lips as Harpocrates: others see in him merely a boy who has made an offering. The genius of a person is represented by the idealised figure of the person

himself with the toga drawn over his head as in the *ritus Romanus* and with a cornucopia in his hand. The Genius Augusti is thus represented in a statue in the Vatican. It was a



Snake as *Genius Loci*. (From a painting at Herculaneum.)

mistaken idea that the winged figures [Eros] found in various sculptures and paintings represent Genii. There is no ground for the belief that the Geniis was so represented; but the idea may be partly due to the confusion of the Geniis with the Greek *δαίμων*, who was commonly represented by the Greek artists as winged.

Genseric, king of the Vandals, and the most terrible of all the barbarian invaders of the empire. In A. D. 429 he crossed over from Spain to Africa, and ravaged the country with frightful severity. Hippo was taken by him in 431, Carthage did not fall into his hands till 439. Having thus become master of the whole of the NW. of Africa, he attacked Italy itself. In 455 he took Rome and plundered it for fourteen days, and in the same year he destroyed Capua, Nola, and Neapolis. Twice the empire endeavoured to revenge itself, and twice it failed: the first was the attempt of the Western emperor Majorian (457), whose fleet was destroyed in the bay of Carthage. The second was the expedition sent by the Eastern emperor Leo (468), which was also baffled by the burning of the fleet off Bona. Genseric died in 477, at a great age. He was an Arian; and in the cruelties exercised under his orders against his Catholic subjects he exhibited the first instance of persecution carried on upon a large scale by one body of Christians against another.

Genius or **Genthius** (*Γένθιος*), son of Pleuratus, a king of the Illyrians. As early as B. C. 180, he had given offence to the Romans on account of the piracies of his subjects; and in 168 he entered into an alliance with Perseus, king of Macedonia. In the following year the praetor L. Anicius Gallus was sent against him. The war was finished within thirty days. Genthius was defeated in battle, and then surrendered himself to Anicius, who carried him to Rome to adorn his triumph. He was afterwards kept as a prisoner at Spolegium. (*Liv.* xlv. 30, xlv. 26; *Plut. Aemil.* 29.)

Genūa (Genuas, -atis, *Genuensis*: *Genoa*), an important commercial town in Liguria, situated at the extremity of the Ligurian gulf (*Gulf of Genoa*), was in the possession of the Romans at the beginning of the second Punic war, but towards the end of the war was held for some time by the Carthaginian Mago (*Liv.* xxi. 32, xxviii. 40; *Strab.* pp. 201, 216). It was a Roman municipium, but it did not become of political importance till the middle ages, when the name often appears as *Janua*.

Genūcia Gens, patrician, of which the principal families bore the names of *AVENTINENSIS* and *AUGURINUS*.

Genūsus (*Iskumi*), a river in Greek Illyria, N. of the Apsus (Cacs. B.C. iii. 75).

Gephyraei (Γεφυραῖοι) [HARMODIUS.]

Gēpidae, a Gothic people, who came from Scandinavia, and first settled in the country between the Oder and the Vistula, from which they expelled the Burgundiones. Subsequently they joined the hosts of Attila; and after his death they settled in Dacia, near the Danube. As they were dangerous neighbours, Justinian invoked the aid of the Langobardi or Lombards, who conquered the Gepidae and destroyed their kingdom (Procop. B.G. vi. 5).

Ger or **Gir** (Γεῖρ: *Ghir* or *Mansolig*), a river of Gaetulia in Africa, flowing SE. from the M. Atlas, till it is lost in the desert. It first became known to the Romans through the expedition of Suetonius Paulinus in the reign of Nero (Plin. v. 15).

Geraestus (Γεραῖστός: Γεραῖστῖος), a promontory and harbour at the S. extremity of Euboea, with a celebrated temple of Poseidon, in whose honour the festival of the Geraestia (Γεραῖστῖα) was here celebrated (*Od.* iii. 177; *Hdt.* viii. 7; Strab. p. 446).

Geranēa (ἡ Γεράνεα), a range of mountains, beginning at the SW. slope of Cithaeron, and running along the W. coast of Megaris, till it terminated in the promontory Olmiae in the Corinthian territory (Paus. i. 40, 1; Thuc. i. 105).

Gerēnia (Γερηνία), an ancient town in Messenia, the birthplace of Nestor, who is hence called Gerenian (Γερηνίος). It was on the western side of Messenia near the river Choerius, or possibly a little further N. and near Pherae: some writers place it at the modern *Zarnata*. Strabo says that the people of Elis asserted it to be a place called Gerenus in their own territory (Strab. pp. 340, 360; Paus. iii. 26, 8).

Gergis, or **Gergitha**, or **-es**, or **-us** (Γέργυς, Γέργυθα, or *-es*, or *-us*: Γεργυθῖος), a town in the Troad, N. of the Scamander, inhabited by Teucrians (*Hdt.* v. 122, vii. 43). Attalus removed the inhabitants to the sources of the Caiens, where mention is made of a place called Gergitha or Gergithion, in the territory of Cyme (Strab. p. 616).

Gergōvia, a fortified town of the Arverni in Gaul, situated on a hill, which is precipitous



Plan of the Mountain of Gergovia and its environs.

1. Plateau of Gergovia; 2. R. Anzon; 3. La Roche and smaller Roman camp; 4. Large camp; 5. Puy de Jussat; 6. Romagnat; 7. R. Clémensat; 8. Mout Ronqun; 9. Hill of Risolles connected with plateau by ridge (*Jugum*).

or very difficult of approach on all sides except a portion of the SW., where the slope is gentler. It is about four miles S. of Clermont-Ferrand,

close to the village of *Romagnat*, and between the streams *Clémensat* and *Anzon*, which flow eastward into the *Allier*. On the summit is a plateau about three-quarters of a mile long. It is remarkable as being the scene of Caesar's only Gallic repulse. His unsuccessful attack was delivered from the SW. corner, above the *Anzon*, where a cart-road now ascends to the plateau. (Caes. B. G. vii. 34.)

Germa (Γέρμα), the name of three cities in Asia Minor. 1. (*Germastu*, Ru.) in Mysia Minor, near Cyzicus.—2. (*Yermatepe*) in Mysia, between Pergamus and Thyatira.—3. (*Yerma*), in Galatia, between Pessinus and Ancyra; a colonia (Ptol. v. 4, 7).

Germania, was bounded by the Rhine on the W., by the Vistula and the Carpathian mountains on the E., by the Danube on the S., and by the German Ocean and the Baltic on the N. It thus included much more than modern Germany on the N. and E., but much less in the W. and S. Out of the country W. of the Rhine, originally reckoned in Gallia Belgica, were formed under the empire the separate provinces of Upper and Lower Germany [see below]; and it was in contradistinction to these provinces that Germania proper was also called **Germania Magna** or **G. Transrhēnāna** or **G. Barbāra**. It was not till Caesar's campaigns in Gaul (B.C. 58–50) that the Romans obtained any real knowledge of the country. The Roman writers represent Germany as a dismal land, covered for the most part with forests and swamps, producing little corn, and subject to intense frosts and almost eternal winter (Tac. *Germ.* 2; Sen. *de Prov.* 4). Although these accounts are probably exaggerated, yet there can be no doubt that the clearing of woods and draining of morasses have produced changes in the climate. Pliny, however, praises its pasturage (xvii. 26). The N. of Germany is a vast plain, but in the S. are many mountains, which were covered in antiquity with vast forests, and thus were called *Silvae*. Of these the most important was the **HERCYNIA SILVA**: the other mountain districts most noticed by Roman authors were the **TAUNUS** and **ABNOBA**, the source of the Danube.—The chief rivers were the **RHENUS** (*Rhine*), **DANUBIUS** (*Danube*), **VISTULA**, **AMISIA** (*Ems*), **VISURGIS** (*Weser*), **ALBIS** (*Elbe*), **VIADUS** (*Oder*).—The inhabitants were called **GERMANI** by the Romans. Tacitus says (*Germ.* 2) that Germani was the name of the Tungri, who were the first German people that crossed the Rhine. It would seem that this name properly belonged only to those tribes who were settled in Gaul; and as these were the first German tribes with which the Romans came into contact, they extended the name to the whole nation. The Germans themselves do not appear to have used any one name to indicate the whole nation; for there is no reason to believe, as some have done, that the name *Teutones* was the general name of the nation in the time of the Romans. The Germans regarded themselves as indigenons in the country; but there can be no doubt that they were a branch of the great Indo-Germanic race, who, along with the Celts, migrated into Europe from the Caucasus and the countries around the Black and Caspian seas, at a period long anterior to historical records. They are described as a people of high stature and of great bodily strength, with fair complexions, blue eyes, and yellow or red hair. Notwithstanding the severity of their climate, they wore little clothing, and their children went entirely naked. They had scarcely any defensive armour;

their chief offensive weapon was the *framea*, a long spear with a narrow iron point, which they either darted from a distance or pushed in close combat. Their houses were only low huts, made of rough timber, and thatched with straw. A number of those were of course often built near each other; but they could not be said to have any towns properly so called. Many of their tribes were nomad, and every year changed their place of abode. They were disinclined to husbandry, growing little corn, and supporting themselves mainly by the produce of their herds and by hunting. The men found their chief delight in the perils and excitement of war. In peace their chief amusements were gaming and excessive drinking. Their chief drink was beer; and their carouses frequently ended in bloodshed. The women were held in high honour. Their chastity was without reproach. They accompanied their husbands to battle, and cheered them on by their presence, and frequently by their example as well. Both sexes were equally distinguished for their unconquerable love of liberty; and the women frequently destroyed both themselves and their children, rather than fall into the power of their husbands' conquerors.—In each tribe we find the people divided into four classes: the nobles, the freemen, the freedmen or vassals, and the slaves. All questions relating to peace and war, and the general interests of the tribe, were decided in the popular assembly, in which each freeman had a right to take part. In these assemblies a king was elected from among the nobles; but his power was very limited, and he only acted as the supreme magistrate in time of peace; for when a war broke out, the people elected a distinguished warrior as their leader, upon whom the prerogatives of the king devolved.—The religion of the Germans is known to us only from the Greek and Roman writers, who have confused the subject by seeking to identify the gods of the Germans with their own divinities. We know that they worshipped the Sun, the Moon, and the Stars. According to the Roman account, they are also said to have paid especial honour to Mercury, who was probably the German *Wodan* or *Odin*. Their other chief divinities were Isis (probably *Freia*, the wife of *Odin*); Mars (*Tyr* or *Zio*, the German god of war); the mother of the gods, called *Nerthus* (less correctly *Herthus* or *Hertha*); and Jupiter (*Thor*, or the god of thunder). The worship of the gods was simple. They had both priests and priestesses to attend to their service; and some of the priestesses, such as *Veleda* among the *Brueteri*, were celebrated throughout Germany for their prophetic powers. (Tac. *Germ.*; Caes. *B. G.* iv. 1–3, vi. 21–28; Strab. vii. 1; Mel. iii. 2, 3.)—The Germans first appear in history in the campaigns of the *Cimbri* and *Teutones* (B.C. 113), the latter of whom were undoubtedly a Germanic people. [TEUTONES.] About fifty years afterwards *Ariovistus*, a German chief, crossed the Rhine, with a vast host of Germans, and subdued a great part of Gaul; but he was defeated by *Caesar* with great slaughter (58), and driven beyond the Rhine. *Caesar* twice crossed this river (55, 29), but made no permanent conquest on the E. bank. Several German tribes, the remnants of the armies of *Ariovistus*, were settled by *Caesar's* arrangement on the Gallic side of the Rhine; the *Triboci* in Alsace, the *Nemetes* at *Spire*, and the *Vangiones* at *Worms*. The Germans on this side of the Rhine were more friendly to Rome than to the Celts, and those who sought

the alliance of Rome were desirous of passing the boundary. Cologne itself grew out of a settlement of the *Ubii* on the Roman bank, effected by *Agrippa* B.C. 38. Attempts to cross the Rhine made by the hostile *Usipii* and *Tencteri* in 16 led to the unfortunate expedition of *Lollius*. The campaign of *Drusus* followed (B.C. 12–9), in which the Romans acquired the coast from the mouth of the Rhine to the *Weser*, and then attempted the conquest of the interior. They occupied the whole country between the Rhine and *Weser*, and *Drusus* advanced as far as the *Elbe*. On his death (9), his brother *Tiberius* succeeded to the command; and under him the country between the Rhine and the *Visurgis* (*Weser*) was entirely subjugated, and for about twenty years reckoned as a Roman province. But in A.D. 9, the impolitic and tyrannical conduct of the Roman governor, *Quintilius Varus*, provoked a general insurrection of the various German tribes, headed by *Arminius*, the *Cheruscan*. *Varus* and his legions were defeated and destroyed, and the Romans lost all their conquests E. of the Rhine. [VARUS.] The defeat of *Varus* was avenged by the successful campaigns of *Germanicus*, who would probably have recovered the Roman dominions E. of the river; but the policy of the emperor was altered and he was recalled to Rome A.D. 16. [For details, see GERMANICUS.] From this time the Romans abandoned all further attempts to conquer Germany beyond the Rhine, except that they were enabled to obtain peaceable possession of a large portion of the SW. of Germany between the Rhine and the *Danube*, to which they gave the name of the *AGRI DECUMATES*. [See p. 37, b.] On the death of *Nero*, several of the tribes in W. Germany joined the *Batavi* in their insurrection against the Romans (A.D. 69–71). *Domitian* and *Trajan* had to repel the attacks of some German tribes: but in the reign of *Antoninus Pius*, the *Marcomani*, joined by various other tribes, made a more formidable attack upon the Roman dominions, and threatened the empire with destruction. From this time the Romans were often called upon to defend the left bank of the Rhine against their dangerous neighbours, especially against the two powerful confederacies of the *Alemanni* and *Franks* [ALEMANNI; FRANGI]; and in the 4th and 5th centuries the Germans obtained possession of some of the fairest provinces of the empire.—In considering the administration of Germany it is necessary first to distinguish the provinces. *Germania Superior* and *Germania Inferior*—or, as they were afterwards called, *Germania Prima* and *Secunda*—from the indefinite *Germania Magna* beyond the Rhine which was not subjugated by the Romans, except during the twenty years between the campaign of *Drusus* in B.C. 12 and the defeat of *Varus* in A.D. 9. The original intention, no doubt, was to retain this as the province of *Germania*, and to leave the territory west of the Rhine in the *Belgic* province; but the necessity of keeping strong military posts of the legions who guarded the Rhine frontier after the withdrawal from *Germania Magna*, led to the creation of two separately administered provinces. *Germania Superior* extended from the *Jura* mountains northwards to a line a little beyond *Coblentz*; *Mogontiacum* (*Mainz*) was the capital and residence of the *legatus*; its western boundary included the districts of the *Helvetii* (*Switzerland*), the *Sequani* (*Besançon*), the *Lingones* (*Langres*),

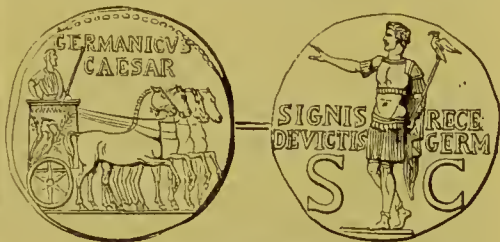
Rauraci (*Basle*), the Triboci (*Alsace*), the Nemetes (*Spire*), and the Vangiones (*Worms*). The districts of the Treveri (*Trèves*), and the Mediomatrici (*Metz*), reckoned in the Gallic provinces. To the E. Germaniæ Superior was at first limited by the Rhine, but in Domitian's reign it extended again beyond the Rhine, and in Hadrian's time the *Limes*, or fortified boundary marked its eastern limit, and was guarded by a chain of forts. It extended 228 miles, from *Rheinbrohl* to *Lorch*. It included the Taunus and Friedberg, then turned S. to the Main above Frankfurt; thence followed the Main to its bend at *Miltenberg*, thence to the Neckar at *Wimpfen*. From this point it continued up the Neckar to the neighbourhood of the *Stuttgart*, where it joined the Rhaetian Limes. The forts on this Germanic frontier were about nine miles apart, and, moreover, wherever the boundary was not a river, it was marked first by a palisade, and later by a wall and ditch with towers at intervals. *Germania Inferior* extended from *Remagen* northwards, the Rhine and the lower *Ems* forming the boundary of the province. Westward it extended to the *Scheldt* and the *Sambre*. Its capital and the residence of the legatus was Colonia Agrippinensis (*Cologne*). Under Diocletian, the two provinces were called *Germania Prima* and *G. Secunda*.

Germaniæ or **Caesâræ Germaniæ** (Γερμανικαία, Καισάρεια Γερμανική; *Marash*), a town in the Syrian province of Commagene, near the borders of Cappadocia.

Germanicopolis. 1. (*Ermence*), a town in the west of Cilicia on the road from Laranda to Auemurium.—2. [GANGRA.]

Germanicus Caesar son of Nero Claudius Drusus and Antonia, the daughter of the triumvir Antony, was born B.C. 15. He was adopted by his uncle Tiberius in the lifetime of Augustus, and was raised at an early age to the honours of the state. He assisted Tiberius in the war against the Pannonians and Dalmatians (A.D. 7-10), and also fought along with Tiberius against the Germans in the following year. In 12 he filled the consulship at Rome while Tiberius commanded alone on the Rhine (Dio Cass. lvi. 26); but in the next year (13) he was sole commander of the Rheinish army, and was holding this office when the alarming mutiny broke out among the troops in Germany and Illyricum, upon the death of Augustus (14). Germanicus was a favourite with the soldiers, and they offered to place him at the head of the empire: but he rejected their proposals, and exerted all his influence to quell the mutiny, and reconcile them to their new sovereign. After restoring order among the troops, he crossed the Rhine from Vetera, and laid waste the country of the Usipii and Bructeri about the *Lippe*. In the following year (15), he again crossed the Rhine and attacked the Marsi and Cherusci. He penetrated as far as the Saltus Teutoburgensis, N. of the Lippe, in which forest the army of Quintilius Varus had been destroyed by the Germans. Here his troops gathered up the bones of their ill-fated comrades, and paid the last honours to their memory. But meantime Arminius had collected a formidable army, with which he attacked the Romans: and it was not without considerable loss that Germanicus and Caecina each made good his retreat to the Rhine. It was in this campaign that Thusnelda, the wife of Arminius, fell into the hands of Germanicus [ARMINIUS]. (Tac. *Ann.* i. 51-63.) Next year

(16) Germanicus placed his troops on board a fleet of 1,000 vessels, and sailed through the canal of his father, Drusus [see p. 304, b.], and the Zuyder Zee to the ocean, and from thence to the mouth of the Amisia (*Ems*), where he lauded his forces. After crossing the Ems and the Weser, he fought two battles with Arminius, in both of which the Germans were completely defeated. The complete success of this year was marred by the destruction of a great part of his fleet with part of his legions in the North Sea; but as a result of the campaign the Germans could no longer offer him any effectual resistance, and Germanicus considered that he needed only another year to reduce completely the whole country between the Rhine and the Elbe. Tiberius, however, thought otherwise. It has been said that he was jealous of the success of Germanicus: it is more likely that he began to consider the subjugation and retention of the country between the Rhine and the Elbe too great and hazardous a task, or too heavy a tax on his resources. However that may be, upon pretence of the dangerous state of affairs in the East, the emperor recalled Germanicus to Rome, which he entered in



Coin of Germanicus, commemorating conquest of Germany, A.D. 16.

Obv., Germanicus in triumphal chariot, GERMANICVS CAESAR; rev., Germanicus, right hand raised and holding standard in left, SIGNIS RECE [ptis] DEVICTIS GERM. S. C.

triumph on the 26th of May, 17. (Tac. *Ann.* ii. 6-41; Strab. p. 291). In the same year all the Eastern provinces were assigned to Germanicus; but Tiberius placed Cn. Piso in command of Syria, with secret instructions to check and thwart Germanicus. Piso soon showed his hostility to Germanicus, and his wife Plancina, in like manner, did every thing in her power to annoy Agrippina, the wife of Germanicus. In 18, Germanicus proceeded to Armenia, where he placed Zeno (who as king assumed the name of Artaxias) on the throne, and in the following year (19) he visited Egypt, and on his return he was seized with a dangerous illness, of which he died. He believed that he had been poisoned by Piso, and shortly before he died, he summoned his friends, and called upon them to avenge his murder. He was deeply and sincerely lamented by the Roman people; and Tiberius was obliged to sacrifice Piso to the public indignation. (Tac. *Ann.* ii. 43-iii. 4; Suet. *Cal.* 1; Dio Cass. lvii. 18.) [Piso.] By Agrippina he had nine children, of whom six survived him. Of these the most notorious were the emperor Caligula, and Agrippina, the mother of Nero. Germanicus was an author of some repute. He wrote several poetical works. We still possess the remains of his Latin translation of the *Phaenomena* of Aratus. (Suet. *Cal.* 3, *Claud.* 11; Plin. viii. 155; Ov. *Pont.* iv. 8, 67.) Ed. by Orelli at the end of his *Phaedrus*, Zurich, 1831; by Breysig, Berl. 1867.

Geronthrae (Γερώνθραι; *Geraki*), a town of

Laconia SE. of Sparta. It was an old Achaean town whose inhabitants were dispossessed by the Dorian invaders. (Paus. iii. 22, 5.)

Gerra (Γέρρα: *Djerra*), one of the chief cities of Arabia, and a great emporium for the trade of Arabia and India, stood on the NE. coast of Arabia Felix, 200 stadia (20 geog. miles) from the shore of the Sinus Gerraeus or

Gerunium (*Gironc*), a town of Apulia near Larinum (Liv. xxii. 18).

Gērýon or **Gērýōnes** (Γηρυόνης), son of Chrysaor and Callirrhōē, a monster with three heads, or, according to others, with three bodies united together, was a king in Spain, and possessed magnificent oxen, which Heracles carried away (Hes. *Th.* 287; Aesch. *Ag.* 870; Verg. *Aen.* vi. 289; Apollod. ii. 5, 10). For details see **HERACLES**.

Gesoriacum (*Boulogne*) a port of the Morini in Gallia Belgica, at which persons usually embarked to cross over to Britain: it was subsequently called **Bononia**, whence its modern name (Plin. iv. 102; Suet. *Claud.* 17; Mel. iii. 2; Ammian. xx. 9; Eutrop. ix. 21).

Gessius Flōrus. [**FLORUS.**]

Gēta, Septimius, brother of Caracalla, by whom he was assassinated, A.D.



Battle of Gods and Giants. (From a vase painting of the end of 5th cent. B.C., now at Berlin.)

Gerraeus, a bay on the W. side of the Persian Gulf, 2,400 stadia (240 geog. miles = 4° of lat.) from the mouth of the Tigris. The city was five Roman miles in circuit. The inhabitants, called **Gerraei** (Γερραῖοι), were said to have been originally Chaldeans who were driven out of Babylon. (Strab. p. 766; Plin. vi. 147.)

Gerrhus (Γέρρος), a river of Scythia, flowing

212. For details see **CARACALLA**.

Gētae, a Thracian people, called Daci by the Romans. Herodotus and Thucydides place them S. of the Ister (*Danube*) near its mouths; but in the time of Alexander the Great they dwelt beyond this river and N. of the Triballi. They were driven by the Sarmatians further W. towards Germany. (Hdt. iv. 93;



Athene and Giant. (From great altar at Pergamum, Berlin.) Athene grasps Enceladus by the hair, while her serpent (not easily distinguishable from the serpent-legs of the other giants on the frieze) has coiled round him. On her left is Victory; below, Ge with uplifted hand eutreats for her children.

through a country of the same name, was a branch of the Borysthenes, and flowed into the Hypacyris, dividing the country of the Nomad Scythians from that of the Royal Scythians (Hdt. v. 53; Ptol. iii. 5, 12).

Gerunda (*Gerona*), a town of the Ausetani in Hispania Tarraconensis, on the road from Tarraco to Narbo in Gaul.

Thuc. ii. 96; Strab. p. 294.) For their later history see **DACIA**.

Gigantes (Γιγάντες), the giants. According to Homer, they were a gigantic and savage race of men, dwelling in the distant W. in the island of Trinacria, near the Cyclopes, and were destroyed on account of their impiety. (*Od.* vii. 59, 206, x. 120; cf. Paus. viii. 29, 2.)

Hesiod considers them divine beings, who sprang from the blood that fell from Uranus upon the earth, so that Ge (the earth) was their mother (*Th.* 185). Neither Homer nor Hesiod know anything about their contest with the gods. Later poets and mythographers frequently confound them with the Titans, and represent them as enemies of Zeus and the gods, whose abode on Olympus they attempt to take by storm. Their battle with the gods seems to be only an imitation of the revolt of the Titans against Uranus. Ge, it is said (Apollod. i. 6), indignant at the fate of her former children, the Titans, gave birth to the Gigantes, who were beings of a monstrous size, with fearful countenances and legs ending in serpents. They were born, according to some, in the Phlegraean plains in Sicily, Campania, or Arcadia, and, according to others, in the Thracian Pallene. In their native land they made an attack upon heaven, being armed with huge rocks and trunks of trees. The gods were told that they could not conquer the giants without the assistance of a mortal; whereupon they summoned Heracles to their

form. The serpent-footed form scarcely appears in any vase painting, and was clearly not the oldest conception, though not an unlikely way of indicating an earth-born race.

Gigonus (Γίγωνος; Γιγώνιος), town and promontory of Macedonia on the Theraic gulf.

Gildo, or **Gildon**, a Moorish chieftain, governed Africa for some years as a subject of the Western empire; but in A.D. 397, he transferred his allegiance to the Eastern empire, and the emperor Arcadius accepted him as a subject. Stilicho, guardian of Honorius, sent an army against him. Gildo was defeated; and being taken prisoner, put an end to his own life (398). This war forms the subject of one of Claudian's poems (*De Bello Gildonico*; cf. Amm. Marc. xxix. 5; Oros. vii. 36; Zos. v. 11).

Gindarus (Γίνδαρος; Gindaries), a strong fortress in Cyrrhестe in Syria, N.E. of Antioch.

Girba, a city on the island of Meninx (*Jerbah*), at the S. extremity of the Lesser Syrtis; celebrated for its manufactures of purple.

Gisco or **Gisgo** (Γίσκων or Γέσκων). 1. Son of the Hamilcar who was defeated and killed in the battle of Himera, B.C. 480. In consequence of this calamity, Gisco was banished from Carthage. He died at Selinus in Sicily. (Diod. xiii. 43.—2. Son of Hanno, was in exile when the Carthaginians were defeated at the river Crimissus by Timoleon, 339. He was then recalled from exile, and sent to oppose Timoleon. (Diod. xvi. 81; Plut. *Timol.* 30–34.)—3. Commander of the Carthaginian garrison at Lilybaeum, at the end of the first Punic war. After the conclusion of peace, 241, he was deputed by the government to treat with the mercenaries who had risen in revolt, but he was seized by them and put to death. (Pol. i. 66–80.)

Gitiadas (Γιτιάδας), a Lacedaemonian sculptor and poet, about 520 B.C. He made a bronze statue of the goddess for the temple of Athene Poliouchos at Sparta, and ornamented the interior of the building with works in bronze (*i.e.*, probably, overlaid the walls with bronze plates sculptured in relief), from which it was called the Brazen House, and hence the goddess received the surname of Χαλκιοῦκος. He composed a hymn to the goddess, besides other poems (Paus. iii. 17, 2; 18, 8).

Glabrio, **Acilius**, a plebeian name. 1. **C.**, quaestor B.C. 203, and tribune of the plebs 197. He acted as interpreter to the Athenian embassy in 155, when the three philosophers, Carneades, Diogenes, and Critolaus came as envoys to Rome (Gell. vii. 14; Plut. *Cat. Maj.* 22). He wrote in Greek a history of Rome from the earliest period to his own times. It was translated into Latin by one Claudius, and his version is cited by Livy, under the titles of *Annales Acilianæ* (xxv. 39) and *Libri Acilianæ* (xxxv. 14).—2. **M.**, tribune of the plebs 201, praetor 196, and consul 191. In his consulship he defeated Antiochus at Thermopylae, and the Aetolians also (Liv. xxxvi. 2, 22).—3. **M.**, married a daughter of M. Aemilius Scaurus, consul 115, whom Sulla, in 82, compelled him to divorce. Glabrio was praetor urbanus in 70, when he presided at the impeachment of Verres. He was consul in 67, and in the following year proconsul of Cilicia. He succeeded L. Lucullus in the command of the war against Mithridates, but remained inactive in Bithynia. He was superseded by Cn. Pompey (Cic. *pro Leg. Man.* 9, 17, 26; Plut. *Pomp.* 30).—4. **M.**, son of No. 3, was born in the house of Cn. Pompey. B. C. 81, who married his mother after her compulsory divorce from the elder Glabrio. Aemilia died



Zeus and the Giants. (Neapolitan gem.)

aid. The giants Alcyoneus, Enceladus and Porphyryon distinguished themselves above their brethren. Alcyoneus (whose story belonged to the Isthmus of Corinth) was slain by Heracles (Pind. *Nem.* iv. 27); Porphyryon was felled by the bolt of Zeus and slain by the arrows of Heracles; Enceladus was overthrown either by the lightning of Zeus or by the aegis of Athene, and buried under Sicily. The other giants, whose number is said to have been twenty-four, were then killed one after another by the gods and Heracles, and some of them were buried by their conquerors under (volcanic) islands. Thus Polybotes, pursued by Poseidon over the Aegaeon, was buried by him under a fragment snatched from Cos, which became the island of Nisyros. Among the others named are Mimas, Phrytos or Rhoctus, Ephialtes, and Pallas. (Pind. *Nem.* i. 67, Hor. *Od.* iii. 4, 42; Ov. *Met.* i. 151; Strab. pp. 245, 281, 330; Apollod. *l. c.*) It is worthy of remark, that most writers place the giants in volcanic districts; and it is probable that the story of their contest with the gods took its origin from volcanic convulsions. The Battle of the Giants was not only a frequent subject for vase paintings, but was a sculptured decoration of many temples (Paus. ii. 17, 3, viii. 19, 9; Diod. xiii. 82; Eur. *Ion.* 206). In the most famous of all, the reliefs from the great altar of Pergamum, some of the giants have serpent-foot and wings, others are of wholly human

in giving birth to him. In the Civil war, Glabrio was one of Caesar's lieutenants; commanded the garrison of Oricum in Epirus in 48, and was stationed in Sicily in 46. He was twice defended on capital charges by Cicero, and acquitted. (Plut. *Sull.* 33, *Pomp.* 9; *Caes. B. C.* iii. 15; *Cic. ad Fam.* xiii. 30-39.)

Glanis, more usually written **CLANIS**.

Glānum Livii (nr. *St Remy*, Ru.), a town of the Salves in Gallia Narbonensis (Plin. iii. 36).

Glaphŷra. [ARCHELAUS, No. 6.]

Glaucē (Γλαύκη). 1. One of the Nereides, the name Glaucō being only a personification of the colour of the sea (*Il.* xviii. 39; *Hes. Th.* 244).—2. Daughter of Creon of Corinth, also called Creusa. For details see **CREON**.

Glauciā, C. Servilius, praetor B. C. 100, the chief supporter of Saturninus, with whom he was put to death in this year. [SATURNINUS.]

Glauciās (Γλαυκίας). 1. King of the Taulantians, one of the Illyrian tribes, fought against Alexander the Great, B. C. 335. In 316 he afforded an asylum to the infant Pyrrhus, and refused to surrender him to Cassander. In 307 he invaded Epirus, and placed Pyrrhus, then twelve years old, upon the throne (Plut. *Pyrrh.* 3; *Diod.* xix. 67).—2. A Greek physician, who probably lived in the third or second century B. C.—3. A sculptor of Aegium, who made the bronze chariot and statue of Gelo, to commemorate an Olympian victory B. C. 488 (Paus. vi. 9, 2). The name of Glaucias was found on a base at Olympia in the excavations of 1878.

Glaucōn (Γλαυκῶν). 1. Son of Critias, brother of Callaeschus, and father of Charmides and of Plato's mother, Perictiōne.—2. Brother of Plato; one of the speakers in the *Republic*.

Glaucus (Γλαυκός). 1. Grandson of Aeolus, son of Sisyphus and Merope, and father of Bellerophon (*Il.* vi. 154; *Apollod.* ii. 3; *Paus.* ii. 4, 3). He lived at Potniae, despised the power of Aphrodite, and did not allow his mares to breed, that they might be the stronger for the chariot race. This excited the anger of Aphrodite, who destroyed him. According to others he fed them with human flesh. According to some accounts his horses became frightened and threw him out of his chariot, as he was contending in the funeral games celebrated by Acastus in honour of his father, Pelias (Paus. vi. 20, 19; *Ov. Ibis*, 557; *Hyg. Fab.* 250, 273). According to others, his horses tore him to pieces, having drunk from the water of a sacred well in Boeotia, or eaten the herb Hippomanes, in consequence of which they were seized with madness (Paus. ix. 8, 1; *Strab.* p. 409; *Verg. Georg.* iii. 267; *Plin.* xxv. 94; cf. *Eur. Phoen.* 1124). *Glaucus of Potniae* (Γλαυκός Ποτνιαεύς) was the title of one of the lost tragedies of Aeschylus. It is probable that this Glaucus was a local sea-deity (like No. 5), upon whose worship these stories were engrafted. An indication of Poseidon having taken his place is afforded by the story which makes Bellerophon the son of Poseidon (*Hyg. Fab.* 191). That horses were sacrificed to him as to Poseidon is probable enough, and thence the story of his death might have arisen. The Euhemeristic interpretation was that he merely ruined himself by racing (Palaeph. *περὶ ἀπίστ.* 26).—2. Son of Hippolochus, and grandson of Bellerophon, was a Lycian prince, and assisted Priam in the Trojan war. He was connected with Diomedes by ties of hospitality; and when they discovered this in the battle, they abstained from fighting, and exchanged arms with one another, the armour of Glaucus being golden, that of Dio-

medes bronze. Glaucus was slain by Ajax. (*Il.* vi. 119-236; *Hyg. Fab.* 112, 113; *Dictys*, ii. 35.)

The story gave rise to a proverb *χρῦσεα χαλκείων* (taken from *Il.* vi. 236), to express a bad exchange (cf. *Gell.* ii. 23).—3. Son of the Messenian king Aegyptus, whom he succeeded on the throne.—4. One of the sons of the Cretan king Minos by Pasiphaë or Crete.

When a boy, he fell into a cask full of honey, and was smothered. Minos searched for his son in vain, and was at

length informed by Apollo or the Curetes that the person who should devise the most appropriate comparison of a cow which could assume three different colours, with any other object, would find the boy. The soothsayer Polyidus of Argos solved the problem by likening the cow to a mulberry, which is at first white, then red, and in the end black. By his prophetic powers he then discovered the boy. Minos now required Polyidus to restore his son to life; but as he could not accomplish this, Minos ordered him to be entombed alive with the body of Glaucus. When Polyidus was shut up in the vault, he saw a serpent approaching the dead body, and killed the reptile. Presently another serpent came, and placed a herb upon the dead serpent, which was thereby restored to life. Thereupon Polyidus covered the body of Glaucus with the same herb, and the boy at once rose into life again. (*Hyg. Fab.* 136; *Apollod.* iii. 1, 2; *Tzetz. Lyc.* 811; *Claud. Bell. Get.* 442.) Some modern authorities see in the myth the setting and rising of the morning star. It is a more probable conjecture that it may have something to do with the death and renewal of vegetation, originally expressed in the story of the death of the youthful Cretan deity, the search, and the restoration to life. *Γλαυκός πίων μέλι ἀνέστη* became a proverb for an unexpected recovery.

—5. Of Anthedon in Boeotia, a fisherman, who became immortal by eating a part of the divine herb which Cronos had sown (this part of his story bears some resemblance to No. 4). His parentage is differently stated: some called his father Copeus, others Polybus, the husband of Euboea, and others again Anthedon or Poseidon. He was further said to have been a clever diver, to have built the ship *Argo*, and to have accompanied the Argonauts as their steersman. In the sea-fight of Jason against the Tyrrhenians, Glaucus alone remained unhurt; he sank to the bottom of the sea, where he was visible to none save Jason. From this moment he became a sea-god, and was of service to the Argonauts. The story of his sinking or leaping into the sea was variously modified in the different traditions—from a frenzy on the discovery that he was immortal, or from love of the sea-deity Melicertes. There was a belief in Greece that once in every year Glaucus visited all the coasts and islands, accompanied by sea monsters, and gave his prophecies. Fishermen and sailors paid particular reverence to him, and watched his oracles, which were believed to be very trustworthy. He is said to have even instructed Apollo in the prophetic art. Some



Glaucus and Diomedes. From an ancient gem at Florence (Overbeck).

writers stated that he dwelt in Delos, where he prophesied in conjunction with the nymphs; but the place of his abode varied in different traditions. (Ov. *Met.* xiii. 904; Tzetz. *Lyc.* 753; Paus. ix. 22, 6; Verg. *Georg.* i. 437, *Aen.* iii. 420, v. 832, vi. 36; Serv. *ad loc.*; Strab. p. 405; Schol. ad Plat. *Iep.* p. 611; Athen. pp. 296, 297). The stories about his various loves were favourite subjects with the ancient poets. He is described as *biformis*, with the body of a man covered with seaweed and shells ending in the tail of a fish (Plat. *Rep.* p. 611; Vell. Pat. ii. 83; Stat. *Theb.* vii. 335). Aeschylus wrote a play *Γλαῦκος Πόντιος* about this Glaucus also. His reception by Poseidon and Amphitrite is a subject of vase paintings.—6. A Lacedaemonian, son of Epicydes. He was famed for his honesty, and therefore was asked by a Milesian to take care of his money: when the sous reclaimed it, he denied the possession, but asked the oracle at Delphi if he might persist in the denial. The god punished his falsehood, and his sin of tempting the deity, by the destruction of his family (Hdt. vi. 86; Paus. ii. 18, 2, viii. 7, 4; Juv. xiii. 199).—7. Of Chios, a sculptor and worker in metal, distinguished as the inventor of the art of soldering (*κόλλησις*), flourished B. C. 490. His most noted work was an iron base (*ὑποκρητηρίδιον*), which, with the silver bowl it supported, was presented to the temple at Delphi by Alyattes, king of Lydia (Hdt. i. 25; Paus. x. 16; Athen. p. 210).—8. A sculptor of Argos who in collaboration with Diouysius executed statues dedicated by Smicythus at Olympia (Paus. v. 26). His date was about 470 B. C.

Glaucus (Γλαῦκος). 1. A small river of Phrygia, falling into the Maeander near Eumenia.—2. A small river of Lycia, on the borders of Caria, flowing into the Sinus Glaucus (*Gulf of Makri*).—3. A river of Achaia.

Glaucus Sinus. [GLAUCUS.]

Glessāria (*Ameland*), an island off the coast of the Frisii, so called from 'glessum' or amber which was found there: its proper name was *Austeravia* (Plin. xxxvii. 42).

Glisas (Γλάσις; *Γλασιάντιος*), an ancient town in Bœotia, on Mt. Hypaton. It was in ruins in the time of Pausanias (*Il.* ii. 504; Paus. ix. 19, 2).

Glycas, Michael, a Byzantine historian, the author of a work entitled *Annals* (*βίβλος χρονική*), containing the history of the world from the creation to the death of Alexis I. Comnenus, A. D. 1118. Edited by Bekker, Bonn, 1836; Migne, Paris, 1866.

Glycēra (Γλυκέρα), 'the sweet one,' a favourite name of *hetairae*. The most celebrated *hetairae* of this name are, 1. The daughter of Thalassis, and the mistress of Harpalus.—2. Of Sicyon, and the mistress of Pausias.—3. A favourite of Horace (*Od.* i. 19, 30, iii. 19, 29).

Glycērius, became emperor of the West A. D. 473, after the death of Olybrius, by the assistance of Gundobald the Burgundian. But the Byzantine court did not acknowledge Glycerius, and proclaimed Julius Nepos emperor, by whom Glycerius was dethroned (474), and compelled to become a priest. He was appointed bishop of Salona in Dalmatia.

Glycon (Γλύκων), a deity worshipped at Abonitichos under the form of a snake, and represented by the impostor Alexander as the incarnation of Asclepius (Lucian, *Alex.* 18). The name appears on coins and inscriptions.

Glycon (Γλύκων), an Athenian sculptor of the first century B. C., known to us by his magnificent colossal marble statue of Hercules, commonly called the 'Farnese Hercules.' It was

found in the baths of Caracalla, and, after adorning the Farnese palace for some time, was removed to the royal museum at Naples. It represents the hero resting on his club. It is supposed (from a comparison with a fresco from Herculaneum) that he is looking down at the infant Telephus suckled by a deer. [See cut under HERACLES.]

Gnipho, M. Antōnius, a Roman rhetorician, was born B. C. 114, in Gaul, but studied at Alexandria. He afterwards established a school at Rome, which was attended by many distinguished men, and among others by Cicero, when he was praetor (Suet. *Gramm.* 7).

Gnōsus, Gnosus. [CNOSUS.]

Gōbrŷas (Γωβρύας), a noble Persian, one of the seven conspirators against Smerdis the Magian. He accompanied Darius into Scythia. He was doubly related to Darius by marriage: Darius married the daughter of Gobryas, and Gobryas married the sister of Darius. (Hdt. iii. 70–78; Val. Max. iii. 2.)

Golgi (Γολγοί; *Golgios*: *Gorgus*), a town in Cyprus, between Idalium and Tremithus, was a Sicyonian colony, and one of the chief seats of the worship of Aphrodite (Paus. viii. 5; Theoc. xv. 100; Catull. 36, 15).

Gomphi (Γόμφοι; *Gomphēus*: *Palaea Episcopē*), a town in Hestiaeotis in Thessaly, was a strong fortress on the confines of Epirus, and commanded the chief pass between Thessaly and Epirus; it was taken and destroyed by Caesar (B. C. 48), but was afterwards rebuilt (Strab. p. 487; Caes. B. C. iii. 80).

Gonni, Gonnus (Γόννοι, *Gónnos*: *Gónnios*: *Lycostomon*), a strongly fortified town of the Perrhaebi in Thessaly, on the river Peneus and at the entrance of the vale of Tempe, was, from its position, of great military importance (Liv. xxxiii. 10, xlii. 54; Strab. p. 440); but it is not mentioned after the time of the wars between the Macedonians and Romans.

Gordianus, M. Antōnius, the name of three Roman emperors—father, son, and grandson. 1. Surnamed **Africanus**, son of Metius Marullus and Ulpia Gordiana, possessed a princely fortune, and was distinguished alike by moral and



Gordianus I., Roman Emperor, A. D. 238.

Obv., head of Gordian I., laureate, IMP. M. ANT. GORDIANVS AFR. AVG.; rev., VIRTVS AVGG., figure of Roman soldier.

intellectual excellence. In his first consulship, A. D. 213, he was the colleague of Caracalla; in his second, of Alexander Severus; and soon afterwards was nominated proconsul of Africa. After he had governed Africa for several years with justice and integrity, a rebellion broke out in the province in consequence of the tyranny of the procurator of Maximinus. The ring-leaders of the conspiracy compelled Gordian, who was now in his 80th year, to assume the imperial title, A. D. 238. He entered on his new duties at Carthage in the month of February, associated his son with him in the empire, and despatched letters to Rome announcing his elevation. Gordianus and his son were at once proclaimed Augusti by the senate, and preparations were made in Italy to resist Maximinus. But

meantime a certain Capellianus, procurator of Numidia, refused to acknowledge the authority of the Gordiani and marched against them. The younger Gordianus was defeated by him, and slain in the battle; and his aged father thereupon put an end to his own life, after reigning less than two months.—2. Son of the preceding and of Fabia Orestilia, was born A. D. 192, was associated with his father in the purple, and fell in battle, as recorded above.



Gordianus II., Roman Emperor, A. D. 238.

Obv., head of Gordian II., laureate, IMP. M. ANT. GORDIANVS AFR. AVG.; rev., ROMAE AETERNÆ, Genius of Rome.

—3. Grandson of the elder Gordianns, either by a daughter or by the younger Gordianus. The soldiers proclaimed him emperor in July, A. D. 238, after the murder of Balbinus and Pupienus, although he was a mere boy, probably not more than twelve years old. He



Gordianus III., Roman Emperor, A. D. 238-244.

Obv., head of Gordian III., laureate, IMP. GORDIANVS PIVS FEL. AVG.; rev., SALVS AVG. VSTI, figure of Salus.

reigned six years, from 238 to 244. In 241 he married the daughter of Mithrathes, and in the same year set out for the East to carry on the war against the Persians. With the assistance of Mithrathes, he defeated the Persians in 242. Mithrathes died in the following year; and Philipppus, whom Gordian had taken into his confidence, excited discontent among the soldiers, who at length rose in open mutiny, and assassinated Gordian in Mesopotamia, 244. He was succeeded by PHILIPPUS. (Lives of the three Gordians in *Script. Hist. Aug.*, ascribed to Capitolinus; Herodian, vii. and viii.)

Gordium (Γόρδιον, Γορδίου Κώμη), the ancient capital of Phrygia, the royal residence of the kings of the dynasty of Gordius, and the scene of Alexander's celebrated exploit of 'cutting the Gordian knot.' [GORDIUS.] It was situated in the W. of that part of Phrygia which was afterwards called Galatia, N. of Pessinus, on the N. bank of the Sangarius. Some have identified it with Yurine, and believe that the later town of Eudoxias was on the site of Gordium. The town of **Gordiurome** (Γορδίου Κώμη) was further north in Bithynia and was called Julio-polis in the reign of Augustus.

Gordius (Γόρδιος), an ancient king of Phrygia, and father of Midas, was originally a peasant. Disturbances having broken out in Phrygia, an oracle declared that a waggon would bring them a king who should restore peace. When the people were deliberating, Gordius, with his wife and son, suddenly appeared in his waggon, and was acknowledged as king. He dedicated his waggon to Zeus, in the acropolis of Gordium. The pole was fastened to the yoke by a knot of

hark; and an oracle declared that whosoever should untie the knot should reign over Asia. Alexander cut the knot with his sword, and applied the oracle to himself (Plut. *Alex.* 13; Curt. iii. 1, 15).

Gordiaticos (Γορδίου τείχος), town in Caria, near the borders of Phrygia (Liv. xxxviii. 13).

Gordyaei. [GORDYENE.]

Gordyēnē or **Cordūēnē** (Γορδωνή, Κορδωννή), a mountainous district in the S. of Armenia Major, between the Thospitis Palms (*Lake Van*) and the Tigris. After the Mithridatic war, it was assigned by Pompey to Tigranes, with whom its possession had been disputed by the Parthian king Phraates. Trojan added it to the Roman empire; and it formed afterwards a constant object of contention between the Romans and the Parthian and Persian kings, but was for the most part virtually independent. Its warlike inhabitants, called Γορδυναῖοι or Cordnēni, were no doubt the same people as the CARDUCHI of the earlier Greek geographers, and the *Kurds* of modern times (Strab. p. 747).

Gorgē (Γόργη), daughter of Oenens and Althea. She and her sister Delaaira alone retained their original forms, when their other sisters were metamorphosed by Artemis into birds (Ov. *Met.* xiii. 543; Hyg. *Fab.* 97).

Gorgias (Γοργίας). 1. Of Leontini, in Sicily, a celebrated rhetorician and orator, sophist and philosopher, was born about B. C. 480, and is said to have lived 105, or even 109 years. In B. C. 427 he was sent by his fellow-citizens as ambassador to Athens to ask for aid against Syracuse (Diod. xii. 53). He spent the remaining years of his vigorous old age in the towns of Greece Proper, especially at Athens and the Thessalian Larissa, enjoying honour everywhere as an orator and teacher of rhetoric. It is probable that he to some extent influenced Thucydides; and Alcibiades, Alcidas, Aeschines and Antisthenes are called either pupils or imitators of Gorgias, and his oratory must have had great influence upon the rhetorician Isocrates. The high estimation in which he was held at Athens appears from the way in which he is introduced in the dialogue of Plato which bears his name. The eloquence of Gorgias was florid and marked by antitheses, alliterations, the symmetry of its parts, and similar artifices; and his great fame is due to the fact that he first aimed at artistic prose, seeking to give it a rhythm. Two declamations have come down to us under the name of Gorgias, viz. the *Apology of Palamedes*, and the *Encomium on Helena*, the genuineness of which is doubtful. Besides his orations, which were mostly what the Greeks called *Epidictic* or speeches for display, such as his oration addressed to the assembled Greeks at Olympia, Gorgias also wrote *loci communes*, probably as rhetorical exercises; a work on dissimilar and homogeneous words, and another on rhetoric. The works of Gorgias did not even contain the elements of a scientific theory of oratory, any more than his oral instructions. He confines himself to teaching his pupils a variety of rhetorical artifices, and made them learn by heart certain formulas relative to them.—2. Of Athens, gave instruction in rhetoric to young M. Cicero, when he was at Athens (Cic. *ad Fam.* xvi. 21). He wrote a rhetorical work, a Latin abridgment of which by Rutilius Lupus is still extant, under the title *De Figuris Sententiarum et Elocutionis* (Quintil. ix. 2, 101).

Gorgo and **Gorgōnes** (Γοργά and Γόργωνες). Homer mentions only one Gorgo, who appears

in the *Odyssey* (xi. 633) as one of the frightful phantoms in Hades: in the *Iliad* the Aegis of Athene contains the head of Gorgo, the terror of her enemies. It is represented also on the shield of Agamemnon (*Il.* v. 741, s. 36). Hesiod mentions three Gorgones, **Stheno** (the Strong), **Euryale** (the Far-springer), and **Medūsa** (the Ruler), daughters of Phorcys and Ceto, whence they are sometimes called **Phorcýdes**. Hesiod placed them in the far W. in the Ocean, in the neighbourhood of Night and the Hesperides; but later traditions transferred them to Libya



Archaic head of the Gorgon Medusa on a coin of Eretria.

(*Hes. Th.* 274; *Hdt.* ii. 91; *Paus.* ii. 21, 6). They were frightful beings; instead of hair, their heads were covered with hissing serpents; and they had wings, brazen claws, and enormous teeth (*Hes. Scut.* 233; *Pind. Ol.* xiii. 63, *Pyth.* x. 47; *Aesch. Pr.* 799; *Eum.* 46; *Ov. Met.* iv. 771). Medusa, who alone of the three was mortal, was, according to some legends, at first a beautiful maid (cf. *Pind. Pyth.* xii. 27), but her hair was changed into serpents by Athene, in consequence of her having become by Poseidon the mother of Chrysaor and Pegasus, in one of Athene's temples. Her head now became so fearful that everyone who looked at it was changed into stone. For the manner of



The Gorgon Medusa. (Marble head, at Munich.)

her death see **PERSEUS**. As she was already with child, from the drops of blood which fell from her severed head Pegasus was born. This blood had both a healing and a destructive power (*Eur. Ion.* 1003). The head was afterwards placed in the aegis of Athene. [See *Dict. of Ant.* art. *Aegis*.] The interpretations of the myth are manifold and doubtful. The idea of a power that turned into stone may easily originate from rocks which have a human or animal shape; but the rest of the myth is harder to explain. The old Euhemerists made her either a princess whose army fought with Perseus, or represented the Gorgons as a tribe of wild women with hairy bodies (*Paus.* ii. 21, 5; *Plin.* vi. 200). Some of the nature school have imagined her to represent the sun or the moon; but Roscher and other recent mythologists derive all her attributes from thunderstorms and thunderclouds, relying especially on the idea of *flashing*, γοργὸν ὄμμα (cf. *Il.* viii. 349), and upon the snaky hair representing forked lightning. It may perhaps be a question whether part of the story may not have grown out of the emblems upon ancient

shields and out of Oriental masks, instead of the emblems and masks from the story. In art Gorgons were represented with wings when more than the mere mask was shown. In archaic art the head was hideous and monstrous, with great teeth and lolling tongue. It is so represented in an ancient coin of Eretria in Euboea [see cut above] and in a metope of the temple of Selinus, where Perseus is cutting off the head of Medusa. About the middle of the fifth century B.C. the type was more human, but still had the ugliness.



The Gorgon Medusa. (Florentine gem.)

Towards the year 400 B.C. the type became that of a beautiful face.

Gortýn, Gortýna (Γόρτυν, Γόρτυνα: Γορτύσιος). 1. (Nr. *Hagios Dekha*, Ru., six miles from the foot of Mt. Ida), one of the most ancient cities in Crete, on the river Lethaeus, ninety stadia from its harbour Lebēn, and 130 stadia from its other harbour Matalia (*Il.* ii. 646; *Od.* iii. 294; *Strab.* p. 478). It was the second city in Crete, being only inferior to Cnossus; and on the decline of the latter place under the Romans, it became the metropolis of the island.—2. Also **Gortys** (Nr. *Atzikolo*, Ru.), a town in Arcadia on the river Gortynius, a tributary of the Alpheus.

Gortýnia (Γορτυνία), a town in Emathia in Macedonia, north of Pella, on the river Axios (*Thuc.* ii. 100; *Ptol.* iii. 13, 39).

Gotarzes. [ARSACES XX. XXI.]

Gothi, Gothōnes, Guttōnes, a powerful German people, who played an important part in the overthrow of the Roman empire. From *Plin.* xxxvii. 35 it seems that they were mentioned by Pytheas. They originally dwelt on the Prussian coast of the Baltic at the mouth of the Vistula, where they are placed by *Tacitus (Germ.* 43); but they afterwards migrated S., and at the beginning of the third century, they appear on the coasts of the Black Sea, where *Caracalla* encountered them on his march to the East (*Spartian, Carac.* 10). In the reign of the emperor *Philippus* (A. D. 244–249), they obtained possession of a great part of the Roman province of Dacia; and in consequence of their settling in the countries formerly inhabited by the *Getae* and *Scythians*, they are frequently called both *Getae* and *Scythians* by later writers. From the time of *Philippus* the attacks of the *Goths*, who had united with the *Carpi*, against the Roman empire became more frequent and more destructive. In A. D. 272 the emperor *Aurelian* surrendered to them the whole of Dacia. It is about this time that we find them separated into two great divisions, the *Ostrogoths* or *E. Goths*, and the *Visigoths* or *W. Goths*. The *Ostrogoths* settled in *Moesia* and *Pannonia*, while the *Visigoths* remained N. of the *Danube*.—The *Visigoths* under their king *Alaric* invaded Italy, and took and plundered *Rome* (410). A few years afterwards they settled permanently in the SW. of *Gaul*, and established a kingdom of which *Tolosa* was the capital. From thence they invaded *Spain*, where they also founded a kingdom, which lasted for more than two cen-

turies, till it was overthrown by the Arabs.—The Ostrogoths meantime had extended their dominions almost up to the gates of Constantinople; and the emperor Zeno was glad to get rid of them by giving them permission to invade and conquer Italy. Under their king Theodoric the Great they obtained possession of the whole of Italy (493). Theodoric took the title of king of Italy, and an Ostrogothic dynasty reigned in the country, till it was destroyed by Narses, the general of Justinian, A. D. 553.—The Ostrogoths embraced Christianity at an early period; and it was for their use that Ulphilas translated the Bible into Gothic, about the middle of the fourth century.

Gothini or **Cotini** (Κότινοι, Dio Cass. lxxi. 12), a Celtic people in the SE. of Germany, subject to the Quadi (Tac. *Germ.* 43).

Gracchæus, **M. Jūnius**, assumed his cognomen on account of his friendship with C. Gracchus. He wrote a work, *De Potestatibus*, which gave an account of the Roman constitution and magistracies from the time of the kings. It was addressed to T. Pomponius Atticus, the father of Cicero's friend (Cic. *Legg.* iii. 20, 49; Plin. xxxiii. 36; Varr. *L. L.* vi. 33). This work, which appears to have been one of great value, is lost, but some parts of it are cited by Joannes Lydus (*de Magistr.* i. 24).

Gracchus, **Semprōnius**, plebeian.—1. **Tib.**, a distinguished general in the second Punic war. In B.C. 216 he was magister equitum to the dictator, M. Junius Pera; in 215 consul for the first time; and in 213 consul for the second time. In 212 he fell in battle against Mago, at Campi Veteres, in Lucania (Liv. xxv. 15). His body was sent to Hannibal, who honoured it with a magnificent burial.—2. **Tib.**, was tribune of the plebs in 187; and although personally hostile to P. Scipio Africanus, he defended him against the attacks of the other tribunes, for which he received the thanks of the aristocratical party. Soon after this occurrence Gracchus was rewarded with the hand of Cornelia, the youngest daughter of P. Scipio Africanus. In 181 he was praetor, and received Hispania Citerior as his province, where he carried on the war with great success against the Celtiberians (Liv. xl. 48). After defeating them in battle, he gained their confidence by his justice and kindness. He returned to Rome in 178; and was consul in 177, when he was sent against the Sardinians, who had revolted. He reduced them to complete submission in 176, and returned to Rome in 175. He brought with him so large a number of captives, that they were sold for a mere trifle, which gave rise to the proverb *Sardi venales* (Liv. xli. 7; Aurel. Vict. *de Vir.* Ill. 57). In 169 he was censor with C. Clandius Pulcher, and was consul a second time in 163. He had twelve children by Cornelia, all of whom died at an early age, except the two tribunes, Tiberius and Gaius, and a daughter, Cornelia, who was married to P. Scipio Africanus the younger. (Cic. *Brut.* 27, 104.)—3. **Tib.**, elder son of No. 2, lost his father at an early age. He was educated together with his brother Gaius by his illustrious mother, Cornelia, who made it the object of her life to render her sons worthy of their father and of her own ancestors. She was assisted in the education of her children by eminent Greeks, who exercised great influence upon the minds of the two brothers, and among whom we have especial mention of Diophanos of Mytilone, Menelaus of Marathon, and Blossius of Cumæ. Tiberius was nine

years older than his brother Gaius; and although they grew up under the same influence, and their characters resembled each other in the main outlines, yet they differed from each other in several important particulars. Tiberius was inferior to his brother in talent, but surpassed him in the amiable traits of his gentle nature: the simplicity of his demeanour, and his calm dignity, won for him the hearts of the people. His eloquence, too, formed a strong contrast with the passionate and impetuous harangues of Gaius; for it was temperate, graceful, persuasive, and, proceeding as it did from the fulness of his own heart, it found a ready entrance into the hearts of his hearers. Tiberius served in Africa under P. Scipio Africanus the younger (who had married his sister), and was present at the destruction of Carthage (146). In 137 he was quaestor, and in that capacity he accompanied the consul, Hostilius Mancinus, to Hispania Citerior, where he gained both the affection of the Roman soldiers and the esteem and confidence of the victorious enemy. The distressed condition of the Roman people had deeply excited the sympathies of Tiberius. As he travelled through Etruria on his journey to Spain, he observed with grief and indignation the deserted state of that fertile country; thousands of foreign slaves in chains were employed in cultivating the land and tending the flocks upon the immense estates of the wealthy, while the poorer classes of Roman citizens, who were thus thrown out of employment, had scarcely their daily bread or a clod of earth to call their own. He resolved to use every effort to remedy this state of things by endeavouring to create an industrious middle class of agriculturists, and to put a check upon the unbounded avarice of the ruling party, whose covetousness, combined with the disasters of the second Punic war, had completely destroyed the middle class of small landowners. With this view, he offered himself as a candidate for the tribuneship, and obtained it for the year 133. The agrarian law of Licinius, which enacted that no one should possess more than 500 jugera of public land, had never been repealed, but had for a long series of years been totally disregarded. The first measure, therefore, of Tiberius was to propose a bill to the people, renewing and enforcing the Licinian law, but with the modification, that besides the 500 jugera allowed by that law, anyone might possess 250 jugera of the public land for each of his sons. This clause, however, seems to have been limited to two: so that a father of two sons might occupy 1,000 jugera of public land. The surplus was to be taken from them and distributed in small farms of 30 jugera among the poorer citizens, with permanent leases at a moderate rent. The business of measuring and distributing the land was to be entrusted to triumvirs, who were to be elected annually. This measure encountered the most vehement opposition from the senate and the aristocracy, and they got one of the tribunes, M. Octavius, to put his *intercessio* or veto upon the bill. When neither persuasions nor threats would induce Octavius to withdraw his opposition, the people, upon the proposition of Tiberius (an unconstitutional measure), deposed Octavius from his office. The law was then passed, and the triumvirs appointed to carry it into execution were Tib. Gracchus, App. Claudius, his father-in-law, and his brother C. Gracchus, who was then little more than twenty years old, and was

serving in the camp of P. Scipio at Numantia. About this time Attalus died, bequeathing his kingdom and his property to the Roman people. Gracchus thereupon proposed that this property should be distributed among the people, to enable the poor who were to receive lands to purchase the necessary implements, cattle, and the like. When the time came for the election of the tribunes for the following year, Tiberius again offered himself as a candidate. The senate declared that it was illegal for anyone to hold this office for two consecutive years; but Tiberius paid no attention to the objection. While the tribes were voting, a band of senators, headed by P. Scipio Nasica, rushed from the senate house into the forum and attacked the people. Tiberius was killed as he was attempting to escape. He was probably about thirty-five years of age at the time of his death. (Plut. *Tib. Gracch.*; Appian, *B. C. i.* 9-17; Vell. Pat. ii. 2; index to Cicero).—There can be no doubt that the motives of Tiberius were pure, and that he came forward from a genuine desire to remedy the abuses of the land occupation and to ameliorate the condition of the poorer citizens. Unfortunately he adopted a revolutionary method in illegally deposing his colleague, and by his subsequent methods for gaining the support of the populace against the senate gave some colour for the undoubtedly false accusation that he was seeking power for himself, which led some even of the more moderate men to approve of his death. [See also *Dict. of Antiq.* art. *Agrariae Leges.*]
 4. C., brother of No. 3, was in Spain at the time of his brother's murder, as has been already stated. He returned to Rome in the following year (182), but kept aloof from public affairs for some years. In 126 he was quaestor, and went to Sardinia, under the consul L. Aurelius Orestes, and there gained the approbation of his superiors and the attachment of the soldiers. The senate attempted to keep him in Sardinia, dreading his popularity in Rome: but after he had remained there two years, he left the province without leave, and returned to the city in 124. Urged on by the popular wish, and by the desire of avenging the cause of his murdered brother, he became a candidate for the tribuneship of the plebs, and was elected for the year 123. His reforms were far more extensive than his brother's, in fact they amounted to revolution, and such was his influence with the people that he carried all he proposed; and the senate were deprived of some of their most important privileges. His first measure was to secure the right of being elected tribune for two or more years in succession. Having gained this point, he proceeded to win over the populace by enacting that all citizens who applied should receive at a low price five modii of corn—the beginning of the pernicious system of doles which more than anything else demoralised the proletariat of Rome. He then renewed his brother's agrarian law, and also established colonies at Tarentum and Capua. He next passed laws for the benefit of the military loaves, enacting that the soldiers should be equipped at the expense of the republic, and that no person under the age of seventeen should be drafted for the army. In order to weaken the power of the senate, and to set them at enmity with the monied commercial class, he enacted that the judges in the *judicia publica*, who had hitherto been elected from the senate, should in futuro be chosen from the equites, and that in every

year, before the consuls were elected, the senate should determine the two provinces which the consuls should have. Moreover, by enacting that the taxes of Asia should be put up for auction at Rome, he threw both the farming of the taxes and the judicial trial for extortionate taxation into the hands of the equites. This plan, though it secured him support, was certain to cause corruption and extortion in the system of provincial tax-gathering.—Gaius was elected tribune again for the following year, 122. The senate, finding it impossible to resist the measures of Gaius, resolved if possible to destroy his influence with the people. For this purpose they persuaded M. Livius Drusus, one of the colleagues of Gaius, to propose measures still more popular than those of Gaius. The people allowed themselves to be duped by the agent of the senate, and the popularity of Gaius gradually waned. During his absence in Africa, whither he had gone as one of the *triumvirs* to establish a colony at Carthage, in accordance with one of his own laws, his party had been considerably weakened by the influence of Drusus and the aristocracy, and many of his friends had deserted his cause. He failed in obtaining the tribuneship for the following year (121); and when his year of office expired, his enemies began to repeal several of his enactments. Gaius appeared in the forum to oppose these proceedings. Antullius, one of the attendants of the consul Opimius, was slain by the friends of Gaius. Opimius gladly availed himself of this pretext to persuade the senate to confer upon him unlimited power to act as he thought best for the good of the republic. Fulvius Flaccus, and the other friends of Gaius, called upon him to repel force by force: but he refused to arm, and while his friends fought in his defence, he fled to the grove of the Furies, where he fell by the hand of his slave, whom he had commanded to put him to death. The bodies of the slain, whose number is said to have amounted to 3000, were thrown into the Tiber, their property was confiscated, and their houses demolished. All the other friends of Gracchus who fell into the hands of their enemies were thrown into prison and there strangled.—It is impossible to allow to C. Gracchus that freedom from personal motives—of ambition as well as of revenge—which ennobled his brother. That he also was in many points reforming abuses is undeniable; but his methods were revolutionary and violent, and were in some degree the cause of a century of wars which more judicious and gradual reform might possibly have avoided. Two of his measures, the gifts of corn, and the haits offered to the equites were calculated to work great evil in the state. In ability, however, he was his brother's superior, and his death by what was unjustifiable violence has transferred much of the blame to his opponents. (Plut. *C. Gracch.*; Appian, *B. C. i.* 21-26; index to Cicero.)

Grāvivus. [MARS.]

Graeae (Γραῖαι)—that is, 'the old women'—daughters of Phorecyas and Ceto, were three in number, *Pephredo*, *Enyo*, and *Dino*, and were also called *Phorcjdes*. They had grey hair from their birth; and had only one tooth and one eye in common, which they borrowed from each other when they wanted them. They protected their sisters, the Gorgons, and dwelt outside the light of sun and moon beyond Western Lihya. Aeschylus (who gives them the bodies of swans) makes them one of the stages

in the wanderings of Io, and they appear in the the story of Perseus. [PERSEUS.] Roschor and other recent mythologists maintain that the story, like that of the Gorgons, arose from thunderclouds: a tooth is said to represent lightning in Aryan mythology, and the passing of the eye and the tooth to signify the lightning flashing from cloud to cloud. It must be confessed that this does not seem an obvious or natural idea to connect with a thunderstorm. It may perhaps be enough to regard them as personifying old ago. The conception is more like Norse than Greek mythology, and may possibly have been passed on to Greece from a northern people.

Graecia or **Hellas** (ἡ Ἑλλάς), a country in Europe, the inhabitants of which were called **Graeci** or **Hellēnes** (Ἑλληνες). Among the Greeks *Hellas* was used in general to signify the abode of the *Hellenes*, wherever they might happen to be settled. Thus the Greek colonies of Cyrene in Africa, of Syracuse in Sicily, of Tarentum in Italy, and of Smyrna in Asia, are said to be in *Hellas*; but before the western colonies were founded, Delos was about the centre of the Hellenic world. Latin geographers limited the name *Hellas* to Middle Greece, excluding the Peloponessus and all that lies north of the Malian Gulf. Eastern nations called the *Hellenes* generally 'Ionians'; western nations knew them as 'Greeks' (see below). In the most ancient times *Hellas* was a small district of Phthiotis in Thessaly, in which was situated a town of the same name (*Il.* ii. 683; *Thuc.* i. 3; *Strab.* 431). As the inhabitants of this district, the *Hellenes*, gradually spread over the surrounding country, their name was adopted by other tribes, who became assimilated in language, manners, and customs to the original *Hellenes*; till at length the whole of the N. of Greece from the Ceraunian and Cambunian mountains to the Corinthian isthmus was designated by the name of *Hellas*.* In later times even Macedonia, and the S. part of Illyria were sometimes reckoned part of *Hellas*. The Romans called the land of the *Hellenes* *Graecia*, whence we have derived the name of Greece. They probably gave this name to the country from their first becoming acquainted with the tribe of the *Graeci*, who were said to be descended from Graecus, a son of Thessalus, and who appear at an early period to have dwelt on the W. coast of Epirus (cf. *Aristot. Meteor.* i. 4).—*Hellas*, or Greece proper, including Peloponessus, lies between the 36th and 46th degrees of N. latitude, and between the 21st and 26th degrees of E. longitude. Its greatest length from Mt. Olympus to Cape Taenarus is about 250 English miles: its greatest breadth from the W. coast of Acarnania to Marathon in Attica is about 180 miles. Its area is somewhat less than that of Portugal; yet so deeply is the land indented by arms of the sea that Greece has as many miles of sea coast as Spain and Portugal together, and no spot even in Thessaly or Arcadia is more than forty miles from the sea. The rivers of Greece have the character of torrents, not one being navigable even for boats: few of them have any volume of water in the dry season of the year, the Achelous, which has the respectable course of 100 miles, the Pencus and Alpheus. The other rivers of Greece, however renowned, carry down

* *Epirus* is, for the sake of convenience, usually included in *Hellas* by modern geographers, but was excluded by the Greeks themselves, as the Epirots were not regarded as genuine *Hellenes*.

little water in the summer, and many are at that time dried up altogether. On the N. it was separated by the Cambunian and Ceraunian mountains from Macedonia and Illyria; and on the other three sides it is bounded by the sea: namely, by the Ionian sea on the W., and by the Aegaeon on the E. and S. It is one of the most mountainous countries of Europe, and possesses few extensive plains (those of Thessaly and Boeotia alone are really large), and few continuous valleys. The inhabitants were thus separated from one another by barriers which it was not easy to surmount, and were naturally led to form separate political communities; while the numerous inlets of sea, mentioned above, led to maritime enterprise in most of these small states. Bonds of union for all were found in their national games, which wore the great festivals of their common religion, and in their common Amphictyonic council. At a later time the N. of Greece was generally divided into ten districts: EPIRUS, THESSALIA, ACARNANIA, AETOLIA, DORIS, LOCRIS, PHOCIS, BOEOTIA, ATTICA and MEGARIS. The S. of Greece or Peloponessus was usually divided into ten districts likewise: CORINTHIA, SICYONIA, PHLIASIA, ACHAIA, ELIS, MESSENA, LACONICA, CYNURIA, ARGOLIS and ARCADIA. An account of the geography, early inhabitants, and history of each of these districts is given in separate articles. Of the earliest inhabitants we know very little. The Carians and Leleges were both regarded as barbarous people, and may have been of altogether alien stock. On the other hand, the term 'Pelasgian' seems to have included every prehistoric people of the lands afterwards Hellenic, yet the Pelasgi may have been merely an earlier immigration of the same race. [CARES; LELEGES; PELASGI.] The numerous Phoenician trading ports gave at any rate a large Semitic element alike of blood and of civilisation. [CADMUS.] In Crete especially all those nationalities left their traces. To Homer the Greeks were Achaeans or Argives or Danaï; but the relationship of the Achaeans to the Pelasgi, or whether they were really distinct, remains an open question, as does also the origin of the dynasty which ruled in the Homeric Argos. [ACHAEI; PELOPS.]

Graecia Magna or **G. Major** (ἡ μεγάλη Ἑλλάς), a name given to the districts in the S. of Italy inhabited by the Greeks. This name was never used simply to indicate the S. of Italy; it was always confined to the Greek cities and their territories, and did not include the surrounding districts, inhabited by the Italian tribes. It appears to have been applied chiefly to the cities on the Tarentine gulf, Tarentum, Sybaris, Croton, Caulonia, Siris (Heraclea), Metapontum, Locri, and Rhegium; but it also included the Greek cities on the W. coast, such as Cumae and Neapolis. Strabo extends the appellation even to the Greek cities of Sicily. The name of the country before the Greek colonisation is said to have been OENOTRIA; the first writer who used the term ἡ μεγάλη Ἑλλάς was Polybius (ii. 39; cf. *Strab.* p. 253). Cicero speaks of Magna Graecia (*de Or.* iii. 34, &c.). 'Graecia Major' is also found in Livy and Ovid (*Liv.* xxxi. 7; *Ov. Fast.* iv. 64).

Graioceles (*Caes. B. G.* i. 10), a Gallic people of the Cottian Alps, occupying the country between the Ceutrones (who lived in *Tarentaise*, or upper valley of the Isara), and the Caturiges (who lived in the upper valley of the Durance). Most of them wore the Vocontii (who lived about *Grenoble*). It is therefore plain that the

country of the Graiceli was the *Maurienne*, or valley of the *Arc*, on the French side of Mt. Cenis, which pass (or rather the little Mt. Cenis) was crossed by Cacus as the shortest way to Further Gaul. The name lingered in the corrupt form 'Garocelia' for the *Maurienne* and 'S. Joannes Garocellius' for *St. Jean de Maurienne*.

Grampus Mons. [GRAUPIUS.]

Granicus (Γράνικος: *Koja-Chai*), a river of Mysia Minor, rising in M. Cotylus, the N. summit of Ida, and falling into the Propontis (*Sea of Marmara*): memorable as the scene of the first of the three great victories by which Alexander the Great overthrew the Persian empire (B.C. 334), and, in a less degree, for a victory gained upon its banks by Lucullus over Mithridates, 73 (*Il. xii. 21*; *Strab. p. 587*; *Arrian, An. 1, 13*; *Plut. Alex. 24, Lucull. 11*).

Granis (Γράνις: *Khishi*), a river of Persis, with a royal palace on its banks. It fell into the Persian Gulf near Tacoe. (*Arrian, Ind. 39*).

Granius, Q., a clerk employed by the auctioneers at Rome to collect the money at sales, lived about B.C. 110. He was a friend of Lucilius, and was celebrated for his wit. (*Cic. de Or. 60, 244, Brut. 43, 160, ad Att. vi. 3*).

Granius Licinianus, a historian, probably of the 2nd century A.D. (*Macrob. i. 16, 30*; *Solin. Polyb. ii. 12*). Wrote a short history of the Roman republic in about forty books; parts of books 26, 28, and 36 are extant, relating to events 163-78 B.C. He pays minute attention to omens and prodigies. He alludes (p. 8) to the completion of the Olympieum at Athens: which makes his date at least as late as Hadrian's reign. Ed. by Perz, Lips. 1858.

Granua (Γρανώα: *Graan*), a river in the land of the Quadi and the SE. of Germany, and a tributary of the Danube, on the banks of which M. Aurelius wrote the 1st book of his *Meditations* (*Antonin. Comment. i. 17*).

Grätiae. [CHARITES.]

Grätianus, I. Emperor of the Western Empire, A.D. 367-383, son of Valentinian I., was raised by his father to the rank of Augustus in 367, when he was only eight years old. On the death of Valentinian in 375, Gratian did not succeed to the sole sovereignty; as Valentinian II., the half-brother of Augustus, was proclaimed Augustus by the troops. He was educated by Ausonius, whom he rewarded in 379 with the consulship. By the death of his uncle, Valens (378), the Eastern empire devolved upon him; but the danger to which the East was exposed from the Goths led Gratian to send for Theodosius, and appoint him emperor of the East (379). Gratian was fond of quiet and repose,



Gratianus, Roman Emperor, A.D. 367-383.

Obv., head of Gratianus, D. N. GRATIANVS AVG.;
rev., Genius of Rome holding Victory, VRBS ROMA.

and was greatly under the influence of ecclesiastics, especially of Ambrose of Milan. He became unpopular with the army. Maximus was declared emperor in Britain, and crossed over to Gaul, where, in the neighbourhood of Paris, he defeated Gratian, who was overtaken and slain in his flight after the battle. (*Aurel. Vict. Epit. 45-48*; *Zos. vi. 12-36*; *Zonar. xiii.*

17; *Auson. Gratianum Actio.*)—2. A usurper, who assumed the purple in Britain, and was murdered by his troops about four months afterwards (407) (*Oros. vii. 40*). He was succeeded by Constantine. [CONSTANTINUS, No. 3.]

Gratianópolis. [CULARO.]

Gratiarum Collis (Χαρίτων λόφος, *Hdt. iv. 175*: *Hills of Tarhounah*), a range of wooded hills running parallel to the coast of N. Africa between the Syrtes, and containing the source of the CINYPS and other small rivers.

Gratidiānus. [GRATIDIUS.]

Gratidius, I. M., of Arpinum, great-uncle of Cicero. He proposed a *lex tabellaria* for Arpinum in 115, and was opposed by Cicero's grandfather, who had married his sister, Gratidia. He was killed in the war of Antonius against the pirates, B.C. 103. (*Cic. Legg. iii. 16, 36, Brut. 45, 163*).—2. His son, M. Marius Gratidianus, was adopted by the brother of C. Marius, and was proscribed by Sulla and murdered by Catiline. He had been praetor in 86 and had won popular favour by an edict about the coinage. (*Cic. Legg. l.c., Brut. l.c., de Off. iii. 16, 67*; *Plin. xxxiii. 132*).—3. M., legate of Q. Cicero in Asia 61-59: perhaps a grandson of No. 1 (*Cic. Flacc. 21, 49*).

Gratius or **Gratius** (to whom the cognomen **Faliscus** is also given, but with no good authority), a contemporary of Ovid (*Pont. iv. 16, 34*), and the author of an uninteresting didactic poem on Hunting (*Cynegetica*). Edited in *Poet. Lat. Min.* by Bährens, Lips. 1879.

Grätus, Valérius, procurator of Judaea from A.D. 15 to 27, and the immediate predecessor of Pontius Pilate (*Jos. Ant. xviii. 6*).

Graupius Mons, in Caledonia (*Grampian Hills*). [There is no doubt that Graupius, not Grampius, is the form known to the Romans: though whether *Grampian* is a corruption of Graupius or preserves the true original name it is impossible to say.] This is a general term for the ranges separating the highlands of Perthshire from the lowlands, and extending to Aberdeenshire. Somewhere at the foot of the Grampians Agricola, having crossed the Forth, fought with Galgacus (*Tac. Agr. 29*). The site may possibly be, as some maintain, near *Comrie* in Perthshire, in the valley of the *Earn*. Here there are traces of a Roman camp at *Dalginross*, which claims to preserve the name of Galgacus.

Graviscae, an ancient city of Etruria, subject to Tarquinii, was colonised by the Romans B.C. 183, and received new colonists under Augustus. It was situated in the Maremma, and its air was unhealthy (*intempestae Graviscae*, *Virg. Aen. x. 184*); whence the ancients ridiculously derived its name from *aër gravis*. Its ruins are on the right bank of the river *Marta*, about two miles from the sea, where are the remains of a magnificent arch. (*Liv. xl. 29*; *Vell. Pat. i. 15*; *Strab. p. 225*).

Gregóras, Nicēphórus, a Byzantine historian, about A.D. 1295-1359. His work is in thirty-eight books, of which only twenty-four have been printed. It begins with the capture of Constantinople by the Latins in 1204, and goes down to 1359; the twenty-four printed books contain the period from 1204 to 1351. Edited by Schopen, Bonn, 1829.

Grégórius (Γρηγόριος). 1. Surnamed **Nazianzēnus**, and usually called **Gregory Nazianzen**, bishop of Constantinople A.D. 380-390.—2. **Nyssenus**, bishop of Nyssa about 372-394.—3. **Thaumaturgus**, bishop of Neocaesarea about A.D. 240. [See *Dict. of Christian Biography*.]

Grudii, a people in Gallia Belgica, subject to the Nervii, N. of the Scheldt (*Caes. B. G. v. 39*).

Grumentum (Grumentinus: *Saponara*), a town in the interior of Lucania on the road from Beneventum to Heraclea, mentioned in the 2nd Punic war (Liv. xxiii. 37, xxvii. 41; Strab. p. 254).

Grumum (Grumo), a town of Apulia, fourteen miles SW. of Barium (*Bari*).

Gryllus (Γρύλλος), elder son of Xenophon, fell at the battle of Muntinea, B. C. 362, after he had, according to some accounts, given Epaminondas his mortal wound (Paus. viii. 9, 5, x. 8, 11).

Grÿnïa or **-ium** (Γρÿνεια, Γρÿνιον: *Porto Glymi*), a fortified city on the coast of the Sinus Elaïticus, in the S. of Mysia, between Elaea and Myrina, 70 stadia from the former and 40 from the latter; celebrated for its temple and oracle of Apollo, who is hence called Grynaeus Apollo (Virg. *Aen.* iv. 345). It possessed also a good harbour. Parmenion, the general of Alexander, destroyed the city (Hdt. i. 149; Strab. p. 622; Diod. xvii. 7).

Gryps or **Gryphus** (Γρύψ), a fabulous animal, dwelling in the Rhipaeon mountains, between the Hyperboreans and the one-eyed Arimaspians, and guarding the gold of the north. The Arimaspians mounted on horseback, and attempted to steal the gold, and hence arose the hostility between the horse and griffin. (Hdt. iii. 116, iv. 13, 27; Paus. i. 24, 6, viii. 2, 3; Ael. *H. A.* iv. 27; Plin. vii. 10.) Hesiod seems to have been the first Greek who mentions griffins (Schol. ad Aesch. *Pr.* 803), and next Aristaeas. The idea of the griffin came from the East: the figure is found in sculptures of Persia, Phoenicia, and Egypt, from which country it passed probably to Mycenae, where a griffin dagger has been found. It is a common figure on vases. The griffin was among the attributes of Apollo.

Gugerni or **Guberni**, a people of Germany, probably of the same race as the Sigambri, crossed the Rhine, and settled on its left bank, between the Ubii and Batavi (Tac. *Hist.* iv. 28, v. 16; Plin. iv. 106).

Gulussa, a Numidian, second son of Masinissa, and brother to Micipsa and Mastanabal. On the death of Masinissa, in B. C. 149, he succeeded along with his brothers to the dominions of their father. (Liv. xlii. 23; Pol. xxxix. 1; Sall. *Jug.* 5, 35.) He left a son, named MASSIVA.

Guntia (*Gunzberg*), a town in Vindelicia, between Campodunum and Augusta Vindelicorum (*Augsburg*).

Gûraeus (Γουραÿος, Γαρρολας), a river of India, flowing through the country of the Guraei (in the NW. of the *Punjab*) into the Cophen.

Gurulis (*Cuglieri*), a town in the west of Sardinia, a few miles inland (Ptol. iii. 3, 7).

Guttônes. [GOTH.]

Gÿarus or **Gÿara** (ή Γÿαρος, τὰ Γÿαρα: Γυαρÿÿς: *Chiura* or *Jura*), one of the Cyclades, a small island, twelve miles in circumference, SW. of Andrôs, poor and unproductive, and inhabited only by fishermen (Strab. p. 485; Plin. iv. 69, viii. 82). Under the emperors it was a place of banishment (*Aude aliquid brevibus Gyarris et carcere dignum*, Juv. i. 78).

Gÿês or **Gyges** (Γÿÿς, Γÿÿÿς), son of Uranus (Heaven) and Ge (Earth), a hundred-handed giant, who made war upon the gods (Ov. *Fast.* iv. 593; Hor. *Od.* ii. 17, 14; GIANTES).

Gÿgaeus Lacus (ή Γÿγαλή λίμνη: *Lake of Marmora*), a small lake in Lydia, between the rivers Hermus and Hyllus, N. of Sardis, the necropolis of which city was on its banks. It was afterwards called Coloë (*Il.* xx. 391; Hdt. i. 93; Strab. p. 626).

Gÿgês (Γÿÿÿς), the first king of Lydia of the dynasty of the Merminade, dethroned Candau-

les, and succeeded to the kingdom, as related under CANDAULES. He reigned B. C. 716-678. He sent magnificent presents to Delphi, and carried on various wars with the cities of Asia Minor, such as Miletus, Smyrna, Colophon, and Magnesia. 'The riches of Gyges' became a proverb (Hdt. i. 7-14; Paus. iv. 21, 5).

Gÿlippus (Γÿλίππος), a Spartan, son of Cleandridas, was sent as the Spartan commander to Syracuse, to oppose the Athenians, B. C. 414. Under his command the Syracusans annihilated the great Athenian armament, and took Demosthenes and Nicias prisoners, 413. (Thuc. vi. 93-vii. 86, viii. 13.) In 404 he was commissioned by Lysander, after the capture of Athens, to carry home the treasure; but by opening the seams of the sacks underneath, he abstracted a considerable portion. The theft was discovered, and Gylippus went into exile. (Plut. *Lys.* 16, *Nic.* 28; Diod. xiii. 106; Athen. p. 234.)

Gymnêsïae. [BALEARES.]

Gymnosophistae (Γυμνοσοφισταί), a sect of Indian ascetic philosophers, who went about naked (Curt. viii. 9, 33; Plut. *Alex.* 64).

Gynaecôpôlis (Γυναϊκόπολις or Γυναϊκῶν πόλις), a city in the Delta of Egypt, on the W. bank of the Canopic branch of the Nile, between Hermopolis and Momemphis.

Gyndes (Γÿνδÿς), a river of Assyria, rising in the country of the Matieni (in *Kurdistan*), and flowing into the Tigris, celebrated through the story that Cyrus the Great drew off its waters by 360 channels (Hdt. i. 189).

Gyrtôn, **Gyrtôna** (Γυρτῶν, Γυρτῶνη: Γυρτῶνιος: nr. *Tatari*, Ru.), an ancient town in Pelasgiotis in Thessaly, on the Peneus (*Il.* ii. 738; Thuc. ii. 22; Strab. p. 439).

Gÿthëum, **Gythium** (τὸ Γÿθειον, Γÿθειον: Γυθειῶτης: *Palaeopolis*, nr. *Marathonisi*), an ancient town on the coast of Laconia, founded by the Achaeans, lay near the head of the Laconian bay, SW. of the mouth of the river Eurotas. It served as the harbour of Sparta, and was important from a military point of view. In the Persian war the Lacedaemonian fleet was stationed at Gytheum, and the Athenians under Tolmides burnt the Lacedaemonian arsenal, B. C. 455 (Thuc. i. 102). After the battle of Leuctra (370) it was taken by Epaminondas (Xen. *Hell.* vi. 5, 32). In 195 it was taken by Flamininus, and made independent of Nabis, tyrant of Sparta; whereupon it joined the Achaean League (Liv. xxxiv. 29; Strab. p. 363; Paus. iii. 21, 8).

Gyzantes (Γÿζαντες), a people in the W. part of Libya (N. Africa), whose country was rich in honey and wax. Probably dwelt in Byzacium.

H.

Hādês or **Plûto** (Ἅιδης, Πλούτων, or poetically Ἄιδης, Ἄιδωνεύς, Πλουτεύς), the God of the Nether World. His name is from ἄ-ιδεÿν (the dark, unseen god): a less probable suggestion is 'the god of the earth or underworld' from *ala*. Hades was son of Cronus and Rhea, and brother of Zeus and Poseidon (*Il.* xv. 187). Hesiod (*Th.* 453) adds two other sisters, Hestia and Demeter. His wife was Persephônê or Proserpina, the daughter of Demeter, whom he carried off from the upper world, as is related elsewhere. [DEMETER; PERSEPHONE.] In the division of the world among the three brothers, Hades obtained the Nether World, the abode of the shades, over which he ruled. Hence he is called the infernal Zeus (Ζεὺς καταχθόνιος or

χθόνιος), or the king of the shades (*ἄναξ ἐνέρον*). (*Il.* ix. 457, xv. 191; *Aesch. Pr.* 627; *Paus.* ii. 24, 4.) He possessed a helmet (like the 'cap of darkness' in Northern myths) which rendered the wearer invisible, and later traditions stated that this helmet was given him as a present by the Cyclopes after their delivery from Tartarus. Ancient story mentions both gods and men who were honoured by Hades with the temporary use of this helmet. (*Il.* v. 845; *Hes. Scut.* 22; *Aristoph. Ach.* 390; *Apollod.* i. 6, 2.) His character is described as fierce and inexorable, whence of all the gods he was most hated by mortals. He kept the gates of the lower world closed (and is therefore called *Πυλάρτης*), that no shades might be able to escape or return to the region of light (*Il.* viii. 367; *Paus.* v. 20¹).

the surnames which described him personally, or his realm, such as *Πολυδέγμων*, he was known as *Clymenus* 'the Illustrious' (perhaps to propitiate him) at Hermione (*Paus.* ii. 35, 5), and in the Eleusinian mysteries as *Eubuleus*, *i.e.* the god who counsels well for mankind in giving them rest from their labours (*Cornut. N. D.* 35). The name *Pluto* (*Πλούτων*) marks a new departure in his attributes. As Hades he was the severe and sterile god, giving no fruits and father of no children (that he was father of the Furies is a late tradition cf. *Servius, ad Aen.* i. 86). But, perhaps from the influence of the Eleusinian mysteries, the god of the underworld came to be regarded as the god of the earth and all that it gives (an old and primitive idea of course, but new as applied to Hades). Therefore wealth

and fruits were given by him, and he was worshipped as *Πλούτων* (carefully to be distinguished from the personified riches *Πλοῦτος*, or *Plutus*). The name is first traceable in the Attic writers early in the fifth cent. B. C. and eventually prevailed, though not to the entire exclusion of the name *Ἅιδης* (cf. *Plat. Crat.* p. 403). In art the representations of Hades (not frequent) have the same character as those of Zeus, but are distinguished by the sterner countenance, the shaggy hair (sometimes with a wolfskin cap) and beard, and attributes such as the cock, the wolf, and the pomegranate, or Cerberus at his side. As *Pluto* or *Ἅιδης-Πλούτων* the god has a more gracious expression, and the attributes also vary: most frequently he has a cornucopia and carries a sceptre or a two-pronged fork, which some take for an agricultural implement, and others believe to be a late and spurious addition. The figures of *Serapis* or *Zeus-Serapis* have often been confused with those of *Hades-Pluto*, because *Serapis* is represented with a three-headed dog beside him. His distinguishing mark is the *modius* upon



Hades and Persephone seated on a throne and engaged apparently in earnest conversation. Above the god is the inscription ΕΙΤΑ, *i.e.* Hades, and above the goddess ΠΗΡΣΙΠΝΑΙ, *i.e.* Persephone. From an Etruscan tomb at Orvieto. (*Dennis, Etruria*, II. 58.)

When mortals invoked him, they struck the earth with their hands; the sacrifices which were offered to him and Persephone consisted of black sheep; and the person who offered the sacrifice had to turn away his face (*Il.* ix. 567; *Od.* x. 527). The ensign of his power was a staff, with which, like *Hermes*, he drove the shades into the lower world. There he sat upon a throne with his consort *Persephone*, as grim in appearance (in this period of the myth) as himself (*Il.* ix. 457; *Pind. Ol.* ix. 35). He appears seldom in story, since he rarely left his nether realm. The exceptions were, when he carried off *Persephone*, and when he went to *Olympus* to be cured by *Paeon* of the wound dealt to him by *Heracles* (*Il.* v. 395). Besides

his head. [*SERAPIS.*]—The kingdom of *Hades*, *i.e.* the underworld. The Homeric *Hades* is a dark sunless abode within the earth, the entrance to which lies in a grove of black poplars beyond the stream of *Ocean* (*Il.* xx. 61; *Od.* x. 508). Here are the asphodel meadows, a dull and cheerless place (*Od.* xi. 489), even if *Orion* can still pursue his occupation of hunting (*Od.* xi. 539, 573, xxiv. 13). Beyond this was *Erebus*, the place of darkness and the abode of *Hades* and *Persephone*, to which *Odysseus* did not penetrate. There is a general idea of vastness and of gloom or twilight with unsubstantial inarticulate ghosts, who twitter like bats, flitting about among whom appear more distinctly the figures of the heroes. The dead in *Od.* xi. arc

unsubstantial images of the living persons without flesh or bones or recollection; yet consciousness and memory can be recalled when they drink the blood. But even in Homer besides this unreal, impersonal existence there are traces of a belief in conscious life, as in the twenty-fourth book of the *Odyssey*. The descriptions of Minos, Orion and Heracles remaining

The art representations of the underworld are frequent in vase paintings; the punishments of Sisyphus &c. date back as far as black-figure vases of the seventh century B. C. It is probable that such paintings, especially those of Polygnotus in the *Lesche* at Delphi (Paus. x. 19), did not merely follow the popular idea but in some measure formed it.



Hermes presenting a Soul to Hades and Persephone. (Pict. Ant. Sepulcri Nasonum, tab. 8.)

their old life, and the punishment of Tantalus and Sisyphus would also imply a conscious life; but there are reasons for considering the whole passage in *Od.* xi. 565-627 a later introduction; and such probably is the 24th book also. In post-Homeric authors rocky hollows or caves are regarded as entrances to Hades: e.g. those at Colonus, the Italian Cumae, Hermione and Taenarus, and the approach is cut off by streams flowing underground [STYX, COCYTUS, ACHERON]; over these the buried dead are ferried by CHARON, and on the opposite shore CERBERUS keeps guard. The underworld is regarded now (which it probably was not to Homer) as a place where the life of the upper world and its amusements can be repeated. It is also a place of retribution [see TANTALUS, SISYPHUS, ION, DANAEDES]. The dead are judged, the Asiatics by Rhadamanthus, the Europeans by Aeacus, Minos being the referee for doubtful cases (Plat. *Gorg.* p. 524). Triptolemus also in the Eleusinian account acts as a judge. This difference of state led to the separation of Tartarus (in Homer only the prison of Titans) from the rest of Hades by the blazing Pyriphlegethon which flows between (cf. Plat. *Rep.* x. p. 616 A; Verg. *Aen.* vi. 548). In the asphodel meadows were those who deserved neither great bliss nor punishment: the places of reward were separate altogether. [ELYSIUM, FORTUNATORUM INSULAE.] In Virgil, however (*Aen.* vi.), Elysium is placed in Hades. Although a more hopeful conception of the future life was introduced with the Eleusinian religion and by the philosophers, and the underworld was not like that of Homer, to which Achilles would prefer the life of a serf, yet very few Greeks looked forward to it as a gain in comparison with life in the upper world. The Roman *Orcus* was in the main borrowed, through poets and works of art, from the Greek idea, but with certain survivals of Italian belief [see LARES, MANES, LEMURES].

Hadrānum. [ADRANUM.]

Hādria. [ADRIA.]

Hadiāni or **Adriāni**, near the river Rhynadacus, on the frontiers of Mysia and Bithynia.

Hadiāniōpōlis. 1. ('Αδριανόπολις: 'Αδριανοπολιτης: *Adrianople*), a town in Thrace, on the right bank of the Hebrus, in an extensive plain, founded by the emperor Hadrian. It was strongly fortified; possessed an extensive commerce; and in the middle ages was the most important town in the country after Constantinople. (Amm. Marc. xiv. 11; Eutrop. vi. 8.)—

2. A town in Bithynia.—3. A town of Phrygia.

Hadiāniōthēra or **-ae** ('Αδριανουθήρα), a city in Mysia, on the road between Pergamus and Miletopolis, founded by the emperor Hadrian (Dio Cass. lxi. 10; *Vit. Hadr.* 20).

Hadiānius, P. Aelius, usually called **Hadrian**, Roman emperor, A.D. 117-138, was born at Rome, A.D. 76. His family belonged, like that of Trajan, to Italica, in Spain. He lost his father at the age of ten, and was brought up by his kinsman Ulpius Trajanus (afterwards emperor) and by Caelius Attianus. From an early age he studied with zeal the Greek language and literature. At the age of fifteen he went to Spain, where he entered upon his military career: and he subsequently served as military tribune in Lower Moesia. After the elevation of Trajan to the throne (98), he married Julia Sabina, a grand-daughter of Trajan's sister Marciana. This marriage was brought about through the influence of Plotina, the wife of Trajan; and from this time Hadrian rose rapidly in the emperor's favour. He was raised successively to the quaestorship (101), praetorship (107), and consulship (109). He accompanied Trajan in most of his expeditions, and distinguished himself in the second war against the Dacians, 104-106; was made governor of Pannonia in 108; and subsequently fought under Trajan against the Parthians. When

Trajan's serious illness obliged him to leave the East, he placed Hadrian at the head of the army. Trajan died at Cilicia on his journey to Rome (117). Before his death, as was alleged, probably influenced by Plotina, he appointed Hadrian as his successor. Hadrian was proclaimed emperor by the legions in Syria, and the senate ratified the election. Hadrian's first care was to make peace with the Parthians, which he obtained by relinquishing the conquests of Trajan east of the Euphrates. He returned to Rome in 118, but almost immediately afterwards set out for Moesia, in consequence of the invasion of this province by the Sarmatians. After making peace with the Sarmatians, and suppressing a formidable conspiracy which had been formed against his life by some of the most distinguished Roman nobles, all of whom he put to death, he returned to Rome in the course of the same year. He sought to obtain the goodwill of the senate by gladiatorial exhibitions and liberal largesses, and he also cancelled all arrears of taxes due to the state for the last fifteen years. The remainder of Hadrian's reign was disturbed by few wars. He spent the greater part of his reign in travelling through the various provinces of the empire, in order that he might inspect personally the state of affairs in the provinces, and apply the necessary remedies wherever mismanagement was discovered. He began these travels in 119, visiting first Gaul, Germany, and Britain, in the latter of which countries he caused a wall to be built from the Solway to the mouth of the river Tyne. [BRITANNIA.] He afterwards visited Spain, Africa, and the East, and took up his residence at Athens for three years (123-126). Athens was his favourite city, and he conferred upon its inhabitants many privileges. The most important war during his reign was that against the Jews, which broke out in 131. The Jews had revolted in consequence of the establishment of a colony under the name of Aelia Capitolina on the site of Jerusalem, and of their having been forbidden to practise the rite of circumcision. The war was carried on by the Jews as a national struggle with the most desperate fury, and was not brought to an end till 136, after the country had been nearly reduced to a wilderness. During the last few years of Hadrian's life, his health failed. He became suspicious and cruel, and put to death several persons of distinction. As he had no children, he adopted L. Aelius Verus, and gave him the title of Caesar in 136. Verus died on the 1st of January, 138, whereupon Hadrian adopted Antoninus, afterwards surnamed Pius, and conferred upon him likewise the title of Caesar. In July in the same year, Hadrian himself died, in his 62nd year, and was succeeded by ANTONINUS.—The reign of Hadrian may be regarded as one of the happiest periods in Roman history. His policy was to preserve peace with foreign nations, and not to extend the boundaries of the empire, but to secure the old provinces, and promote their welfare. He paid particular attention to the administration of justice in the provinces as well as in Italy. His reign forms an epoch in the history of Roman jurisprudence. It was at Hadrian's command that the jurist Salvius Julianus drew up the *edictum perpetuum*, which formed a fixed code of laws. Some of the laws promulgated by Hadrian are of a truly humane character, and aimed at improving the public morality of the time. The various cities which he visited received marks

of his favour or liberality; in many places he built aqueducts, and in others harbours or other public buildings, either for use or ornament. But what has rendered his name more illustrious than anything else are the numerous and magnificent architectural works which he



Hadrianus, Roman Emperor,
A. D. 117-138.

planned and commenced during his travels, especially at Athens, in the S. part of which he built an entirely new city, 'Novae Athenæ.' We cannot here enter into an account of the numerous buildings he erected; it is sufficient to direct attention to his villa at Tibur, which has been a real mine of treasures of art, and his mausoleum at Rome, which forms the groundwork of the present Castle of St. Angelo. Hadrian was a patron of learning and literature, as well as of the arts, and he cultivated the society of poets, scholars, rhetoricians, and philosophers. He founded at Rome a scientific institution under the name of Athenæum, which continued to flourish for a long time after him. He was himself an author, and wrote numerous works both in prose and in verse, all of which are lost, with the exception of a few epigrams in the Greek and Latin Anthologies, which lack evidence of their authorship. The well known address to his soul—

Animula vagula blandula,
Hospes comesque corporis,
Quae nunc abis in loca
Fulidula, rigida, nudula—
Nec ut soles dabis jocos?

is attributed to him by his biographer. (Life of Hadrian in *Script. Hist. Aug.*; Dio Cass. lxi.; Aurel. Vict. *Ep.* 14; Zonar. xi. 23.)

Hadriānus, the rhetorician. [ADRIANUS.]

Hadrūmētum or **Adrūmētum** (Ἄδρῦμη; *Hannemim*), a flourishing city founded by the Phoenicians in N. Africa, on the E. coast of Byzacena, of which district it was the capital under the Romans. It had not sided with Carthage and was left a free city after the third Punic war. Trajan made it a colony; and it was afterwards called Justinianopolis. (Strab. p. 884; Sall. *Jug.* 19; Plin. v. 25; Pol. xv. 5; Procop. *B. V.* i. 17, ii. 23.)

Haemon (Ἄιμων). 1. Son of Pelasgus and father of Thessalus, from whom the ancient name of Thessaly, **Haemonia** or **Aemonia**, was believed to be derived. The Roman poets frequently use the adjective *Haemonius* as equivalent to Thessalian. (Strab. p. 443; Dionys. i. 17; Plin. iv. 28.)—2. Son of Lyacon, and the reputed founder of Haemacia in Arcadia (Paus. vii. 44).—3. Son of Creon of Thebes, was destroyed, according to some accounts, by the sphinx (Apollod. iii. 5, 8). But, according to other traditions, he was in love with Antigone, and killed himself on hearing that she was condemned by his father to be entombed alive. [ANTIGONE.]

Haemōnia (Ἄιμωνία). [HAEMON, No. 1.]

Haemus (Ἄιμος), son of Boreas and Orithyia (wife of Rhodope), and father of Hebrus. As he and his wife presumed to assume the names of Zeus and Hera, both were metamorphosed into mountains. (Ov. *Met.* vi. 87.)

Haemus (ὁ Ἄϊμος, τὸ Ἄϊμον: *Balkan*), a lofty range of mountains, separating Thrace and Moesia, extended from M. Scomius, or, according to Herodotus, from M. Rhodope on the W. to the Black Sea on the E. The highest point of the range is about 8000 feet above the sea. There are several passes over them; but the one most used in antiquity was in the W. part of the range, called 'Succi' or 'Succorum angustiae,' also 'Porta Trajani' (*Sulu Derbend*), between Philippopolis and Serdica (*Sophia*). The later province of 'Haemimontus' in Thrace derived its name from this mountain. (Hdt. iv. 49; Strab. p. 313; Amm. Marc. xxi. 10, xxvii. 4.)

Hagno (Ἀγνώ), the nymph of a spring on Mt. Lycæus in Arcadia. The local legend makes this the birthplace of Zeus, who was brought up by the nymph. In times of drought the priest of Zeus Lycæus conjured rain by dipping an oak bough into the spring of Hagno. (Paus. viii. 31, 2; 32, 2; 47, 2.)

Hagnon (Ἀγνων), an Athenian who founded the colony of ἈΜΦΙΠΟΛΙΣ, B.C. 437 (Thuc. iv. 102; Diod. xii. 32).

Hagnūs (Ἀγνοῦς, -οὔντος: Ἀγνοῦσίος; near *Markopulo*), a demus in Attica, W. of Paeania, belonging to the tribe Acamantis.

Halae (Ἁλαί, Ἁλαί, Ἁλαί: Ἀλαιεύς). 1. **H. Araphēnides** (Ἀραφήνιδες), a demus in Attica, belonging to the tribe Aegeis, was situated on the E. coast of Attica, and served as the harbour of Brauron: it possessed a temple of Artemis (Strab. pp. 339, 446).—2. **H. Aexōnides** (Ἀἰξωνίδες), a demus in Attica, belonging to the tribe Cecropis, situated on the W. coast (Strab. p. 398).—3. A town, formerly of the Opuntii Locri, afterwards of Boeotia, situated on the Opuntian gulf (Strab. p. 405).

Hales (Ἁλῆς). 1. A river of Ionia in Asia Minor, near Colophon, celebrated for the coldness of its water (Liv. xxxvii. 36).—2. A river in the island of Cos.

Halēsa (Ἀλαῖσα: Halesinus: *Torre di Pittineo*), a town on the N. coast of Sicily, on the river **Halēsus** (*Pittineo*), was founded by the Greek mercenaries of Archonides, a chief of the Siculi, and was originally called **Archonidion**. It was in later times a municipium, exempt from taxes. (Strab. pp. 266, 272; Cic. *Verr.* iii. 73; Diod. xiv. 16.)

Halēsus, a chief of the Auruncans and Oscans, the son of a soothsayer, and an ally of Turnus, was slain by Evander. He came to Italy from Argos in Greece, whence he is called *Agamemnonius*, *Atrides*, or *Argolicus*. He is said to have founded the town of Falerii. (Ov. *Am.* iii. 13, 31; *Fast.* iv. 73; Serv. ad *Aen.* vii. 723; Plin. iii. 51.)

Halex. [ALEX.]

Haliacmon (Ἁλιάκμων: *Vistritza*), an important river in Macedonia, rises in the Tymphaean mountains, forms the boundary between Eoræa and Pieria, and falls into the Thermaic gulf in Bottiaeiis (Hdt. vii. 127; Strab. p. 330). Caesar (*B. C.* iii. 36) incorrectly makes it the boundary between Macedonia and Thessaly.

Haliartus (Ἁλιάρτος: Ἀλιάρτιος: *Mazî*), an ancient town in Boeotia on the S. of the lake Copais. It was destroyed by Xerxes in his invasion of Greece (B.C. 480), but was rebuilt, and appears as an important place in the Peloponnesian war. Under its walls Lysander lost his life (395). It was destroyed by the Romans (171), because it supported Perseus, king of Macedonia, and its territory was given to the

Athenians. (*Il.* ii. 593; *Hymn. in Apoll.* 243; Strab. p. 411; Paus. ix. 32, 5.)

Haliās (Ἁλιάς: Ἀλιεύς), a district on the coast of Argolis between Asine and Hermione, so called because fishing was the chief occupation of its inhabitants. Their town was called **Haliæ** (Ἁλιαί) or **Haliēs** (Ἀλιεῖς) Strab. p. 373.)

Halicarnassus (Ἀλικαρνασσός, Ion. Ἀλικαρνησσός: Ἀλικαρνασσεύς, Halicarnassensis, Halicarnassius: *Budrum*, Ru.), a celebrated city of Asia Minor, stood in the SW. part of Caria, on the N. coast of the Sinus Ceramicus, opposite to the island of Cos. It was said to have been founded by Dorians from Troezen, and was at first called Zephyra. It was one of the six cities that originally formed the Dorian Hexapolis, but it was early excluded from the confederacy, as a punishment for the violation, by one of its citizens, of a law connected with the common worship of the Triopian Apollo. (Hdt. i. 144.) With the rest of the coast of Asia Minor, it fell under the dominion of the Persians, at an early period of whose rule Lygdamis made himself tyrant of the city, and founded a dynasty which lasted for some generations. His daughter Artemisia assisted Xerxes in his expedition against Greece [ARTEMISIA, No. 1]. Her grandson Lygdamis was overthrown by a revolution, in which Herodotus is said to have taken part [HERODOTUS]. In the Peloponnesian war, we find Halicarnassus, with the other Dorian cities of Caria, on the side of the Atheuian; but we do not know what was its form of government, until the re-establishment, by HECATOMNUS, of a dynasty ruling over all Caria, with its capital first at Mylasa, and afterwards at Halicarnassus, and virtually independent of Persia: before B.C. 380. It seems not unlikely that both this and the older dynasty of tyrants of Halicarnassus, were a race of native Carian princes, whose ascendancy at Halicarnassus may be accounted for by the prevalence of the Carian element in its population at an early period. Hecatomnus left three sons and two daughters, who all succeeded to his throne in the following order: Mausolus, Artemisia, Idrieus, Ada, Pixodarus, and Ada again. In B.C. 334, Alexander took the city, after an obstinate defence by the Persian general Memnon, and destroyed it (Arrian, *An.* i. 23). From this blow it never recovered, although it continued to be celebrated for the Mausoleum, a magnificent edifice which Artemisia II. built as a tomb for Mausolus, and which was adorned with the works of the most eminent Greek sculptors of the age. Fragments of these sculptures, which were discovered built into the walls of the citadel of *Budrum*, are now in the British Museum [*Dict. of Antiq. art. Mausoleum*]. With the rest of Caria, Halicarnassus was assigned by the Romans, after their victory over Antiochus the Great, to the government of Rhodes, and was afterwards united to the province of Asia. The city was very strongly fortified, and had a fine harbour, which was protected by the island of ARCONNESUS: its citadel was called Salmacis (Σαλμακίς) from the name of a spring which rose from the hill on which it stood. Halicarnassus was the birthplace of the historians HERODOTUS and DIONYSIUS. (Hdt. i. 144, iii. 14, vii. 99; Strab. pp. 653, 656; Cic. *ad Q. Fr.* i. 1; Tac. *Ann.* iv. 55.)

Halicýae (Ἁλικύαι: Halicyensis), a town in the NW. of Sicily, between Entella and Lilybaeum, was long in the possession of the

Carthaginians, and in Cicero's time was a municipium (Diod. xiv. 48; Cic. *Verr.* iii. 7, 40).

Halimūs (Ἀλιμοῦς, -οὔντος: Ἀλιμούσιος), a demus of Attica, belonging to the tribe Leontis, on the W. coast, a little S. of Athens.

Halirrhōthius (Ἀλῤῥόθιος), son of Poseidon and Enryte, attempted to violate Alcippe, daughter of Ares and Agrauros, but was slain by Ares. Ares was brought to trial by Poseidon for this murder, on the hill at Athens, which was hence called Areiopagus, or the Hill of Ares. (Apollod. iii. 14, 2; Paus. i. 21, 7, 28, 5.) Another story makes Halirrhothius fall by his own axe when he was trying to cut the sacred olive of Athene (Serv. ad *Georg.* i. 18).

Haliūsa (Ἀλιούσα: ? *Karavi*), an island in the Argolic gulf (Paus. ii. 34, 8).

Halizōnes (Ἀλιζώνες, and -οί), a people of Bithynia, with a capital city Alybe (Ἀλύβη), mentioned by Homer as allies of the Trojans (*Il.* ii. 856, v. 39; Strab. pp. 549, 677).

Halmydessus. [SALMYDESSUS.]

Halmýris (Ἀλμυρίς, sc. λίμνη), a bay of the Black Sea formed by the S. mouth of the Danube, with a town of the same name (Plin. iv. 79).

Halōnēsus (Ἀλόνησος, Ἀλόνησος: Ἀλονήσιος, Ἀλονησίτης: *Khiliodoromia*), an island of the Aegaean sea, off the coast of Thessaly, and E. of Sciathos and Peparethos, with a town of the same name upon it. The possession of this island occasioned great disputes between Philip and the Athenians: there is a speech on this subject among the extant orations of Demosthenes, but it was probably written by Hegesippus, who was head of the embassy sent to demand restitution of the island. (Strab. p. 436; Ptol. iii. 13, 47; Dem. *de Cor.* p. 248, § 69; Aeschin. *Otes.* 80.)

Halōsydnē (Ἀλοσύδνη), 'the Sea-born,' a surname of Amphitrite and Thetis (*Od.* iv. 404; *Il.* xx. 207).

Haluntium. [ALUNTIIUM.]

Halus. [ALUS.]

Halýcus (Ἁλυκος: *Platani*), a river in the S. of Sicily, which flows into the sea near Heraclaea (Diod. xv. 17, xvi. 82).

Hálys (Ἁλυσ: *Kizil-Irmak*, i.e. *the Red River*), the greatest river of Asia Minor, rises in that part of the Anti-Taurus range called the Paryadres, on the borders of Armenia Minor and Pontus, and after flowing W. by S. through Cappadocia, turns to the N. and flows through Galatia to the borders of Paphlagonia, where it takes a NE. direction, dividing Paphlagonia from Pontus, and at last falls into the Euxine (*Black Sea*) between Sinope and Amisus. In early times it was a most important boundary, ethnographical as well as political. It divided the Indo-European races which peopled the W. part of Asia Minor from the Semitic (Syro-Arabian) races of the rest of SW. Asia; and it separated the Lydian empire from the Medo-Persian, until, by marching over it to meet Cyrus, Croesus began the contest which ended in the overthrow of the Lydian empire. (Hdt. i. 53, 72, 75; Strab. pp. 534, 544, 546.)

Hamadrýades. [NÝMPHAE.]

Hamæ, a town in Campania, between Capua and Cumae (Liv. xxiii. 35).

Hamaxítus (Ἀμαξιτός), a small town on the coast of the Troad, near the promontory Iectum; said to have been the first settlement of the Teucric immigrants from Croto. The surrounding district was called Ἀμαξιτία. Lysimachus removed the inhabitants to Alexandria Troas. Near Hamaxitus was a temple of Apollo Smintheus, regarding which Strabo tells a story

that the colonists had been told to settle where their enemies issued from the earth, and that at this spot their leathern shields were devoured by an army of field mice (Strab. p. 604; cf. Ael. *H. A.* xii. 5). For the various explanations of Apollo Smintheus, see p. 89. Some support for the belief that the myth refers, not to a totem, but to a real plague of mice or voles may be derived from Aristot. *H. A.* vi. 37, p. 580 B.

Hamaxōbii (Ἀμαξόβιοι), a people in European Sarmatia, in the neighbourhood of the Palus Maeotis, were a nomad race, as their name signifies (Ptol. iii. 5, 19).

Hāmilcar (Ἀμίλκας). 1. Son of Hanno, or Mago, commander of the great Carthaginian expedition to Sicily, B.C. 480, which was defeated and almost destroyed by Gelo at Himera. [GELÓ.] Hamilcar fell in the battle (*Hdt.* vii. 156).—2. Surnamed Rhodanus, was sent by the Carthaginians to Alexander after the fall of Tyre, B.C. 332. On his return home he was put to death by the Carthaginians for having betrayed their interests (Justin. xxi. 6).—3. Carthaginian governor in Sicily at the time that Agathocles was rising into power. At first he supported the party at Syracuse which had driven Agathocles into exile, but he afterwards espoused the cause of Agathocles, who was thus enabled to make himself master of Syracuse, 317 (Justin. xxii. 2; Diod. xix. 5, 71).—4. Son of Gisco, succeeded the preceding as Carthaginian commander in Sicily, 311. He carried on war against Agathocles, whom he defeated with great slaughter, and then obtained possession of the greater part of Sicily; but he was taken prisoner while besieging Syracuse, and was put to death by Agathocles (Diod. xx. 29; Justin. xxii. 7).—5. A Carthaginian general in the first Punic war, must be carefully distinguished from the great Hamilcar Barca [No. 6]. In the third year of the war (262) he succeeded Hanno in the command in Sicily, and carried on the operations by land with success. He made himself master of Enna and Camarina, and fortified Drepanum. In 257 he commanded the Carthaginian fleet on the N. coast of Sicily, and fought a naval action with the Roman consul C. Atilius Regulus. In the following year (256), he and Hanno commanded the great Carthaginian fleet which was defeated by the two consuls M. Atilius Regulus and L. Marcius Vulso, off Ecuomus, on the S. coast of Sicily. He was afterwards one of the commanders of the land forces in Africa opposed to Regulus (Diod. xxiii. 9; Pol. i. 24–30).—6. Surnamed **Barca**, an epithet supposed to be related to the Hebrew *Barak*, and to signify 'lightning.' It was merely a personal appellation, and is not to be regarded as a family name, though from the great distinction that he obtained, we often find the name of Barcine applied either to his family or to his party in the state. He was appointed to the command of the Carthaginian forces in Sicily, in the eighteenth year of the first Punic war, 247. At this time the Romans were masters of the whole of Sicily, with the exception of Drepanum and Lilybaeum, both of which were blockaded by them on the land side. Hamilcar established himself with his whole army on a mountain named Heretè (*Monte Pellegrino*), in the midst of the enemy's country, and in the immediate neighbourhood of Panormus, one of their most important cities. Here he succeeded in maintaining his ground, to the astonishment alike of friends and foes, for nearly three years. In 244 he abruptly quitted Heretè, and took up a still

stronger position on Mt. Eryx, after seizing the town of that name. Here he also maintained himself in spite of all the efforts of the Romans to dislodge him. After the great naval defeat of the Carthaginians by Lutatius Catulus (241), Hamilcar, who was still at Eryx, was entrusted by the Carthaginian government with the conclusion of the peace with the Romans. (Pol. i. 56-66; Zonar. viii. 16; Nep. *Hamilc.* 1.)—On his return home, he had to carry on war in Africa with the Carthaginian mercenaries, whom he succeeded in subduing after an arduous struggle of three years (240-238) (Pol. i. 86-88). Hamilcar now formed the project of establishing in Spain a new empire, which should not only be a source of strength and wealth to Carthage, but should be the point from whence he might at a subsequent period renew hostilities against Rome. He crossed over into Spain soon after the termination of the war with the mercenaries; but we know nothing of his operations in the country, save that he obtained possession of a considerable portion of Spain, partly by force of arms, and partly by negotiation (App. *Hispan.* 4; Pol. iii. 9). After remaining in Spain nearly nine years, he fell in battle (228) against the Vettones (Nep. *Hamilc.* 3; Strab. p. 139; Liv. xxiv. 41). He was succeeded in the command by his son-in-law, Hasdrubal. Cato the elder bore testimony to his work in Spain when he exclaimed that there had been no king worthy to rank with Hamilcar. He left three sons, the celebrated Hannibal, Hasdrubal, and Mago.—7. Son of Gisco, Carthaginian governor of Melite (*Malta*), which surrendered to the Romans, 218 (Liv. xxi. 51).—8. Son of Bomilcar, one of the generals in Spain, 215, with Hasdrubal and Mago, the two sons of Barca. The three generals were defeated by the two Scipios, while besieging Illiturgi. (Liv. xxii. 49).—9. A Carthaginian, who excited a general revolt of the Gauls in Upper Italy, about 200, and took the Roman colony of Placentia. On the defeat of the Gauls by the consul Cethegus in 197, he was taken prisoner. (Liv. xxiii. 33.)

Hannibal (*Ἀννίβας*). 1. Son of Gisco, and grandson of HAMILCAR [No. 1]. In 409 he was sent to Sicily, at the head of a Carthaginian army to assist the Segestans against the Selinuntines. He took Selinus, and subsequently Himera also. In 406 he again commanded a Carthaginian army in Sicily along with Himilco, but died of a pestilence while besieging Agrigentum. (Diod. xiii. 48-86; Xen. *Hell.* i. 1, 37.)

—2. Son of Gisco, was the Carthaginian commander at Agrigentum, when it was besieged by the Romans, 262. After standing a siege of seven months, he broke through the enemy's lines, leaving the town to its fate. After this he carried on the contest by sea, and for the next year or two ravaged the coast of Italy; but in 260 he was defeated by the consul Duilius. In 259 he was sent to the defence of Sardinia. Here he was again unfortunate, and was seized by his own mutinous troops, and put to death (Pol. i. 17-24; Zonar. viii. 10).—3. Son of Hamilcar (perhaps HAMILCAR, No. 5), succeeded in carrying succours of men and provisions to Lilybæum, when it was besieged by the Romans, 250 (Pol. i. 44).—4. A general in the war of the Carthaginians against the mercenaries (240-238), was taken prisoner by the insurgents, and crucified (Pol. i. 82).—5. Son of Hamilar Barca, and one of the most illustrious generals of antiquity, was born B. C. 247. He was only nine years old when his father took him with him into

Spain, and it was on this occasion that Hamilcar made him swear upon the altar eternal hostility to Rome. (Nep. *Hann.* 2; Pol. iii. 11; Liv. xxi. 1; Appian, *Hispan.* 9; Val. Max. ix. 3, 8.) Child as he then was, Hannibal never forgot his vow, and his whole life was one continual struggle against the power and domination of Rome. He was early trained in arms under the eye of his father, and was present with him in the battle in which Hamilcar perished (228). Though only eighteen years old at this time, he had already displayed so much courage and capacity for war, that he was entrusted by Hasdrubal (the son-in-law and successor of Hamilcar) with the chief command of most of the military enterprises planned by that general. He secured to himself the devoted attachment of the army under his command; and, accordingly, on the assassination of Hasdrubal (220), the soldiers unanimously proclaimed their youthful leader commander-in-chief, and the government at Carthage ratified the choice. Hannibal was at this time in the twenty-sixth year of his age. There can be no doubt that he already looked forward to the invasion and conquest of Italy as the goal of his ambition; but it was necessary for him first to complete the work which had been so ably begun by his two predecessors, and to establish the Carthaginian power as firmly as possible in Spain. In two campaigns he subdued all the country S. of the Iberus, with the exception of the wealthy town of Saguntum. In the spring of 219 he proceeded to lay siege to Saguntum, which he took after a desperate resistance, which lasted nearly eight months (Pol. iii. 17; Liv. xxi. 6). Saguntum lay S. of the Iberus, and was therefore not included under the protection of the treaty which had been made between Hasdrubal and the Romans; but as it had concluded an alliance with the Romans, the latter regarded its attack as a violation of the treaty between the two nations. On the fall of Saguntum, the Romans demanded the surrender of Hannibal; and when this demand was refused, war was declared, and thus began the long and arduous struggle called the second Punic war. In the spring of 218 Hannibal quitted his winter-quarters at New Carthage and began his march to Italy with 50,000 infantry and 9,000 cavalry. He crossed the Pyrenees, and marched along the S. coast of Gaul. The Romans sent the consul P. Scipio to oppose him in Gaul; but when Scipio arrived in Gaul, he found that Hannibal had already reached the Rhone, and that it was impossible to overtake him. After Hannibal had crossed the Rhone, he continued his march up the left bank of the river as far as its confluence with the Isère. Here he struck away to the right and began his passage across the Alps. He probably crossed the Alps either by the pass of Mont Genève or that of the Col de l'Argentière [see ALPES, p. 55].* His army suffered

* It is impossible here to give in detail the reasons for adopting this view. They are in the main those set forth by Mr. Freshfield (*Alp. Journ.* xi. 274, where, however, the Argentière is preferred), and followed by Arnold, *Second Punic War*, ed. 1886. It will suffice to state here (1) that the Little St. Bernard cannot be reconciled with Polybius: the W. side does not really agree with his narrative, and the long and broken valley of Aosta could not possibly be traversed in the two days and a half which he gives from the summit to the plains of the Po; (2) that the two passes mentioned above (which coincide for a great part of the route) suit the narrative of Polybius better than the Mont Cenis, and are the only passes that agree with the narrative both of Polybius and of Livy: and they

much from the attacks of the Gaulish mountaineers and from the natural difficulties of the road, which were enhanced by the lateness of the season (the beginning of October, at which time the snows had already commenced in the Alps). (Pol. iii. 40-56; Liv. xxi. 21-37; Strab. p. 209; Varro, ap. Serv. ad *Aen.* x. 13.) So heavy were his losses, that when he at length emerged into the plains of the Po, he had with him no more than 20,000 foot and 6000 horse. Here he halted under the skirts of the Alps (*ὅπ' αὐτὴν τὴν παράρειαν τῶν Ἀλπέων*), and then proceeded to attack the Taurini, who dwelt near (*πρὸς τῆ παραρεια*), and, being at enmity with his friends the Insubres, who dwelt further down the Po, would not accept his overtures. He stormed their chief place (probably at, or near, Turin), and by that time found it necessary to meet the Roman legions. During Hannibal's march over the Alps, P. Scipio had sent on his own army into Spain, under the command of his brother Cneius, and had himself returned to Italy. He forthwith hastened into Cisalpine Gaul, took the command of the praetor's army, which he found there, and led it against Hannibal. In the first action, which took place near the Ticinus, the cavalry and light-armed troops of the two armies were alone engaged; the Romans were completely routed, and Scipio himself severely wounded. Scipio then crossed the Po and withdrew to the hills on the left bank of the Trebia, where he was soon after joined by the other consul, Ti. Sempronius Longus. Here a second and more decisive battle was fought. The Romans were completely defeated, with heavy loss, and the remains of their army took refuge within the walls of Placentia. This battle was fought towards the end of 218. Hannibal was now joined by all the Gaulish tribes, and he was able to take up his winter-quarters in security. Early in 217 he descended by the valley of the Macra into the marshes on the banks of the Arno. In struggling through these marshes great numbers of his horses and beasts of burden perished, and he himself lost the sight of one eye by a violent attack of ophthalmia. The consul Flaminius hastened to meet him, and a battle was fought on the lake Trasimenus, in which the Roman army was destroyed; thousands fell by the sword, among whom was the consul himself; thousands more perished in the lake, and no less than 15,000 prisoners fell into the hands of Hannibal. Hannibal now marched through the Apennines into Picenum, and thence into Apulia, where he spent a great part of the summer. The Romans had collected a fresh army, and placed it under the command of the dictator Fabius Maximus, who had prudently avoided a general action, and only attempted to harass and annoy the Carthaginian army. Meanwhile the Romans had made great preparations for the campaign of the following year (216). The two new consuls, L. Aemilius Paullus and C. Terentius Varro, marched into Apulia, at the head of an army of little less than 90,000 men. To this mighty host Hannibal gave battle

are not contradicted by Varro. The Mont Genève seems somewhat preferable to the Argentière, which brings Hannibal too far S. of Turin and the Po. As far as the natural features of the four competing passes are concerned there is little to choose between them. Any attempt to make Polybius's distances correspond with measured miles will of course be rejected by all who understand the conditions of mountain routes. Polybius takes account of days, and allows an average distance for each march.

in the plains on the right bank of the Aufidus, just below the town of Cannae. The Roman army was again annihilated: between 40,000 and 50,000 men are said to have fallen in the field, among whom was the consul Aemilius Paulus, both the consuls of the preceding year, above eighty senators, and a multitude of the wealthy knights who composed the Roman cavalry. The other consul, Varro, escaped with a few horsemen to Venusia, and a small band of resolute men forced their way from the Roman camp to Canusium; all the rest were killed, dispersed, or taken prisoners. (Pol. iii. 60-117; Liv. xxi. 39-50; Appian, *Annib.* 5-25; Zonar. ix. 1.) This victory was followed by the revolt from Rome of most of the nations in the S. of Italy. Hannibal established his army in winter-quarters in Capua, which had espoused his side. Capua was celebrated for its wealth and luxury, and the enervating effect which these produced upon the army of Hannibal became a favourite theme of rhetorical exaggeration in later ages. The futility of such declamations is sufficiently shown by the simple fact that the superiority of that army in the field remained as decided as ever. Still it may be truly said that the winter spent at Capua, 216-215, was in great measure the turning point of Hannibal's fortune, and from this time the war assumed an altered character. The experiment of what he could effect with his single army had now been fully tried, and, notwithstanding all his victories, it had decidedly failed; for Rome was still unsubdued, and still provided with the means of maintaining a protracted contest. The Carthaginians were fatally hampered by their inability to take fortified towns. From this time the Romans in great measure changed their plan of operations, and, instead of opposing to Hannibal one great army in the field, they hemmed in his movements on all sides, and kept up an army in every province of Italy, to thwart the operations of his lieutenants, and check the rising disposition to revolt. It is impossible here to follow the complicated movements of the subsequent campaigns, during which Hannibal himself frequently traversed Italy in all directions. In 215 Hannibal entered into negotiations with Philip, king of Macedonia, and Hieronymus of Syracuse, and thus sowed the seeds of two fresh wars. From 214 to 212 the Romans were busily engaged with the siege of Syracuse, which was at length taken by Marcellus in the latter of these years. In 212 Hannibal obtained possession of Tarentum; but in the following year he lost the important city of Capua, which was recovered by the Romans after a long siege. In 209 the Romans also recovered Tarentum. Hannibal's forces gradually became more and more weakened; and his only object now was to maintain his ground in the S. until his brother Hasdrubal should appear in the N. of Italy, an event to which he had long looked forward with anxious expectation. In 207 Hasdrubal at length crossed the Alps, and descended into Italy; but he was defeated and slain on the Metaurus, near Sena Gallica. [HASDRUBAL, No. 3.] The defeat and death of Hasdrubal was decisive of the fate of the war in Italy. From this time Hannibal abandoned all thoughts of offensive operations, and collected together his forces within the peninsula of Bruttium. In the fastnesses of that wild and mountainous region he maintained his ground for nearly four years (207-203). He crossed over to Africa towards the end of 203 in order to oppose P. Scipio. In the following

year (202) the decisive battle was fought near Zama. Hannibal was completely defeated with great loss. All hopes of resistance were now at an end, and he was one of the first to urge the necessity of an immediate peace. The treaty between Rome and Carthage was not finally concluded until the next year (201). (Pol. vii. 1-4, viii., ix., xi., xiv. 1-10, xv. 1-19; Liv. xxiii.-xxx.; Appian, *Annib.* 28 ff.) By this treaty Hannibal saw the object of his whole life frustrated, and Carthage effectually humbled before her imperious rival. But his enmity to Rome was unabated; and though now more than forty-five years old, he set himself to work to prepare the means for renewing the contest at no distant period. He introduced the most beneficial reforms into the state, and restored the ruined finances; but having provoked the enmity of a powerful party at Carthage, they denounced him to the Romans as urging on Antiochus III., king of Syria, to take up arms against Rome. Hannibal was obliged to flee from Carthage, and took refuge at the court of Antiochus, who was at this time (193) on the eve of war with Rome. Hannibal in vain urged the necessity of carrying the war at once into Italy, instead of awaiting the Romans in Greece. On the defeat of Antiochus (190), the surrender of Hannibal was one of the conditions of the peace granted to the king (Pol. xxi. 14, xxii. 26). Hannibal, however, foresaw his danger, and took refuge at the court of Prusias, king of Bithynia. Here he found for some years a secure asylum; but the Romans could not be at ease so long as he lived; and T. Quintius Flamininus was at length despatched to the court of Prusias to demand the surrender of the fugitive. The Bithynian king was unable to resist; and Hannibal, perceiving that fighting was impossible, took poison, to avoid falling into the hands of his enemies, about the year 183. (Liv. xxxix. 51; Nep. *Hann.* 12; Justin. xxxii. 4, 8; Zonar. ix. 21).—Of Hannibal's abilities as a general it is unnecessary to speak: all the great masters of the art of war, from Scipio to the emperor Napoleon, have concurred in their homage to his genius. But in comparing Hannibal with any other of the great leaders of antiquity, we must ever bear in mind the peculiar circumstances in which he was placed. Feebly and grudgingly supported by the government at home, he stood alone, at the head of an army composed of mercenaries of many nations. Yet not only did he retain the attachment of these men, unshaken by any change of fortune, for a period of more than fifteen years, but he trained up army after army; and long after the veterans that had followed him over the Alps had dwindled to an inconsiderable remnant, his new levies were still as invincible as their predecessors.

Hannibālis Castra, a port of Bruttium in the gulf of Seyllacium: it was perhaps near the mouth of the river *Coracc* (Plin. iii. 95).

Hanniballianus. 1. Son of Constantius Chlorus and his second wife Theodora, and half-brother of Constantine the Great. He was put to death in 337 on the death of Constantine. (Zonar. xii. 33; Zos. ii. 39.)—2. Son of the elder, brother of the younger, Delmatius, was also put to death on the death of Constantine (Anon. Marc. xiv. 1).

Hanno (*Ἄννων*), one of the most common names at Carthage. Only the most important persons of the name can be mentioned.—1. One of the Carthaginian generals who fought against Agathocles in Africa, b. c. 310 (Diod. xx. 10).

—2. Commander of the Carthaginian garrison at Messana, at the beginning of the first Punic war, 264. In consequence of his surrendering the citadel of this city to the Romans, he was crucified on his return home. (Pol. i. 11; Zonar. viii. 8.)—3. Son of Hannibal, was sent to Sicily by the Carthaginians with a large force after the surrender of Messana to the Romans by another Hanno, 264. He carried on the war against the Roman consul Ap. Claudius. In 262 he again commanded in Sicily, but failed in relieving Agrigentum, where Hannibal was besieged by the Romans. [HANNIBAL, No. 2.] In 256 he commanded the Carthaginian fleet, along with Hamilcar, at the great battle of Ecnomus. (Pol. i. 18-27.)—4. Commander of the Carthaginian fleet which was defeated by Lutatius Catulus off the Aegates, 241. On his return home, he was crucified. (Zonar. viii. 17.)—5. Surnamed the Great, apparently for his successes in Africa. We do not, however, know against what nations of Africa his arms were directed, nor what was the occasion of the war. He was one of the commanders in the war against the mercenaries in Africa after the end of the first Punic war (240-238). From this time forward he appears to have taken no active part in any of the foreign wars or enterprises of Carthage. But his influence in her councils at home was great; he was the leader of the aristocratic party, and, as such, the chief adversary of Hamilcar Barca and his family. On all occasions, from the landing of Barca in Spain till the return of Hannibal from Italy, a period of above thirty-five years, Hanno is represented as thwarting the measures of that able and powerful family, and taking the lead in opposition to the war with Rome, the great object to which all their efforts were directed. He survived the battle of Zama, 202. (Appian, *Hisp.* 4, *Pun.* 34, 39; Pol. i. 73-78; Liv. xxi. 3, 10, 11, xxiii. 12, 13; Zonar. viii. 22.)—6. A Carthaginian officer left in Spain by Hannibal when that general crossed the Pyrenees, 218. He was shortly afterwards defeated by Cn. Scipio, and taken prisoner (Pol. iii. 35, 76).—7. Son of Bomilear, one of the most distinguished of Hannibal's officers. He commanded the right wing at the battle of Cannae (216), and is frequently mentioned during the succeeding years of the war. In 203 he took the command of the Carthaginian forces in Africa, which he held till the arrival of Hannibal. (Pol. iii. 42, 114; Liv. xxv. 13.)—8. A Carthaginian general, who carried on the war in Sicily after the fall of Syracuse, 211. He left Sicily in the following year, when Agrigentum was betrayed to the Romans. (Liv. xxv. 40, xxvi. 40.)—9. The last commander of the Carthaginian garrison at Capua, when it was besieged by the Romans (212-211) (Liv. xxv. 15, xxvi. 12).—10. A Carthaginian navigator, under whose name we possess a *Periplus* (*περίπλους*), which was originally written in the Punic language, and afterwards translated into Greek. The author had held the office of suffes, or supreme magistrate at Carthage, and he is said by Pliuy to have undertaken the voyage when Carthage was in a most flourishing condition. Hence it had been conjectured that he was the same as the Hanno, the father or son of Hamilcar, who was killed at Himera, b. c. 480; but this is quite uncertain. In the *Periplus* itself Hanno says that he was sent out by his countrymen to undertake a voyage beyond the Pillars of Hercules, and to found Libyphoenician towns, and that he sailed with a body of colonists to the number of 30,000. On his return from his voyage, he dedicated an

account of it, inscribed on a tablet, in the temple of Cronos. It is therefore presumed that our *Periplus* is a Greek version of that Punic tablet. Edited by Falconer, Lond. 1797, with an English translation; by K. Müller, 1855.

Harma (τὸ Ἄρμα; Ἀρμαρεῦς). 1. A small place in Boeotia near Tanagra, said to have been so called from the *harma* or chariot of Adrastus, which broke down here, or from the chariot of Amphiaraus, who was here swallowed up by the earth along with his chariot (*Il.* ii. 499; *Strab.* p. 404; *Paus.* ix. 19, 4).—2. A small place in Attica, near Phyle.

Harmātūs (Ἀρματοῦς), a city and promontory on the coast of Aeolis in Asia Minor, on the Sinus Elaïticus (*Thuc.* viii. 101).

Harmōdius and **Aristogiton** (Ἀρμόδιος, Ἀριστογείτων), Athenians, belonging to the ancient tribe of the Gephyraei, which according to some had come to Attica from Eretria, according to others from Boeotia, and of Phoenician descent (*Hdt.* v. 57; *Strab.* p. 404). They were the murderers of Hipparchus, brother of the tyrant Hippias, in B.C. 514. Aristogiton was strongly attached to the young and beautiful Harmodius. Hipparchus, as a disappointed rival, resolved to avenge the slight by putting upon him a public insult. Accordingly, he took care that the sister of Harmodius should be summoned to bear one of the sacred baskets in a religious procession, and when she presented herself for the purpose, he caused her to be dismissed as unworthy of the honour. This insult determined the two friends to slay both Hipparchus and his brother Hippias as well. They communicated their plot to a few friends: and selected for their enterprise the day of the festival of the great Panathenaea, the only day on which they could appear in arms without exciting suspicion. (*Aristotle*, Ἄθ. πολ. 18 denies that the people carried arms at the festival.) When the appointed time arrived the two chief conspirators observed one of their accomplices in conversation with Hippias. Believing, therefore, that they were betrayed, they slew Hipparchus. Harmodius was immediately cut down by the guards. Aristogiton at first escaped, but was afterwards taken, and was put to the torture; but he died without revealing any of the names of the conspirators. Four years after this Hippias was expelled, and thenceforth Harmodius and Aristogiton obtained among the Athenians of all succeeding generations the character of patriots, deliverers, and martyrs—names often abused indeed, but seldom more grossly than in the present case. Their deed of private vengeance formed a favourite subject of drinking songs. To be born of their blood was esteemed among the highest of honours, and their descendants enjoyed an immunity from public burdens, and entertainment in the Prytaneum. (*Hdt.* v. 55, vi. 109, 123; *Thuc.* i. 20, vi. 54; *Plat. Symp.* p. 182; *Aristot. Pol.* v. 10, *Rhet.* ii. 24, Ἄθ. πολ. 18, 58; *Athen.* p. 695; *Aristoph. Ach.* 942, *Vesp.* 1225; *Isae. Dic. Her.* § 47.) Their statues, made of bronze by Antenor, were set up in the Agora. When Xerxes took the city, he carried these statues away, and new ones, the work of Critias, were erected in 477. The original statues were afterwards sent back to Athens by Alexander the Great. It is a reasonable belief that the bronze statues at Naples are a copy of this group; for the attitudes are much the same as on a coin, a relief and a vaso of Athens which are presumed to have this common origin.

Harmōniā (Ἀρμονία), daughter of Ares and Aphrodite, or, according to others, of Zeus and Electra, the daughter of Atlas, in Samothrace. When Athene assigned to Cadmus the government of Thebes, Zeus gave him Harmonia for his wife, and all the gods of Olympus were present at the marriage. On the wedding-day Cadmus received a present of a necklace, which afterwards became fatal to all who possessed it. (*Apollod.* iii. 4, 2; *Hes. Th.* 934; *Diod.* iv. 48; *Pind. Pyth.* iii. 167.) Harmonia accompanied Cadmus when he was obliged to quit Thebes, and shared his fate. [*CADMUS.*] Polynices, who inherited the fatal necklace, gave it to Eriphyle, that she might persuade her husband, Amphiaraus, to undertake the expedition against Thebes. Through *ALCMAEON*, the son of Eriphyle, the necklace came into the hands of Arsinoë, next into those of the sons of Phegeus, Pronous and Agenor, and lastly into those of the sons of Alcmæon, Amphoterus and Acarnan, who dedicated it in the temple of Athene Pronoia at Delphi. (*Apollod.* iii. 7, 5; *Athen.* p. 282.)

Harpāgia, or -ium (Ἀρπαγεία, or -άγιον), a small town in Mysia, between Cyzicus and Priapus, the scene of the rape of Ganymedes, according to some legends (*Strab.* p. 587).

Harpāgus (Ἀρπαγός). 1. A noble Median, whose preservation of the infant Cyrus, with the events consequent upon it, are related under *CYRUS*. He became one of the generals of Cyrus, and conquered the Greek cities of Asia Minor. (*Hdt.* i. 162-177).—2. A Persian general, under Darius I., took Histiaeus prisoner (*Hdt.* i. 28).

Harpālus (Ἀρπαλος). 1. A Macedonian of noble birth, accompanied Alexander the Great to Asia, as superintendent of the treasury. After the conquest of Darius, he was left by Alexander in charge of the royal treasury, and of the satrapy of Babylon. Here, during Alexander's absence in India, he gave himself up to luxury and squandered the treasures entrusted to him. (*Arrian, Anab.* iii. 19; *Plut. Alex.* 85; *Diod.* xvii. 108.) When he heard that Alexander was returning from India, he fled from Babylon with about 5000 talents and a body of 6000 mercenaries, and crossed over to Greece, B.C. 321. He took refuge at Athens, where he employed his treasures to gain over the orators and induce the people to support him against Alexander and his vicegerent, Antipater. Among those whom he thus corrupted are said to have been Demades, Charicles, the son-in-law of Phocion, and even Demosthenes himself. [*DEMOSTHENES.*] But he failed in his object, for, Antipater having demanded his surrender, it was resolved to place him in confinement until the Macedonians should send for him. He succeeded in making his escape from prison, and fled to Crete, where he was assassinated soon after his arrival by Thimbron, one of his own officers. (*Plut. Dem.* 25; *Phoc.* 21; *Paus.* ii. 33, 4).—2. A Greek astronomer, introduced some improvements into the cycle of *CLEOSTRATUS*. Harpalus lived before *METON*.

Harpālūcē (Ἀρπαλύκη). 1. Daughter of Harpalyceus, king in Thrace. As she lost her mother in infancy, she was brought up by her father with the milk of cows and mares, and was trained in all manly exercises. After the death of her father, she lived in the forests as a robber, being so swift in running that horses were unable to overtake her. At length she was caught in a snare by shepherds, who killed her. (*Hyg. Fab.* 193; *Serv. ad Aen.* i. 821.)

The story seems to be of Northern origin; and analogies are traced to the Corn-wolf and Wehr-wolf of popular legends in Germany and elsewhere.—2. Daughter of Clymenus and Epicaste, was seduced by her own father. To revenge herself she slew her younger brother, and served him up as food before her father. The gods changed her into a bird.

Harpāsa (Ἄρπασα: *Arepas*), a city of Caria, on the river **HARPASUS**.

Harpāsus (Ἄρπασος). 1. (*Arpa-Su*), a river of Caria, flowing N. into the Maeander, into which it falls opposite to Nysa.—2. (*Harpa-Su*), a river of Armenia Major, flowing S. into the Araxes. Xenophon, who crossed it with the 10,000 Greeks, states its width as 400 feet.

Harpīna or **Harpinna** (Ἄρπινα, Ἄρπινα), a town in Elis Pisatis, near Olympia, said to have been called after a daughter of Asopus (Strab. p. 356; Paus. vi. 20, 8).

Harpocrātes. [HORUS.]

Harpocrātīon, **Vālērīus**, a Greek grammarian of Alexandria, probably of 2nd cent. A.D., the author of an extant dictionary to the works of the ten Attic orators, entitled *Περὶ τῶν λέξεων τῶν δέκα ῥητόρων*, or *Λεξικὸν τῶν δέκα ῥητόρων*. It contains not only explanations of legal and political terms, but also accounts of persons and things mentioned in the Attic orators, and is a work of great value. Editions by Bekker, Berlin, 1833; Dindorf, Oxon. 1853.

Harpīaiæ (Ἄρπυιαι), the *Harpies*—that is, the *Robbers* or *Spoilers*—are in Homer nothing but personified storm winds, who are said to carry off anyone who had suddenly disappeared from the earth. Thus they carried off the daughters of king Pandareus, and gave them as servants to the Erinyes. (*Od.* i. 241, xiv. 371, xx. 66; *Il.* xvi. 149).—Hesiod describes them as daughters of Thaumias by the Oceanid Electra, fair-



A Harpy. (British Museum. From a tomb at Xanthus.)

locked and winged maidens, who surpassed winds and birds in the rapidity of their flight. (Hes. *Th.* 265; Apollod. i. 2, 6; Hyg. *Fab.* 14.) In Val. Flacc. *Arg.* iv. 423 their father is Typhon. But even in Aeschylus they appear as ugly creatures with wings; and later writers represent them as most disgusting monsters, being birds with the heads of maidens, with long claws and with faces pale with hunger (Verg. *Aen.* iii. 209, vi. 289). They were sent by the gods to torment the blind Phineus, and

whenever a meal was placed before him, they darted down from the air and carried it off. Phineus was delivered from them by Zetes and Calais, sons of Boreas, and two of the Argonauts. [See p. 106.] Hesiod mentions two Harpies, Ocypete and Aëlo: later writers, three; but their names are not the same in all accounts. Besides the two already mentioned, we find Nicthoë and Celaeno. Virgil places them in the islands called Strophades, in the Ionian sea (*Aen.* iii. 210), where they took up their abode after they had been driven away from Phineus.—In the famous Harpy monument from Xanthus, now in the British Museum, the Harpies are represented in the act of carrying off the daughters of Pandareus.

Harūdes, a people in the army of Ariovistus (B.C. 58), supposed to be the same as the **Charūdes** mentioned by Ptolemy, and placed by him in the Chersonesus Cimbrica (Caes. *B. G.* i. 31, 37, 51; Ptol. ii. 11, 12).

Hasdrūbal (Ἄσδρουβας), a Carthaginian name. 1. Son of Hanno, a Carthaginian general in the first Punic war. He was one of the two generals defeated by Regulus B.C. 256. In 254 he was sent into Sicily, with a large army, and remained in the island four years. In 250, he was totally defeated by Metellus, and was put to death on his return to Carthage. (Pol. i. 30-40; Zonar. viii. 14.)—2. A Carthaginian, son-in-law of Hamilcar Barca, on whose death in 229, he succeeded to the command in Spain. He ably carried out the plans of his father-in-law for extending the Carthaginian dominions in Spain, and entrusted the conduct of most of his military enterprises to the young Hannibal. He founded New Carthage, and concluded with the Romans the celebrated treaty which fixed the Iberus as the boundary between the Carthaginian and Roman dominions. He was assassinated by a slave, whose master he had put to death (221), and was succeeded in the command by HANNIBAL (Pol. ii. 1, 13, 36; Appian, *Hisp.* 4-8).—3. Son of Hamilcar Barca, and brother of Hannibal, a man of great military ability and untiring energy. When Hannibal set out for Italy (218), Hasdrubal was left in the command of Spain, and there fought for some years against the two Scipios. His scheme of joining Hannibal directly after Caunae was frustrated by the victory of the two Scipios on the Ebro (Liv. xxiii. 26), and even after his reinforcement by Mago he was kept in check by the Roman successes; but at length in the autumn of 208 he crossed the Pyrenees, and in the following year the Alps by the pass of the *Little Mt. Cenis* (Varro, ap. Serv. ad *Aen.* x. 13; cf. p. 56), and marched into Italy, in order to assist Hannibal; but he was defeated on the Metaurus, by the consuls C. Claudius Nero and M. Livius Salinator, his army was destroyed, and he himself fell in the battle. His head was cut off and thrown into Hannibal's camp. (Liv. xxvii. 1-51; Pol. x. 34-xi. 3.)—4. One of Hannibal's chief officers, commanded the left wing of the Carthaginian army at the battle of Cannae (216) (Pol. iii. 102).—5. Surnamed the *Bald* (*Calvus*), commander of the Carthaginian expedition to Sardinia in the second Punic war, 215. He was defeated by the Roman praetor, T. Manlius, taken prisoner, and carried to Rome. (Liv. xxiii. 32-41; Zonar. ix. 4.)—6. Son of Gisco, one of the Carthaginian generals in Spain during the second Punic war. He fought in Spain from 214 to 206. After he and Mago had been defeated by Scipio in the latter of these years, he crossed over to Africa, where

he succeeded in obtaining the alliance of Syphax by giving him his daughter Sophonisba in marriage. In conjunction with Syphax, Hasdrubal carried on war against Masinissa, but he was defeated by Scipio, who landed in Africa in 204. He was condemned to death for his ill success by the Carthaginian government, but he still continued in arms against the Romans. On the arrival of Hannibal from Italy his sentence was reversed; but the popular feeling against him had not subsided, and in order to escape death from his enemies, he put an end to his life by poison. (Liv. xxviii. 1-18, xxx. 3-8; Pol. xi. 20; Appian, *Pun.* 10-38.)—7. Commander of the Carthaginian fleet in Africa in 203, must be distinguished from the preceding (Liv. xxx. 24; Appian, *Pun.* 34).—8. Surnamed the Kid (*Haedus*), one of the leaders of the party at Carthage favourable to peace towards the end of the second Punic war (Liv. xxx. 42).—9. General of the Carthaginians in the third Punic war. When the city was taken he surrendered to Scipio, who spared his life. After adorning Scipio's triumph, he spent the rest of his life in Italy. (Appian, *Pun.* 70-131; Pol. xxxix.; Zonar. ix. 29.)

Haterius, Q., a senator and rhetorician in the age of Augustus and Tiberius, died A.D. 26, in the 89th year of his age (Tac. *Ann.* ii. 33, iv. 61; Suet. *Tib.* 29).

Hēbē (Ἥβη), the goddess of youth, was a daughter of Zeus and Hera (Hes. *Th.* 922, 952). She filled the cups of the gods with nectar (*Il.* iv. 2; Athen. p. 425), and she was the attendant



Hebe. (From a bas-relief at Rome.)

of Hera, whose horses she harnessed (*Il.* v. 722). She married Heracles after he was received among the gods, and bore to him two sons, Alexiars and Anticetus (*Od.* xi. 605; Hes. *Th.* 950; Pind. *Nem.* i. 71; Eur. *Or.* 1686; Propert. i. 13, 23; Mart. ix. 66, 13). At Phlius she was worshipped originally as Ganymeda (Paus. ii. 13, 3), and at Sicyon as Dia, i.e. the daughter of Zeus and Dione. There is some probability in the theory that Hebe was an older goddess of youth and growth and the spring of the year among the Greeks than Aphrodite, to whom subsequently some of her functions were transferred [see p. 86, a]. Hence she is naturally represented as in the train of Venus (Hor. *Od.* i. 30, 8). The Romans identified with her their goddess **Juventas**, who was probably an old Italian personification of youth &c., but received the Greek character and attributes, being honoured in the lectisternium (Liv. xxi. 62; cf. Cic. *N. D.* i. 40, 112; Ov. *Fast.* vi. 65). She was wor-

shipped on the Capitol in the time of Tarquinius Superbus, and had a temple of her own in 191 B.C. (Liv. v. 54, xxxvi. 36; Dionys. iii. 69). The Latin poets, however, commonly retained the Greek name Hebe in relating her story. At Rome there were several temples of Juventas. She is even said to have had a chapel on the Capitol before the temple of Jupiter was built.

Hebromāgus. [EBUROMAGUS.]

Hebron (Ἐβρών, Χεβρών· Ἐβρώνιος: *El-Khalil*), a city in the S. of Judaea, and the first capital of the kingdom of David. It was burnt by the Romans (Jos. *B. J.* iv. 9, 9).

Hebrus (Ἑβρος: *Maritza*), the principal river in Thrace, rises in the mountains of Scymnus and Rhodope, flows first SE. and then SW., becomes navigable for smaller vessels at Philippopolis, and for larger ones at Hadriano-polis, and falls into the Aegean sea near Aenos, after forming by another branch an estuary called **Stentoris Lacus**.—The Hebrus was celebrated in Greek legends. On its banks Orpheus was torn to pieces by the Thracian women; and it is frequently mentioned in connexion with Dionysus. (Hdt. iv. 90, vii. 58; Thuc. ii. 96; Strab. pp. 322, 329, 590; Verg. *Georg.* iv. 524.)

Hēcaergē (Ἑκαέργη). 1. Daughter of Boreas, and one of the Hyperborean maidens who were believed to have introduced the worship of Artemis in Delos (Hdt. iv. 35; Paus. v. 7, 4).—2. A surname of Artemis, signifying the goddess who shoots from afar.

Hēcālē (Ἑκάλη), a poor old woman, who hospitably received Theseus when he had gone out for the purpose of killing the Marathonian bull. She vowed to offer to Zeus a sacrifice for the safe return of the hero; but as she died before his return, Theseus ordained that the inhabitants of the Attic tetrapolis should offer a sacrifice to her and Zeus Hecalus, or Hecaleius. (Plut. *Thes.* 14; Ov. *Rem. Am.* 747.)

Hecataeus (Ἑκαταῖος). 1. Of Miletus, one of the early Greek historians, or *logographi* (prose-narrators). He was the son of Hegesander, and belonged to an ancient and illustrious family. In B.C. 500 he endeavoured to dissuade his countrymen from revolting from the Persians; and when this advice was disregarded, he gave them some sensible counsel respecting the conduct of the war, which was also neglected. Before this, Hecataeus had visited Egypt and many other countries. He survived the Persian wars, and appears to have died about 476. (Hdt. ii. 143, v. 36, 124.)

He wrote two works:—1. *Περίοδος γῆς*, or *Περίγησις*, divided into two parts, one of which contained a description of Europe, and the other of Asia, Egypt, and Libya. Both parts were subdivided into smaller sections, which are sometimes quoted under their respective names, such as Hellespontus, &c.—2. *Γεωλογίαι* or *Ἱστορίαι*, in four books, contained an account of the poetical fables and traditions of the Greeks. His work on geography was the more important, as it embodied the results of his numerous travels. He also corrected and improved the map of the earth drawn up by ANAXIMANDER. Herodotus knew the works of Hecataeus, and sometimes controverts his opinions (ii. 143, vi. 137). The fragments of his works are collected by Klausen. *Hecataei Milesii Fragmenta*, Berlin, 1831, and by C. and Th. Müller, *Frag. Hist. Graec.* Paris, 1841.—2. Of Abdera, a couteurary of Alexander the Great and Ptolemy the son of Lagus, appears to have accompanied the former on his Asiatic expedition. He was a

pupil of the Sceptic Pyrrho, and is himself called a philosopher, critic, and grammarian. In the reign of the first Ptolemy he travelled up the Nile as far as Thebes. (Diog. Laërt. ix. 61.) He was the author of several works, of which the most important were:—1. A History of Egypt.—2. A work on the Hyperboreans.—3. A History of the Jews, frequently referred to by Josephus and other ancient writers. This work was declared spurious by Origen: modern critics are divided in their opinions. (Fragm. by C. Müller, 1848).—3. Prince of Cardia in the reign of Alexander the Great, an adversary of Eumenes (Plut. *Eum.* 3).

Hēcātē (Ἑκάτη), a goddess represented in Greek literature and art as deity of the moon and of night, of childbirth, and of the underworld and magic. Her origin, whether Hellenic or not, is not clearly traced; and, further, she has been confused or interchanged in tradition with other deities. She is not mentioned in Homer: in Hesiod she is daughter of the Titan Perses and Asteria (Hes. *Th.* 409; cf. *Hymn.* v. 25; Apollod. i. 2, 4; Cic. *N. D.* iii. 18, 45;



Hecate. (Causel, *Museum Romanum*, vol. i. tav. 21.)

Ov. *Met.* vii. 74); but other accounts make her the daughter of Zeus (Ap. Rh. iii. 469, 1035). As goddess of the moon Hecate was called *φωσφόρος* (Eur. *Hel.* 569), was represented as bearing torches (Aristoph. *Ran.* 1362), and it is possible that the triple character and form belonging to her was derived from the three phases of the new, full, and waning moon: others (Serv. ad *Ecl.* viii. 75) assign as the cause her threefold aspect of birth-goddess (= Lucina), giver of strong life (= Diana), and goddess of death (Hecate). A third explanation is that she was worshipped in heaven (as the moon), on the earth (as Artemis), and in the underworld (as Hecate). Lastly, it is not impossible that the triple form was derived from her being placed at the fork of roads, looking each way [see below]. To Hecate, as to other moon-goddesses, belongs the guardianship of childbirth (Hes. *Th.* 450; Eur. *Troad.* 323): as moon-goddess also she had power over the sea and over fishermen (Hes. *Th.* 439, 443); and for the same reason (though this and the following characteristics do not appear in the

earliest literature) she was the goddess of night and darkness, and hence of the underworld and of the dead (Ap. Rh. iii. 467; Verg. *Aen.* vi. 118, 247–257): hence again she was the deity of ghosts and nightly apparitions, and the patroness of all necromancy and magic (Eur. *Hel.* 569; Theoc. ii. 10–15; Ov. *Her.* xii. 168, *Met.* xiv. 44). From the similarity of her functions she was often confounded with Artemis (Aesch. *Suppl.* 676; Eur. *Phoen.* 110), and sometimes with Aphrodite. Her worship was especially noticeable in Asia Minor (particularly at Stratonicea and Lagina in Caria), in Thrace (Strab. p. 472; Paus. ii. 30; whence some imagine a Thracian origin), and at Argos (Paus. ii. 22, 7). At Aegina she had honour beyond other gods (Paus. ii. 30), and at Athens it was a custom to place Ἑκάτεια—that is, shrines with figures of the goddess—before the doors (Aristoph. *Vesp.* 804, *Lys.* 64, *Ran.* 366; Hesych. *s.v.*). The peculiar offerings made to her were sacrifices of puppies, especially black puppies (Paus. iii. 14, 9; Schol. ad Theoc. ii. 12), which probably denoted her connexion with the underworld. She was regarded as present particularly at forked roads (ἐν τριόδῳ, ἐνοδία: Soph. *Fr.* 480; Ov. *Fast.* i. 141), perhaps because of her triple form: but superstitions about cross roads are also common to many nations. Offerings were also set before her shrines at the doors and at the forked roads at each full moon, and were then eaten by the poor (Aristoph. *Plut.* 594; Dem. *Con.* p. 1269, § 39; Plut. *Symp.* vii. 6). In art she is represented with torches, as a moon-goddess; with keys, as portress of Hades (Verg. *Aen.* vi. 215). The oldest representations showed her with the natural female shape (Paus. ii. 30, 2): afterwards the triple form appeared most frequently, though not universally.

Hecatommus (Ἑκατόμμωσ), king or dynast of Caria, in the reign of Artaxerxes III. He left three sons, Maussolus, Idrieus, and Pixodarus, all of whom, in their turn, succeeded him in the sovereignty; and two daughters, Artemisia and Ada. (Diod. xv. 2; Strab. p. 659.)

Hecatompýlos (Ἑκατόμυλος, i.e. *having 100 gates*). 1. An epithet of Thebes in Egypt. [THEBAE.]—2. A city in the middle of Parthia, 1260 stadia or 133 Roman miles from the Caspiae Pylae; enlarged by Seleucus; and afterwards used by the Parthian kings as a royal residence (Strab. p. 514).

Hēcāton (Ἑκάτων), a Stoic philosopher, a native of Rhodes, studied under Panaetius, and wrote numerous works, all of which are lost (Cic. *de Off.* iii. 15, 63; Diog. Laërt. vii. 87).

Hecatonnēsi (Ἑκατόνησοι: *Mosko-nisi*), a group of small islands, between Lesbos and the coast of Aeolis, on the S. side of the mouth of the Gulf of Adramyttium. The name, 100 islands, was indefinite; the real number was reckoned by some at 20, by others at 40. Strabo derives the name, not from ἑκατον, 100, but from ἑκατος, a surname of Apollo. (Diod. xiii. 77; Strab. p. 618.)

Hector (Ἑκτωρ), the chief hero of the Trojans in their war with the Greeks, was the eldest son of Priam and Hecuba, the husband of Andromache, and father of Scamandrius (*Il.* ii. 817; Apollod. iii. 12, 5; Theoc. xv. 139). He fought with the bravest of the Greeks, and at length slew Patroclus, the friend of Achilles. The death of his friend roused Achilles to the fight. The other Trojans fled before him into the city. Hector alone remained without the walls, though his parents implored him to

return; but when he saw Achilles, his heart failed him, and he took to flight. Thrice did he race round the city, pursued by the swift-footed Achilles, and then fell pierced by Achilles' spear. Achilles tied Hector's body to his chariot, and thns dragged him into the camp of the Greeks (*Il.* xxii. 182-330); but later traditions relate that he first dragged the body thrice around the walls of Ilium (Verg. *Aen.* i. 484). At the command of Zeus, Achilles surrendered the body to the prayers of Priam, who buried it at Troy with great pomp (*Il.* xxiv. 718 ff.). Hector is one of the noblest conceptions of the poet of the Iliad. He is the great bulwark of Troy, and even Achilles trembles when he approaches him. He has a presentiment of the fall of his country, but he perseveres in his heroic resistance, preferring death to slavery and disgrace. Besides these virtues of a warrior, he is distinguished also by his tender affection for his parents, his wife, and his son, and by a chivalrous compassion even for Helen. The lines which describe his parting with Andromache (*Il.* vi. 406), and the lament of Helen over his body (xxiv. 762) are among the most beautiful and pathetic in Homer.

Hecūba (Ἑκάβη), daughter of Dymas in Phrygia, or of Cissens, king of Thrace (*Il.* xvii. 718). Her mother was variously named, Teleclea, Evagore, Ennoe, Glaucippe, and Metope, which explains the conndrm of Tiberins, 'Quae mater Hecubae?' (Suct. *Tib.* 70). She was the wife of Priam, king of Troy, to whom she bore Hector, Paris, Deiphobus, Helenus, Cassandra, and many other children (*Il.* xxiv. 496; Theocr. xv. 139; Apollod. iii. 12, 5). The fifty children mentioned in Enr. *Hec.* 421, include her stepchildren. Her dream before the birth of Paris, that she had borne a firebrand, is noticed by many writers (Enr. *Troad.* 922; Tzetz. ad *Lyc.* 224; Verg. *Aen.* vii. 320, x. 704; Cic. *Div.* i. 21, 42). On the capture of Troy, she was carried away as a slave by the Greeks. According to the tragedy of Euripides which bears her name, she was carried by the Greeks to Chersonesus, and there saw her daughter Polyxena sacrificed. On the same day the waves of the sea washed on the coast the body of her last son, Polydorus, who had been murdered by Polymestor, king of the Thracian Chersonesus, to whose care he had been entrusted by Priam. Hecuba thereupon killed the children of Polymestor, and put out the eyes of their father. (Enr. *Hec.*; Ov. *Met.* xiii. 431.) Agamemnon pardoned her the crime, and Polymestor prophesied that she should be metamorphosed into a she-dog, and should leap into the sea at a place called Cynossema. It was added that the inhabitants of Thrace endeavoured to stone her, but that she was metamorphosed into a dog, and in this form howled through the country for a long time. (Enr. *Hec.* 1259; Tzetz. *Lyc.* 1176; Cic. *Tusc.* iii. 26, 63; Ov. *Met. l.c.*; Strab. p. 595).—According to other accounts, she was given as a slave to Ulysses, and in despair leaped into the Hellespont; or, being anxious to die, she uttered such invectives against the Greeks, that the warriors put her to death, and called the place where she was buried Cynossema, with reference to her invectives. (Tzetz. ad *Lyc.* 315; Dictys, v. 16.)

Hedyllus (Ἠδύλλος), son of Melicertus, was a native of Samos or of Athens, and an epigrammatic poet. Eleven of his epigrams are in the Greek Anthology. He was a contemporary and rival of Callimachus, and lived, therefore, about

the middle of the 3rd century B. C. (Athen. pp. 297, 314.)

Hedyllus Mons (Ἠδύλειον), a range of mountains in Boeotia, W. of the Cephissus.

Hēgēmōn (Ἠγήμων), of Thasos, a poet of the Old Comedy at Athens, but more celebrated for his parodies, of which kind of poetry he was the inventor. He was nicknamed φακῆ, on account of his fondness for that kind of pulse. He lived in the time of the Peloponnesian war, and was a friend of Alcibiades; his parody of the *Gigantomachia* was the piece to which the Athenians were listening when the news was brought to them in the theatre of the destruction of the expedition to Sicily. (Aristot. *Poët.* 2; Athen. pp. 5, 108, 406, 695.)

Hēgēmōnē (Ἠγεμόνη), the leader or ruler, is the name of one of the Athenian Charites or Graces. It was also a surname of Artemis at Sparta and in Arcadia. (Pans. viii. 37, 47.)

Hegesander. 1. A companion of Xenophon in the retreat of the 10,000 (Xen. *An.* vi. 1).—2. A native of Delphi and writer of ὑπομήματα, often mentioned by Athenaeus. He probably lived in the 3rd century B. C. (Athen. p. 400.)

Hēgēsīanax (Ἠγησιάνης), an historian of Alexandria, is said to have been the real author of the work called *Troica* which went under the name of Cephalaon or Cephalaion (Athen. p. 293; Strab. p. 594). He appears to be the same as the Hegesianax sent by Antiochus the Great as one of his envoys to the Romans in B. C. 196 and 193 (Pol. xviii. 30, 33).

Hēgēsias (Ἠγησίας). 1. Of Magnesia, a rhetorician and historian, lived about B. C. 290, wrote the history of Alexander the Great. He was regarded by some as the founder of that degenerate style of composition which bore the name of the Asiatic. His own style was destitute of all vigor and dignity, and was marked chiefly by childish conceits and minute prettinesses. (Strab. p. 648; Cic. *Orat.* 67, 69; Gell. ix. 4).—2. Of Salamis, supposed by some to have been the author of the Cyprian poem which, on better authority, is ascribed to Stasinus (Athen. p. 682).—3. A Cyrenaic philosopher, who lived at Alexandria in the time of the Ptolemies, perhaps about B. C. 260. He wrote a work containing such gloomy descriptions of human misery, that it drove many persons to commit suicide; hence he was surnamed *Peisithanatos* (Πεισιθανάτος). He was, in consequence, forbidden to teach by Ptolemy. (Diog. Laërt. ii. 86; Cic. *Tusc.* i. 34, 83.)

Hēgēsias or **Hēgias** (Ἠγησίας, Ἠγίας), an Athenian sculptor early in the 5th century B. C. His chief works were the statues of Castor and Pollux, which were at Rome in Pliny's time. (Plin. xxxiv. 78; Pans. viii. 42, 10; Lucian, *Rhet. Præc.* 9.)

Hēgēsīnus (Ἠγησίνοῦς), of Pergamum, the successor of Evander and the immediate predecessor of Carneades in the chair of the Academy, flourished about B. C. 185 (Diog. Laërt. iv. 60; Cic. *Ac.* ii. 6, 16.)

Hēgēsippus (Ἠγησιππος). 1. An Athenian orator, and a supporter of Demosthenes. He was probably the author of the oration on Halonesus, which has come down to us under the name of Demosthenes. (Dem. *F. L.* p. 364, § 82, *Phil.* iii. p. 129, § 85; Hesyeh. and Phot. *s.v.*)—2. A poet of the New Comedy, about B. C. 300.—3. A Greek historian of Meceberna, wrote an account of the peninsula of Pallene (Dionys. i. 49).

Hēgēsīpyla (Ἠγησιπύλη), daughter of Olorus, king of Thrace, and wife of Miltiades (Hdt. vi. 39).

Hēgias. [HEGESIAS.]

Hēlēna ('Ελένη). In *Homer* Helen is described as daughter of Zeus, half-sister of Castor and Polydeuces, and mother of one child, Hermione (*Il.* iii. 237; *Od.* iv. 14, 227, 569, xi. 299), and of surpassing beauty. She was wife of Menelaus and was carried off to Troy by Paris [for details see PARIS], and thus became the cause of the Trojan war (*Il.* iii. 165; cf. Aesch. *Ag.* 607). In the last year of the war she is led by Iris to the walls, where she names to Priam the Greek leaders; the impression made by her beauty is particularly described (*Il.* iii. 156). In her lament over Hector she contrasts his chivalrous kindness towards her with the taunts of the other Trojans (*Il.* xxiv. 761). The common tradition was that, after the death of Paris, she married DEIPHOBUS; and this is perhaps alluded to in *Od.* iv. 275. Near the end of the siege she recognised Odysseus when he entered Troy in disguise, but shielded him because she wished to return to Greece (*Od.* iv. 244). After the fall of Troy she returned with Menelaus to Sparta, but not until they had wandered for eight years, part of which was spent in Egypt (*Od.* iii. 300, 312, iv. 125, 228).—In the post-Homeric stories there are many additions. Helen is by some accounts the daughter of Nemesis (probably as an allegory); and the egg from which she is born is merely entrusted to Leda. This version was as old as the Cyclic poets (Athen. p. 334; Apollod. iii. 10, 8). Euripides retains the account of the birth from Leda (*Hel.* 18). Again in some traditions Helen and the Dioscuri are born from one egg (Eur. *Hel.* 1644); in others there were two eggs ('gemiuo ovo,' Hor. *A.P.* 147), from one of which were born Helen and Polydeuces as immortals and children of Zeus and Leda, from the other Castor and Clytemnestra, as mortal children of Tyndareus and Leda (Tzetz. ad *Lyc.* 88; Hyg. *Fab.* 77, 80). In her childhood Helen was carried off to Athens by Theseus, and rescued by the Dioscuri [ΔΕΥΤΗΡΑ; ΔΙΟΣΚΟΥΡΟΙ; ΘΗΣΕΥΣ]. After this many princely suitors came to Sparta, and Tyndareus, by advice of Odysseus, gave her in marriage to Menelaus. The most important variation to the Trojan episode in her life was that she was taken to Egypt, and that her phantom went to Troy. This was said to have been adopted as a palinode or recantation by Stesichorus, who had spoken against the character of Helen and had been smitten with blindness (Plat. *Phaedr.* p. 243, *Rep.* p. 586; Hor. *Epod.* 17, 42; Paus. iii. 19, 13). According to this story (which was known to the Egyptian priests), Paris and Helen were driven by contrary winds to Egypt. Here Helen and the treasures taken from Sparta were detained by King Proteus, and Paris went on to Troy (*Hdt.* ii. 112-120). Euripides in his *Helena* makes Helen still more guiltless, for she is taken by Hermes first to an island off Attica, and thence to Egypt, while Paris carried off her phantom from Sparta as the cause of war. In either account it is only her phantom that is present in Troy and is brought thence by Menelaus after the fall of the city. When Menelaus recovered the true Helen from Egypt, the phantom disappeared. Helen received divine honours in her temple at Therapnae (cf. *Od.* iv. 560; Eur. *Or.* 929), where also her grave was shown (*Hdt.* vi. 61; Paus. iii. 15, 3; 19, 9). A Rhodian legend spoke of her going to Rhodes after the death of Menelaus, and being hanged on a tree there in

revenge by Polyxo, and therefore called *δενδρίτις* (Paus. iii. 19, 10). This probably preserves some account of tree worship, which has been identified at some time with her name, and which appears also in the 'Ελένας *φυτόν* at Sparta (Theocr. xviii. 48). Another story which Pausanias hears from the people of Croton and of Himera is that Helen, after her death, became the wife of Achilles, in the island of Louce, in the Euxine (Paus. iii. 19, 11). In her divine character Helen, like the Dioscuri, caused the appearance of light (the St. Elmo's Fire) about a ship; but her single star was baneful, while the double star of her brothers brought safety (Plin. ii. 101). Euripides, on the contrary, describes her star as beneficial to sailors (*Orest.* 1629).

Hēlēna, Flāvīa Jūlia. 1. The mother of Constantine the Great. When her husband, Constantius, was raised to the dignity of Caesar by Diocletian, A. D. 292, he was compelled to repudiate his wife, to make way for Theodora, the stepchild of Maximianus Herculius. Subsequently, when her son succeeded to the purple, Helena was treated with marked distinction and received the title of Augusta. She died about 328. She was a Christian, and was said to have discovered at Jerusalem the sepulchre of our Lord, together with the wood of the true cross. [See *Dict. of Christian Biography.*—2. Daughter of Constantine the Great and Fausta, married her cousin, Julian the Apostate, 355, and died 360 (Amm. Marc. xv. 8, xxi. 1).

Hēlēna ('Ελένη). 1. (*Makronisi*), a small and rocky island, between the S. of Attica and Ceos, formally called Cranaë (Strab. p. 399; Paus. i. 35, 1).—2. The later name of ILLIBERRIS in Gaul.

Hēlēnus ('Ελενος). 1. Son of Priam and Hecuba, was celebrated for his prophetic powers, and also fought against the Greeks in the Trojan war (*Il.* vi. 76, vii. 44, xiii. 94, xiii. 580). In Homer we have no further particulars about him; but in later traditions he is said to have deserted his countrymen and joined the Greeks. There are various accounts respecting this desertion of the Trojans. According to some he did it of his own accord; according to others, he was ensnared by Odysseus, who was anxious to obtain his prophecy respecting the fall of Troy. (Tzetz. ad *Lyc.* 905; Soph. *Phil.* 605, 1398; Ov. *Met.* xiii. 99, 723.) Others, again, relate that, on the death of Paris, Helenus and Deiphobus contended for the possession of Helena, and that Helenus, being conquered, fled to Mt. Ida, where he was taken prisoner by the Greeks (Serv. ad *Aen.* ii. 166). After the fall of Troy, he fell to the share of Pyrrhus. He foretold Pyrrhus the sufferings which awaited the Greeks who returned home by sea, and prevailed upon him to return by land to Epirus. After the death of Pyrrhus he received a portion of the country, and married Andromache, by whom he became the father of Cestrinus. When Aeneas in his wanderings arrived in Epirus, he was hospitably received by Helenus, who also foretold him the future events of his life. (Verg. *Aen.* iii. 245, 374; Ov. *Met.* xv. 438.)—2. Son of Pyrrhus, king of Epirus, by Lanassa, daughter of Agathocles. He accompanied his father to Italy B. C. 280, and was with him when Pyrrhus perished at Argos, 272. He then fell into the hands of Antigonus Gonatas, who, however, sent him back in safety to Epirus. (Plut. *Pyrrh.* 33, 34.)

Hēliādae and **Hēliādes** (Ἠλιάδαι and Ἠλιάδες), the sons and daughters of Helios (the Sun) (Diod. v. 56; Pind. *Ol.* vii. 71). The name *Hēliades* is given especially to *Phaëthusa*, *Lampetie* and *Phoebe*, the daughters of Helios and the nymph Clymene, and the sisters of Phaëthon. They bewailed the death of their brother Phaëthon so bitterly on the banks of the Eridanus, that the gods in compassion changed them into poplar trees and their tears into amber. (Ov. *Met.* ii. 340; Ap. Rh. iv. 604; ERIDANUS.)

Hēlice (Ἠλίκη), daughter of Lycaon, was beloved by Zeus, but Hera, out of jealousy, metamorphosed her into a she-bear, whereupon Zeus placed her among the stars, under the name of the Great Bear.

Hēlice (Ἠλίκη; Ἠλικώνιος, Ἠλικεύς). 1. The ancient capital of Achaia, said to have been founded by Ion, possessed a celebrated temple of Poseidon, which was regarded as the great sanctuary of the Achaean race. Helice was swallowed up by an earthquake together with Bura, B.C. 373. The earth sank, and the place on which the cities stood was ever afterwards covered by the sea. (*Il.* ii. 575, viii. 203; Hdt. i. 145; Pans. vii. 1, 24; Diod. xv. 24; Strab. p. 384.)—2. An ancient town in Thessaly, disappeared in early times.

Hēlicon (Ἠλικών), son of Acesas, a celebrated artist. [ACESAS.]

Hēlicon (Ἠλικών; *Hēlicon, Palaeo-Buni*, Turk. *Zagora*), a celebrated range of mountains in Boeotia, between the lake Copais and the Corinthian gulf, was covered with snow the greater part of the year, and possessed many romantic ravines and lovely valleys. Helicon was sacred to Apollo and the Muses, the latter of whom are hence called Ἠλικώνιαι παρθένοι and Ἠλικωνιάδες νυμφαί by the Greek poets, and *Heliconiades* and *Heliconides* by the Roman poets. Here sprang the celebrated fountains of the Muses, AGANIPPE and HIPPOCRENE. At the fountain of Hippocrene was a grove sacred to the Muses, which was adorned with some of the finest works of art. (Strab. p. 409; Paus. ix. 25; Hes. *Th.* 1; Verg. *Ecl.* x. 12.)

Hēliōdōrus (Ἠλιόδωρος). 1. An Athenian, surnamed *Periegetes* (Περιηγητής), probably lived about B.C. 164, and wrote a description of the works of art in the Acropolis at Athens. This work was one of the authorities for Pliny's account of the Greek artists.—2. A rhetorician at Rome in the time of Augustus, whom Horace mentions as the companion of his journey to Brundisium (*Sat.* i. 5, 2, 3).—3. A Stoic philosopher at Rome, who became a *delator* in the reign of Nero (*Juv. Sat.* i. 33).—4. A rhetorician, and private secretary to the emperor Hadrian.—5. Of Emesa in Syria, lived about the end of the fourth century of our era, and was bishop of Tricca in Thessaly. Before he was made bishop, he wrote a romance in ten books, entitled *Aethiopica*, because the scene of the beginning and the end of the story is laid in Aethiopia. This work has come down to us, and is far superior to the other Greek romances. It relates the loves of Theagenes and Chariclea. Though deficient in those characteristics of modern fiction which appeal to the universal sympathies of our nature, the romance of Heliodorus is interesting on account of the rapid succession of strange and not altogether improbable adventures, the many and various characters introduced, and the beautiful scenes described. The language is simple and elegant. Editions are by Mitscherlich in his *Scriptores*

Graeci Erotici, Argentorat. 1798, and by Bekker, Lips. 1855.—6. Of Larissa, the author of a short work on optics, still extant, chiefly taken from Euclid's *Optics*: edited by Matani, Pistor. 1758.

Heliogabalus. [ELAGABALUS.]

Hēliopōlis (Ἠλίον πόλις or Ἠλιούπολις, i.e. *the City of the Sun*). 1. (Heb. Baalath; *Baalbek*, Ru.), a celebrated city of Syria, a chief seat of the worship of Baal, whom the Greeks identified sometimes with Helios, sometimes with Zeus. It was situated in the middle of Coele-Syria, at the W. foot of Anti-Libanus, on a rising ground at the N.E. extremity of a large plain watered by the river Leontes (*Nahr-el-Kasimiyeh*), near whose sources Heliopolis was built: the sources of the Orontes are not far N. of the city. The situation of Heliopolis necessarily made it a place of great commercial importance, as it was on the direct road from Egypt and the Red Sea and also from Tyre to Syria, Asia Minor, and Europe; and hence, probably, the wealth of the city, to which its magnificent ruins of temples and other buildings still bear witness. It was made a Roman colony by the name of Colonia Julia Augusta Felix Heliopolitana, and colonised by veterans of the 5th and 8th legions, under Augustus (Strab. p. 753; Ptol. v. 15, 22). The worship of Jupiter Heliopolitanus was introduced into Italy, especially at Puteoli (*C. I. L.* x. 1578).—2. *Matarieh*, Ru. N.E. of Cairo), a celebrated city of Lower Egypt, capital of the Nomos Heliopolites, stood on the E. side of the Pelusiac branch of the Nile, a little below the apex of the Delta, and near the canal of Trajan, and was, in the earliest period of which we have any record, a chief seat of the Egyptian worship of the Sun. Its civil name was An, in Hebrew On; its sacred name Pe-Ra, i.e. the abode of the Sun. Here also was established the worship of Mnevis, a sacred bull similar to Apis. The priests of Heliopolis were renowned for their learning, and learned Greeks (Plato and Eudoxus are mentioned by Strabo) studied there up to the time when its fame was supplanted by that of Alexandria. It suffered much during the invasion of Cambyses; and by the time of Strabo it was entirely ruined. (Hdt. ii. 3, 7, 59; Strab. p. 805; Tac. *Ann.* vi. 28.)

Hēlios (Ἥλιος or Ἡέλιος), called **Sol** by the Romans, the god of the sun. He was the son of Hyperion and Thea, and a brother of Selene and Eos. (*Od.* xii. 176, 322; Hes. *Th.* 371.) From his father, he is frequently called **Hyperionides**, or **Hyperion**, a form of the patronymic. In the Homeric hymn on Helios, he is called a son of Hyperion and Euryphaëssa. Homer describes Helios as giving light both to gods and men: he rises in the E. from Oceanus, traverses the heaven, and descends in the evening into the darkness of the W. and Oceanus (*Il.* vii. 422; *Od.* iii. 1, xi. 16, xii. 380). Later poets have marvellously embellished this simple notion. They tell of a most magnificent palace of Helios in the E., containing a throne occupied by the god, and surrounded by personifications of the different divisions of time. They also assign him a second palace in the W., and describe his horses as feeding upon herbs growing in the Islands of the Blessed. (Ov. *Met.* ii. 1; Stat. *Theb.* iii. 407; Athen. p. 296.) The manner in which Hēlios during the night passes from the western into the eastern ocean is not mentioned either by Homer or by Hesiod, but later poets

make him sail in a golden boat, the work of Hephaestus, round one-half of the earth, and thus arrive in the E. at the point from which he has to rise again (Athen. pp. 469, 470; Apollod. ii. 5, 10). Others represent him as making his nightly voyage while slumbering in a golden bed (Mimn. *Fr.* 12; Athen. p. 470). The horses and chariot with which Helios traverses the heavens are not mentioned in the *Iliad* and *Odyssey*, but first occur in the

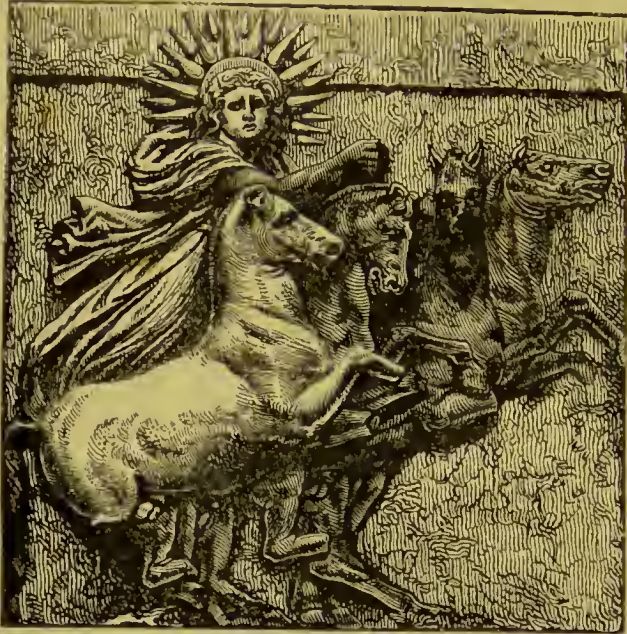
Aeëtes, *Ciree* and *Pasiphaë*, and by *Clymene* of *Phaëthon*. Temples of Helios probably existed in Greece at a very early time, since the vow to build a temple to Helios is regarded as natural in *Od.* xii. 346; and in later times we find his worship established in various places, and especially in the island of Rhodes—which, as specially belonging to him, held annual games (*ἡλεία* or *ἄλεια*) in his honour (Pind. *Ol.* vii. 70; Diod. v. 56)—and on the *Aerocorinthus* (Paus. ii. 1, 6; 5, 1). The sacrifices offered to him consisted of white rams, boars, bulls, goats, lambs, especially white horses, and honey.—There had been an early interchange in the attributes and provinces of Apollo and Helios, both as regards the gift of light and prophetic knowledge, but it was not until after the time of Euripides that Helios was identified with Apollo. The Roman poets, when speaking of the god of the sun (*Sol*), usually adopt the notions of the Greeks. The worship of *Sol* existed at Rome from an early period, *Sol* being an Italian deity whom the Romans afterwards identified with Helios. This deity was honoured as 'Sol indiges' by a festival on the Quirinal on August 8th. The Eastern sun-worship was widely spread in Italy after the 1st century A.D. [ELAGABALUS; MITHRAS.]

Helissōn (Ἑλισσών or Ἑλισσοῦς), a small town in Arcadia, on a river of same name, which falls into the *Alphæus* (Paus. viii. 3, 1).

Hellanicus (Ἑλληνικός). 1. Of Mytilene in Lesbos, the most eminent of the Greek logographers, or early Greek historians, was in all probability born about B.C. 490, and died some time after the beginning of the Peloponnesian war (Thuc. i. 97). We have no particulars of his life, but we may presume that he visited many of the countries of whose history he gave an account. He wrote a great number of genealogical, chronological and historical works, which are cited under the titles of *Troica*, *Aeolica*, *Persica*, &c. One of his most noted works was entitled *Ἱερέαι τῆς Ἥρας*: it contained a chronological list of the priestesses of *Hera* at *Argos*, compiled from the records preserved in the temple of the goddess of this place. This work was one of the earliest attempts to regulate chronology, and was made use of by *Thucydides*, *Timaeus* and others. The fragments of *Hellanicus* are collected by *Sturz*, *Hellatici Lesbii Fragmenta*, Lips. 1826; and by *C. and Th. Müller*, *Fragm. Histor. Graec.* Paris, 1841.—2. A Greek grammarian, a disciple of *Agathoeles*, and apparently a contemporary of *Aristarchus*, wrote on the Homeric poems.

Hellas, Hellēnes. [GRAECIA.]

Hellē (Ἑλλη), daughter of *Athamas* and *Nephele*, and sister of *Phrixus*. When *Phrixus* was to be sacrificed [PHRIXUS], *Nephele* rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of *Hermes*; but, between *Sigeum* and the *Chersonesus*, *Helle* fell into the sea, which was thence called the *Sea of Helle* (*Hellespontus*). Her tomb was shown near *Pactya*, on the *Hellespont*. (Aesch. *Pers.* 70, 875; *Hdt.* vii.



Helios. (From the metope at Ilium: Schliemann, *Troy and its Remains*.)

Homeric hymn on Helios; and by later writers the four horses are named *Pyrois*, *Eons*, *Aethon*, and *Phlegon*, or *Eous*, *Aethiops*, *Bronte* and *Sterope* (*Ov. Met.* ii. 153; *Hyg. Fab.* 183).—Helios is described as the god who sees and hears everything, and was thus able to reveal to *Hephaestus* the faithlessness of *Aphrodite*, and to *Demeter* the abduction of her daughter (*Od.* viii. 271; *Hymn. ad Cer.* 75).—The island of *Thrinacia* (*Sicily*) was sacred to Helios, and



Helios. (Coin of Rhodes, in the British Museum.)

there he had flocks of sheep and oxen, which were tended by his daughters *Phaëthusa* and *Lampetie* (*Od.* xii. 128). Later traditions ascribe to him flocks also in the island of *Erythra*; and it may be remarked in general, that sacred flocks, especially of oxen, occur in most places where the worship of Helios was established. By *Perse* he was the father of

57; Ap. Rh. i. 927; Ov. *Met.* xi. 195; ATHAS.

Hellēn (Ἑλληῆν), son of Dencalion and Pyrrha, or of Zeus and Dorippe, husband of Orseis, and father of Acolus, Dorus, and Xuthus. He was king of Phthia in Thessaly, and was succeeded by his son Aeolus. He is the mythical ancestor of all the Hellenes; from his two sons Aeolus and Dorus were descended the Aeolians and Dorians; and from his two grandsons Achaeus and Ion, the sons of Xuthus, the Achaeans and Ionians. (Hdt. i. 56; Thuc. i. 3; Strab. p. 383.)

Hellespontus (Ἑλλήσποντος: *Straits of the Dardanelles*, or of *Gallipoli*, Turk. *Stambul Dengeiz*), the long narrow strait connecting the Propontis (*Sea of Marmara*) with the Aegaeu sea, through which the waters of the Black sea discharge themselves into the Mediterranean in a constant current. The length of the strait is about fifty miles, and the width varies from six miles at the upper end to two at the lower, and in some places it is only one mile wide, or even less. The narrowest part is between the ancient cities of **SESTUS** and **ABYDUS**, where Xerxes made his bridge of boats, [XERXES] and where the legend related that Leander swam across to visit Hero. [LEANDER.] The name of the Hellespont (*i.e.* the *Sea of Helle*) was derived from the story of Helle's being drowned in it [HELLE]. The Hellespont was the boundary of Europe and Asia, dividing the Thracian Chersonese in the former from the Troad and the territories of Abydus and Lampsacus in the latter. The district just mentioned, on the S. side of the Hellespont, was also called Ἑλλήσποντος, its inhabitants Ἑλλησπόντιοι, and the cities on its coast Ἑλλησπόντιαι πόλεις. (Il. ii. 845; Od. xxiv. 82; Hdt. iv. 85; Strab. p. 591.)—2. Under Diocletian, Hellespontus was the name of a consular province, composed of the Troad and the N. part of Mysia, with Cyzicus for its capital.

Hellōmēnū (Ἑλλόμενον), a seaport town of the Acarnanians on the island Leucas.

Hellōpia. [ELLOPIA.]

Hellōtis (Ἑλλωτίς), a surname of Athene at Corinth (Schol. ad Pind. *Ol.* xiii. 56), and also of Europa among the Cretans.

Helōrus or **Helōrum** (ἡ Ἑλωρος: Ἑλωρίτης), a town on the E. coast of Sicily, S. of Syracuse, at the mouth of the river Helorus. There was a road from Helorus to Syracuse (ὁδὸς Ἑλωρίνη, Thuc. vi. 70, vii. 80).

Hēlos (τὸ Ἑλος: Ἑλεῖος, Ἑλεάτης). 1. A town in Laconia, on the coast, in a marshy situation, whence its name (ἔλος = *marsh*). The town was in ruins in the time of Pausanias. (Pol. v. 19; Paus. iii. 22, 3; Strab. p. 363.)—2. A town or district of Elis on the Alpheus (Il. ii. 594; Strab. p. 350).

Helvecōnae, a people in Germany, between the Viadus and the Vistula, S. of the Rngii, and N. of the Burgundiones, reckoned by Tacitus among the Ligii (*Germ.* 43).

Helvētīi, a brave and powerful Celtic people, who dwelt between M. Jurassus (*Jura*), the Lacus Lemannus (*Lake of Geneva*), the Rhone, and the Rhine as far as the Lacus Brigantinus (*Lake of Constance*). They were thus bounded by the Sequani on the W., by the Nantuates and Lepontii in Cisalpine Gaul on the S., by the Rhaeti on the E., and by the German nations on the N. beyond the Rhine. Their country, called *Ager Helvetiorum* (but never *Helvetia*), thus corresponded to the W. part of Switzerland.—The Helvetii are first mentioned in the war with the Cimabri. In B.C. 107 the

Figurini defeated and killed the Roman consul L. Cassius Longinus, on the lake of Geneva, while another division of the Helvetii accompanied the Cimabri and Teutones in their invasion of Gaul. Subsequently the Helvetii invaded Italy along with the Cimabri; and they returned home in safety, after the defeat of the Cimabri by Marius and Catulus in 101. They had once possessed the country further to the east, including the district about the Neckar afterwards called **AGRI DECUMATES**. (This had gained the name of 'the Helvetian desert,' because it was for a long period wasted by the struggles for its possession between Helvetians and Germans.) From this country they were pressed by their foes westward, and accordingly about 60 B.C. they resolved, upon the advice of Orgetorix, one of their chiefs, to migrate from their country with their wives and children, and seek a new home in the more fertile plains of Gaul. In 58 they endeavoured to carry their plan into execution, but they were defeated by Caesar, and driven back into their own territories. At this time the Civitas Helvetiorum was, after the Celtic fashion, divided into four pagi or cantons [*Dict. of Antiq.* art. *Pagus*], comprising 400 *vici* and twelve *oppida*, which they burned when they started westward (Caes. *B. G.* 1, 5). After their enforced return they rebuilt several *vici*, of which the most notable were Lousona (*Lausanne*), Eburodunum (*Yverdon*), Minodunum (*Moudon*), Salodurum (*Solothurn*), Turicum (*Zürich*), Vitodurum (*Winterthur*), Aquae (*Baden*, near Zürich), Vindonissa (*Windisch*), with the chief town (Tac. *Hist.* i. 68) of all the civitas, **AVENTICUM** (*Avanches*), which Augustus made the residence of the tax collector for the Helvetian district. For military strength two Roman colonies were established, at Noviodunum (*Nyon*, on the lake of Geneva), which was called Colonia Julia Equestris, and Colonia Raurica (*Augst*, near Basle). The Helvetian civitas formed part of the province of Gallia Belgica until the reign of Tiberius. Like the rest of the 'Tres Galliae' it was, by Caesar's policy, allowed to retain something of their old cantonal administration, not merely in their religious gatherings, but with rights of meeting in their councils to present their grievances, and even with some military organisation, the native magistrates having power to call out a militia [GALLIA]. When the provinces of Upper and Lower Germany were, under Tiberius, detached from Gallia Belgica, the Helvetii formed part of Germania Superior [GERMANIA]. They were severely dealt with by the troops of Vitellius (A.D. 70); one of whose messengers they had arrested: many of their towns were burnt, and Aventicum narrowly escaped destruction. It was a mark of a further tendency to Romanise the district that Aventicum received Latin rights. When Gaul was subdivided into a greater number of provinces in the fourth century A.D., the country of the Helvetii formed, with that of the Sequani and the Rauraci, the province of *Maxima Sequanorum*, with the chief town Visontio (*Besançon*). The chief original authorities for the affairs of the Helvetii under the Romans may be found in the volume of inscriptions (*C. I. Helvet.*).

Helvia, mother of the philosopher **SENECA**.

Helvidius Priscus. [PRISCUS.]

Helvii, a people in Gaul, between the Rhone and Mt. Cebenna, which separated them from the Arverni, were for a long time subject to Massilia, but afterwards belonged to the province of Gallia Narbonensis. Their country

produced good wine. (Caes. *B. G.* vii. 7, 78; Plin. xiv. 43.)

Helvius. 1. Blasio. [BLASIO.]—2. Cinna. [CINNA.]—3. Mancina. [MANCIA.]—4. Pertinax. [PERTINAX.]

Hēmērēsia (Ἡμερησία), the soothing goddess, a surname of Artemis, under which she was worshipped at the fountain Lusi (Λουσοί), in Arcadia (Paus. viii. 18, 3).

Hēmērōscōpion. [DIANIUM, No. 2.]

Hemina, Cassius. [CASSIUS, No. 14.]

Hēnēti (Ἠνετοί), an ancient people in Paphlagonia, dwelling on the river Parthenius, fought on the side of Priam against the Greeks, but had disappeared before the historical times. They were regarded by many ancient writers as the ancestors of the Veneti in Italy. [VENETI.]

Hēniōchi (Ἠνιόχοι), a people in Colchis, N. of the Phasis, notorious as pirates (Strab. p. 496.)

Henna. [ENNA.]

Hephaestia (Ἡφαιστία). 1. (Ἡφαιστιεύς), a town in the NW. of the island of Lemnos.—2. (Ἡφαιστιδης, -τειδης), a demus in Attica, belonging to the tribe Acamantis.

Hephaestīades Insūlae. [ÆOLIAE.]

Hephaestion (Ἡφαιστίων). 1. Son of Amyntor, a Macedonian of Pella, celebrated as the friend of Alexander the Great, with whom he had been brought up. Alexander called Hephaestion his own private friend, but Craterus the friend of the king. Hephaestion accompanied Alexander to Asia, and was employed by the king in many important commands. He died at Ecbatana, after an illness of only seven days, B.C. 325. Alexander's grief for his loss was passionate and violent. A general mourning was ordered throughout the empire, and a funeral pile and monument erected to him at Babylon, at a cost, it is said, of 10,000 talents [authorities under ALEXANDER].—2. A Greek grammarian, who instructed the emperor Verus in Greek, and whose date is therefore about A.D. 150. He was perhaps the author of a *Manual on Metres* (Ἐργχειρίδιον περὶ μέτρων), which has come down to us under the name of Hephaestion. This work is a tolerably complete manual of Greek metres, and forms the basis of all our knowledge on that subject. Edited by Gaisford, Oxon. 1810, and by Westphal, 1866, in *Scriptores Metrici Graeci*.

Hēphaestus (Ἡφαιστος), called **Vulcānus** by the Romans, the god of fire. He was, according to Homer, the son of Zeus and Hera (*Il.* i. 572, xiv. 338; *Od.* viii. 312). Later traditions state that he had no father, and that Hera gave birth to him independent of Zeus, as she was jealous of Zeus having given birth to Athene independent of her (Hes. *Th.* 927; Apollod. i. 3, 5). He was born lame and weak, and was in consequence so much disliked by his mother, that she threw him down from Olympus. Thetis and Eurynome received him, and he dwelt with them for nine years in a grotto, beneath Oceanus, making for them beautiful works of art (*Il.* xviii. 394–409). He afterwards returned to Olympus, and he appears in Homer as the great artist of the gods of Olympus. As to this return a post-Homeric story tells us that out of revenge for his downfall he sent to his mother Hera a golden throne with invisible fetters. When she sat thereon she was fast bound, and, as the only means of her release, the gods wished to bring back Hephaestus. Ares tried his strength, but was repulsed; Dionysus succeeded by making him drunk. (Paus. i. 20, 3; Sappho, *Fr.* 66; Plat. *Rep.* p. 378.) This scene is depicted in vase

paintings as early as the François Vase, *i.e.* in the sixth century B.C. In Homer there is no allusion to the revenge, and although he had been cruelly treated by his mother, he always showed her respect and kindness; and on one occasion took her part when she was quarrelling with Zeus, which so much enraged the father of the gods, that he seized Hephaestus by the leg, and hurled him down from heaven. Hephaestus was a whole day falling, but in the evening he alighted in the island of Lemnos, where he was kindly received by the Sintians (*Il.* i. 590; Apollod. i. 3, 5). He again returned to Olympus, where Hesiod describes his creation of Pandora (*Th.* 570; *Op.* 80). In Homer he is mocked by the gods for his ungainly walk (*Il.* xviii. 410), but he revenged himself upon Ares (*Od.* viii. 275). His lameness, which belongs to all traditions, is accounted for in mythology by one or other of his two falls from heaven. Some modern writers explain it as suggested by the flickering either of fire or of lightning; others, not without probability, believe the idea to have originated from the fact that blacksmiths were commonly lame men, because this trade was one for which a strong man who happened to be lame was as well suited as anyone else. The palace of Hephaestus in Olympus was imperishable, and shining like stars. It contained his workshop, with the anvil and twenty bellows, which worked spontaneously at his bidding (*Il.* xviii. 370). It was there that he made all his beautiful and marvellous works, both for gods and men. The ancient poets abound in descriptions of exquisite pieces of work which had been manufactured by the god. All the palaces in Olympus were his workmanship. He made the armour of Achilles; the fatal necklace of Harmonia; the fire-breathing bulls of Aëtes, king of Colchis, &c. In the *Iliad* the wife of Hephaestus is Charis, in Hesiod Aglaia, the youngest of the Charites; but in the *Odyssey*, as well as in later accounts, Aphrodite (who proved faithless to him, *Od.* viii. 295) appears as his wife. The union of Hephaestus with Charis probably signifies the *grace* of artistic work, though some prefer to connect it with a myth of spring-time; the marriage with Aphrodite would also bear either of these meanings, and moreover there is some ground for the supposition that Aphrodite in Greek mythology took to herself some of the attributes and functions of an older Greek deity Charis [see APHRODITE, p. 86]. Among the later myths connected with Hephaestus is that which makes him assist at the birth of Athene from the head of Zeus (the aid of Hephaestus is not mentioned in Hesiod, but appears in Pind. *Ol.* vii. 8; Apollod. i. 3, 6, and on vases); and also the story of the birth of Erichthonius, which is related by no writer earlier than Apollodorus (iii. 14, 6), and probably arose out of the desire to connect the earth-born king with Athene and Hephaestus, the patrons of art at Athens: for Hephaestus, like Athene, gave skill to mortal artists, and, conjointly with her, he was believed to have taught men the arts which embellish and adorn life. Hence at Athens they had temples and festivals in common. Hence also both were worshipped in the torch-races; and with them was associated in those festivals Prometheus [*Dict. of Ant. art. Lampadedromia*]. This latter fact is not hard to explain, for Prometheus was in many respects a counterpart of Hephaestus: both were connected with the gift of fire, though in myth the one appears as the fire-god, the other only as the purveyor of fire;

both were patrons of the arts, and in the story of Pandora were again brought into connexion. As to the origin of the Hephaestus myth, it has doubtless grown out of various natural aspects of fire: primarily perhaps, as many modern writers on mythology now hold, from lightning, the thunder being the hammering of the Olympian smithy; and it is likely enough that the lightning falling to earth suggested the falls of Hephaestus from heaven (Serv. ad *Aen.* viii. 414); but the observation of volcanoes also supplied parts of the myth. It seems now to be doubted whether Lemnos was really a volcanic island, and some physicists hold that the fire which the ancients saw issuing from it, and of course connected with Hephaestus, was gaseous and not volcanic. But in the sojourn with Thetis beneath the sea there is a clear indication of a myth from volcanoes, and it is questionable whether it is right to make his location in volcanoes merely a late development of the myth. At any rate, the active volcanoes of Sicily and the Lipari islands became fabled as his workshops in the fifth century B.C.; and in them he worked metals and forged thunderbolts with his attendant Cyclopes. (Aesch. *Pr.* 366; Callim. *Hymn. ad Dian.* 46; Verg. *Aen.* viii. 416; Strab. p. 275.)



Hephaestus. (From an altar in the Vatican.)

As regards his connexion in myth with Dionysus, it may be observed that all good wine countries have volcanic soil. During the best period of Grecian art, he was represented as a vigorous man with a beard, and is characterised by his hammer or some other instrument, his oval cap, and the chiton, which leaves the right shoulder and arm uncovered. One leg is sometimes shortened to denote his lameness. As

regards the dwarfish figures mentioned in Hdt. iii. 97, as being at Memphis, it may be noted that they were really images of the Egyptian Ptah.—The Roman Vulcanus was an old Italian divinity. [VULCANUS.]

Heptānomis. [ÆGYPTUS.]

Hēra (Ἥρα or Ἥρη), called **Juno** by the Romans. The Greek Hera was a daughter of Cronos and Rhea, and sister and wife of Zeus (*Il.* v. 721, xiv. 194, xvi. 432; Hes. *Th.* 454). According to Homer she was brought up by Oceanus and Tethys, and afterwards became the wife of Zeus without the knowledge of her parents (*Il.* xiv. 202, 296). This account is variously modified in other traditions. Being a daughter of Cronos, she, like his other children, was swallowed by her father, but afterwards released; and according to an Arcadian tradition she was brought up by Temenus, the son of Pelagus. The Argives, on the other hand, related that she had been brought up by Euboea, Prosymna, and Acraea, the three daughters of the river Asterion (*Il.* xiv. 346; Paus. ii. 17, 36, vii. 4, 7; Ap. Rh. i. 187; Strab. p. 417; Diod. v. 72). Several parts of Greece claimed the honour of being her birthplace, and more especially Argos and Samos, which were the principal seats of her

worship. Several places in Greece also claimed to have been the scene of the marriage with Zeus, such as Euboea, Samos, Cnossus in Crete, and Mount Thornax, in the S. of Argolis. Her marriage, called the *Sacred Marriage* (ἱερὸς γάμος), was represented in many places where she was worshipped. At her nuptials all the gods honoured her with presents, and Ge presented to her a tree with golden apples, which was watched by the Hesperides, at the foot of the Hyperborean Atlas. (Paus. ii. 7, 1, viii. 22, 2; Apollod. i. 1, 5.)—In the *Iliad* Hera is treated by the Olympian gods with the same reverence as her husband. Zeus himself listens to her counsels, and communicates his secrets to her. She is, notwithstanding, far inferior to him in power, and must obey him unconditionally. She is not, like Zeus, the ruler of gods and men, but simply the wife of the supreme god. Yet she has a reflected greatness and power from Zeus. Iris is her messenger as well as servant of Zeus, and even Athene is sent by her to Achilles. She can set in motion the thunder, and the sun himself obeys her order to close the day. (*Il.* i. 55, ii. 156, xi. 45, xviii. 106, 240.) Her character, as described by Homer, is



The Farnese Hera. (From the marble head in the Naples Museum.)

marked by jealousy and by a quarrelsome disposition. Hence arise frequent disputes between Hera and Zeus; and on one occasion Hera plotted with Poseidon and Athene to put Zeus into chains. Zeus, in such cases, not only threatens, but even strikes her. Once he hung her up in the clouds, with her hands chained, and with two anvils suspended from her feet; and on another occasion, when Hephaestus attempted to help her, Zeus hurled him down from Olympus.—By Zeus she was the mother of Ares, Hebe, and Hephaestus.—As Hera was the type of a married goddess among the Olympians, so she is the goddess of marriage and of the birth of children. [For the reason of this, see below.] Several epithets and surnames, such as *Εἰλεῖθια*, *Γαμηλία*, *Ζυγία*, *Τελεία*, &c., contain allusions to this character of the goddess, and the Ilithyiae are described as her daughters (*Il.* xi. 270).—Owing to the judgment of Paris [PARIS], she was hostile to the Trojans, and in the Trojan war she accordingly sided with the Greeks. She persecuted all the children of Zeus by mortal mothers, and hence appears as the enemy of Dionysus, Heracles, and others. In the Argonautic expedition she assisted Jason.

It is impossible here to enumerate all the events of mythical story in which Hera acts a part; and the reader must refer to the particular deities or heroes with whose story she is connected.—Hera was worshipped in many parts of Greece, but more especially at Argos (*Il.* v. 908; *Hes. Th.* 12), in the neighbourhood of which she had a splendid temple, on the road to Mycenae. Her great festival at Argos is described in the *Dict. of Ant.* art. *Heræa*. Next in importance may be regarded her worship at Samos (*Hdt.* iii. 60; *Strab.* p. 637) and at Sparta (*Il.* iv. 51; *Paus.* iii. 13, 8); but it was widely spread over all Greece and the islands and in the western colonies, especially at Croton. The ancients gave several interpretations respecting the real significance of Hera. By some she was regarded as the goddess of the earth, and the *ἱερὸς γάμος* was interpreted as the union of earth and heaven. By others she was made the goddess of the air or of the clouds. But probably the truest view is that she was originally a moon-goddess, as was



The Barberini Hera. (From the Vatican.)

also her Roman counterpart, Juno. Hence it was that in some places, as Naxos, she was identified with Dione, by which name that Power, who in the Homeric age was called Hera, seems to have been originally known. Her old position as moon-goddess explains her being worshipped at the new moon, her rank as queen of heaven and wife of Zeus, her attribute of *βοῶπις*, which, though not so used in Homer, probably points to an original representation with crescent horns; above all it supplies the reason for Hera being one of the deities (all in some way connected with the moon) who presided over childbirth (as did Juno in Italy). This was because the moon was regarded as influencing menstruation, and was therefore thought to be especially connected with the birth of children (*Aristot. H. A.* vii. 2, 1; *Plut. Symp.* iii. 10, 3; *Varro, L. L.* v. 59). That such was her function does not indeed appear in Homer, who does not represent her as intervening in childbirth, except adversely (*Il.* xix.

119, possibly a later addition to the *Iliad*); but it is indicated by her being called the mother of the Iliithyiaæ, as was stated above, and in some places she was herself worshipped as *Ἥρα Εἰλεῖθνια* (cf. *Schol. ad Pind. Ol.* vi. 149). From this follows her position as the goddess of marriage [see above]. In the earliest art the representations of Hera, after the mere shapeless blocks of wood or stone (*Paus.* vii. 22, 4; *Arnob.* vi. 2), were wooden *ξόανα*, of which the earliest was said to be that of Tiryns (*Paus.* ii. 17, 5); later, but still archaic, representations showed her as the bride of Zeus, standing with a long veil, as may be seen on some Samian coins; in other archaic sculptures she was seated on a throne. In her idealised form, from the great statue of Polycleetus at Argos onwards (*Paus.* ii. 17, 4), the type of Hera's statues was probably such as later works have preserved to us, that of a majestic woman with a beautiful forehead and large widely-opened eyes (the Homeric *βοῶπις*). Her head is often adorned with a diadem (*stephanos*), sometimes with a calathus, or with a veil; in her hand she carries a sceptre, which is sometimes surmounted by the figure of a cuckoo (as in the statue of Polycleetus). Sometimes her sacred bird, the peacock, is painted by her side.

Hēracleā (*Ἡράκλεια*: *Ἡρακλεώτης*: *Heracleensis*: *Policoro*). **I.** *In Europe.* **1. H.**, in Lucania, on the river Siris, founded by the Tarentines (*Diod.* xii. 36; *Strab.* p. 264). During the independence of the Greek states in the S.



Coin of Heraclea in Lucania, about 330 B.C. *Obv.*, head of Pallas, with Scylla on her helmet; *rev.*, Heracles strangling lion, club and owl beneath.

of Italy, congresses were held in this town under the presidency of the Tarentines. Pyrrhus here defeated the Romans under Laevinus, B.C. 280; and to gain over the Heracleots to their side the Romans granted them a treaty on favourable terms in 273 (*Cic. pro Arch.* 4, 6, *pro Balb.* 8, 21). The *Tabulae Heracleenses* found in the last century give valuable information about the municipal law (*Dict. of Ant.* art. *Lex Julia Municipalis*).—**2.** In Acarnania on the Ambracian gulf.—**3.** In Pisatis Elis, in ruins in the time of Strabo.—**4.** The later name of Perinthus in Thrace. [*PERINTHUS*.]—**5. H. Caccabaria** (*Cavalloire*), in Gallia Narbonensis on the coast, a seaport of the Massilians.—**6. H. Lyncestis** (*Λύγκεστis*), also called *Pelagonia* (*Bitoglia* or *Bitolia*), in Macedonia, on the Via Egnatia, W. of the Erigon, the capital of one of the four districts into which Macedonia was divided by the Romans.—**7. H. Minōa** (*Μινῶα*: nr. *Torre di Cape Bianco*, Ru.), on the S. coast of Sicily, at the mouth of the river Halycens, between Agrigentum and Selinus. According to tradition it was founded by Minos, when he pursued Daedalus to Sicily, and it may have been an ancient colony of the Cretans. We know, however, that it was afterwards colonised by the inhabitants of Selinus, and that its original name was *Minōa*, which it continued to bear till about B.C. 500, when the town was taken by the Lacedaemonians under Enryleon,

who changed its name into that of *Heraclea*; but it continued to bear its ancient appellation as a surname to distinguish it from other places of the same name (Diod. iv. 23; Hdt. v. 46; Pol. i. 25; Liv. xxiv. 35). It fell at an early period into the hands of the Carthaginians, and remained in their power till the conquest of Sicily by the Romans, who planted a colony there (Cic. *Verr.* ii. 50, 125).—8. **H. Sintia** (*Σιντική*), in Macedonia, a town of the Sinti, on the left bank of the Strymon, founded by Amyntas, brother of Philip (Ptol. iii. 13, 30).

—9. **H. Trachiniae**, in Thessaly. See TRACHIS.

—11. *In Asia*. 1. **H. Pontica** (*Ἡ. ἡ Ποντική*, or *Πόντου*, or *ἐν Πόντῳ*: *Eregli*), a city on the S. shore of the Pontus Euxinus, on the coast of Bithynia, in the territory of the Mariandyni, was situated 20 stadia N. of the river Lycus, near the base of a peninsula called Acherusia, and had a fine harbour. It was founded about B. C. 550, by colonists from Megara and from Tanagra in Boeotia (not, as Strabo says, from Miletus). (Paus. v. 26, 6; Just. xvi. 3; Strab. p. 546; Xen. *An.* vi. 2, 1.) After various political struggles, it settled down under a monarchical form of government. It reached the height of its prosperity in the reign of Darius Codomannus, when it had an extensive commerce, and a territory reaching from the Parthenius to the Sangarius. It began to decline in consequence of the rise of the kingdom of Bithynia and the foundation of Nicomedia, and the invasion of Asia Minor by the Gauls; and its ruin was completed in the Mithridatic war, when the city was taken and plundered, and partly destroyed, by the Romans under Cotta. It was the native city of HERACLES PONTICUS, and perhaps of the painter ZEUXIS.—2. **H. ad Latmum** (*Ἡ. Λάτμου*, or *ἡ ὑπὸ Λάτμῳ*: Ru. near the *Lake of Baffi*), a town of Ionia, S.E. of Miletus, at the foot of Mt. Latmus and upon the Sinus Latmicus; formerly called Latmus. Near it was a cave, with the tomb of Endymion (Paus. v. 1, 4; Strab. p. 635).—There was another city of the same name in Caria, one in Lydia, two in Syria, one in Media, and one in India, none of which require special notice.

Hēracleōpōlis (*Ἡρακλεούπολις*). 1. **Parva** (*ἡ μικρά*), also called **Sethron**, a city of Lower Egypt, in the Nomos Sethroites, 22 Roman miles W. of Pelusium.—2. **Magna** (*ἡ μεγάλη*, also *ἡ ἄνω*), the capital of the fertile Nomos Hēracleopolites or Hēracleotes, in the Heptanomis, or Middle Egypt; a chief seat of the worship of the ichneumon (Ael. *H. A.* x. 47).

Heracles (*Ἡρακλῆς*), in Latin writers **Hercules**, the most celebrated of all the heroes of antiquity. For, as the various local legends exemplifying heroic strength were by the Greek colonists adopted for their own Heracles, his name prevailed, not only in all the countries round the Mediterranean, but even in the most distant lands of the ancient world. The question of his origin will be more conveniently touched upon when the stories in Greek literature have been briefly told, in which a constant development from the accretion of local Greek myths, and still more from the influence of Phœnician and Egyptian religions, will be apparent. For while in the earliest traditions Heracles was probably a purely human hero, a conqueror of men and cities, he afterwards appears as the subduer of monstrous animals, and is connected in a variety of ways with astronomical phenomena. **I. Greek Legends.** According to Homer (though it may be observed that he is not named in what are regarded as the older portions of the *Iliad*),

Heracles was the son of Zeus by Alcmena of Thebes in Boeotia. His stepfather was Amphitryon. (*Il.* v. 392, xiv. 250, 323, xviii. 118, xix. 98; *Od.* xi. 266, 620, xxi. 25; cf. Hes. *Th.* 526, 951, *Sc.* 35; Pind. *Isthm.* vii. 5; Apollod. ii. 4, 7.) Amphitryon was the son of Alcaeus, the son of Perseus; and Alcmena was a granddaughter of Perseus. Hence Heracles belonged to the family of Perseus. Zeus visited Alcmena in the form of Amphitryon, while the latter was absent warring against the Taphians; and he, pretending to be her husband, became by her the father of Heracles. [For details, see **ALC-MENE**; **AMPHITRYON**.] On the day on which Heracles was to be born, Zeus boasted of his becoming the father of a hero who was to rule over the race of Perseus. Hera prevailed upon him to swear that the descendant of Perseus born that day should be the ruler. Thereupon she hastened to Argos, and there caused the wife of Sthenelus to give birth to Eurystheus; whereas, by keeping away the Ilithyiae, she delayed the birth of Heracles, and thus robbed him of the empire which Zeus had destined for him. Zeus was enraged at the imposition practised upon him, but could not violate his oath. Alcmena brought into the world two boys, Heracles, the son of Zeus, and Iphicles, the son of Amphitryon, who was one night younger than Heracles. (*Il.* xix. 95–132; Hes. *Sc.* 1–56.) In Homer and Hesiod we are only told that he grew strong in body and mind, that confiding in his own powers he defied even the immortal gods, and wounded Hera and Ares, and that under the protection of Zeus and Athene he escaped the dangers which Hera prepared for him. To these simple accounts various particulars are added in later writers. As he lay in his cradle, Hera sent two serpents to destroy him, but the infant hero strangled them with his own hands (Pind. *Nem.* i. 33; Theocr. xxiv. 1; Apollod. ii. 4, 8). As he grew up, he was instructed by Amphitryon in driving a chariot, by Autolycus in wrestling, by Eurystus in archery, by Castor in fighting with heavy armour, and by Linus in singing and playing the lyre. Linus was killed by his pupil with the lyre, because he had censured him; and Amphitryon, to prevent similar occurrences, sent him to feed his cattle. (Theocr. xxiv. 103–114; Apollod. ii. 4, 9; Diod. iii. 66.) In this manner he spent his life till his 18th year. To this period belongs the beautiful allegory introduced by Prodicus as the ‘Choice of Heracles.’ Heracles, when he had reached the critical time of youth, went out into a solitary place and sat in doubt, which path of life he should follow. Here Virtue and Pleasure (whose name was also Vice) appeared to him in the guise of tall and beautiful women, but the one of modest beauty, the other of the reverse. Pleasure offered him a life of ease and enjoyment, Virtue a path of toil leading to glory; and he chose the toilsome path of virtue. (Xen. *Mem.* ii. 1, 21; Cic. *de Off.* i. 32, 118.) His first great adventure happened while he was still watching the oxen of his father. A huge lion, which haunted Mount Cithaeron, made great havoc among the flocks of Amphitryon and Thespius (or Thespius), king of Thespiæ (Apollod. ii. 4, 10; Diod. iv. 29; Athen. p. 556). Heracles slew the lion, and henceforth wore its skin as his ordinary garment, and its mouth and head as his helmet. Others related that the lion-skin of Heracles was taken from the Nemean lion. On his return to Thebes, he met the envoys of king Ergiulus of Orchomenos, who were going to fetch

the annual tribute of 100 oxen which they had compelled the Thebans to pay. Heracles cut off the noses and ears of the envoys, and thus sent them back to Erginus. The latter thereupon marched against Thebes; but Heracles defeated and killed Erginus, and compelled the Orchomenians to pay double the tribute which they had formerly received from the Thebans (Eur. *H. F.* 220; Apollod. ii. 4, 11; Diod. iv. 10; Paus. ix. 37, 3). Creon rewarded Heracles with the hand of his daughter, Megara, by whom he became the father of several children. The gods made him presents of arms: Hermes gave him a sword, Apollo a bow and arrows, Hephaestus a golden coat of mail, and Athene a peplos. He cut for himself a club in the neighbourhood of Nemea—according to others, the club was of brass, and the gift of Hephaestus (Ap. Rh. i. 1196; Diod. iv. 14).—Soon afterwards Heracles was driven mad by Hera, and in this state he killed his own children by Megara and two of Iphicles. In his grief he sentenced himself to exile, and went to Thespis, who purified him (Apollod. ii. 4, 12, cf. Paus. ix. 11, 1). [The Attic legend, followed by Euripides in the *Heracles Furens*, places this madness later.] He then consulted the oracle of Delphi as to where he should settle. The Pythia first called him by the name of Heracles—for hitherto his name had been Alcides or Alcaeus (from his grandfather, Alceus or Alcaeus, the father of Amphitryon)—and ordered him to live at Tiryns, and to serve Eurystheus for the space of twelve years, after which he should become immortal. Heracles accordingly went to Tiryns, and executed the twelve labours which Eurystheus ordered him to perform.—The number twelve is not found in the older writers, and the complete cycle is made up by later additions. It is probably of Phoenician origin, and is borrowed from the twelve signs of the Zodiac in connexion with the worship of Melkart or of the sun-god Baal [see below]. In literature the whole twelve labours first appear in the *Heraclea* of Pisander, about 650 B.C., and are similarly given by Euripides (*H. F.* 347 ff.), but Sophocles (*Trach.* 1092 ff.) mentions only six. Ten appear on the so-called Theseum at Athens; twelve were shown on the temple of Zeus at Olympia (of which fragments have been discovered) and on the Heracleum at Thebes (Paus. v. 10, 9, ix. 11, 4). The only one

find in Homer his expedition to Troy, to fetch the horses which Laomedon had refused him; and his war against the Pylians, when he destroyed the whole family of their king, Neleus, with the exception of Nestor (*Il.* v. 638; *Od.* xxi. 14). Hesiod mentions several of the feats of Heracles distinctly, but knows nothing of their number twelve. They are usually arranged in the following order.—1. *The fight with the Nemean lion.* The valley of Nemea, between Cleonae and Phlius, was inhabited by a monstrous lion, the offspring of Typhon and Echidna. Eurystheus ordered Heracles to bring him the skin of this monster. After using in vain his club and arrows against the lion, he strangled the animal with his own hands. (Hes. *Th.* 327; Theocr. xxv. 251; Diod. iv. 11.)—2. *Fight against the Lernean hydra.*



II. Heracles and Hydra. (From a marble at Naples.)

This monster, like the lion, was the offspring of Typhon and Echidna, and was brought up by Hera. It ravaged the country of Lerne near Argos, and dwelt in a swamp near the well of Amymone. It had nine heads, of which the middle one was immortal. Heracles struck off its heads with his club; but in the place of the head he cut off, two new ones grew forth each time. A gigantic crab also came to the assistance of the hydra, and wounded Heracles. However, with the assistance of his faithful servant Iolaus, he burned away the heads of the hydra, and buried the ninth or immortal



I. Heracles and Nemean Lion. (From a Roman lamp.)



III. Heracles and Arcadian Stag. (From a group at Naples.)

of the twelve labours mentioned by Homer is his descent into the lower world to carry off Cerberus, but he speaks of them in the plural (*Il.* v. 395, viii. 366, xv. 639; *Od.* xi. 623). We also

one under a huge rock. Having thus conquered the monster, he poisoned his arrows with its bile, whence the wounds inflicted by them became incurable. Eurystheus declared

the victory unlawful, as Heracles had won it with the aid of Iolaus. (Hes. *Th.* 313; Eur. *H. F.* 419; Paus. ii. 36, 37; Apollod. ii. 5, 2; Diod. iv. 11; Verg. *Aen.* viii. 300; Ov. *Met.* ix. 70).—3. *Capture of the Arcadian stag* (or hind). This animal had golden antlers and brazen feet. It had been dedicated to Artemis by the nymph Taygete, because the goddess had saved her from the pursuit of Zeus. Heracles was ordered to bring the animal alive to Mycenae. He pursued it in vain for a whole year; at length he wounded it with an arrow, caught it, and carried it away on his shoulders. While in Arcadia, he was met by Artemis, who was angry with him for having outraged the animal sacred to her; but he succeeded in soothing her anger, and carried his prey to Mycenae. (Pind. *Ol.* iii. 27; Eur. *H. F.* 378; Diod. iv. 13; Ov. *Met.* ix. 188; Verg. *Aen.* vi. 803).—4. *Destruction of the Erymanthian boar*. This animal, which Heracles was ordered to bring alive to Eurystheus, had descended from Mount Erymanthus into Psophis. Heracles chased him through the deep snow, and having thus worn him out, he caught him in a net, and carried him to Mycenae. Other traditions place the hunt of the Erymanthian



IV. Heracles and Boar, with Eurystheus. (From a marble at Naples.)

boar in Thessaly, and some even in Phrygia. When Heracles appeared carrying the huge beast on his shoulders, Eurystheus was seized with panic, and took refuge in a tub. (Eur. *H. F.* 368; Diod. iv. 12; Apollod. ii. 5, 4.) It must be observed that this and the subsequent labours of Heracles are connected with certain subordinate labours, called *Parerga* (Πάτερρα). The first of these parerga is the fight of Heracles with the Centaurs. In his pursuit of the boar he came to the centaur Pholus, who had received from Dionysus a cask of excellent wine. Heracles opened it, contrary to the wish of his host, and the delicious fragrance attracted the other centaurs, who besieged the grotto of Pholus. Heracles drove them away; they fled to the house of Chiron; and Heracles, eager in his pursuit, wounded Chiron, his old friend, with one of his poisoned arrows; in consequence of which Chiron died. [CHIRON.] Pholus likewise was wounded by one of the arrows, which by accident fell on his foot and killed him. This fight with the centaurs gave rise to the establishment of mysteries by which

Demeter intended to purify the hero from the blood he had shed against his own will. (Eur. *H. F.* 364; Paus. viii. 24, 2; Diod. iv. 14; Ov. *Met.* ix. 192).—5. *Cleansing of the stables of Augeas*. Eurystheus imposed upon Heracles the task of cleansing in one day the stalls of Augeas, king of Elis. Augeas had a herd of 3000 oxen, whose stalls had not been cleansed for thirty years. Heracles, without mentioning the command of Eurystheus, went to Augeas, and offered to cleanse his stalls in one day, if he would give him the tenth part of his cattle. Augeas agreed to the terms; and Heracles after taking Phyleus, the son of Augeas, as his witness, led the rivers Alpheus and Peneus through the stalls, which were thus cleansed in a single day. But Augeas, when he learned that Heracles had undertaken the work by the command of Eurystheus, refused to give him the reward. His son Phyleus then bore witness against his father, who exiled him from Elis. Eurystheus, however, declared the exploit null and void, because Heracles had stipulated with Augeas for a reward for performing it. (Theocr. xxv. 88; Apollod. ii. 5, 5; Athen. p. 412; Paus. v. 1, 7.) At a later time Heracles invaded Elis, and killed Augeas and his sons. After this he is said to have founded the Olympic games (Pind. *Ol.* xi. 27; Apollod. ii. 7, 2).—6. *Destruction of the Stymphalian birds*. These birds had been brought up by Ares. They had brazen claws, wings, and beaks, used their feathers as arrows, and ate human flesh. They dwelt on a lake near Stymphalus in Arcadia, from which Heracles was ordered by



VI. Heracles and the Stymphalian Birds. (From a gem at Florence.)

Eurystheus to expel them. When Heracles undertook the task, Athene provided him with a brazen rattle, by the noise of which he startled the birds; and, as they attempted to fly away, he killed some of them with his arrows. Others he only drove away; and they appeared again in the island of Aretias, where they were found by the Argonauts. (Paus. viii. 22, 4; Apollod. ii. 5, 6; Ap. Rh. ii. 1037).—7. *Capture of the Cretan bull*. According to some this was the bull which had carried Europa across the sea. According to others, the bull had been sent out of the sea by Poseidon, that Minos might offer it in sacrifice. But Minos was so charmed with the beauty of the animal, that he kept it, and sacrificed another in its stead. Poseidon punished Minos, by driving the bull mad, and causing it to commit great havoc in the island. Heracles was ordered by Eurystheus to catch the bull, and Minos willingly allowed him to do so. Heracles accomplished the task, and brought the animal home on his shoulders; but he then set it free again. The bull now

roamed through Greece, and at last came to Marathon, where we meet it again in the stories of Theseus. (Apollod. ii. 5, 7; Paus. v. 10, 9;



VII. Heracles and Bull. (From a bas-relief in the Vatican.)

Diod. iv. 13.)—8. *Capture of the mares of the Thracian Diomedes.* This Diomedes, king of the Bistones in Thrace, fed his horses with human flesh. Eurystheus ordered Heracles to bring these animals to Mycenae. With a few companions, he seized the animals, and conducted them to the sea coast. But here he was overtaken by the Bistones. During the fight he entrusted the mares to his friend Abderus, who was devoured by them. Heracles defeated the Bistones, killed Diomedes, whose body he threw before the mares, built the town of Abdera in honour of his unfortunate friend, and then returned to Mycenae with the mares, which had become tame after eating the flesh of their master. The mares were afterwards set free, and were destroyed on Mt. Olympus by



VIII. Heracles and Horses of Diomedes. (From the Museo Borbonico.)

wild beasts. (Eur. *Alc.* 483, 493; *H. F.* 380; Diod. iv. 15; Apollod. ii. 5, 8.)—9. *Seizure of the girdle of the queen of the Amazons.* Hippolyte, the queen of the Amazons, possessed a girdle, which she had received from Arcs. Admete, the daughter of Eurystheus, wished to obtain this girdle; and Heracles was therefore sent to fetch it. He was accompanied by a number of volunteers, and after various adventures in Europe and Asia, he at length reached the country of the Amazons. Hippolyte at

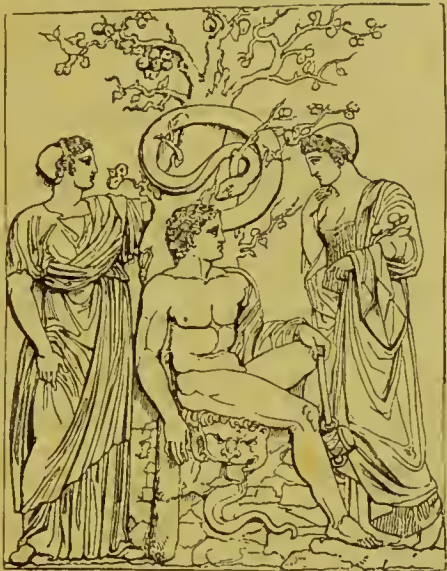
first received him kindly, and promised him her girdle; but Hera having excited the Amazons against him, a contest ensued, in which Heracles killed their queen. He then took her girdle, and carried it with him. In this expedition Heracles killed the two sons of Boreas, Calais and Zetes; and he also begot three sons by Echidna, in the country of the Hyperboreans. On his way home he landed in Troas, where he rescued Hesione from the monster sent against her by Poseidon; in return for which service her father Laomedon promised him the horses he had received from Zeus as a compensation for Ganymedes. But, as Laomedon did not keep his word, Heracles on leaving threatened to make war against Troy. He landed in Thrace, where he slew Sarpedon, and at length returned through Macedonia to Peloponnesus. (Eur. *H. F.* 413, *Ion*, 1143; Apollod. ii. 5, 9; Diod. iv. 16; cf. *Il.* v. 649; *Hdt.* iv. 9.)—10. *Capture of the oxen of Geryones in Erythia.* Geryones, the monster with three bodies, lived in the fabulous island of Erythia, so called because it lay under the red rays of the setting sun in the W. This island was originally placed off the coast of Epirus, but was afterwards identified either with Gades or the Balearic islands, and was at



X. Heracles and Geryones. (Museo Borbonico.)

all times believed to be in the distant W. The oxen of Geryones were guarded by the giant Eurytion and the two-headed dog Orthrus; and Heracles was commanded by Eurystheus to fetch them. After traversing various countries, he reached at length the frontiers of Libya and Europe, where he erected two pillars (Calpe and Abyla) on the two sides of the straits of Gibraltar, which were hence called the pillars of Heracles. Being annoyed by the heat of the sun, Heracles shot at Helios, who so much admired his boldness, that he presented him with a golden cup or boat, in which he sailed to Erythia. He there slew Eurytion and his dog, as well as Geryones, and sailed with his booty to Tartessus, where he returned the golden cup (boat) to Helios. On his way home he passed through Gaul, Italy, Illyricum and Thrace, and met with numerous adventures, which are variously embellished by the poets. Many attempts were made to deprive him of the oxen, but he at length brought them in safety to Eurystheus, who sacrificed them to Hera. (Hes. *Th.* 287; Pind. *Nem.* iii. 21; *Hdt.* iv. 8; Apollod. ii. 5, 10; Strab. p. 221; Diod. iv. 17.) These ten labours were performed by Heracles in the space of eight years and one month; but as Eurystheus declared two of them to have been performed unlawfully, he commanded him to accomplish two more.—11. *Fetching the golden*

apples of the Hesperides. This was particularly difficult, since Heracles did not know where to find them. They were the apples which Hera had received at her wedding from Ge, and which she had entrusted to the keeping of the Hesperides and the dragon Ladon, on Mt. Atlas, in the country of the Hyperboreans. [For details see HESPERIDES.] After various adventures in Europe, Asia and Africa,



XI. Heracles and the Hesperides. (From a bas-relief at Rome.)

in the course of which he delivered Prometheus, and slew Antaeus, Busiris and Emathion, Heracles at length arrived at Mt. Atlas. On the advice of Prometheus, he sent Atlas to fetch the apples, and in the meantime bore the weight of heaven for him. Atlas returned with the apples, but refused to take the burden of heaven on his shoulders again. Heracles, however, contrived by a stratagem to get the apples, and hastened away. On his return Eurystheus made him a present of the apples; but Heracles dedicated them to Athene, who restored them to their former place. In traditions Heracles killed the dragon Ladon, and gathered the apples himself. (Eur. *H. F.* 394; Apollod. ii. 5, 11; Diod. iv. 26; Ap. Rh. iv. 1396; Hyg. *Fab.* 31.)—12. *Bringing Cerberus from the lower world.* This was the



XII. Heracles and Cerberus. (Millin, *Tombeaux de Canosa.*)

most difficult of the twelve labours of Heracles. He descended into Hades, near Taenarum in

Laconia, accompanied by Hermes and Athene. He delivered Theseus and Ascalaphus from their torments. He obtained permission from Pluto to carry Cerberus to the upper world, provided he could accomplish it without force of arms. Heracles succeeded in seizing the monster and carrying it to the upper world; and after he had shown it to Eurystheus, he carried it back again to the lower world. (*Il.* viii. 366; *Od.* xi. 623; Diod. iv. 25; Apollod. ii. 5, 12; Paus. ii. 31, 2.)—Besides these twelve labours (*ἄθλοι*), Heracles performed several other feats (*ἄσπεργα*) without being commanded by Eurystheus. Several of them were interwoven with the twelve labours and have been already described: those which had no connexion with the twelve labours are spoken of below. After Heracles had performed the twelve labours, he was released from the servitude of Eurystheus, and returned to Thebes. He there gave Megara in marriage to Iolaus; and he wished to gain in marriage for himself Iole, the daughter of Eurytus, king of Oechalia. Eurytus promised his daughter to the man who should conquer him and his sons in shooting with the bow. Heracles defeated them; but Eurytus and his sons, with the exception of Iphitus, refused to give Iole to him, because he had murdered his own children. Soon afterwards the oxen of Eurytus were carried off, and it was suspected that Heracles was the offender. Iphitus again defended him, and requested his assistance in searching after the oxen. Heracles agreed; but when the two had arrived at Tiryns, Heracles, in a fit of madness, threw his friend down from the wall, and killed him. Deiphobus of Anycel purified him from this murder, but he was, nevertheless, attacked by a severe illness. Heracles then repaired to Delphi to obtain a remedy, but the Pythia refused to answer his questions. A struggle ensued between Heracles and Apollo, and the combatants were not separated till Zeus sent a flash of lightning between them. (*Od.* xxi. 22; Soph. *Trach.* 270; Paus. x. 13; Apollod. ii. 6, 1; Diod. iv. 31.) In this combat Heracles attempted to carry off the tripod: a story which indicates that Heracles at one time shared with Apollo the attribute of the tripod as well as that of the bow, though the tripod passed entirely to Apollo. It may also denote a displacement of the worship of Heracles at Delphi by Apollo, to which Pausanias seems to allude. It was a favourite subject in vase paintings from an early period. The oracle now declared that he would be restored to health if he would serve three years for wages, and surrender his earnings to Eurytus, as an atonement for the murder of Iphitus. Thereupon he became a servant to Omphale, queen of Lydia, and widow of Tmolus. Heracles is described as living effeminately during his residence with Omphale: he span wool, it is said, and sometimes put on the garments of a woman, while Omphale wore his lion-skin. (Diod. iv. 31; Apollod. ii. 6, 3; Ov. *Fast.* ii. 305, *Her.* ix. 53.) According to other accounts he nevertheless performed several great feats during his time. He made prisoners of the Cercopes, who had robbed him [CERCOPES]; he undertook an expedition to Colchis, which brought him into connexion with the Argonauts; he took part in the Calydonian hunt, and met Theseus on his landing from Troezen on the Corinthian isthmus. An expedition to India, which was mentioned in some traditions, may likewise be inserted in this

place. (Hdt. vii. 198; Ant. Lib. 26; Apollod. i. 9, 16; Arrian, *Ind.* 8, 9.)—When the time of his servitude had expired, he sailed against Troy, took the city, and killed Laomedon, its king. (*Il.* v. 641, xiv. 251, xx. 145; Eur. *Troad.* 802.) On his return from Troy, a storm drove him on the island of Cos, where he was attacked by the Moropes; but he defeated them and killed their king, Eurypylus. It was about this time that the gods sent for him in order to fight against the Giants. (*Il.* xiv. 255; Pind. *Nem.* iv. 40; Apollod. ii. 7, 1.) [GIGANTES.]—Soon after his return to Argos, he marched against Augeas, as has been related above. He then proceeded against Pylos, which he took, and killed Periclymenus, a son of Neleus. He next advanced against Lacedaemon, to punish the sons of Hippocoon, for having assisted Neleus and slain Oenon, the son of Licymnius. He took Lacedaemon, and assigned the government of it to Tyndareus. (*Pans.* iii. 15, 2; *Diod.* iv. 33.) On his return to Tegea, he became, by Auge, the father of Telephus [AUGE]; and he then proceeded to Calydon, where he obtained Deianira, the daughter of Oeneus, for his wife, after fighting with Achelous for her. [DEIANIRA: ACHELOUS.] After Heracles had been married to Deianira nearly three years, he accidentally killed, at a banquet in the house of Oeneus, the boy Eunomus. In accordance with the law Heracles went into exile, taking with him his wife Deianira. On their road they came to the river Evenus, across which the centaur Nessus carried travellers for a small sum of money. Heracles himself forded the river, but gave Deianira to Nessus to carry across. Nessus attempted to outrage her: Heracles heard her cries, and shot an arrow into the heart of Nessus. The dying centaur called out to Deianira to take his blood with her, as it was a sure means of preserving the love of her husband. (*Soph. Trach.* 555; *Ov. Met.* ix. 201.) He then conquered the Dryopes, and helped Aegimius, king of the Dorians, against the Lapithae. [AEGIMIUS.] After this he took up his abode at Trachis, whence he marched against Eurytus of Oechalia. He took Oechalia, killed Eurytus and his sons, and carried off his daughter Iole as a prisoner. On his return home he landed at Cenaeum, a promontory of Euboea, erected an altar to Zeus, and sent his companion, Lichas, to Trachis, in order to fetch him a white garment, which he intended to use during the sacrifice. Deianira, afraid lest Iole should supplant her in the affections of her husband, steeped the white garment in the blood of Nessus. This blood had been poisoned by the arrow with which Heracles had shot Nessus; and accordingly as soon as the garment became warm on the body of Heracles, the poison penetrated into all his limbs, and caused him the most excruciating agony. He seized Lichas by his feet, and threw him into the sea. He wrenched off the garment, but it stuck to his flesh, and with it he tore away whole pieces from his body. In this state he was conveyed to Trachis. Deianira, on seeing what she had unwittingly done, hanged herself. Heracles commanded Hyllus, his eldest son by Deianira, to marry Iole as soon as he should arrive at the age of manhood. He then ascended Mt. Oeta, raised a pile of wood, on which he placed himself, and ordered it to be set on fire. No one ventured to obey him, until at length Poes the shepherd was prevailed upon to comply with the desire of the suffering hero. (Hdt. vii. 198; *Soph.*

Trachiniae; *Diod.* iv. 38; Apollod. ii. 7, 7; *Ov. Met.* ix. 155.) When the pile was burning, a cloud came down from heaven, and amid peals of thunder carried him to Olympus, where he was honoured with immortality, became reconciled to Hera, and married her daughter Hebe, by whom he became the father of Alexiades and Anicetus. (*Od.* xi. 603; *Hes. Th.* 949; Pind. *Nem.* i. 70.)—Heracles, as a god, was introduced into Greece by the Phoenician traders and settlers, especially those at Thebes, Rhodes, and Thasos, and he represents partly the Babylonian sun-god Baal, who undergoes twelve labours as the sun passes through twelve signs of the zodiac; partly the city-god Melkart of the Phoenicians (cf. Hdt. ii. 43). The Greeks in adopting the Eastern deity, altered the mythology relating to him by transforming him into a national hero who delivers the country from many monsters and from all sorts of difficulties. The stories of the land in prehistoric times being cleared from wild beasts were attached to the name of Heracles, and the works of drainage and road-making, executed by some ancient and forgotten inhabitants (in many cases probably by the Phoenicians), were exaggerated into the miraculous deeds ascribed to him. The legends about him were constantly increasing, because in new lands reached by the Greeks some local hero or divinity who represented strength of body and mighty deeds was identified with Heracles, and his acts were added to the list. Moreover, the worship of the Phoenician Melkart had been carried by traders to many places in the West: from this cause also Heracles became the type of a mighty traveller. Especially his story became connected with deeds at Phoenician Gades (as in the tenth labour); and again, since he was worshipped in Lydia, it became necessary for him to serve the Lydian Omphale; he even took her garb, as some think, because an Oriental deity as a female counterpart of the male god existed there. A theory has recently been put forward which deserves consideration, that Omphale was really the local deity of the Malian district, and also that the myth of Heracles taking a woman's dress was derived from a ritual mentioned by Plutarch at Cos, in which the priest was dressed as a woman. It has been suggested again, that as the Heraeum at Argos was a refuge for slaves, the stories of servitude to Hera arose from that fact. Heracles took to himself also many other characteristics of local divinities. Among them, he was in some places regarded as the god of the gifts of the earth (which explains his being sometimes represented with a cornucopia); and perhaps from a kindred idea he appears as the god who finds and guards hot springs rising from the ground, being identified with local deities of springs. This is more probable than that it was, as some say, merely because athletes bathe frequently.—II. The Roman Hercules, though eventually identified with the Greek Heracles, and probably deriving his name from him, holds the place of a deity whose origin was distinctly Italian. This Italian deity among the Sabines was called *Semo Sancus*, and there is good reason for the belief that he was in reality the *Genius Jovis*: that is, he was the power who watched over men and gave them strength and victory, just as the Italian Juno watched over women [GENIUS]. Hence Hercules was the god who guarded the household (*Hercules Domesticus*) and also who guarded the state (*H. Custos*); the giver of victory (*H. Victor* and *Invictus*):

and especially he was the god who maintained righteous dealing and the sanctity of oaths; and therefore was the god by whom oaths were taken = *Dius Fidius* [*FIDIUS*]. Again from the relations of Hercules and Juno to men and women respectively, and from the fact that obligations and compacts were under the province of Hercules, both these deities had to do with the Roman rite of marriage, and the bridal dress was fastened by the *nodus Herculeus* or *Herculeanus*. [*Dict. of Ant. art. Matrimonium*.] When the Italian deity was identified with this Greek deity is not certain; but it is probable that the Hercules whom Romulus is said to have worshipped—*i.e.* the original Hercules at Rome—was the purely Italian deity, and that the Greek Heracles was not adopted at any rate before the Tarquinian epoch, though Livy (i. 7) assigned an earlier date. The reasons for the identification were probably that both were deities who gave strength, and both were connected with stories of combat against powers of evil or of darkness: and, moreover, the *Genius Jovis* or *Dius Fidius* came to be regarded as the *son* of Jupiter, and so was taken to be Hercules the son of Zeus. With regard to the name there is more doubt, but it seems on the whole probable that the name Hercules is an Italianised form of Heracles, and prevailed over the native name when the Greek legends and the Greek form of worship was established. Some, however, have held that the word is Latin and is connected with *hercere* or *herciscere*, denoting the god of enclosures or property: others connect it with *Kerus* = *Genius*; but though the latter would agree with the fact that Hercules = *Genius*, yet it is difficult to regard the similarity of the Greek and Roman names as a mere accident. The Greek form of worship was at any rate in use when the lectisternium was first introduced, *b.c.* 399 (Liv. v. 13), for Hercules was one of the six deities then honoured, and there is little doubt of the Greek origin of the rite [*Dict. of Ant. art. Lectisternium*]. All the Greek stories of Hercules were also incorporated with the legends of the native deity; and so in the myth of *Cacus* Hercules is represented as on his return from the expedition which Heracles made against *Geryon* (*Verg. Aen.* viii. 190; *Ov. Fast.* i. 543). Yet this is clearly added, and the story was of Italian origin in which the god bore the name *Garanus* (*Verr. Flacc. ap. Serv. ad Aen.* viii. 203). This name (which appears as *Recaranus* in *Aurel. Vict. Orig.* 8), whether it be, as some think, of Celtic origin, or, as is not improbable, connected with the word *Kerus* = *Genius*, was a local name for the Italian Hercules, and the native legend makes him a country god or deified herdsman, who smote *Cacus* the robber of oxen. *Cacus* is by many supposed to represent the evil powers of the underworld, against whom Heracles or *Garanus* contended. [*CACUS*.] The frequent mention of Hercules as the god of gain and the protector of treasures (*Hor. Sat.* ii. 6, 12; *Pers.* ii. 10), and his connexion on this account with *Mercury* in inscriptions, may be traced to his functions as god of the household store, mentioned above. It has often been supposed that the connexion with the Muses indicated by the title *Hercules Musarum* and *Herc. Musagetes* is not of Greek origin, but this is probably croneous, and it is likely that the attribute was borrowed from Heracles with the lyre, which is a favourite representation in Greek art, alluding probably to songs of victory be-

longing to a *Ἡρακλῆς Καλλίνικος*. Hercules was worshipped at Rome in the round temple of *H. Victor* in the *Boarium* and at the *Ara Maxima* near it, on which a title of the spoils taken in war was dedicated to him as god of victory. A peculiar point in the ritual of this temple was the exclusion of flies and dogs (*Plin.* xxxiv. 33; *Solin.* i. 10). Whether this 'taboo' has the same origin as the Arcadian deity *Myiagrus* and the Elean *Myiacoeres*, who delivered the people from plagues of flies (*Paus.* viii. 26, 7; *Plin.* x. 75), is not very certain. It is remarkable with regard to the position of Hercules as god of victory that the *Salii* at *Tibur* were priests in the temple of *Hercules Victor*. For the priests of Hercules at Rome, see *PINARIA GENS*.—In art Heracles is represented with a powerful frame and small head, having a club



Farnese Hercules.

or a bow, and usually with a lion-skin, but it should be noted that this lion-skin does not appear on any representation earlier than the end of the sixth century *b.c.*, which agrees with the theory that the epic of *Pisander* of *Rhodes* marks the time when there was a great development and increase in the myths of Heracles, partly from Phoenician and Egyptian influence. The lion-skin is sometimes drawn, like a cowl, over the head, especially on coins; but the favourite type of Heracles is that of a powerful bearded man, naked, but with the lion-skin hanging on his arm or worn like a chlamys. The beardless type is also common at various dates. The famous 'Farnese Hercules' by *Glycon*, showing Heracles leaning on his club and (probably) looking down at *Telephus*, is with good reason thought to preserve the atti-

tude and characteristics which were adopted and popularised by Lysippus.

Hēracleūm (Ἡράκλειον), the name of several promontories and towns, of which none require special notice except: 1. A town in Macedonia at the mouth of the Apilas, near the frontiers of Thessaly.—2. The harbour of Cnossus in Crete.—3. A town on the coast of the Delta of Egypt, a little W. of Canopus; from which the Canopic mouth of the Nile was often called also the Heracleotic mouth.—4. A place near Gindarus in the Syrian province of Cyrrestice, where Ventidius, the legate of M. Antony, gained his great victory over the Parthians under Pacorus, in B.C. 38 (Strab. p. 751).

Hērachiānus (Ἡρακλειανός), one of the officers of Honorius, put Stilicho to death (A.D. 408), and received, as the reward, the government of Africa. In 413 he revolted against Honorius, and invaded Italy; but his enterprise failed, and on his return to Africa he was put to death at Carthage. (Zos. v. 37, vi. 7-11.)

Hēracleidae (Ἡρακλεῖδαι), the descendants of Heracles, who, in conjunction with the Dorians, conquered Peloponnesus. It had been the will of Zeus, so ran the legend, that Heracles should rule over the country of the Perseids, at Mycenae and Tiryns. But, through Hera's cunning, Eurystheus had been put into the place of Heracles, who had become the servant of the former. After the death of Heracles, his claims devolved upon his sons and descendants. At the time of his death, Hyllus, the eldest of his four sons by Deianira, was residing with his brothers at the court of Ceyx at Trachis. As Eurystheus demanded their surrender, and Ceyx was unable to protect them, they fled to various parts of Greece, until they were received as suppliants at Athens, at the altar of Eleos (*Mercy*). (Diod. iv. 57; Paus. i. 32, 5; Apollod. ii. 8, 1.) According to the *Heraclidae* of Euripides, the sons of Heracles were first staying at Argos, thence went to Trachis in Thessaly, and at length came to Athens. Demophon, the son of Theseus, received them, and they settled in the Attic tetrapolis. Eurystheus, to whom the Athenians refused to surrender the fugitives, now marched against the Athenians with a large army, but was defeated by the Athenians under Iolaus, Theseus, and Hyllus, and was slain with his sons. The battle itself was celebrated in Attic story as the battle of the Scironian rock, on the coast of the Saronic gulf, though Pindar places it in the neighbourhood of Thebes (*Pyth.* 187; cf. *Hdt.* ix. 137). After the battle, the Heracleidae entered Peloponnesus, and maintained themselves there for one year. This was their first invasion of Peloponnesus. But a plague, which spread over the whole peninsula, compelled them to return to Attica, where, for a time, they again settled in the Attic tetrapolis. From thence they proceeded to Aegimius, king of the Dorians, whom Heracles had assisted in his war against the Lapithae, and who had promised to preserve a third of his territory for the children of Heracles. [AEGIMIUS.] The Heracleidae were hospitably received by Aegimius, and Hyllus was adopted by the latter. After remaining in Doris three years, Hyllus, with a band of Dorians, undertook an expedition against Atreus, who had married a daughter of Eurystheus, and had become king of Mycenae and Tiryns. Hyllus marched across the Corinthian isthmus, and first met Echemus of Tegea, who fought for the Pelopidae, the principal opponents of the Heracleidae. Hyllus fell in single combat

with Echemus, and, according to an agreement which had been made before the battle, the Heracleidae were not to make any further attempt upon Peloponnesus for the next fifty years. Thus ended their second invasion. They now retired to Tricorythus, where they were allowed by the Athenians to take up their abode. During the period which followed (ten years after the death of Hyllus), the Trojan war took place; and thirty years after the Trojan war Cleodaeus, son of Hyllus, again invaded Peloponnesus; which was the third invasion. About twenty years later Aristomachus, the son of Cleodaeus, undertook the fourth expedition; but both heroes fell. Not quite thirty years after Aristomachus (that is, about eighty years after the destruction of Troy), the Heracleidae prepared for their fifth and final attack. Temenus, Cresphontes, and Aristodemus, the sons of Aristomachus, upon the advice of an oracle, built a fleet on the Corinthian gulf; but this fleet was destroyed, because Hippotes, one of the Heracleidae, had killed Carnus, an Acarnanian soothsayer; and Aristodemus was killed by a flash of lightning (Apollod. ii. 8, 2; Paus. iii. 1, 5). An oracle now ordered them to take a three-eyed man for their commander. He was found in the person of Oxylus, the son of Andraemon, an Aetolian, but descended from a family in Elis. The expedition now successfully sailed from Naupactus towards Rhium in Peloponnesus. Oxylus, keeping the invaders away from Elis, led them through Arcadia. (Paus. iv. 3, 4, viii. 5, 4.) The Heracleidae and Dorians conquered Tisamenus, the son of Orestes, who ruled over Argos, Mycenae, and Sparta. After this they became masters of the greater part of Peloponnesus, and then distributed by lot the newly acquired possessions. Temenus obtained Argos; Procles and Eurystheus, the twin sons of Aristodemus, Lacedaemon; and Cresphontes, Messenia.—Such are the traditions about the Heracleidae and their conquest of Peloponnesus. They are not purely mythical, but contain a genuine historical substance, notwithstanding the various contradictions in the accounts. They represent the conquest of the Achaean population by Dorian invaders, who had originally been pressed southwards by the Thesalians [DORIS], and then, finding their new settlements about the Spercheus too small, joined the Aetolians in invading the Peloponnesus. The Dorian account somewhat obscures the part in the conquest taken by the Aetolians, who obtained the land of the Epeans or Elis as their share; and it also compresses into one generation a conquest which was probably slow and gradual. The length of the period spent in the conquest may perhaps be indicated by the time allowed in the legend between the attempt of Hyllus and the successful invasion. [See *Dict. of Ant.* art. *Perioeci*.]

Hēracleides (Ἡρακλείδης). 1. A Syracusan, son of Lysimachus, one of the generals when Syracuse was attacked by the Athenians, B.C. 415 (Thuc. vi. 103).—2. A Syracusan, who held the chief command of the mercenary forces under the younger Dionysius. Being suspected by Dionysius, he fled from Syracuse, and afterwards took part with Dion in expelling Dionysius from Syracuse. After the expulsion of the tyrant, a powerful party at Syracuse looked up to Heracleides as their leader, in consequence of which Dion caused him to be assassinated, 354. (Plut. *Dion.* 35-53; Diod. xvi. 16-20).—3. Son of Agathocles, accompanied his father to Africa, where he was put to death by the soldiers when

they were deserted by Agathocles, 307 (Diod. xx. 68).—4. Of Tarentum, one of the chief counsellors of Philip V. king of Macedonia (Pol. xiii. 4).—5. Of Byzantium, sent as ambassador by Antiochus the Great to the two Scipios, 190 (Pol. xxi. 10).—6. One of the three ambassadors sent by Antiochus Epiphanes to the Romans, 169. Heraclides was banished by Demetrius Soter, the successor of Antiochus (162), and in revenge gave his support to the imposture of Alexander Balas. (Pol. xxvii. 17, xxxiii. 14).—7. Surnamed **PONTICUS**, because he was born at Heraclæa in Pontus. He was a person of considerable wealth, and migrated to Athens, where he became a pupil of Plato. He studied also the Pythagorean system, and afterwards attended the instructions of Spensippus, and finally of Aristotle. He wrote a great number of works upon philosophy, mathematics, music, history, politics, grammar, and poetry; but of these works only fragments remain (Diog. Laërt. v. 86). There is a small work of Heraclides, entitled *περὶ πολιτειῶν*, edited by Köler, Halle, 1804, and by Coraes, in his edition of Aelian, Paris, 1805. Another extant work, *Ἀλληγορίαι Ὀμηρικαί*, which also bears the name of Heraclides, was certainly not written by this Heraclides.—8. A historian, who lived in the reign of Ptolemy Philopator (222–205), and wrote several works, quoted by the grammarians.—9. A physician of Tarentum, lived in the third or second century B.C., and wrote some works on *Materia Medica*, and a commentary on all the works in the Hippocratic Collection.—10. A physician of Erythrae in Ionia, was a pupil of Chrysermus, and a contemporary of Strabo in the first century B.C.

Heraclitus (*Ἡράκλειτος*.) 1. Of Ephesus, a philosopher generally considered as belonging to the Ionian school, though he differed from their principles in many respects. In his youth he travelled extensively, and after his return to Ephesus the chief magistracy was offered him, which, however, he transferred to his brother. He appears afterwards to have become a complete recluse, rejecting even the kindnesses offered by Darius, and at last retreating to the mountains, where he lived on pot-herbs; but, after some time, he was compelled by the sickness consequent on such meagre diet to return to Ephesus, where he died at the age of sixty. He flourished about B.C. 513.—Heraclitus wrote a work *On Nature* (*περὶ φύσεως*), which contained his philosophical views. From the obscurity of his style, he gained the title of the *Obscure* (*σκοτεινός*). (Cic. *Fin.* ii. 5, 15; Sen. *Ep.* xii. 7.) The leading ideas of the philosophy of Heraclitus were dualism and motion, while those of the Eleatics were unity and rest. Everything in his view was in a state of passage backwards and forwards between two conditions. Fire, which seemed to typify this constant motion, was in his philosophy the genesis of all things, kindling and extinguishing itself; and so far did he carry this that he regarded the sun as born anew and dying every day. The universal process of nature was a motion upwards and downwards. Fire through air and water passed down to earth, and by the opposite process earth passed upwards through water and air to fire. The death of each became the life of the other, and, as fire was the highest element, so the conception of its dry and clear nature entered into his moral system. The soul or mind of man was an emanation from the divine fire; and the clouded intellect of a drunkard was described by him as a 'wet soul.'

He said of vision that the eyes cannot see, but the mind sees through them, as through an open door. (Sext. *adv. Math.* vii. 130; cf. Lucret. iii. 359; Cic. *Tusc.* i. 20, 46.) The directing power of this order or process of nature was apparently a soul of the world, the essence of the fire, which passed through everything, and back to itself. From this passage backwards and forwards or upwards and downwards there results whatever harmony and order of nature there is, but it is a harmony arising from conflict, so that Heraclitus found fault with Homer for speaking of strife being banished from gods and men, objecting that then nature could not go on. To this theory refers the 'quid velit et possit rerum concordia discors' of Horace (*Ep.* i. 12, 19). The constant change and motion in the system, forcibly expressed by Heraclitus in the words that 'no man can twice enter the same river,' gained for Heraclitus and his school the name of *οἱ ῥέοντες* (Plat. *Theaet.* p. 181). Heraclitus was more fiercely and more unjustly attacked than any other philosopher by Lucretius, because the physics of the Stoics, to whom Lucretius was particularly opposed, were in part based on Heraclitean views (Lucr. i. 639). The tone of sadness in Heraclitus arising from his despair of absolute knowledge, and from a feeling of the changeable and fleeting character of human life, and also from the amount of evil in the world, gained for him the title of the 'weeping philosopher.' (Juv. x. 30; Sen. *de Ir.* ii. 2, 5; *Anth. Pal.* ii. 148; cf. DEMOCRITUS.) On the other hand, many of his utterances were cited with approval by early Christian writers, while other passages which seemed to regard the divine reason or *λόγος* were caught up by the Neo-Platonists. (Edition of the remains of Heraclitus by Bywater, Oxford, 1877.)

Heraea (*Ἡραία*: *Ἡραϊεύς*: nr. *S. Joannes*, Ru.), a town in Arcadia, on the right bank of the Alphæus, near the borders of Elis. Its territory was called **Heraeātis** (*Ἡραϊάτις*). It was closely connected with Sparta in the fourth century; but afterwards joined the Achaean League. (Paus. viii. 26, 1; Strab. p. 337; Xen. *Hell.* vi. 5, 22; Pol. ii. 54.)

Heraei Montes (*τὰ Ἡραία ὄρη*: *Monti Sori*), a range of mountains in Sicily, running from the centre of the island S.E., and ending in the promontory Pachynum (Diod. iv. 84).

Heraeum. [ARGOS, p. 107, b.]

Herbessus. [HERBESSUS.]

Herbita (*Ἑρβίτα*: *Ἑρβιταῖος*, *Herbitensis*), a town in Sicily, N. of Agyrium, a powerful place under the tyrant Archonides, but afterwards declined (Diod. xii. 8; Cic. *Verr.* iii. 18, 32).

Herculaneum, a town in Samnium, conquered by the consul Carvilius, B.C. 293 (Liv. x. 45), must not be confounded with the more celebrated town of this name mentioned below.

Herculanum, **Herculanium**, **Herculanium**, **Herculense Oppidum**, **Herculæa Urbs** (*Ἡράκλειον*), an ancient city in Campania, near the coast, between Neapolis and Pompeii, was originally founded by the Oscans, was next in the possession of the Tyrrhenians, and subsequently was chiefly inhabited by Greeks, who appear to have settled in the place from other cities of Magna Graecia, and to have given it its name. (Dionys. i. 44; Strab. p. 247; Ov. *Met.* xv. 711.) It was taken by the Romans in the Social war (B.C. 89, 88), and was colonised by them (Vell. Pat. ii. 16). In A.D. 63 a great part of it was destroyed by an earthquake; and in 79 it was overwhelmed, along with Pompeii and Stabiae, by the great eruption of Mt. Vesuvius. It was

buried under showers of ashes and streams of lava from 70 to 100 feet under the present surface of the ground. On its site stand the modern *Portici* and part of the villago of *Resina*: the Italian name of *Ercolano* does not indicate any modern place, but only the part of Herculaneum that has been disintegrated. The ancient city was accidentally discovered by the sinking of a well in 1720, since which time the excavations have been carried on at different periods; and many works of art have been discovered, which are deposited in the Royal Museum at Portici. It has been found necessary to fill up again the excavations which were made, in order to render Portici and Resina secure, and therefore very little of the ancient city is to be seen. The buildings that have been discovered are a theatre capable of accommodating about 10,000 spectators, the remains of two temples, a large building, commonly designated as a *forum civile*, 228 feet long and 132 broad, and some private houses, the walls of which were adorned with paintings, many of which, when discovered, were in a state of admirable preservation. There have been also found at Herculaneum many MSS., written on rolls of papyrus; but the difficulty of unrolling and deciphering them was very great; and the few which have been deciphered are of later Greek writers, among them some writings of Epicurus and Philodemus.

Hercūles, the hero. [HERACLES.]

Hercūles (*Ἡρακλῆς*), a son of Alexander the Great by Barsine, the widow of the Rhodian Memnon. In B. C. 310 he was brought forward by Polysperchon as a pretender to the Macedonian throne; but he was murdered by Polysperchon himself in the following year, when the latter became reconciled to Cassander. (Diod. x. 20, 28; Just. xv. 2.)

Hercūlis Columnae. [ABYLA; CALPE.]

Hercūlis Monoeci Portus. [MONOECUS.]

Hercūlis Portus. [COSA.]

Hercūlis Promontōrium (*C. Spartivento*), the most southerly point of Italy, in Bruttium.

Hercūlis Silva, a forest in Germany, sacred to Hercules, E. of the Visurgis.

Hercynia Silva, **Hercynius Saltus**, **Hercynium Jugum**, an extensive range of mountains in Germany, covered with forests, is described by Caesar (*B. G.* vi. 24) as nine days' journey in breadth, and more than sixty days' journey in length, extending E. from the territories of the Helvetii, Nemetes, and Rauraci, parallel to the Danube, to the frontiers of the Dacians. Under this general name Caesar appears to have included all the mountains and forests in the S. and centre of Germany, the *Black Forest*, *Odenwald*, *Thüringer-Wald*, the *Harz*, the *Erzgebirge*, the *Riesengebirge*, &c. As the Romans became better acquainted with Germany, the name was confined to narrower limits. Pliny and Tacitus use it to indicate the range of mountains between the Thüringer-Wald and the Carpathian mountains (Plin. iv. 97; Tac. *Germ.* 28, 30). The name is still preserved in the modern *Harz* and *Erz*.

Herdōnia (*Herdoniensis*: *Ordona*), a town in Apulia, was destroyed by Hannibal, who removed its inhabitants to Thurii and Metapontum; it was rebuilt by the Romans (Strab. p. 282; Liv. xxi. 21, xxvii. 1).

Herdōnius. 1. **Turnus**, of Aricia in Latium, endeavoured to rouse the Latins against Tarquinius Superbus, and was in consequence falsely accused by Tarquinius, and put to death (Liv. i. 50; Dionys. iv. 45).—2. **Appius**, a Sabine

clioftain, who, in B. C. 460, with a band of outlaws and slaves, made himself master of the Capitol. On the fourth day from his entry the Capitol was retaken, and Herdonius was slain. (Liv. iii. 15–19; Dionys. x. 14.)

Herennia Gens, originally Samnite, and by the Samnite invasion established in Campania, became at a later period a plebeian house at Rome. The Herennii were a family of rank in Italy, and the hereditary patrons of the Marii. (Liv. ix. 3; Plut. *Mar.* 5.)

Herennius. 1. **Modestinus**. [MODESTINUS.]—2. **Pontius**. [PONTIUS.]—3. **Senecio**. [SENECIO.]

Hērillus (*Ἡρίλλος*), of Carthage, a Stoic philosopher, was the disciple of Zenon of Citium. He did not, however, confine himself to the opinions of his master, but held some doctrines directly opposed to them. He held that the chief good consisted in knowledge (*ἐπιστήμη*), a notion often attacked by Cicero. (Cic. *de Fin.* ii. 11, 13, *Tusc.* v. 30; Diog. Laërt. vii. 165.)

Hermæum, or, in Latin, **Mercurii Promontorium** (*Ἐρμαία ἄκρα*). 1. (*Cape Bon*, Arab. *Ras Addar*), the headland which forms the E. extremity of the Sinus Carthaginiensis, and the extreme NE. point of the Carthaginian territory (aft. the province of Africa) opposite to Lilybaeum, the space between the two being the shortest distance between Sicily and Africa (Strab. p. 832; Pol. i. 29; Liv. xxix. 27).—2. (*Ras el Ashan*), a promontory on the coast of the Greater Syrtis, 50 stadia W. of Leptis.—3. A headland of Lemnos (Aesch. *Pr.* 283; Soph. *Phil.* 1459).

Hermägōras (*Ἐρμαγόρας*). 1. Of Temnos, a distinguished Greek rhetorician of the time of Cicero. He belonged to the Rhodian school of oratory, but is known chiefly as a teacher of rhetoric. He devoted particular attention to what is called *invention*—that is, the province of rhetoric which is occupied with discovering facts and probabilities such as will support the case—and made a peculiar division of the parts of an oration which differed from that adopted by other rhetoricians. (Quintil. iii. 1, 16; 6, 60; Cic. *de Invent.* i. 11, 16).—2. Surnamed Carion, a Greek rhetorician, taught rhetoric at Rome in the time of Augustus. He was a disciple of Theodorus of Gadara. (Quintil. iii. 1, 18.)

Hermanūbis. [ANUBIS.]

Hermaphrōditus (*Ἐρμαφρόδιτος*), son of Hermes and Aphrodite, and consequently great-grandson of Atlas, whence he is called *Atlantides* or *Atlantius* (Ov. *Met.* iv. 368). He had inherited the beauty of both his parents, and was brought up by the nymphs of Mount Ida. In his fifteenth year he went to Caria. In the neighbourhood of Halicarnassus he lay down by the fountain of Salmacis. The nymph of the fountain fell in love with him, and tried in vain to win his affections. Once when he was bathing in the fountain, she embraced him, and prayed to the gods that she might be united with him for ever. The gods granted the request, and the bodies of the youth and the nymph became united together, but retained the characteristics of each sex. Hermaphroditus, on becoming aware of the change, prayed that in futuro everyone who bathed in the well might be metamorphosed in the same manner (Ov. *Met.* iv. 285; cf. Diod. iv. 6). The myth represents an Oriental belief in masculine deities with a female counterpart (whence the bearded Aphrodite at Cyprus; Macrob. *Sat.* iii. 8).

Hermarchus (*Ἐρμαρχος*), of Mytilene, a rhetorician, became afterwards a disciple of Epi-

curus, who left to him his garden, and appointed him his successor in his school, about B. C. 270. (Diog. Laërt. x. 25.)

Hermes (Ἑρμῆς, Ἑρμῆας, Dor. Ἑρμᾶς), called **Mercūrius** by the Romans. The Greek Hermes was a son of Zeus and Maia, the daughter of Atlas, and born in a cave of Mt. Cyllene in Arcadia, whence he is called *Atlantiades* or *Cylleniūs* (*Od.* viii. 335, xiv. 435, xxiv. 1; *Hes. Th.* 938; *Hymn. in Merc.* 1 ff.; *Ov. Met.* i. 682, xiv. 291.) A few hours after his birth, he escaped from his cradle, went to Pieria, and carried off some of the oxen of Apollo (*Hymn.* 17). In the *Iliad* and *Odyssey* this tradition is not mentioned, though Hermes is characterised as a cunning thief and deceiver (*Il.* v. 390, xxiv. 24, 395, 444, 680). That he might not be discovered by the traces of his footsteps, he put on sandals, and drove the oxen to Pylos, where he killed two, and concealed the rest in a cave. Some travellers have fancied that they find the actual cave of the story in a stalactite cavern on the N.E. slope of the Acropolis of Pylos (*Navarino*), which in the time of Pausanias was called Nestor's cattle-shed (*Paus.* iv. 36, 2). The skins of the slaughtered animals were nailed to a rock; and part of their flesh was cooked and eaten, and the rest burnt (*Hymn. l.c.*; *Ant. Lib.* 23; *Diod.* i. 16). Thereupon he returned to Cyllene, where he found a tortoise at the entrance of his native cave. He took the animal's shell, drew strings across it, and thus invented the lyre, on which he immediately played.



Hermes making a Lyre. (Osterley, *Denkm. alt. Kunst*, vol. ii. tav. 29.)

Apollo, by his prophetic power, had meantime discovered the thief, and went to Cyllene to charge Hermes with the crime before his mother, Maia. She showed to the god the child in its cradle; but Apollo carried the boy before Zeus, and demanded back his oxen. Zeus commanded him to comply with the demand of Apollo, but Hermes denied that he had stolen the cattle. As, however, he saw that his assertions were not believed, he conducted Apollo to Pylos, and restored to him his oxen; but when Apollo heard the sounds of the lyre, he was so charmed that he allowed Hermes to keep the animals. Hermes now invented the syrinx, and after disclosing his inventions to Apollo, the two gods concluded an intimate friendship with each other. Apollo presented his young friend with his own golden shepherd's staff, and taught him the art of prophesying by means of dice. Zeus made him his own herald, and likewise the herald of the gods of the lower world (*Hymn.* 514; cf. *Hor. Od.* i. 10, 6).—The principal feature in the traditions about Hermes consists in his being the herald of the gods, and in this capacity he appears in the Homeric poems. As

the herald of the gods, he is the god of eloquence, for the heralds are the public speakers in the assemblies and on other occasions. The gods especially employed him as messenger when eloquence was required to attain the desired object (*Il.* i. 333, iv. 193, xi. 684, xxiv. 390; *Od.* i. 38). As heralds and messengers are usually men of prudence and circumspection, Hermes was also the god of prudence and skill in all the relations of social intercourse (*Il.* xx. 35). These qualities were combined with similar ones, such as cunning, both in words and actions, and even fraud, perjury, and the inclination to steal; but acts of this kind were committed by Hermes always with a certain skill and gracefulness.—He was employed by the gods, and more especially by Zeus, on a variety of occasions which are recorded in ancient story. Thus he led Priam to Achilles to fetch the body of Hector (*Il.* xxiv. 182; *Ov. Met.* i. 670); tied Ixion to the wheel (*Hyg. Fab.* 62); conducted Hera, Aphrodite, and Athene to Paris (*Paus.* v. 19, 1); rescued Dionysus after his birth, from the flames, or received him from the hands of Zeus to carry him to Athamas (*Apollod.* iii. 4, 3; *Ap. Rh.* iv. 1137); and was ordered by Zeus to carry off Io, who was metamorphosed into a cow, and guarded by Argus, whom he slew. [ARGUS.] From this murder he is very commonly called Ἀργειφόντης. It is true that Homer, who uses the epithet, makes no mention of the story; but there is no difficulty in supposing that this local myth was known to him and had become widely enough spread to furnish a surname. Roscher, however, objecting to this view, believes that the epithet=ἀργήστης, and signifies the clearing or brightening effect of the wind, like the 'albus Notus' [see below]. His ministry to Zeus was not confined to the offices of herald and messenger, but he was also his charioteer and cup-bearer. As dreams are sent by Zeus, Hermes conducts them to man, and hence he is also described as the god who had it in his power to send refreshing sleep or to take it away. Another important function of Hermes was to conduct the shades of the dead from the upper into the lower world [see *cut.*, p. 376] whence he is called ψυχοπομπός, νεκροπομπός, ψυχαγωγός, &c.—All these functions are held by several modern mythologists of great authority, especially by Roscher, to proceed from the original conception of the *Wind* transformed into a deity. It is argued that the wind is sent by Zeus, as Διὸς ὄστρος; that Hermes is the son of Zeus as god of heaven and Maia as goddess of rain-clouds; that he is born in the wind-cave of Cyllene; that his winged feet have this meaning: that he is god of theft, because winds, like the Harpies, snatch away; that especially in the theft of cattle he is the wind carrying off the clouds and hiding them behind the mountains; that he is god of fruitfulness in herds &c., because the wind is 'genitabilis'; the god of luck in allusion to the favourable (ὄστρος) breeze; the god of gymnasia because it is strong and swift; that he is conductor of souls because they are compared to breezes or air; and even that his discovery of the lyre and the pipe symbolises the whistling of the wind. There is force in a great deal of the argument; but it is not convincing. Others, again, with somewhat similar reasons make him the rain-god. It is simpler to understand as the original idea of Hermes the Power which brings good fortune to men whatever their line of life may be. He is to the

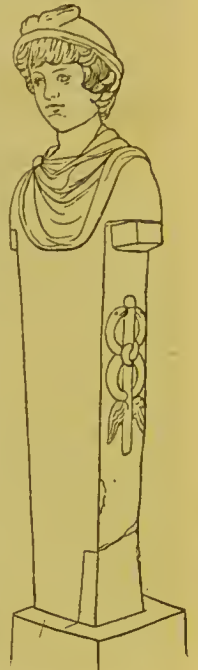
Greeks the nearest equivalent (as regards his functions) to the Italian Genius; but, with this difference, that he is regarded as a distinct Olympian deity. His functions are manifold, because each different class of men had its own requirements for his help. Arcadia was perhaps the oldest seat of his worship in Greece; the most generally accepted place of his birth, and the country where the old ἀγάλματα τετράγωνα were seen by Pausanias (*Hymn. in Merc.* 2; *Pind. Ol.* vi. 80; *Paus.* viii. 17, 1). Since, therefore, Arcadia was pre-eminently the pastoral country, it is natural that the deity of good fortune should there be connected especially with the prosperity and increase of flocks and herds. Whether herdsmen were gaining wealth by breeding stock or by skilful 'cattle-lifting,' this deity would be regarded as their helper, and in myth as the hero of successful enterprise in the same line. The like characteristics would belong to the deity who brought good luck in any other occupations and industries; to all he was Ἑρμῆς Ἐριούσιος and δωτήρ ἐδάων; in commercial enterprise he was ἀγοραῖος, ἐμπολαῖος, παλιγκάπηλος, κερδῶνος, κερδέμπορος (*Aristoph. Plut.* 1155, &c.); and in general a lucky find was ascribed to his favour, and was called ἐρμαῖον or ἐρμαῖα δόσις (*Aesch. Eum.* 947), Ἑρμου κλήρος (*Aristoph. Pax*, 365, &c.). It is clear that from this general idea of success in skilful work of any sort may naturally proceed his aid in ready speech, his aid in inventions such as the lyre, the syrinx, writing, astronomy, and, and mathematics, which led to his identification with the Egyptian Thoth (*Strab.* p. 816; *Cic. N. D.* iii. 22, 56; *Hor. Od.* i. 10, 3; *Ov. Fast.* v. 668). Further, as god of good fortune in commerce he was the leader of travellers, and indeed of any expeditions, whether for war or peace, and on this account received sacrifices as ἡγήτωρ and ἡγεμόσιος. His position, which belongs to the oldest Greek literature and has to do with the greatest number of stories about him, as messenger of Zeus expresses simply the idea that wealth and good fortune are sent from Zeus (*Od.* vi. 188; cf. *Hor. Od.* i. 23, 27). This is well expressed in the Pompeian picture engraved below, where Hermes the messenger is



Hermes bringing wealth. From a wall-painting at Pompeii. (*Mus. Borb.* vi. 2.)

starting forth with a bag of money in his hand. Hermes, then as the intermediary, becomes the envoy and κήρυξ of Zeus. His other ancient function, conducting the souls to Hades (*Od.* xxiv. 1, 9; *Hymn. in Merc.* 572, *in Cer.* 377; *Hyg. Fab.* 251; *Hor. Od.* i. 13, 17), whence he

is called ψυχοπομπός, χθόνιος, &c., was probably attributed to him, because he watches over the fortunes of each mortal, like the Italian Genius, from his birth to the grave. As his image (ἐρμαῖον) stands before each citizen's door to guard and increase his wealth, so at his death Ἑρμῆς guides his soul to Hades. His office of presiding over the gymnasium was a later attribute; it signified that he was the god who gave good luck in contests and also that beauty of youthful form of which he was himself the ideal. Statues of Hermes consisting of a head placed on a quadrangular pillar, and set up before houses, temples, gymnasia, &c. are preserved in large numbers. (See *Dict. of Ant.* art. *Hermæe*.) As might be expected from the variety of his functions and the universal need of his help for all undertakings, he was worshipped in temples and shrines all over Greece and her colonies. Next to Arcadia those places most deserving mention were Athens—



Terminal Hermes. (British Museum.)

where the antiquity of his worship was attested by the ancient image in the temple of Athene Polias, and the Hermæe of primitive shape before the doors of houses (*Paus.* iv. 33, 4; *Thuc.* vi. 27)—and Tanagra, which claimed to be his birthplace (*Paus.* ix. 20, 3), and where also, as a proof of his worship in the character of protector of the flocks, he had a statue by Calamis as Κριοφόρος, bearing a ram upon his shoulders, and a festival at which the handsomest youth of the city went round the walls carrying in like manner a lamb on his shoulders. As tutelary god, too, of the same place he was called πρόμαχος (*Paus.* ix. 22, 2). His connexion with Elis is shown by the claim of the Elean Cyllene to be his birthplace, and also by his famous statue in the Heraeum at Olympia (*Paus.* v. 17, vi. 26). There was also a specially ancient seat of his worship, which Herodotus calls Pelasgian, in Sanothrace (*Hdt.* ii. 51). The fourth of the month (τετράς), traditionally his birthday, was sacred to him; the



Hermes Criophorus. (Terracotta from Gela in British Museum.)

most ancient sacrifices mentioned belonged to him as god of flocks, the lamb and the kid (*Od.* xix. 397). In art the principal attributes of Hermes are: 1. A petasus, or hat with a broad brim, which signified the traveller. From the latter part of the fifth cent. B.C., but not in

earlier art, this hat was sometimes, and in Roman art always, adorned with small-wings. 2. The staff (*βάβδος* or *σκήπτρον*), which he bore as a herald, and had received from Apollo. In late works of art the white ribbons which surrounded the herald's staff were changed into two serpents [*Dict. of Ant. art. Caduceus*]. 3. The sandals (*πέδιλα*). They were beautiful and golden, and carried the god across land and sea with the rapidity of wind; at the ankles of the god they were provided with wings, whence he is called *πτηνοπέδιλος*, or *alipes*. In the most primitive times he was represented by more or less rude blocks of stone or wood with the phallus and then by the *Hermæ*, i.e. heads of the god placed on a quadrangular base [*Dict. of Ant. art. Hermæ*]; such were the *Hermæ* of the Attic streets mentioned above, and they were probably to some extent copies of the ancient *ξόανον* in the temple of Athene Polias. On archaic vases he is easily distinguished, but he is a bearded man with none of the more youthful beauty of the familiar later types. This is first traceable in the work of the fifth century, and was, no doubt, a characteristic of the famous statue by Calamis representing Hermes Criophorus of Tanagra [see above]. A good idea of the *attitude* of this statue (which appears also on coins of Tanagra) may probably be gained from the terracotta figure in the British Museum, which is reasonably taken to be an imitation of the statue, but it is only a rude imitation. Of the youthful and idealised type handed down from Polyclethus and above all from Praxiteles, and adopted as the Hermes of later Greek and Roman art, there are numerous examples, copies or imitations of the great sculptors, and among them is probably to be reckoned the so-called Antinous in the Vatican. Most famous and most beautiful of all is the original statue of Praxiteles, Hermes with the child Dionysus [see under Praxiteles]. The Hermes



Hermes, as messenger, resting. (From a bronze statue at Naples, probably after Lysippus.)

of Lysippus, from which the bronze figure from Herculaneum here shown was probably copied, has a further development in slimmness and gracefulness of form.

Hermes Trismegistus (*Ἑρμῆς Τρισμέγιστος*), the reputed author of a variety of works, some of which are still extant. The Greek god Hermes was identified with the Egyptian Thoth as early as the time of Plato. The Neo-Platonists regarded an Egyptian Hermes as the source of all

knowledge and thought, or the *λόγος* embodied, and hence called him Trismegistus. A vast number of works on philosophy and religion, written by the Neo-Platonists, were ascribed to this Hermes; from whom it was pretended that Pythagoras and Plato had derived all their knowledge. Most of these works were probably written in the fourth century of our era. The most important of them is entitled *Poemander* (from *ποιμήν*, a shepherd, pastor), apparently in imitation of the *Pastor* of Hermas. This work is in the form of a dialogue. It treats of nature, the creation of the world, the deity, his nature and attributes, the human soul, knowledge, &c. (Ed. by Parthey, Berlin, 1854.)

Hermēsianax (*Ἑρμησιάνναξ*), of Colophon, a distinguished elegiac poet, lived in the time of Alexander the Great. His chief work was an elegiac poem of love-stories in three books, addressed to his mistress, Leontium, whose name formed the title of the poem. The fragments are edited by Rigler and Axt, Colon. 1823, and by Bailey, Lond. 1839.

Hermias or **Hermias** (*Ἑρμείας* or *Ἐρμίας*).

1. Tyrant of Atarneus and Assos in Mysia, said to have been originally a slave, celebrated as the friend and patron of Aristotle. Aristotle remained with Hermias three years, from B.C. 347 to 344, in the latter of which years Hermias was seized by Mentor, the Greek general of the Persian king, and sent as a captive to the Persian court, where he was put to death. Aristotle married Pythias, the adopted daughter of Hermias, and celebrated the praises of his benefactor in an ode addressed to Virtue, which is still extant. (Strab. p. 610; Diog. Laërt. v. 3).—2. A Christian writer, who lived about A.D. 180, author of an extant work, entitled *Διασυρμὸς τῶν ἔξω φιλοσόφων*, in which Greek philosophers are held up to ridicule. Edited with Tatianus by Worth, Oxon. 1700.

Hermīnia Gens, a patrician house at Rome, which appears in the first Etruscan war with the republic, B.C. 506, and vanishes from history in 448. T. Herminius was one of the three heroes who kept the Sublician bridge against the whole force of Porsena (Liv. ii. 10).

Hermīnius Mons (*Sierra de la Estrella*), the chief mountain in Lusitania, S. of the Durius, from 7000 to 8000 feet high, called in the middle ages *Hermeno* (*Bell. Alex.* 48).

Hermiōnē (*Ἑρμιόνη*), the daughter of Menelaus and Helena (*Il.* iii. 175; *Od.* iv. 4; *Verg. Aen.* iii. 328). She had been promised in marriage to Orestes before the Trojan war; but Menelaus after his return home married her to Neoptolemus (Pyrrhus). Thereupon Orestes claimed Hermione for himself, but Neoptolemus refused to give her up. Orestes, in revenge, incited the Delphians against him, and Neoptolemus was slain. Hermione afterwards married Orestes, whom she had always loved, and bore him a son Tisamenus. The history of Hermione is related with various modifications. According to some, Menelaus betrothed her at Troy to Neptolemus; but in the meantime her grandfather, Tyndareus, promised her to Orestes, and actually gave her in marriage to him. Neoptolemus, on his return, took possession of her by force, but was slain soon after either at Delphi or in his own home at Phthia. (*Pind. Nem.* vii. 43; *Eur. And.* 891; *Hyg. Fab.* 123.)

Hermiōnē (*Ἑρμιόνη*; *Ἐρμιονεύς*; *Kastri*), a town of Argolis, but originally independent of Argos, was situated on a promontory on the E. coast, and on a bay of the sea, which derived

its name from the town (Hermionicus Sinus). Its territory was called **Hermiōnis**. It was originally inhabited by the Dryopos; and, in consequence of its isolated position, it became a flourishing city at an early period. It contained several temples, and among them a celebrated one of Demeter Chthonia. At a later time it joined the Aclmean League. (*Il.* ii. 560; *Hdt.* viii. 43; *Strab.* p. 373; *Paus.* ii. 35; *Pol.* ii. 44.)

Hermiones or **Herminones** (perhaps 'the warriors'), a name apparently given collectively to certain tribes in the interior of Germany, who were generally known as the Cherusci, &c. (*Tac. Germ.* 2; *Mel.* iii. 3).

Hermippus (*Ἑρμιππος*). 1. An Athenian poet of the Old Comedy, vehemently attacked Pericles and Aspasia (*Plut. Per.* 32; *Aristoph. Nub.* 553). Fragments in Meincke, *Fr. Com. Gr.*—2. Of Smyrna, a distinguished philosopher, was a disciple of Callimachus of Alexandria, and flourished about B.C. 200. He wrote a biographical work (*Βίαι*), which is frequently referred to by later writers. (*Müller, Fr. Hist. Gr.*)—3. Of Berytus, a grammarian, under Trajan and Hadrian.

Hermisium, a town in the Tauric Chersonesus, on the Cimmerian Bosphorus.

Hermocrates (*Ἑρμοκράτης*), a Syracusan of rank, and an able statesman and orator, was chosen one of the Syracusan generals, B.C. 414, in order to oppose the Athenians (*Thuc.* iv. 58, 65; *Pol.* xii. 22). He afterwards served under Gylippus, when the latter took the command of the Syracusan forces; and after the destruction of the Athenian armament he attempted to save the lives of Nicias and Demosthenes (*Thuc.* vi. 72–vii. 73). He then employed all his influence to induce his countrymen to support with vigour the Lacedaemonians in the war in Greece itself. He was with two colleagues appointed to the command of a small fleet, which the Syracusans sent to the assistance of the Lacedaemonians. (*Thuc.* viii. 26.) But during his absence from home, he was banished by the Syracusans (410). Having obtained support from the Persian satrap Pharnabazus, he returned to Sicily, and endeavoured to effect his restoration to his native city by force of arms, but was slain in an attack which he made upon Syracuse in 408. (*Xen. Hell.* i. 1, 27; *Diod.* xiii. 63, 75.)

Hermödorus (*Ἑρμόδωρος*). 1. Of Ephesus, a person of distinction, was expelled by his fellow-citizens, and is said to have gone to Rome, and to have explained to the decemvirs the Greek laws, and thus assisted them in drawing up the laws of the Twelve Tables, B.C. 451 (*Diog. Laërt.* ix. 2; *Cic. Tusc.* v. 36, 105).—2. A disciple of Plato, whose works he is said to have circulated, especially in Sicily. He wrote a work on Plato.—3. Of Salamis, at the end of 2nd century B.C., the architect of the temple of Mars in the Flavianum Circus, and also of the *navalia* (*Cic. de Or.* i. 14, 62).

Hermogēnes (*Ἑρμογένης*). 1. A son of Hipponeus, and a brother of the wealthy Callias, is introduced by Plato as one of the speakers in his *Cratylus*, where he maintains that all the words of a language were formed by an agreement of men among themselves (*Plat. Crat.* p. 391, c; *Xen. Mem.* ii. 10, 3).—2. A celebrated Greek rhetorician, was a native of Tarsus, and lived in the reign of M. Aurelius, A.D. 161–180. He was appointed public teacher of rhetoric, and he began his career as a writer at the age of seventeen, but when he was twenty-five his mental powers gave way, and he never

recovered their full use, although he lived to an advanced age. His works, five in number, which are still extant, were for a long time used in the rhetorical schools as manuals. They are: 1. *Τέχνη ρητορική περὶ τῶν στάσεων*. 2. *Περὶ εὐρέσεως* (*De Inventione*). 3. *Περὶ ἰδεῶν* (*De Formis Oratoriis*). 4. *Περὶ μεθόδου δεινότητος* (*De apto et solerti genere dicendi Methodus*). 5. *Προγυμνάσματα*. An abridgment of the latter work was made by Aphthonius, in consequence of which the original fell into oblivion. The works of Hermogenes are printed in Walz's *Rhetor. Graec.*—3. An architect of Alabanda, in Caria, who invented what was called the pseudodipterus—that is, a form of a temple, in which the single row of columns stood at the same distance from the wall of the cella as the outer row in a dipteral temple (*Vitr.* iii. 2, 6). The great temple in the agora of Selinus is an example of this form.

Hermogēnes, M. Tigellius, an enemy of Horace, who, however, admits his merits as a singer (*Sat.* i. 3, 129; cf. *9, 25; 10, 18, 80, 90*). He must be distinguished from the Sardinian Tigellius (whose adopted son some suppose him to have been), who is mentioned both by Cicero and Horace (*Cic. ad Fam.* vii. 24, *ad Att.* xiii. 49, 51; *Hor. Sat.* i. 2, 3).

Hermogeniānus, the latest Roman jurist from whom there is an extract in the Digest, lived in the time of Constantine the Great.

Hermolāus (*Ἑρμόλαος*), a Macedonian youth, and a page of Alexander the Great. During a hunting party in Bactria, B.C. 327, he slew a wild boar, without waiting to allow Alexander the first blow, whereupon the king ordered him to be flogged. Incensed at this indignity, Hermolaus formed a conspiracy against the king's life; but the plot was discovered, and Hermolaus and his accomplices were stoned to death by the Macedonians. (*Arrian, Anab.* iv. 13; *Curt.* viii. 6; *Plut. Alex.* 55.)

Hermonassa. 1. A town of the Sindi at the entrance of the Cimmerian Bosphorus (*Mel.* i. 19, 5).—2. A town on the coast of Pontus, near Trapezus.

Hermonthis (*Ἑρμωνθίς*; *Erment*, Ru.), the chief city of the Nomos Hermonthites, in Upper Egypt, on the W. bank of the Nile, a little above Thebes (*Strab.* p. 817).

Hermōpōlis (*Ἑρμόπολις*, *Ἑρμου πόλις*). 1. **Parva** (ἡ μικρά; *Damanthour*), a city of Lower Egypt, the capital of the Nomos of Alexandria, stood upon the canal which connected the Canopic branch of the Nile with the Lake Mareotis (*Strab.* p. 802; *Ptol.* iv. 5, 46).—2. **Magna** (ἡ μεγάλη; nr. *Eshmounein*, Ru.), the capital of the Nomos Hermopolites, in the Heptanomis, or Middle Egypt, and one of the oldest cities in the land, stood on the W. bank of the Nile, a little below the confines of Upper Egypt. At the boundary line itself was a military station, or custom house, called *Ἑρμοπολιτικὴ φυλακὴ*, for collecting a toll on goods entering the Heptanomis. Hermopolis was a chief seat of the worship of Thoth, the Egyptian Hermes. (*Ptol.* v. 9, 11; *Strab.* p. 813.)

Hermōtīmus (*Ἑρμότιμος*). 1. A mathematician of Colophon, was one of the immediate predecessors of Euclid, and the discoverer of several geometrical propositions.—2. Of Clazomeno, an early Greek philosopher of uncertain date, belonged to the Ionic school. Some traditions represent him as a mysterious person, gifted with supernatural power, by which his soul, apart from the body, wandered from place to place, bringing tidings of distant events in

incredibly short spaces of time. At length his enemies burned his body, in the absence of the son, which put an end to his wanderings. (Plin. vii. 174; Lucian, *Encom. Musc.* 7; Arist. *Metaph.* i. 3.)

Hermundūri, one of the most powerful nations of Germany, belonged to the Suevic race, dwelt between the Main and the Danube, and were bounded by the Sudeti mountains in the N., the Agri Decunates of the Romans in the W. and S., the Narisci on the E., the Chernsci on the NE., and the Catti on the NW. They were for a long time the allies of the Romans; but along with the other German tribes they assisted the Marcomanni in the great war against the Romans in the reign of M. Aurelius. After this time they are rarely mentioned as a separate people, but are included under the name of Suevoi. (Tac. *Germ.* 41, *Ann.* ii. 63, xii. 29.)

Hermus (τὸ Ἑρμος: Ἑρμειος), a demus in Attica, belonging to the tribe Acanantis, on the road from Athens to Eleusis.

Hermus (Ἑρμος: Ghiediz-Chai), a considerable river of Asia Minor, rises in Mt. Dindymene (*Morad-Dagh*) in Phrygia; flows through Lydia, watering the plain N. of Sardis, which was hence called Ἑρμου πεδῖον; passes by Magnesia and Temnus; and falls into the Gulf of Smyrna, between Smyrna and Phocæa. It formed the boundary between Aeolia and Ionia. Its tributaries were the Hyllus, Cogamus, Pactolus, and Phrygnus. (Strab. p. 554; Hdt. i. 80.)

Hernici, a people in Latium, belonged to the Sabine race, and are said to have derived their name from the Marsic (Sabine) word *herna*, 'rock' (Fest. *s.v.*). According to this etymology their name would signify 'mountaineers.' They inhabited the mountains of the Apennines between the lake Fucinus and the river Trerus, and were bounded on the N. by the Marsi and Aequi, and on the S. by the Volsci. Their chief town was ANAGNIA. They were a brave and warlike people, and long offered a formidable resistance to the Romans. The Romans formed a league with them on equal terms in the third consulship of Sp. Cassius, B.C. 486. They were finally subdued by the Romans, 306. (Verg. *Aen.* vii. 684; Liv. ii. 22, vi. 17, vii. 15.)

Hērō. [LEANDER.]

Heron (Ἡρων). 1. **The Elder**, a celebrated mathematician, was a native of Alexandria, and lived in the reigns of the Ptolemies Philadelphus and Evergetes (B.C. 285-222). He is celebrated on account of his mechanical inventions, of which one of the best known is the common pneumatic experiment, called *Heron's fountain*, in which a jet of water is maintained by condensed air. We also find in his works a description of a *steam engine*, and of a double forcing pump used for a fire-engine. The following works of Heron are extant, though not in a perfect form:—1. *Χειροβαλιστρας κατασκευὴ καὶ συμμετρία*, *De Constructione et Mensura Manubalistac.* 2. *Βελοποικὰ*, on the manufacture of darts. 3. *Πνευματικὰ*, or *Spiritualia*, the most celebrated of his works. 4. *Περὶ αὐτοματοποιητικῶν*, *De Automatorum Fabrica Libri duo*. All these works are published in the *Mathematici Veteres*, Paris, 1693; the military treatises by Rüstow and Köchly, 1853.—2. **The Younger**, a mathematician, is supposed to have lived under Heraclius (A.D. 610-641). The extant works assigned to him are:—1. *De Machinis bellicis*. 2. *Geodacsia*, on practical geometry. 3. *De Obsidione repellenda*. Published in the *Mathematici Veteres*.

Herodas. [HERODAS.]

Hērōdes I. (Ἡρώδης), commonly called **Herod**. 1. Surnamed the Great, king of the Jews, was the second son of Antipater, and consequently of Idumæan origin. [ANTIPATER, No. 3.] When his father was appointed by Caesar procurator of Judæa, in B.C. 47, Herod, though only 25 years of age, obtained the government of Galilee. In 46 he obtained the government of Coele-Syria. After the death of Caesar (44), Herod first supported Cassius; but upon the arrival of Antony in Syria, in 41, he exerted himself to secure his favour, and completely succeeded in his object. In 40 he went to Rome, and obtained from Antony and Octavian a decree of the senate, constituting him king of Judæa. He supported Antony in the Civil war against Octavian; but after the battle of Actium (31) he was pardoned by Octavian. During the remainder of his reign he cultivated the friendship of Augustus and Agrippa, and enjoyed the favour of both. He possessed a jealous temper and ungovernable passions. He put to death his wife Mariamne, whom he suspected without cause of adultery, and with whom he was violently in love; and at a later period he also put to death his two sons by Mariamne, Alexander and Aristobulus. His government, though cruel and tyrannical, was vigorous; and he was both feared and respected by his subjects and the surrounding nations. Among other splendid public works, he partly rebuilt the temple of Jerusalem, and the city of Samaria, on which he bestowed the name of Sebaste; while he converted a small town on the sea-coast into a magnificent city, to which he gave the name of Caesarea. He died in the 37th year of his reign, and the 70th of his age, B.C. 4.*—2. **Herodes Antipas**, son of Herod the Great, by Malthace, a Samaritan, obtained the tetrarchy of Galilee and Peraea, on his father's death, while the kingdom of Judæa devolved on his elder brother Archelaus. He married Herodias, the wife of his half-brother, Herod Philip. He had been previously married to a daughter of the Arabian prince Aretas, who invaded the dominions of Antipas, and defeated the army which was opposed to him. In A.D. 38, through the intrigues of Herod Agrippa, who was high in the favour of the Roman emperor, Antipas was deprived of his dominions, and sent into exile at Lyons (39); he was subsequently removed to Spain, where he died.—3. **Herodes Agrippa**. [AGRIPPA.]—4. Brother of Herod Agrippa I., obtained the kingdom of Chalcis from Claudius at the request of Agrippa, 41. After the death of Agrippa (44), Claudius bestowed upon him the superintendence of the temple at Jerusalem, together with the right of appointing the high priests. He died in 48, when his kingdom was bestowed by Claudius upon his nephew, Herod Agrippa II. [For further account of the Herods, see *Dictionary of the Bible*, art. *Herodes*.]—5. **Herodes Atticus**, the rhetorician. [ATTICUS.]

Hērōdiānos (Ἡρωδιανός). 1. A historian, who wrote in Greek a history of the Roman empire in eight books, from the death of M. Aurelius to the beginning of the reign of Gordianus III. (A.D. 180-238). He himself informs us that the events of this period had occurred in his own lifetime; but beyond this we know nothing respecting his life. He appears to have had Thucydides before him as a model,

* The death of Herod took place in the same year as the birth of Christ, but this is to be placed 4 years before the date in general use as the Christian era.

both for style and for the general composition of his work, like him, introducing here and there speeches wholly or in part imaginary. In spite of occasional inaccuracies in chronology and geography, his narrative is in the main truthful and impartial. Edited by Irmisch, Lips. 1789-1805, 5 vols., and by Bekker, Lips. 1855.—2. **Aelius Herodĭanus**, one of the most celebrated grammarians of antiquity, was the son of Apollonius Dyscolus [APOLLONIUS, No. 4], and was born at Alexandria. From that place he removed to Rome, where he gained the favour of the emperor M. Aurelius, to whom he dedicated his work on prosody, syntax, and etymology. The estimation in which he was held by subsequent grammarians was very great. Priseian styles him *maximus auctor artis grammaticae*. Remains of his work are edited by Lentz, Lips. 1867.

Hērōdĭcus (Ἡρόδικος). 1. Of Babylon, a grammarian, was one of the immediate successors of Crates of Mallus, and an opponent of followers of Aristarchus, against whom he wrote an epigram, which is in the Greek Anthology.—2. A celebrated physician of Selymbria in Thrace, lived in the 5th century B. C., and was one of the tutors of Hippocrates.

Hērōdōrus (Ἡρόδωρος), of Heraclea, in Pontus, about B. C. 510, wrote a work on Heracles (Plut. *Thes.* 26).

Hērōdōtus (Ἡρόδοτος). 1. A Greek historian, and the father of history, was born at Halicarnassus, a Doric colony in Caria. He belonged to a noble family at Halicarnassus. He was the son of Lyxes and Dryo; and the epic poet Panyasis was his uncle. Herodotus left his native city at an early age, in order to escape from the oppressive government of Lygdamis, the tyrant of Halicarnassus, who put to death Panyasis. He settled at Samos for some time, and there became acquainted with the Ionic dialect; but he spent many years in his travels in Europe, Asia, and Africa, of which we shall speak presently. At a later time he returned to Halicarnassus, and took a prominent part in expelling Lygdamis from his native city. In the contentions which followed, Herodotus was exposed to the hostile attacks of one of the political parties, whereupon he again left Halicarnassus, and settled at Thurii, in Italy, where he died. Whether he accompanied the first colonists to Thurii in 443, or followed them a few years afterwards, is a disputed point; though it appears probable from a passage in his work that he was at Athens at the beginning of the Peloponnesian war (431). It is also disputed where Herodotus wrote his history. Lucian relates that Herodotus read his work to the assembled Greeks at Olympia, and it was received with such universal applause, that the nine books of the work were in consequence honoured with the names of the nine Muses. The same writer adds that the young Thucydides was present at this recitation and was moved to tears. But this story, which rests upon the authority of Lucian alone, must be rejected. If Thucydides was a boy of fifteen the recitation would have to be placed in B. C. 456, when Herodotus was barely thirty, and could not have completed his travels, far less have finished his history. Lucian, however, may be right in his statement that Herodotus recited parts of his history at various times at Olympia, Athens, Corinth, Argos, and Sparta. At Athens he is said to have been presented with ten talents from the public treasury. Whenever and wherever he wrote

the bulk of his work, there is no doubt that he added and revised while he was at Thurii; and it appears that he was engaged upon it when he was seventy-seven years of age, since he mentions the revolt of the Medes against Darius Nothus, and the death of Amyrtacus, events which belong to the years 409 and 408. Though the work of Herodotus was probably not written till he was advanced in years, yet he was collecting materials for it during a great part of his life. It was apparently with this view that he undertook his extensive travels through Greece and foreign countries; and his work contains on almost every page the results of his personal observations and inquiries. There was scarcely a town of any importance in Greece Proper and on the coasts of Asia Minor with which he was not familiar; and at many places, such as Samos, Athens, Corinth, and Thebes, he seems to have stayed some time. The sites of the great battles between the Greeks and barbarians, as Marathon, Thermopylae, Salamis, and Plataeae, were well known to him; and Xerxes' line of march from the Hellespont to Athens he had probably himself explored. He also visited most of the Greek islands, not only in the Aegean, but even in the west of Greece, such as Zacynthus. In the North of Europe he visited Thrace and the Scythian tribes on the Black Sea. In Asia he travelled through Asia Minor and Syria, and visited the cities of Babylon, Ecbatana, and Susa. He spent some time in Egypt, and travelled as far south as Elephantine. He saw with his own eyes all the wonders of Egypt, and the accuracy of his observations and descriptions still excites the astonishment of travellers in that country. From Egypt he appears to have made excursions to the east into Arabia, and to the west into Libya, at least as far as Cyrene, which was well known to him.—The object of his work is to give an account of the struggles between the Greeks and Persians. He traces the enmity between Europe and Asia to the mythical times. He passes rapidly over the mythical ages to come to Croesus, king of Lydia, who was known to have committed acts of hostility against the Greeks. This induces him to give a full history of Croesus and of the kingdom of Lydia. The conquest of Lydia by the Persians under Cyrus then leads him to relate the rise of the Persian monarchy, and the subjugation of Asia Minor and Babylon. The nations which are mentioned in the course of his narrative are again discussed more or less minutely. The history of Cambyses and his expedition into Egypt induce him to enter into the details of Egyptian history. The expedition of Darius against the Scythians causes him to speak of Scythia and the North of Europe. In the meantime the revolt of the Ionians breaks out, which eventually brings the contest between Persia and Greece to an end. An account of this insurrection is followed by the history of the invasion of Greece by the Persians; and the history of the Persian war now runs in a regular channel until the taking of Sestos by the Greeks, B. C. 478, with which event his work concludes. It will be seen from the preceding sketch that the history is full of digressions and episodes; but those do not impair the unity of the work, for one thread, as it were, runs through the whole, and the episodes are only like branches of the same tree. The structure of the work thus bears a strong resemblance to a grand epic poem, describing the punishment

which followed the pride of the Persian king and his rejection of good advice. The whole work is pervaded by a deep religious sentiment. Herodotus shows the most profound reverence for everything which he conceives as divine, and rarely ventures to express an opinion on what he considers a sacred or religious mystery.—In order to form a fair judgment of the historical value of the work of Herodotus, we must distinguish between those parts in which he speaks from his own observations and those in which he merely repeats what he was told by priests and others. In the latter case he was undoubtedly often deceived; but whenever he speaks from his own observations, he is a real model of truthfulness and accuracy; and the more the countries which he describes have been explored by modern travellers, the more firmly has his authority been established. Many things which used to be laughed at as impossible or paradoxical are found now to be strictly in accordance with truth. He writes in what it was called the *λέξις εἰρομένη*, or running style, from its absence of logical periods. The dialect in which he wrote is the Ionic, the dialect used by the earlier logographi, intermixed with Epic or poetical expressions, and sometimes even with Attic and Doric forms. The excellencies of his style consist in its transparent clearness and the lively flow of the narrative. He is rightly regarded as the earliest real historian, because he was the first who carefully collected materials, sifted as far as he was able their accuracy (for this is by no means neglected), and arranged them in a delightful form. His weakest point as a historian, in which Thucydides forms a complete contrast, was his tendency to overlook the real causes of events and to trace them to personal motives.—The best editions of Herodotus are by Schweighäuser, Argentor. 1806; by Gaisford, Oxon. 1824; by Bähr, Lips. 1830; by Blakesley, London, 1854; by Woods, London, 1873; and by Abicht, Leipsic, 1877.—2. A Greek physician, who practised at Rome with great reputation, about A. D. 100. He wrote some medical works, which are several times quoted by Galen.—3. Also a Greek physician, a native either of Tarsus or Philadelphia, taught Sextus Empiricus.

Herondas (Ἡρόνδας), a writer of mimes in the choliambic metre. The name is now commonly written **Herodas**; but there is no sufficient reason for departing from the spelling Ἡρόνδας in Athenæus p. 86; and it is more probable that Herondas (formed from Heron; cf. Epaminondas, &c.) should be corrupted into Herodas and Herodes, than that Herodes and Herodas should be changed into Herondas. The date of Herondas was probably the 3rd century B. C. If he was not, as seems likely, a native of Cos, he certainly lived there and belonged to that literary school of Cos which included Philetas and Theocritus. It has been suggested, rather fancifully, that he wrote after Catullus. If the very slight resemblances which have been traced are due to more than accident, Catullus is certainly the borrower. Herondas (as Crusius notices) places himself earlier than Callimachus when he speaks of himself (ix. 6) as the next writer of choliambics after Hipponax. If he had lived after Callimachus he could not have been ignorant of the choliambics of that poet. Till 1890 only a few fragments of Herondas, quoted by other writers, were known. The papyrus in the British Museum has given us seven of his mimes in a

more or less complete form. They are written in the literary Ionic with some Doric of the writer's own country and considerable traces of Atticising by the copyists. The mimes give vivid scenes of ordinary life in dialogue, and were probably intended for acting. The scene of the second (perhaps of most) is laid in Cos. They have great value for the insight which they give into manners and customs. A likeness to the *Adoniazusae* of Theocritus is clearly seen in the sixth, but it is doubtful whether this is due to direct imitation or to the fact of both writers belonging to the same school. It may be added that the greater genius of Theocritus appears in this branch, the only one in which they can be compared. Editions by Kenyon (*ed. princ.*), 1890; by Rutherford, 1891.

Herōpōlis or **Hero** (Ἡρώων πόλις, Ἡρώ: O. T. Raamses or Rameses?), the capital of the Nomos Heroopolites or Arsinoites in Lower Egypt, stood on the border of the Desert east of the Delta, upon the west head of the Red Sea, which was called from it Sinus Heroopoliticus (κόλπος Ἡρώων, Ἡρωσπολίτης or -ιτικός) (Strab. pp. 759, 767; Jos. Ant. ii. 7, 5). Its site is NW. of *Lake Timsah* not far from *Ismalia*. In Strabo's time the Gulf of Suez extended forty miles N. of its present head.

Hērōphīlus (Ἡρόφιλος), one of the most celebrated physicians of antiquity, was born at Chalcedon in Bithynia, was a pupil of Praxagoras, and lived at Alexandria, under the first Ptolemy, who reigned B. C. 323–285. Here he soon acquired a great reputation, and was one of the founders of the medical school in that city. He seems to have given his chief attention to anatomy and physiology, which he studied not merely from the dissection of animals, but also from that of human bodies. He is even said to have carried his ardour in his anatomical pursuits so far as to dissect criminals alive. He was the author of several medical and anatomical works, of which nothing but the titles and a few fragments remain. These have been published by Marx, *De Herophilii Vita*, &c. Gotting. 1840.

Hērōstrātus (Ἡρόστρατος), an Ephesian, set fire to the temple of Artemis at Ephesus, on the same night that Alexander the Great was born, B. C. 356. He was put to the torture, and confessed that he had fired the temple to immortalise himself. The Ephesians passed a decree condemning his name to oblivion; but it has been, as might have been expected, handed down by history. (Strab. p. 640; Val. Max. viii. 14, 5; Gell. ii. 6.)

Hersē (Ἑρση), daughter of Cecrops and sister of Aglauros, was beloved by Hermes, by whom she became the mother of Cephalus. Respecting her story, see **AGLAUROS**. She was supposed to be honoured in the festival of the Arrephoria or Hersephoria (*C. I. A.* iii. 3, 8), in which maidens are thought to have carried dew-laden branches: others have suggested that the *ἔρσαι* were sucklings or young animals. In either case it is probable that fertility was symbolised, and that Hērse in the myth grew out of the ritual.

Hersilia, the wife of Romulus, was the only married woman carried off by the Romans in the rape of the Sabines. As Romulus after death became Quirinus, so Hērilia his wife became a goddess, Hora or Horta. (Plut. *Rom.* 14; Liv. i. 11; Ov. *Met.* xiv. 829.) Some writers, however, made Hērilia the wife of Hostus, grandfather of Tullus Hostilius (Dionys. iii. 1; Plut. *Rom.* 18; Macrobi. i. 6, 16).

Hērūli or **Eruli**, a powerful German race, are

said by Jornandes to have come originally from Scandinavia, but they appear on the shores of the Black Sea in the reign of Gallienus (A.D. 262), when in conjunction with the Goths, they invaded the Roman empire. They were conquered by the Ostrogoths, and afterwards formed part of the great army of Attila, with which he invaded Gaul and Italy. After the death of Attila (453) a portion of the Heruli united with other German tribes; and under the command of Odoacer, who is said to have been an Herulian, they destroyed the Western Empire, 476. Meantime the remainder of the nation formed a powerful kingdom on the banks of the Theiss and the Danube, which was eventually destroyed by the Longobardi or Lombards. Some of the Heruli were allowed by Anastasius to settle in Pannonia, and they served with distinction in the armies of Justinian. (Jornand. *de Reb. Get.* 12, 43-50; *Vit. Gallien.* 13; Procop. *B. G.* ii. 11-22, iv. 26-31.)

Hēsiodus (Ἡσίοδος), one of the earliest Greek poets, of whose personal history we possess little authentic information. He is frequently mentioned along with Homer; as Homer represents the Ionic school of poetry in Asia Minor, so Hesiod represents the Boeotian school of poetry, which spread over Phocis and Euboea. The only points of resemblance between the two schools consist in their Epic form and their dialect. In other respects they entirely differ. The Homeric school takes for its subjects the restless activity of the heroic age, while the Hesiodic turns its attention to the quiet pursuits of ordinary life, to the origin of the world, the gods and heroes. Hesiod lived about a century later than Homer, and is placed about B.C. 735. He must at any rate be distinctly earlier than the poets who wrote in the middle of the seventh century B.C. We learn from his own poem on *Works and Days*, that he was born in the village of Ascra in Boeotia, whither his father had emigrated from the Aeolian Cyme in Asia Minor. After the death of his father, he was involved in a dispute with his brother Perses about his small patrimony, which was decided in favour of his brother, who had bribed the judges. He then emigrated to Orchomenos, where he spent the remainder of his life. This is all that can be said with certainty about the life of Hesiod. Tradition speaks of his being murdered at Oenoe in Locris, and buried at Naupactus, from which place his bones were afterwards moved to Orchomenos. Many of the stories related about him refer to his school of poetry, and not to the poet personally. In this light we may regard the tradition, that Hesiod had a poetical contest with Homer, which is said to have taken place at Chalcis during the funeral solemnities of king Amphidamus, or, according to others, at Aulis or Delos. The story of this contest gave rise to a composition still extant under the title of Ἀγὼν Ὀμήρου καὶ Ἡσιόδου, the work of a grammarian who lived towards the end of the first century of our era, in which the two poets are represented as engaged in the contest, and answering one another.—The following are the works of Hesiod: 1. Ἔργα or Ἔργα καὶ ἡμέραι, *Opera et Dies, Works and Days*. It is written in the most homely style, with scarcely any poetical imagery or ornament, and must be looked upon as the most ancient specimen of didactic poetry. It follows the precept which he declares himself to have received from the Muses, 'to speak true things' (*Th.* 26). It is a realistic picture of the daily life and work in Boeotia, a picture, generally in

gloomy colours, of the monotony of toil which the earth demands for its tillage, and the difficulty of getting justice in the world. The tendency to make might right he illustrates by the earliest fable in Greek literature, that of the *Hawk and the Nightingale*. The poet exhorts his brother to make gain by hard work instead of unjust dealing, and accordingly gives him rules for husbandry, its times and seasons, for navigation, and for domestic economy. Three episodes are included in it: viz. (1) the fable of Prometheus and Pandora (47-105); (2) on the ages of the world, which are designated by the names of metals (109-201); and (3) a description of winter (504-558). 2. Θεογονία, a *Theogony*, gives an account of the origin of the world and the birth of the gods, explaining the whole order of nature in a series of genealogies, for every part of physical as well as moral nature there appears personified in the character of a distinct being. The whole concludes with an account of some of the most illustrious heroes. Though he gives many details not found in Homer, and often different views, he is probably in most cases following legends and myths much older than Homer, and derived from ancient hymns and popular stories. [HOMERUS.] 3. Ἠοῖαι or ἠοῖαι μεγάλαι, also called Κατάλογοι γυναικῶν, *Catalogue of Women*. This work is lost. It contained accounts of the women who had been beloved by the gods, and had thus become the mothers of the heroes in the various parts of Greece, from whom the ruling families derived their origin, but fifty-six lines of it have been prefixed to the Ἀσπίς Ἡρακλέους, *Shield of Hercules*, which contains a description of the shield of Hercules, and is an imitation of the Homeric description of the shield of Achilles. It is not Hesiod's work, and belongs to a later period.—Editions of Hesiod by Paley, 1861; Köchly, Lips. 1870; Flach, Berl. 1873; Lange, Lips. 1890.

Hēsionē (Ἡσιόνη), daughter of Laomedon, king of Troy, was chained by her father to a rock, in order to be devoured by a sea-monster, that he might thus appease the anger of Apollo and Poseidon. Hercules promised to save her, if Laomedon would give him the horses which he had received from Zeus as a compensation for Ganymedes. Hercules killed the monster, but Laomedon refused to keep his promise. Thereupon Hercules took Troy, killed Laomedon, and gave Hesionē to his friend and companion Telamon, by whom she became the mother of Teucer. Her brother, Priam, sent Antenor to claim her back, and the refusal on the part of the Greeks is mentioned as one of the causes of the Trojan war. (*Il.* v. 649; *Diod.* iv. 42; *Apollod.* iii. 12, 7; *Hyg. Fab.* 89.)

Hesperia (Ἑσπερία), the Western land (from ἔσπερος, *vesper*), the name given by the Greek poets to Italy, because it lay W. of Greece. In imitation of them, the Roman poets gave the name of Hesperia to Spain, which they called *ultima Hesperia* (*Hor. Od.* i. 36, 4) to distinguish it from Italy, which they occasionally called *Hesperia Magna* (*Verg. Aen.* i. 569).

Hesperides (Ἑσπερίδες), the celebrated guardians of the golden apples which Ge (Earth) gave to Hera at her marriage with Zeus (*Pherec. ap. Schol. ad Ap. Rh.* iv. 1396; *Athen.* p. 83; *Hyg. Astr.* ii. 3). Their parentage is differently related. They are called the daughters either of Night or Erebus (*Hes. Th.* 215), or of Phoreys and Ceto, or of Atlas and Hesperis (whence their names Atlantides or Hesperides; *Diod.* v. 27), or of Zeus and Themis

(Pherec. l.e.). Some traditions mentioned three Hesperides, viz. *Aegle*, *Arethusa*, and *Hesperia*; others four, *Aegle*, *Crytheia*, *Hestia*, and *Arethusa*; and others again seven. The poets describe them as possessing the power of sweet song (Eur. *Hipp.* 742). In the earliest legends, these nymphs are described as living on the river Oceanus, in the extreme West; but the later attempts to fix the geographical position of their gardens led poets and geographers to different parts of Libya, as the neighbourhood of Cyrene, Mount Atlas, or the islands on the W. coast of Libya (Hes. *Th.* 334, 518; Eur. *Hipp.* 742; Plin. vi. 201; Mel. iii. 10). Apollodorus is alone in placing them among the Hyperboreans (ii. 5, 11). They were assisted in watching the golden apples by the dragon Ladon. It was one of the labours of Heracles to obtain possession of these apples. (See p. 399.) The golden apples, which seem to have been connected with the rays of the sun and to have betokened love and fruitfulness, appear, not only in the stories of the marriage of Hera, but also in the marriage of Peleus and in the race of Atalanta (Verg. *Æcl.* vi. 61).

Hespēridum Insulæ. [HESPERIUM.]

Hespēris. [BERENICE, No. 5.]

Hespērĭum (Ἑσπέρĭον, Ἑσπέρου κέρασ: *C. Verde* or *C. Roxo*), a headland on the W. coast of Africa, was one of the furthest points to which the knowledge of the ancients extended along that coast. Near it was a bay called Sinus Hesperius; and a day's journey from it a group of islands called **Hesperidum Insulæ**, wrongly identified by some with the Fortunatæ Insulæ: they are either the *Cape Verde* islands, or, more probably, the *Bissagos*, at the mouth of the *Rio Grande*.

Hespērus (Ἑσπερος), the evening star, is called by Hesiod (*Th.* 381, 987) a son of Astræus and Eos. He was also regarded as the same as the morning star, whence both Homer and Hesiod call him the bringer of light (ἔωσφόρος: *Il.* xxii. 318, xxiii. 226). A later account makes him a son of Atlas, who was fond of astronomy, and who disappeared, after ascending Mount Atlas to observe the stars (Diod. iii. 60, iv. 27; Tzetz. ad Lyc. 879.) Hesperus and Phosphorus among the Greeks, and Hesperus and Lucifer among the Romans, were from an early period recognised as names for the same star. (Hyg. *Fab.* 65, *Astr.* ii. 42; Cic. *N. D.* ii. 20; Plin. ii. 36). In art they appear as beautiful youths with torches.

Hestia (Ἑστία, Ion. Ἰστία), called **Vesta** by the Romans, the goddess of the hearth, or rather of the fire burning on the hearth, was a daughter of Cronus and Rhea, and, according to common tradition, was the first-born of Rhea, and consequently the first of the children swallowed by Cronus. She was a maiden divinity, and when Apollo and Poseidon sued for her hand, she swore by the head of Zeus to remain a virgin for ever. (Hes. *Th.* 454; Pind. *Nem.* ix. 1; *Hymn. in Ven.* 4, 22; Diod. v. 68.) It is not probable that Homer regarded her as a personal deity: in the *Odyssey* oaths are taken by the *Ἰστία* (xiv. 159, xvii. 156, xx. 231); but the words imply rather that she had no individual personality apart from the sacred fire. In post-Homeric religion she is regarded as one of the twelve Olympian deities. As the hearth was looked upon as the centre of domestic life, so Hestia was the goddess of domestic life and the giver of all domestic happiness: as such she was believed to dwell in the inner part of every house, and to have invented the

art of building houses. In this respect she often appears together with Hermes, who was likewise a *deus penetralis*. Being the goddess of the sacred fire of the altar, Hestia had a share in the sacrifices offered to all the gods. Hence, when sacrifices were offered, she was invoked first, and the first part of the sacrifice was presented to her. (*Hymn.* 32, 5; Pind. *Nem.* xi. 5; Aristoph. *Vesp.* 842, and Schol.; Plat. *Cratyl.* p. 401; Paus. v. 14, 5.) The hearth itself was the sacred asylum where suppliants implored the protection of the inhabitants of the house (Thuc. i. 136). The idea of this sanctity is derived in all probability from the care with which all primitive nations found it necessary to preserve the fire of the community. Just as in an uncivilised tribe the fire was studiously kept up in the chief's dwelling, so the state-hearth with its perpetual fire was maintained, no longer, indeed, as a necessity, but as a traditional religious duty, in the prytaneum of most, probably of all, Greek states where the goddess had her especial sanctuary (*θάλαμος*), under the name of *Prytanitis* (Πρυτανίτις), with a statue and the sacred hearth. There, as at a



Giustiniani 'Hestia.' (From the Torlonia Museum.)

private hearth, Hestia protected the suppliants. When a colony was sent out, the emigrants took the fire which was to burn on the hearth of their new home from that of the mother town. If ever the fire of her hearth became extinct, it was not allowed to be lighted again with ordinary fire, but, as in the primitive times, either by fire produced by friction, or by burning glasses drawing fire from the sun. [*Dict. of Antiq. art. Prytaneum.*] The mystical speculations of later times took their origin from the simple ideas of the ancients, and assumed a sacred hearth not only in the centre of the earth, but even in that of the universe, and confounded Hestia in various ways with other divinities, such as Cybele, Gaia, Demeter, Persephone, and Artemis. Pausanias mentions a temple of Hestia at Hermione (ii. 35, 1); but in general no separate temple was erected, since every prytaneum was a sanctuary of the goddess, and a portion of the sacrifices, to whatever divinity they were offered, belonged to her. The worship of the Roman Vesta is spoken of under **VESTA**. No description remains of the statue of Hestia in the Athenian Prytaneum (Paus. i. 18, 3); nor of that which Tiberius transferred from Paros to Rome (Dio Cass. iv. 9). The famous 'Giustiniani Hestia' in the Torlonia Museum is generally taken to represent Hestia, but there are no certain indications, and it might stand for other goddesses, such as Hera or Demeter. The left hand originally held a sceptre, or, perhaps, if it is Hestia, a torch.

Hestiaecōtis (Ἑστιαϊώτις). 1. The NW. part of Thessaly [THESSALIA].—2. Or **Histiæa**, a district in Eubœa. [EUBOEA.]

Hesychiŭs (Ἡσύχιος). 1. An Alexandrine grammarian, under whose name a large Greek dictionary has come down to us. Respecting his personal history nothing is known, but he

probably lived about A.D. 380. The work is based, as the writer himself tells us, upon the lexicon of Diogenianus. Hesychius was probably a pagau: the Christian glosses and the references to Christian writers in the work are interpolations by a later hand. The work is one of great importance, not only on account of its explaining the words of the Greek language, but also from its containing much literary and archaeological information, derived from earlier grammarians and commentators, whose works are lost. The arrangement of the work, however, is very defective. Editions by Alberti, completed after Alberti's death by Ruhnken, Lugd. Bat. 1746-1766, 2 vols. fol.; and by Maur. Schmidt, Jen. 1868.—2. Of Miletus, surnamed *Illustris*, from some office which he held, lived about A.D. 540, and wrote an *Onomasticon*, published by Orelli, Lips. 1820.

Hetriculum, a town of the Bruttii.

Hiarbas. [HIEMPSAL.]

Hibernia, also called **Ierne**, **Iverna** or **Juverna** (Ἰέρνη, Ἰερνὴ νῆσος, Ἰουερνία), the island of *Ireland*, appears to have derived its name from the inhabitants of its S. coast, called *Juverui* (Ἰούερροι) by Ptolemy, but its original name was probably *Bergion* or *Vergion*. It was mentioned by Pytheas (Strab. p. 62) and by Aristotle (*de Mund.* 3), and is frequently spoken of by subsequent writers (Diod. v. 32; Strab. pp. 72, 115, 201; Caes. *B. G.* v. 13; Tac. *Agr.* 24; Plin. *iv.* 102; Avien. *Or. Mar.* 109); but the Romans never made any attempt to conquer the island, though they obtained some knowledge of it from the commercial intercourse which was carried on between it and Britain. Ptolemy, who must have derived his information from the statements of the British merchants who visited its coasts, gives a list of its promontories, rivers, tribes and towns: among them are Eblana and Nagmatae, which may survive in *Dublin* and *Connaught*.

Hicesia. [ÆEOLIAE INSULAE.]

Hicetas (Ἰκέτας or Ἰκέτης). 1. A Syracusan, contemporary with the younger Dionysius and Timoleon. He was at first a friend of Dion, after whose death (B.C. 353) his wife Arete, and his sister Aristomache placed themselves under the care of Hicetas; but he was persuaded notwithstanding to consent to their destruction. A few years later he became tyrant of Leontini. He carried on war against the younger Dionysius, whom he defeated, and had made himself master of the whole city, except the island citadel, when Timoleon landed in Sicily, 344. Hicetas then opposed Timoleon and called in the aid of the Carthaginians, but he was defeated and put to death by Timoleon, 339 or 338. (Plut. *Dion.* 58, *Timol.* 1-33; Diod. xvi. 65-82.)—2. Tyrant of Syracuse, during the interval between the reign of Agathocles and that of Pyrrhus. He defeated Phintias, tyrant of Agrigentum, and was himself defeated by the Carthaginians. After a reign of nine years (283-279), he was expelled from Syracuse. (Diod. xxii. 2.)—3. Of Syracuse, one of the earlier Pythagoreans (Cic. *Acad.* ii. 39).

Hiempsal. 1. Son of Micipsa, king of Numidia, and grandson of Masinissa, was murdered by Jugurtha, soon after the death of Micipsa, B.C. 118 (Sall. *Jug.* 5).—2. King of Numidia, grandson or great-grandson of Masinissa, and father of Juba, received the sovereignty of part of Numidia after the Jugurthine war. He was expelled from his kingdom by Cn. Domitius Ahenobarbus, the leader of the Marian party in Africa, who gave the throne to his supporter

Hiarbas, but was restored by Pompey in 81, when Hiarbas was put to death. Hiempsal wrote some works in the Punic language, cited by Sallust. (Plut. *Mar.* 40, *Pomp.* 12; Sall. *Jug.* 17.)

Hiëra. 1. [ÆEOLIAE.]—2. [ÆGATES.]

Hiëräpölis (Ἱεράπολις). 1. A city of Great Phrygia, near the Macander, celebrated for its hot springs and its Plutonium (Strab. p. 629).—2. Formerly **Bambÿce** (Βαμβύκη: *Bambuch*, or *Membij*), a city in the NE. of Syria, one of the chief seats of the worship of Astarte (Lucian, *de Dea Syr.* 1).

Hiërapytna (Ἱεράπυτνα: *Gerapetra*), an ancient town on the SE. coast of Crete, traditionally founded by the Corybantes. It stood at the narrowest part of the island due S. of Minoa. (Strab. pp. 440, 472, 475, 479.)

Hiërocles (Ἱεροκλῆς). 1. A Greek rhetorician of Alabanda in Caria, lived about B.C. 100, and was distinguished, like his brother Meneclæus, by the Asiatic style of oratory (Cic. *de Or.* ii. 23; Strab. p. 661).—2. Governor of Bithynia, and afterwards of Alexandria, is said to have been one of the chief instigators of the persecution of the Christians under Diocletian.—3. A Neo-Platonist, who lived at Alexandria about the middle of the fifth century. He wrote, besides other works which have perished, a commentary on the golden verses of Pythagoras, in which he endeavours to give an intelligible account of the philosophy of Pythagoras. Edited by Needham, Cambridge, 1709; and by Warren, Loudon, 1742. The extant work entitled *Ἀσπεΐα*, a collection of ludicrous tales, is erroneously ascribed to Hierocles the Neo-Platonist. The work is of no merit.—4. A Greek grammarian, the author of an extant work, entitled *Συνέκδημος* (that is, *The Travelling Companion*), intended as a handbook for travellers through the provinces of the Eastern empire. It was perhaps written at the beginning of the sixth century of our era. It contains a list of sixty-four eparchiae or provinces of the Eastern empire, and of 935 different towns, with brief descriptions. Edited by Wesseling, in *Veterum Romanorum Itineraria*, Amsterdam, 1735, and by Parthey, Berl. 1866.

Hiëro (Ἱέρων). 1. Tyrant of Syracuse (B.C. 478-467), was son of Dinomenes and brother of Gelo, whom he succeeded in the sovereignty. In the early part of his reign he became involved in a war with Theron of Agrigentum, who had espoused the cause of his brother Polyzelus, with whom he had quarrelled. But Hiero afterwards concluded a peace with Theron, and became reconciled to his brother Polyzelus. After the death of Theron, in 472, he carried on war against his son Thrasydæus, whom he defeated in a great battle, and expelled from Agrigentum. (Diod. xi. 38-49.) But by far the most important event of his reign was the great victory which he obtained over the Etruscan fleet near Cumæ (474), and which appears to have effectually broken the naval power of that nation (Pind. *Pyth.* i. 137; Diod. xi. 51). A bronze helmet from the spoils was dedicated at Olympia with an inscription commemorating the victory (C. I. G. 29). It is now in the British Museum. Hiero died at Catana in the twelfth year of his reign, 467. His government was much more despotic than that of his brother Gelo. He maintained a large guard of mercenary troops, and employed numerous spies and informers. He was, however, a liberal and enlightened patron of men of letters; and his court became the resort of the most distinguished poets and philosophers of the day. Aeschylus, Pindar,

and Bacchylides took up their abode with him, and we find him associating in friendly intercourse with Xenophanes, Epicharmus, and Simonides. (Paus. i. 2, 3; Athen. pp. 121, 656; Ael. V. H. iv. 15.) His intimacy with the latter was particularly celebrated, and has been made by Xenophon the subject of an imaginary dialogue, entitled *Ἱέρων*. His love of magnificence was especially displayed in the great contests of the Grecian games, and his victories at Olympia and Delphi have been immortalised by Pindar.—2. King of Syracuse (b.c. 270–216), was the son of Hierocles, a noble Syracusan, descended from the great Gelo, but his mother was a female servant. When Pyrrhus left Sicily (275), Hiero, who had distinguished himself in the wars of that monarch, was declared general by the Syracusan army. He strengthened his power by marrying the daughter of Leptines, at that time the most influential citizen at Syracuse; and after his defeat of the Mamertines, he was saluted by his fellow-citizens with the title of king, 270. It was the great object of Hiero to expel the Mamertines from Sicily; and accordingly when the Romans, in 264, interposed in favour of that people, Hiero concluded an alliance with the Carthaginians, and in conjunction with them, carried on war against the Romans. But having been defeated by the Romans, he con-

Asia, and after the death of that monarch (b.c. 323) served under his countryman Eumenes. In the last battle between Eumenes and Antigonus (316) Hieronymus fell into the hands of Antigonus, to whose service he henceforth attached himself (Diod. xix. 44). After the death of Antigonus (301), Hieronymus continued to follow the fortunes of his son Demetrius, and was appointed by him governor of Boeotia, after his first conquest of Thebes, 292 (Plut. *Demetr.* 39). He continued unshaken in his attachment to Demetrius and to his son, Antigonus Gonatus, after him. He survived Pyrrhus, and died at the age of 104. Hieronymus wrote a history of the events from the death of Alexander to that of Pyrrhus, if not later. This work has not come down to us, but it is frequently cited by later writers as one of the chief authorities for the history of Alexander's successors. We are told by Pausanias that Hieronymus displayed partiality to Antigonus and Demetrius, and in consequence treated Pyrrhus and Lysimachus with great injustice. (Paus. i. 9, 13).—2. King of Syracuse, succeeded his grandfather Hiero II., b.c. 216, at fifteen years of age. He was persuaded by the Carthaginian party to renounce the alliance with the Romans, which his grandfather had maintained for so many years. He was assassinated after a short reign of only thirteen months.



Coin of Hiero II., King of Syracuse, b.c. 270–216. *Obv.*, head of Hiero, diademed; *rev.*, Quadriga, with ΒΑΣΙΛΕΥΣ ΗΙΕΡΩΝΟΣ.



Coin of Hieronymus, King of Syracuse, b.c. 216. *Obv.*, head of Hieronymus, diademed; *rev.*, thunderbolt, with ΗΙΕΡΩΝΟΣ ΒΑΣΙΛΕΥΣ.

cluded a peace with them in the following year (263), in virtue of which he obtained possession of the whole S.E. of Sicily, and the E. side of the island as far as Tauromenium. (Pol. i. 8–16; Zonar. viii. 9; Oros. iv. 7.) From this time till his death, a period of about half a century, Hiero continued the friend and ally of the Romans, a policy of which his subjects as well as himself reaped the benefits in the enjoyment of a state of uninterrupted tranquillity and prosperity (Pol. i. 18, 62). Even the heavy losses which the Romans sustained in the first three years of the second Punic war did not shake his fidelity; and after their great defeats, he sent them large supplies of corn and auxiliary troops (Liv. xxi. 49, xxii. 37, xxiii. 21). He died in 216 at the age of ninety-two (Lucian, *Macrobi.* 10; cf. Pol. vii. 8; Liv. xxiv. 4). His government was mild and equitable. His careful administration of finances is attested by the laws regulating the tithes of corn and other agricultural produce, which, under the name of *Leges Hieronicae*, were retained by the Romans when they reduced Sicily to a province (Cic. *Verr.* ii, 13, iii. 8, 51). He adorned the city of Syracuse with many public works. His power and magnificence were celebrated by Theocritus in his 16th Idyll. Hiero had only one son, Gelo, who died shortly before his father. He was succeeded by his grandson, Hieronymus.

Hiērōnymus, (*Ἱερώνυμος*). 1. Of Cardia, probably accompanied Alexander the Great to

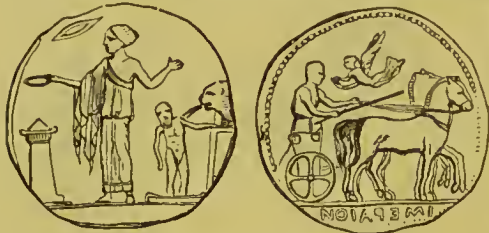
(Pol. vii. 2–7; Liv. xxiv. 4).—3. Of Rhodes, was a disciple of Aristotle, and appears to have lived down to the time of Ptolemy Philadelphus. He held the highest good to consist in freedom from pain and trouble, and denied that pleasure was to be sought for its own sake. (Cic. *Or.* 56, 190, *Acad.* ii. 42, 129, *Fin.* ii. 6, 19; Diog. Laërt. iv. 41, 45).—4. Commonly known as **Saint Jerome**, one of the most celebrated of the Christian Fathers, was born at Stridon, a town upon the confines of Dalmatia and Pannonia, about A.D. 340. For an account of his life and writings see *Dict. of Christian Biography*.

Hiērōsōlyma. [JERUSALEM.]

Hilarius. 1. Bishop of Poitiers, A.D. 350.—2. Bishop of Arles, A.D. 429. [See *Dict. of Christian Biography*.]

Himera (*Ἱμέρα*). 1. (*Fiume Salso*), one of the principal rivers in the S. of Sicily, at one time the boundary between the territories of the Carthaginians and Syracusans, receives near Enna the water of a salt spring, and hence has salt water as far as its mouth (Diod. xix. 109; Pol. vii. 4).—2. A smaller river in the N. of Sicily, flows into the sea between the towns of Himera and Thermao (Pind. *Pyth.* i. 153; Plin. iii. 90).—3. A celebrated Greek city on the N. coast of Sicily, W. of the mouth of the river Himera [No. 2], was founded by the Chalcidians of Zancle, b.c. 648, and afterwards received Dorian settlers, so that the

inhabitants spoke a mixed dialect, partly Ionic (Chalcidian) and partly Doric (Thuc. vi. 5; Strab. p. 272; Diod. xiii. 62). About 560 Himera, being threatened by its powerful neighbours, placed itself under the protection of Phalaris, tyrant of Agrigentum, in whose power it appears to have remained till his death. At a later time (500) we find Himera governed by a tyrant, Terillus, who was expelled by Theron of Agrigentum. Terillus thereupon applied for assistance to the Carthaginians, who, anxious to extend their influence in Sicily, sent a powerful army into Sicily under the command of Hamilcar. The Carthaginians were defeated with great slaughter at Himera by the united forces of Theron and Gelo of Syracuse on the same day as the battle of Salamis was fought, 480. (Pind. *Pyth.* i. 152; Hdt. vii. 166; Diod. xi. 20.) Himera was now governed by Thrasydaeus, the son of Theron, in the name of his father; but the inhabitants having attempted to revolt, Theron put to death or drove into exile a considerable part of the population, and re-peopled the city with settlers from all quarters, but especially of Dorian origin (Diod. xi. 48). After the death of Theron (472), Himera recovered its independence, and for the next sixty years was one of the most flourishing cities in Sicily. It assisted Syracuse against the Athenians in 415 (Thuc.



Coin of Himera (about 450 B.C.)

Obv., Nympha Himera sacrificing at altar; above her, a grain of corn; behind her, Silenus bathing at a fountain; *rev.*, ΗΜΕΡΑΙΟΝ; chariot, with Nike crowning the charioteer.

vi. 62). In 409 it was taken by Hannibal, the son of Gisco, who, to revenge the great defeat which the Carthaginians had suffered before this town, levelled it to the ground and destroyed almost all the inhabitants (Diod. xiii. 59; Xen. *Hell.* i. 1, 37). Himera was never rebuilt; but on the opposite bank of the river Himera, the Carthaginians founded a new town, which, from a warm medicinal spring in its neighbourhood, was called **Thermae** (Θέρμαι: Θερμίτης, Thermitanus: *Termini*). Here the remains of the unfortunate inhabitants of Himera were allowed to settle. The Romans, who highly prized the warm springs of Thermae, permitted the town to retain its own constitution; and Augustus made it a colony. (Cic. *Verr.* ii. 37, 46, 75.)—The poet Stesichorus was born at the ancient Himera, and the tyrant Agathocles at Thermae.

Himérius (Ἱμέριος), a Greek sophist, was born at Prusa in Bithynia, and studied at Athens. He was subsequently professor of rhetoric at Athens, where he gave instruction to Julian, afterwards emperor, and the Christian writers, Basil and Gregory Nazianzen. In 362 the emperor Julian invited him to his court at Antioch, and made him his secretary. He returned to Athens in 368, and there passed the remainder of his life. There were extant in the time of Photius seventy-one orations by Himerius; but of these only twenty-four

have come down to us complete. Edited by Wernsdorf, Göttingen, 1790, and by Dübner, 1849.

Himilco (Ἱμίλκων). 1. A Carthaginian, who conducted a voyage of discovery from Gades towards the N., along the W. shores of Europe, at the same time that Hanno undertook his voyage to the S. along the coast of Africa. [Hanno, No. 10.] Himilco represented that his further progress was prevented by the stagnant nature of the sea, loaded with sea weed, and by the absence of wind. His voyage is said to have lasted four months, but it is impossible to judge how far it was extended. Perhaps it was intentionally wrapt in obscurity by the commercial jealousy of the Carthaginians. (Plin. ii. 169; Avien. *Or. Mar.* 117, 383, 412.)—2. Son of Hanno, commanded, together with Hannibal, son of Gisco [HANNIBAL, No. 1], a Carthaginian army in Sicily, and laid siege to Agrigentum, B.C. 406. Hannibal died before Agrigentum of a pestilence which broke out in the camp; and Himilco, now left sole general, succeeded in taking the place, after a siege of nearly eight months (Diod. xiii. 80–114.) At a later period he carried on war against Dionysius of Syracuse. In 395 he defeated Dionysius, and laid siege to Syracuse; but, while pressing the siege of the city, a pestilence carried off a great number of his men. In this weakened condition, Himilco was attacked and defeated by Dionysius, and was obliged to purchase his safety by an ignominious capitulation. Such was his grief and disappointment at this termination to the campaign, that, on his return to Carthage, he put an end to his life by voluntary abstinence. (Diod. xiv. 41–76; Just. xix. 2.)—3. The Carthaginian commander at Lilybaeum, which he defended with skill and bravery when it was attacked by the Romans, 250 (Pol. i. 41–53).—4. Commander of the Carthaginian forces in Sicily during a part of the second Punic war, 214–212 (Liv. xxiv. 27–39).—5. Surnamed **Phamaeas**, commander of the Carthaginian cavalry in the third Punic war. He deserted to the Romans, by whom he was liberally rewarded. (Appian, *Pun.* 97–109.)

Hippāna (τὰ Ἱππανα), a town in the N. of Sicily near Panormus (Pol. i. 24).

Hipparchia (Ἱππαρχία), wife of Crates the Cynic. [For details, see CRATES, No. 3.]

Hipparchus (Ἱππαρχος). 1. Son of Pisis-tratus. [PISISTRATIDÆ.]—2. A celebrated Greek astronomer, was a native of Nicaea in Bithynia, and flourished B.C. 162–145. He resided both at Rhodes and Alexandria. He was the true father of astronomy, but our knowledge of his greatness is derived from Ptolemy. He was the first who demonstrated the means of solving all triangles, rectilinear and spherical. He constructed a table of chords, of which he made the same sort of use as we make of our sines. He made more observations than his predecessors, and understood them better. He invented the planisphere, or the mode of representing the starry heavens upon a plane, and of producing the solution of problems of spherical astronomy. He is also the father of true geography, by his happy idea of marking the position of spots on the earth, as was done with the stars, by circles drawn from the pole perpendicularly to the equator: that is, by latitudes and longitudes. The catalogue which Hipparchus constructed of the stars is preserved in the *Almagest* of Ptolemy. Hipparchus wrote numerous works, which are all lost with the exception of his

commentary on the *Phaenomena* of Aratus. Ed. by Petavius, Paris, 1630.

Hipparinus (Ἰππαρίνος). 1. A Syracusan, father of Dion and Aristomache, supported the elder Dionysius, who married his daughter Aristomache (Ar. *Pol.* v. 6; Plut. *Dion.* 3).—2. Son of Dion, and grandson of the preceding, threw himself from the roof of a house, and was killed on the spot, when his father attempted, by restraint, to cure him of the dissolute habits which he had acquired while under the power of Dionysius (Plut. *Dion.* 55; Ael. *V. H.* iii. 4).—3. Son of the elder Dionysius by Aristomache, daughter of No. 1, succeeded Callippus in the tyranny of Syracuse, B. C. 352. He was assassinated, after reigning two years. (Diod. xvi. 36.)

Hippāris (Ἰππαρίς: *Camarina*), a river in the S. of Sicily, which flows into the sea near Camarina.

Hippāsus (Ἰππασός), of Metapontum or Croton, in Italy, one of the elder Pythagoreans, held the element of fire to be the cause of all things. In consequence of his making known the sphere, consisting of twelve pentagons, regarded by the Pythagoreans as a secret, he is said to have perished in the sea as an impious man. (Diog. Laërt. viii. 84; Iambli. *Pyth.* 18, 23.)

Hippias (Ἰππίας). 1. Son of Pisistratus. [PISISTRATIDÆ].—2. The Sophist, was a native of Elis, and the contemporary of Socrates. His fellow-citizens availed themselves of his abilities in political matters, and sent him on a diplomatic mission to Sparta. He travelled through Greece for the purpose of acquiring wealth and celebrity, by teaching and public speaking. His character as a sophist, his vanity and boastful arrogance, are described in the two dialogues of Plato, *Hippias major* and *Hippias minor*.

Hippo (Ἰππών), in Africa. 1. **H. Regius** (I. βασιλικός: nr. *Bonah*, Ru.), a city on the coast of Numidia, W. of the mouth of the Rühricus (Strab. p. 832; Sall. *Jug.* 19), celebrated as the bishopric of St. Augustine.—2. **H. Diarrhytus** or **Zaritus** (I. διάρρυτος: *Bizerta*), a city on the N. coast of the Carthaginian territory (Zeugitana), W. of Utica, at the mouth of the Sinus Hipponensis (Plin. v. 23).—3. A town of the Carpetani in Hispania Tarraconensis, S. of Toletum.

Hippocentauri. [CENTAURI.]

Hippocoon (Ἰπποκῶν), son of Oebalus and Batea. After his father's death, he expelled his brother, Tyndareus, in order to secure the kingdom; but Heracles led Tyndareus back, and slew Hippocoon and his sons (Apollod. iii. 10, 4; Paus. iii. 1, 4). Ovid (*Met.* viii. 314) mentions the sons among the Calydonian hunters.

Hippocrātes (Ἰπποκράτης). 1. Father of Pisistratus, the tyrant of Athens (Hdt. i. 59, v. 65).—2. An Athenian, son of Megacles, was brother of Clisthenes, the legislator, and grandfather, through his daughter, Agariste, of the illustrious Pericles (Hdt. vi. 131).—3. An Athenian, son of Xanthippus and brother of Pericles. He had three sons, who, as well as their father, are alluded to by Aristophanes as men of a mean capacity and devoid of education (Ar. *Nub.* 1001, *Therm.* 273).—4. An Athenian, son of Aripbron, commanded the Athenians, B. C. 424, when he was defeated and slain by the Bocotians at the battle of Delium (Thuc. iv. 89-101; Diod. xii. 69).—5. A Lacedaemonian, served under Mindarus on the Asiatic coast in 410, and after the defeat of Mindarus at Cyzicus, became commander of the fleet. He was the author of the well-known laconic despatch, "Our ships (τὰ κἄλα) are lost; Mindarus is gone; the men are

hungry; what to do we know not." (Xen. *Hell.* i. 1, 23).—6. A Sicilian, succeeded his brother Cleander as tyrant of Gela, 498. His reign was prosperous; and he extended his power over several other cities of Sicily. He died in 491, while besieging Hybla (Hdt. viii. 154).—7. A Sicilian, brother of EPICYDES.—8. The most celebrated physician of antiquity. He was born in the island of Cos about B. C. 460. He belonged to the family of the Asclepiadae, and was the son of Heraclides, who was also a physician. His mother's name was Phaenarete, who was said to be descended from Heracles. He was instructed in medical science by his father and by Herodicus, and he is said to have been also a pupil of Gorgias of Leontini. He wrote, taught, and practised his profession at home; travelled in different parts of the continent of Greece; and died at Larissa in Thessaly, about 357, at the age of 104. He had two sons, Thesalus and Dracon, and a son-in-law, Polybus, all of whom followed the same profession, and who are supposed to have been the authors of some of the works in the Hippocratic collection. These are the only certain facts which we know respecting the life of Hippocrates; but to these later writers have added a large collection of stories, many of which are clearly fabulous. Thus he is said to have stopped the plague at Athens by burning fires throughout the city, by suspending chaplets of flowers, and by the use of an antidote. It is also related that Artaxerxes Longimanus, king of Persia, invited Hippocrates to come to his assistance during a time of pestilence, but that Hippocrates refused his request, on the ground of his being the enemy of his country.—The writings which have come down to us under the name of Hippocrates were composed by several different persons, and are of very different merit. They are more than sixty in number, but of these only a few are certainly genuine. They are:—1. Προγνωστικόν, *Praenotiones* or *Prognosticon*. 2. Ἀφορισμοί, *Aphorismi*. 3. Ἐπιδημίων Βιβλία, *De Morbis Popularibus* (or *Epidemiorum*). 4. Περὶ Διαίτης Ὄξεων, *De Ratione Victus in Morbis Acutis*, or *De Dieta Acutorum*. 5. Περὶ Ἀέρων, ὕδατων, τόπων, *De Aëre, Aquis, et Locis*. 6. Περὶ τῶν ἐν Κεφαλῇ Τρωμάτων, *De Capitis Vulneribus*. Some of the other works were perhaps written by Hippocrates; but the great majority of them were composed by his disciples and followers, many of whom bore the name of Hippocrates. The ancient physicians wrote numerous commentaries on the works in the Hippocratic collection. Of these the most valuable are the commentaries of Galen.—Hippocrates divided the causes of disease into two principal classes: the one comprehending the influence of seasons, climates, water, situation, &c., and the other the influence of food, exercise, &c. He considered that while heat and cold, moisture and dryness, succeeded one another throughout the year, the human body underwent certain analogous changes, which influenced the diseases of the period. He supposed that the four fluids or humours of the body (blood, phlegm, yellow bile, and black bile) were the primary seat of disease; that health was the result of the due combination (or *crasis*) of these, and that, when this crasis was disturbed, disease was the consequence; that, in the course of a disorder that was proceeding favourably, these humours underwent a certain change in quality (or *coction*), which was the sign of returning health, as preparing the way for the expulsion of the morbid matter, or

crisis; and that these crises had a tendency to occur at certain stated periods, which were hence called 'critical days.'—Hippocrates was evidently a person who not only had had great experience, but who also knew how to turn it to the best account; and the number of moral reflections and apophthegms that we meet with in his writings, some of which (as, for example, 'Life is short, and Art is long') have acquired a sort of proverbial notoriety, show him to have been a profound thinker. His works are written in the Ionic dialect, and the style is so concise as to be sometimes extremely obscure.—The best edition of his works is by Littré, Paris, 1839 seq., with a French translation.

Hippocrēnē (Ἱπποκρήνη, the 'Fountain of the Horse,' called by Persius *Fons Caballinus*), was a fountain in Mt. Helicon in Boeotia, sacred to the Muses, said to have been produced by the horse PEGASUS striking the ground with his feet.

Hippodāmīa (Ἱπποδάμεια). 1. Daughter of Oenomaus, king of Pisa in Elis. For details see OENOMAUS and PELOPS.—2. Wife of Pirithous, at whose nuptials took place the celebrated battle between the Centaurs and Lapithae. See PIRITHOUS.—3. See BRISEIS.

Hippodāmus (Ἱππόδαμος), a distinguished Greek architect, a native of Miletus, and the son of Euryphon or Eurycoön. His fame rests on his construction, not of single buildings, but of whole cities. His first great work was the town of Piraeus, which he built under the auspices of Pericles. When the Athenians founded their colony of Thurii (B. C. 443), Hippodamus went out with the colonists, and was the architect of the new city. Hence he is often called a Thurian. He afterwards built Rhodes, B. C. 407. (Ar. Pol. ii. 5; Strab. p. 654; Diod. xii. 10.)

Hippōlōchus (Ἱππόλοχος), son of Bellerophon and Philouōē or Anticlea, and father of GLAUCUS, the Lycian prince.

Hippolytē (Ἱππολύτη). 1. Daughter of Ares and Otrera, was queen of the Amazons, and sister of Antiope and Melanippe. She wore a girdle given to her by her father; and when Heracles came to fetch this girdle, she was slain by him. [See p. 398.] According to another tradition, Hippolyte, with an army of Amazons, marched into Attica, to take vengeance on Theseus for having carried off Antiope; but being conquered by Theseus, she fled to Megara, where she died of grief, and was buried (Paus. i. 41, 7; Plut. *Thes.* 27; Apollod. ii. 5, 9). In some accounts Hippolyte, and not Antiope, is said to have been married to Theseus (Schol. ad Eur. *Hipp.* 10; Athen. p. 557; Stat. *Theb.* xii. 534).—2. Or **Astydamia**, wife of Acastus, fell in love with Peleus. [See ACASTUS.]

Hippolytus (Ἱππόλυτος). 1. Son of Theseus by Hippolyte, queen of the Amazons [see above], or her sister Antiope (Plut. *Thes.* 28; Isocr. *Panath.* 193; Diod. iv. 62; Paus. i. 2, 1). According to the Attic story, which through the genius of Euripides has prevailed over the older Troezenian account, Theseus afterwards married Phaedra, who fell in love with Hippolytus, led thereto by Aphrodite, who was indignant because Hippolytus preferred hunting to love. Phaedra, when her offers were rejected by her stepson, hanged herself, leaving a letter in which she accused him to his father of having accepted her dishonour. Theseus thereupon cursed his son, and begged his father (Aegeus or Poseidon) to destroy him. Accordingly, as Hippolytus was driving in his chariot along the sea-coast, Poseidon sent forth a bull from the water. The horses were frightened, upset the

chariot, and dragged Hippolytus along the ground till he was dead. Troezen has a different local myth. Hippolytus has a temple and an image of great antiquity dedicated by Dionedes, who first sacrificed there. Every maiden before her marriage dedicates in this temple a lock of her hair. The story of his death is denied, but he was placed in the stars as the Charioteer. They showed also a myrtle in the neighbouring temple of Aphrodite connected with the story of the love of Phaedra, whose tomb is hard by; and a statue called Asclepius, which is said by the Troezenians to be really the image of Hippolytus. (Paus. ii. 32; cf. Diod. iv. 62; Eur. *Hipp.* 1424.) At Epidaurus there was a stele on which it was recorded that Hippolytus dedicated twenty horses to Asclepius, and also a tradition that he was restored to life by Asclepius, and went to Aricia in Italy, where he became king and made a grove for Artemis (Paus. ii. 27, 4). In this story the Latin poets make him take the name of Virbius and exclude horses from the grove (Verg. *Aen.* vii. 774; Ov. *Met.* xv. 544; Stat. *Silv.* iii. 1, 55; Ov. *Past.* iii. 266; cf. Hor. *Od.* iv. 7, 25, who follows Euripides and denies the restoration to life). There is no great probability in the theory now held by many that Hippolytus and Phaedra have to do with the sun and moon. It is better to regard Hippolytus as an ancient local deity of Troezen who has been altered into a hero. He was probably originally, as a god at once of purity and of hunting, the male counterpart of Artemis, and the story of his death is partly a reminiscence of a struggle between his worship and that of Poseidon, and partly derived from some ritual involving the dedication or sacrifice of horses. Again, there may be a question whether his name was derived from the story or the story, to some extent, from his name. How the story of Phaedra came in is not so clear, but it has been suggested with some probability that it arose from his reputation for continence and purity of life. The mingling of his worship with that of Asclepius transformed him into a mortal hero raised from death by Asclepius; and in Italy, because of his connexion with Artemis and with horses, he became identified with the Italian deity Virbius, a sort of Tree-spirit worshipped in conjunction with Diana at Aricia. [DIANA; VIRBIUS.]—2. Of Rome, a Christian writer at the end of the 2nd and beginning of the 3rd centuries. [See *Dict. of Christ. Biogr.*]

Hippōmēdon (Ἱππομέδων), son of Aristomachus, or, according to Sophocles, of Talauus, was one of the Seven against Thebes, where he was slain during the siege by Hyperbius or Ismarus (Aesch. *Sept.* 490; Soph. *O. C.* 1318; Apollod. iii. 6, 3).

Hippōmēnes (Ἱππομένης). 1. Son of Megareus, and great-grandson of Poseidon, conquered Atalanta in the foot-race. For details see ATALANTA, No. 2.—2. A descendant of Codrus, the fourth of the decennial archons. Incensed at the barbarous punishment which he inflicted on his daughter, the Attic nobles deposed him, 722 B. C., and thenceforth the dignity no longer appertained exclusively to the descendants of Medon. (Heracl. *Pol.* i.; Damasc. p. 42.)

Hippon (Ἱππων), of Rhegium, a philosopher of uncertain date, belonging to the Ionian school. He was accused of Atheism, and so got the surname of the Melian, as agreeing in sentiment with Diagoras. He held water and fire to be the principles of all things, the latter springing from the former, and developing it self by generating the universe (Arist. *Met.* i. 3).

Hippōnax (Ἰππῶναξ), of Ephesus, son of Pytheus and Protis, was, after Archilochus and Simonides, the third of the Iambic poets of Greece. He flourished B.C. 546-520. He was distinguished for his love of liberty, and having been expelled from his native city by the tyrants, he took up his abode at Clazouenae, for which reason he is sometimes called a Clazomenian. In person, Hipponax was little, thin, and ugly, but very strong. The two brothers Bupalus and Athenis, who were sculptors of Chios, made statues of Hipponax, in which they caricatured his natural ugliness; and he in return directed all the power of his satirical poetry against them, and especially against Bupalus. The sculptors are said by some writers to have hanged themselves in despair. (Hor. *Epod.* vi. 14; Phn. xxxvi. 11; Strab. p. 642; Aelian, *V. H.* x. 6; Athen. p. 552.) Hipponax was celebrated in antiquity for the severity of his satires. He severely chastised the effeminate luxury of his Ionian brethren; he did not spare his own parents; and he ventured even to ridicule the gods.—In his satires he introduced a spondee or a trochee in the last foot, instead of an iambus. This change made the verse irregular in its rhythm, and gave it a sort of halting movement, whence it was called the Choliambus (χολιαμβος, *lame iambic*), or Iambus Scazon (σκάζων, *limping*). He also wrote a parody on the Iliad. Fragments edited by Welcker, Gotting. 1817, and by Bergk, in the *Poetae Lyrici Graeci*.

Hippōnicus. [CALLIAS AND HIPPONICUS.]

Hippōnium. [VIBO.]

Hippōnōus. [BELLEROPHON.]

Hippōtādes (Ἰπποτάδης), son of Hippotes: that is, Aeolus. [AEOLUS, No. 2.] Hence the Aeoliae Insulae are called *Hippotadae regnum*. (Ov. *Met.* xiv. 86.)

Hippōtes (Ἰπποτής). 1. Father of Aeolus. [AEOLUS, No. 2.]—2. Son of Phylas by a daughter of Iolaus, great-grandson of Heracles, and father of Aletes. When the Heraclidae invaded Peloponnesus, Hippotes killed the seer Carnus. The army in consequence began to suffer very severely, and Hippotes by the command of an oracle was banished for ten years. (Apollod. ii. 8, 3; Paus. iii. 18, 3; Diod. v. 9.)—3. Son of Creon king of Corinth. [JASON.]

Hippōthōon (Ἰπποθῶων), an Attic hero, son of Poseidon and Alope, the daughter of Cercyon. He had a heroum at Athens; and one of the Attic phylae, or tribes, was called after him Hippothoontis. (Paus. i. 5, 38, 39.)

Hippōthōus (Ἰπποθῆος). 1. Son of Cercyon, and father of Aepytus, succeeded Agapenor as king in Arcadia (Paus. viii. 5, 45).—2. Son of Lethus, grandson of Teutamus, and brother of Pylaeus, led a band of Pelasgians from Larissa to the assistance of the Trojans. He was slain by the Telamonian Ajax (*Il.* ii. 842, xvii. 288).

Hirpini, a Samnite people, whose name is said to come from the Sabine word *hirpus*, 'a wolf,' dwelt in the S. of Samnium, between Apulia, Lucania and Campania. Their chief town was AECULANUM. [SAMNITES.]

Hirtius, A., belonged to a plebeian family which came probably from Ferentinum in the territory of the Hernici. He was the personal and political friend of Caesar the dictator. In B.C. 58 he was Caesar's legatus in Gaul, and during the Civil war his name constantly appears in Cicero's correspondence. He was one of the ten praetors nominated by Caesar for 46, and during Caesar's absence in Africa he

lived principally at his Tusculan estate, which was contiguous to Cicero's villa. Though politically opposed, they were on friendly terms, and Cicero gave Hirtius lessons in oratory. (Cic. *ad Fam.* vii. 33, ix. 6, xvi. 18; Suet. *Rhet.* 1.) In 44 Hirtius received Belgic Gaul for his province, but he governed it by deputy, and attended Caesar at Romo, who nominated him and Vibius Pansa consuls for 43. After Caesar's assassination (44) Hirtius first joined Antony, but, being disgusted by the despotic arrogance of the latter, he retired to Puteoli, where he renewed his intercourse with Cicero. Later in the year he resided at his Tusculan villa, where he was attacked by a dangerous illness, from which he never perfectly recovered. On the 1st of January, 43, Hirtius and Pansa entered on their consulship, according to Caesar's arrangement. The two consuls were sent with Octavian against Antony, who was besieging Dec. Brutus at Mutina. Pansa was defeated by Antony, and died of a wound which he had received in the battle. Hirtius retrieved this disaster by defeating Antony, but he also fell on the 27th of April, in leading an assault on the besiegers' camp. (Appian, *B. C.* iii. 60-71; Dio Cass. xvi. 36-89; Ov. *Trist.* iv. 10, 6; Tibull. iii. 5, 18.) Octavian sent the bodies of the slain consuls to Rome, where they were received with extraordinary honours, and publicly buried in the Field of Mars (Vell. Pat. ii. 62). To Octavian their removal from the scene was so timely, that he was accused by many of murdering them (Dio Cass. xvi. 39; Suet. *Aug.* 11; Tac. *Ann.* i. 10). Hirtius wrote the 8th book of the *Gallic War*; and the authorship of the *Alexandrian*, *African*, and *Spanish* was ascribed by some to Hirtius, by others to Oppius (Suet. *Jul.* 56). It is possible that Hirtius wrote the *Alexandrian War*; but the inferior style of the *African* and *Spanish* wars makes it tolerably certain that they were not his work, nor that of Oppius either. They seem also to be written by some one who took part in the campaigns, from which both Hirtius and Oppius were absent.

Hirtuleius, a distinguished officer of Sertorius in Spain. In B.C. 78 he was routed and slain near Italica in Baetica by Metellus (Appian, *B. C.* i. 100).

Hispalis, more rarely **Hispal** (*Seville*), a town of the Turdetani in Hispania Baetica, founded by the Phoenicians, was situated on the left bank of the Baetis, and was in reality a seaport, for, although 500 stadia from the sea, the river is navigable for considerable vessels up to the town. Under the Romans Hispalis was the third town in the province, Corduba and Gades being the first two. It was patroised by Caesar, because Corduba had espoused the side of Pompey. He made it a Roman colony, under the name of *Julia Romula* or *Romulensis*, and a conventus juridicus or town of assize. Under the Goths and Vaudals Hispalis was the chief town in the S. of Spain and under the Arabs was the capital of a separate kingdom. (Strab. p. 141; *Bell. Alex.* 51; Dio Cass. xliii. 39.)

Hispania or **Iberia** (Ἰσπανία, Ἰβηρία: Hispanus, Ibērus: *Spain*), a peninsula in the SW. of Europe, is connected with the land only on the NE., where the Pyrenees form its boundary, and is surrounded on all other sides by the sea: on the E. and S. by the Mediterranean, on the W. by the Atlantic, and on the N. by the Cantabrian sea. Vague legends of Spain had

reached the Greeks, doubtless through Phoenicians at an early period, even as early as Hesiod (who mentions Erythea: *Th.* 290), and the lyric poets of the 7th century B.C. (Strab. p. 148). Pindar mentions also the 'Pillars of Hercules' (*Ἡρακλέος σταλαί*: *Ol.* iii. 44, *Isthm.* iii. 30) as the limits of the world. The country generally was first mentioned by Hecataeus (about B.C. 500) under the name of *Iberia*; but this name originally indicated only the E. coast: the W. coast beyond the Pillars of Hercules was called *Tartessus* (*Ταρτησσίς*); and the interior of the country *Celtica* (*ἡ Κελτική*). Herodotus also speaks of *Iberia*, but his information does not extend much beyond the country about Gades (i. 163, iv. 8, 152). At a later time the Greeks applied the name of *Iberia*, which is usually derived from the river Iberus, to the whole country. Considerably greater knowledge of the coast, though probably not of the interior, was possessed by Eratosthenes and Pytheas (Strab. pp. 64, 92), of whose writings Avienus, many centuries later, made use for his *Ora Maritima* (in which he used also earlier writers, such as Hecataeus). But neither Greeks nor Romans had any accurate knowledge of the country before the second Punic war. The name *Hispania*, by which the Romans call the country, first occurs at the time of the Roman invasion. The origin of the name is quite uncertain, though some take it to be merely a corruption of the name *Hesperia*, or 'western land,' by which it was known to the Italians and Italian Greeks. It may be of a Basque or Iberian origin to which we have no clue.—Spain is a very mountainous country. The principal mountains are, in the NE. the Pyrenees [*Pyrenaeus M.*], and in the centre of the country the *IDUBEDA*, which runs parallel with the Pyrenees from the land of the Cantabri to the Mediterranean, and the *OROSPEDA* or *ORTOSPEDA*, which begins in the centre of the *Idubeda*, runs SW. throughout Spain, and terminates at Calpe. The rivers of Spain are numerous. The six most important are the *IBERUS* (*Ebro*), *BAETIS* (*Guadalquivir*), and *ANAS* (*Guadiana*), in the E. and S.; and the *TAGUS*, *DURIUS* (*Douro*), and *MINIUS* (*Minho*), in the W. Spain was considered by the ancients very fertile, but more especially the S. part of the country, *Baetica* and *Lusitania*, which were also praised for their climate. The central and N. parts of the country were less productive, and the climate in these districts was cold in winter. In the S. there were numerous flocks of sheep, the wool of which was celebrated in foreign countries. The Spanish horses and asses were also much valued in antiquity; and on the coast there was abundance of fish. The country produced a great quantity of corn, oil, wine, flax, figs, and other fruits. But the principal riches of the country consisted in mineral productions, of which the greatest quantity was found in *Turdetania*. Gold was found in abundance in various parts of the country; still more important were the silver mines, of which the most celebrated were near *Carthago Nova*, *Ilipa*, *Sisapon*, and *Castulo*. (Strab. p. 146; Plin. xxxiii. 66-160.) The precious stones, copper, lead, tin, and other metals, were also found in more or less abundance. [As to the probability that the Tin Islands were off the NW. coast of Spain, see *CASSITERIDES INSULAE*.] The most ancient inhabitants of Spain were the *Iberi*, who were a distinct people, though their name was

loosely used by Greeks and Romans to designate all the mixed races of the peninsula. The *Iberi* dwelt on both sides of the Pyrenees, and were found in the S. of Gaul, as far as the Rhone. Of their origin and language no certain account can be given; but it is probable that the Basques of to-day are the remnants of this people, who once occupied the whole of Spain. They seem to have been akin to the Finnish, not to the Indo-Germanic stock. Celts afterwards crossed the Pyrenees, and became mingled with the *Iberi*, whence arose the mixed race of the *Celtiberi*, who dwelt chiefly in the high table-land in the centre of the country. [*CELTIBERI*.] But besides this mixed race of the *Celtiberi*, there were also several tribes, both of *Iberians* and *Celts*, who were never united with one another. The unmixed *Iberians*, from whom the Basques are descended, dwelt chiefly in the Pyrenees and on the coasts, and their most distinguished tribes were the *ASTURES*, *CANTABRI*, *VACCAEI*, &c. The unmixed Celts dwelt chiefly on the river *Anas*, and in the NW. corner of the country or *Gallaecia*. Besides these inhabitants, there were Phoenician and Carthaginian settlements on the coasts, of which the most important were *GADES* and *CARTHAGO NOVA*; there were likewise Greek colonies, such as *EMPORIAE* and *SAGUNTUM*; and lastly the conquest of the country by the Romans introduced many Romans, whose customs, civilisation, and language gradually spread over the whole peninsula, and effaced the national characteristics of the ancient population. The spread of the Latin language in Spain seems to have been facilitated by the schools established by Sertorius, in which both the languages and literatures of Greece and Rome were taught. Under the empire some of the most distinguished Latin writers were natives of Spain, such as the two *Senecas*, *Lucan*, *Martial*, *Quintilian*, *Silius Italicus*, *Pomponius Mela*, *Prudentius*, and others.—The ancient inhabitants of Spain were a proud, brave, and warlike race; easily excited and ready to take offence; inveterate robbers; moderate in the use of food and wine; fond of song and of the dance; lovers of their liberty, and ready at all times to sacrifice their lives rather than submit to a foreign master. The *Cantabri* and inhabitants of the mountains in the N. were the fiercest and most uncivilised of all the tribes; the *Vaccaeii* and the *Turdetani* were the most civilised; and the latter people were not only acquainted with the alphabet, but possessed a literature which contained records of their history, poems, and collections of laws composed in verse.—The history of Spain begins with the invasion of the country by the Carthaginians, B. C. 238; for up to that time hardly anything was known of Spain except the existence of two powerful commercial states in the W., *TARTESSUS* and *GADES*. After the first Punic war *Hamilcar*, the father of *Hannibal*, formed the plan of conquering Spain, in order to obtain for the Carthaginian possessions which might indemnify them for the loss of Sicily and Sardinia. Under his command (239-228), and that of his son-in-law and successor, *Hasdrubal* (228-220), the Carthaginians conquered the greater part of the SE. of the peninsula as far as the *Iborus*; and *Hasdrubal* founded the important city of *Carthago Nova*. The successes of the Carthaginians excited the jealousy of the Romans; and a treaty was made between the two nations about 228, by which the Carthaginians bound themselves not to cross

the Iberus. (Pol. ii. 13.) The town of Saguntum, although on the W. side of the river, was under the protection of the Romans; and the capture of this town by Hannibal, in 219, was the immediate cause of the second Punic war. In the course of this war the Romans drove the Carthaginians out of the peninsula, and became masters of their possessions in the S. of the country. But many tribes in the centre of the country, which had been only nominally subject to Carthage, still retained their virtual independence; and the tribes in the N. and NW. of the country had been hitherto quite unknown both to the Carthaginians and to the Romans. There now arose a long and bloody struggle between the Romans and the various tribes in Spain, and it was nearly two centuries before the Romans succeeded in subduing entirely the whole of the peninsula. The Celtiberians were conquered by the elder Cato (195) and Tib. Gracchus, the father of the two tribunes (179). The Lusitanians, who long resisted the Romans under their brave leader Viriathus, were obliged to submit, about the year 137, to D. Brutus, who penetrated as far as Gallaecia; but it was not till Numantia was taken by Scipio Africanus the younger, in 133, that the Romans obtained the undisputed sovereignty over the various tribes in the centre of the country, and of the Lusitanians to the S. of the Tagus. A serious insurrection of the Celtiberians and Lusitanians was subdued by Didius and Crassus in 98-93. Julius Caesar, after his praetorship, subdued the Lusitanians N. of the Tagus (60). The Cantabri, Astures, and other tribes in the mountains of the N., were finally subjugated by Augustus and his generals. The whole peninsula was now subject to the Romans; and Augustus founded in it several colonies, and caused excellent roads to be made throughout the country. In Spain before the death of Augustus, there were nearly fifty communities with full citizenship, and about as many more with Latin rights; and within the same period in all the E. and S. of Spain Roman dress and manners prevailed. That Spain, except the N. and NW. was more completely Romanised in language and customs than any other province was due greatly to the influence of the numerous colonies and municipia, partly to its easy trade and commerce directly with Italy, and partly also that it did not preserve its old cantonal arrangement nor even its old religious meetings in the same way as did the Celts of Gaul. The towns of Corduba, Gades, Emerita, Bilbilis, Calagurris, and others fostered Latin literature and produced writers such as Quintilian, Martial, Seneca, Lucan, Mela, and Columella. The Romans had as early as the end of the second Punic war reckoned Spain as a province, and from the year 206 two proconsuls were chosen for the command (Appian, *Hisp.* 38): but the organisation of two provinces, separated from one another by the Iberus, and called *Hispania Citerior* and *Hispania Ulterior*, the former being to the E., and the latter to the W. of the river, dates from 197, after which two praetors with proconsular power were annually appointed to administer them (Liv. xxviii. 2, xxxi. 27). The *Saltus Castulonensis* was regarded as the dividing line, and Carthago Nova became chief town of the Hither, Corduba of the Further, Spain. In consequence of there being two provinces, we frequently find the country called *Hispaniae*. Augustus made a new division of the country,

and formed three provinces, *Tarraconensis Baetica*, and *Lusitania*, in B. C. 27 (App. *Hisp.* 102; Dio Cass. liii. 12; Strab. p. 166: the expression 'utraque Hispania' in *Mon. Ancyr.* refers to the distinction between imperial and senatorial Spain). The province *Tarraconensis*, which derived its name from Tarraco, the capital of the province, was far the largest of the three, and comprehended the whole of the N., W., and centre of the peninsula. The province *Baetica*, which derived its name from the river Baetis, was separated from Lusitania on the N. and W. by the river Anas, and from *Tarraconensis* on the E. by a line drawn from the river Anas to the promontory Charidemus in the Mediterranean. The province *Lusitania*, which corresponded very nearly in extent to the modern Portugal, was separated from *Tarraconensis* on the N. by the river Durius, from *Baetica* on the E. by the Anas, and from *Tarraconensis* on the E. by a line drawn from the Durius to the Anas, between the territories of the Vettones and Carpetani. Augustus made *Baetica* a senatorial province, but reserved the government of the two others for the Caesar; so that the former was governed by a proconsul appointed by the senate, and the latter by imperial legati. In *Baetica*, Corduba was the seat of government; in *Tarraconensis* Tarraco; and in *Lusitania* Augusta Emerita. The NW. or most turbulent part of *Tarraconensis* (which included *Gallaecia*, or *Callaecia*) was permanently occupied by three legions, two in Asturia with their headquarters between Lancia and Asturica, and one in Cantabria. On the reorganisation of the empire by Constantine, Spain, together with Gaul and Britain, was under the general administration of the *Praefectus Praetorio Galliae*, one of whose three vicarii had the government of Spain, and usually resided at *Hispalis*. At the same time the country was divided into seven provinces: *Baetica*, *Lusitania*, *Gallaecia*, *Tarraconensis*, *Carthaginensis*, *Baleares*, and *Mauretania Tingitana* in Africa (which was then reckoned part of Spain, and with its troops helped to protect the S. of Spain from the incursions of Moorish pirates). The capitals of these seven provinces were respectively *Hispalis*, *Augusta Emerita*, *Bracara*, *Caesaraugusta*, *Carthago Nova*, *Palma*, and *Tingis*. In A. D. 409 the Vandals and Suevi, together with other barbarians, invaded Spain, and obtained possession of the greater part of the country. In 414 the Visigoths, as allies of the Roman empire, attacked the Vandals, and in the course of four years (414-418) compelled a great part of the peninsula to submit again to the Romans. In 429 the Vandals left Spain, and crossed over into Africa under their king Genseric; after which time the Suevi established a powerful kingdom in the S. of the peninsula. Soon afterwards the Visigoths again invaded Spain, and after many years' struggle, succeeded in conquering the whole peninsula, which they kept for themselves, and continued the masters of the country for two centuries, till they were in their turn conquered by the Arabs, A. D. 712.

Hispellum (*Hispellās*, -ātis: *Hispellensis*: *Spello*), a town in Umbria, and a Roman colony, with the name of Colonia Julia *Hispellum* (Strab. p. 227; Plin. iii. 113).

Histiaea. [*HESTIAEOTIS*.]

Histiaeus (*Ἰστιαῖος*), tyrant of Miletus, was left with the other Ionians to guard the bridge

of boats over the Danube, when Darius invaded Scythia (B. C. 513). He opposed the proposal of Miltiades, the Athenian, to destroy the bridge, and leave the Persians to their fate, and was in consequence rewarded by Darius with the rule of Mytilene, and with a district in Thrace, where he built a town called Myrcinus, apparently with a view of establishing an independent kingdom (Hdt. iv. 137-141, v. 11). This excited the suspicions of Darius, who invited Histiaeus to Susa, where he treated him kindly, but prohibited him from returning (Hdt. v. 23). Tired of the restraint in which he was kept, he induced his kinsman Aristagoras to persuade the Ionians to revolt, hoping that a revolution in Ionia might lead to his release. A curious story is told of his method of communicating: that he shaved the head of a trusty slave, tattooed on it his message, and sent him to Aristagoras when the hair had grown (Hdt. v. 35). His design succeeded. Darius allowed Histiaeus to depart (496) on his engaging to reduce Ionia. The revolt, however, was nearly put down when Histiaeus reached the coast. Here Histiaeus threw off the mask, and after raising a small fleet carried on war against the Persians for two years, and obtained possession of Chios. In 494 he made a descent upon the Ionian coast, but was defeated and taken prisoner by Harpagus. Artaphernes, the satrap of Ionia, caused him to be put to death by impalement, and sent his head to the king. (Hdt. v. 105-107; vi. 1-30.)

Histonium (Histonienis: *Vasto d'Ammon*), a town of the Frentani on the Adriatic coast (Plin. iii. 166).

Homeridae ('Ομηρίδαι), the name of a family or gens in Chios, which claimed descent from Homer (Strab. p. 645). Some modern writers have formed a theory that they were a hereditary guild of rhapsodists, and refer to Pindar, *Nem.* ii. 2. But there is no positive authority for the connexion of the Chian gens with any school of rhapsodists. The word 'Ομηρίδαι in Pindar and in Plato (*Rep.* p. 599, *Ion.* p. 530, *Phaedr.* p. 252) need not mean more than students of Homeric poetry, though it is by no means improbable that rhapsodists may have been so called.

Homeritae ('Ομηρίται), a people of Arabia Felix, who migrated from the interior to the S. part of the W. coast, and established themselves in the territory of the Sabaci (in *El Yemen*), where they founded a kingdom, which lasted more than five centuries, with an extensive commerce in frankincense (Plin. vi. 121; Ptol. vi. 7; Procop. *B. P.* i. 19).

Homerus ('Ομηρος). 1. The great epic poet of Greece. His poems formed the basis of Greek literature, and they were appealed to as the authority on morals and religion in a manner which justifies the assertion that they were the Bible of the Greek nation in pagan times. Every Greek who had received a liberal education was perfectly well acquainted with them from his childhood, and had learnt them by heart at school; but nobody could state anything certain about their author. His date and birthplace were equally matters of dispute. Seven cities claimed Homer as their countryman,

Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athenae.

The author of the *Hymn to Apollo* spoke of himself as a blind old man of Chios, and as this hymn was ascribed to Homer it was taken as an argument for the blindness and the Chian

origin of Homer himself. The claim of Colophon rests on the *Margites*. The other cities are mentioned in epigrams of uncertain date; and tradition gives him a name Melesigenes, probably from Melos, a river of old Smyrna. The traditions of his date are no less divergent, varying between 1050 B.C., which seems to be the date assigned by Aristotle and Aristarchus, and 850, which is the date given by Herodotus (ii. 53). The earliest mention of Homer is about B.C. 700 by Callinus (as cited by Paus. ix. 9, 5), who ascribed to him the epic *Thebais*. Herodotus states that Clisthenes of Sicyon, about 580 B.C., was jealous of the fame which the *Iliad* gave to Argos (Hdt. v. 67). Homer is mentioned (with blame) by Xenophanes B.C. 510 (ap. Sext. *Emp. adv. Math.* ix. 193): at about the same date Simonides of Cos (*Fr.* 85) makes the earliest quotation from the *Iliad* (vi. 148), and calls the author a Chian. The extant Lives of Homer (Westermann, *Vitarum Script. Graec. Min.*) are probably not earlier than the 2nd century A.D. They preserve, however, some local traditions and some epigrams on which the narratives seemed to be based. The common tradition related that he was the son of Maeon (hence called *Maeonides*), and that in his old age he was blind and poor. Homer was universally regarded by the ancients as the author of the two great poems of the *Iliad* and *Odyssey*. Other poems were also attributed to Homer the genuineness of which was at all times disputed; but the *Iliad* and *Odyssey* were ascribed to him by the concurrent voice of antiquity. It is true that a school of critics called οἱ Χωριζοῦρες (*Separators*), among whom were Xenou and Hellanicus, about the year 200 B.C., held that the *Iliad* and *Odyssey* were by different authors; but they were opposed by Aristarchus and others, and apparently the theory died out, for Seneca discredits it (*de Brev. Vit.* 13), and Suidas, about 1100 A.D., speaks of Homer as 'undisputed' author of both epics. Such continued to be the prevalent belief of modern times. The first note of dissent was the surmise of the Neapolitan Vico, A.D. 1730, that there were several authors of the Homeric poems, of whom the earliest wrote the *Iliad* in N. Greece, and the second wrote the *Odyssey* in SW. Greece. But this theory was not supported by argument, and the great change in opinion came in 1795, when F. A. Wolf wrote his famous *Prolegomena*, in which he endeavoured to show that the *Iliad* and *Odyssey* were not two complete poems, but small, separate, independent epic songs, celebrating single exploits of the heroes, and that these lays were for the first time written down and united, as the *Iliad* and *Odyssey*, by Pisistratus, the tyrant of Athens, and were afterwards still further altered and brought into harmony by revisers (διασκευασταί) and critics. The arguments for this conclusion were chiefly the supposed impossibility of so long a poem as either of the epics being composed or handed down without writing, and the fact (as it was alleged) that writing was unknown to the Greeks in the tenth century B.C. In reply to this it is urged with much force that such feats of memory are not uncommon: e.g. the German poem *Parzival*, which was composed in the thirteenth century by an author unable to write, is longer than the *Iliad*; moreover Xenophon (*Symp.* 3, 5) speaks as though it was considered quite possible to commit the whole *Iliad* and *Odyssey* to memory. Add to which, though Greek inscriptions on stone do not take us back beyond the seventh century B.C., it is a disputed point whether writing on

other materials may not have been much earlier among the Greeks, as it was certainly among the Phoenicians. As to the evidence of the collection by Pisistratus, it should not be forgotten that we have no authorities for this earlier than the first century B.C. (Cic. *de Or.* iii. 34, 137; Paus. vii. 26), and it is certainly strange that if the story is true it is not alluded to in Aristotle. It is a much more probable conception that the *Iliad*, so far from being a mere agglomeration of original short lays or ballads pieced together by comparatively insignificant men of the sixth century, was a great epic based, no doubt, upon popular legends and ballads, but still in its original form a complete poem. Hence it is now commonly held that the *Iliad* as we have it is greatly expanded from the epic of the original Homer by the insertion at various dates of episodes: which accounts for inconsistencies and discrep-

the greatest authority, though more or less divergent opinions, especially from those of Mr. Jebb, Mr. Leaf, Mr. Monro and Mr. Lang. The great period of the Achæan power in Greece, and particularly at Mycenæ and the oldest pottery at Olympia, which is post-Dorian). It is a reasonable conclusion (though some dispute it) that the author of the primary *Iliad* was pre-Dorian: first because he shows no knowledge of the Dorian invasion nor of the Ionians in Asia (where Miletus is still held by barbarous Carians); and secondly, because the picture of civilisation in the *Iliad* is higher than anything which seems



ΟΙΚΟΥΜΕΝΗ ΧΡΟΝΟΣΙΛΙΑΣ ΟΔΥΣΣΕΙΑ ΟΜΗΡΟΣ ΜΥΘΟΣ

Apotheosis of Homer. (Part of the relief now in the British Museum, ascribed to Archelaus.)

ancies. Homer, who came at the end rather than the beginning of a poetical period, wrote a primary 'Achilleid' or 'Wrath,' finished and perfect in itself, and the interpolations were due to the rhapsodists who recited it, the piecing together of interpolations and original to the school of followers called Homeridae who were established in Chios. This was the view to some extent put forward by Nitsch and developed with great force and acuteness of criticism by Grote. Since his time many other considerations have come in from researches into the history of language and of art. For those who assume the theory to be correct in its main outline, there are various points to be discussed: the date and country of the primary epic; whether the precise portions of the *Iliad* belonging to it were correctly assigned by Grote; the manner in which it was altered, translated, or redacted into its present shape and dialect. These again are opposed by the more conservative view which believes in a much greater unity of composition. It is only possible here to sketch some general conclusions which may be gathered from the works of those who have recently discussed the subject with

to have followed that conquest until a considerable period had elapsed. The manner of life also and the geographical descriptions of the *Iliad* would better suit the age before than after the commercial activity of the Ionians was beginning. The primary *Iliad* is therefore ascribed to the eleventh century B.C., somewhat later than the remains found at Mycenæ, which most experts date about 1150 and consider to belong to a civilisation slightly less advanced than that of the poems. The *Iliad* itself is a court poem dealing with the greatness of princes, not, like the chief poem of Hesiod, with the condition of the common people, who, indeed, are disparaged and contemned. All this will convey the impression—not, of course, the certainty—that it was composed to be sung in the palaces of Achæan princes and wealthy Achæan nobles. There is probability in the view that it was composed originally in Thessaly, whose hero, Achilles, it specially glorifies; and this would help to account for the fact that the dress in the *Iliad* is quite different from the Oriental type belonging to Mycenæ, and for the mention of iron (which is totally absent in the remains from Mycenæ) as being to some extent used.

Homer's description of fortresses and houses would suggest some acquaintance with Mycenae; but possibly the poet describes the actual life of Thessaly rather than of Mycenae. This great epic of the Achaeans was then carried by the emigrants to Asia Minor; but it is conceived by those who maintain a greatly divided authorship that later bards introduced episodes to glorify the heroes of families by whom they were patronised, or sometimes to honour a deity at whose festival they were reciting. Yet each poet who expanded the primary Iliad by any such episode added it to the epic under the original name, and it becomes difficult, or rather impossible, to judge exactly where the junction was made. In Mr. Leaf's scheme the primary Iliad recounted the quarrel of Agamemnon and Achilles, and the promise of Zeus, in book i. and part of ii.; the consequent rout of the Greeks (xi.); the exploits and death of Patroclus (xvi.) and the death of Hector (xxii.), with certain large portions of the intermediate books, especially of xvii.-xxi., which formed the connecting links. If this structure of the primary Iliad is conjectural, the determination how and when the additions were made is even more so; but there is much ingenuity in the arguments for supposing a second and third stratum. The second consisted of episodes introduced to glorify old Achaean families, whose heroes had been unnoticed in the primary Iliad—the prowess of Menelaus (iii. and iv.), of Diomedes (v. and vi.), of Ajax (vii.), and of Idomeneus (xiii.). But, though later than the oldest part, they must from their nature have still been before the Dorian, and therefore little after the oldest—indeed it is not absolutely incompatible with the theory to imagine that they were a later addition by Homer himself, the author of the primary Iliad. These first two strata the Homeric school took with them across the sea to Asia Minor. The third stratum was probably added after the Dorian conquest, when there were no Achaean families to glorify; and such additions were made as the embassy to Achilles (ix.), which is therefore unknown to the Achilles of books xi. and xix.; the capture of the wall (xii.), which does not seem to have been built at all in the older books; the shield of Achilles (perhaps to glorify Hephaestus at some festival?); the funeral of Patroclus and the ransom of Hector; the catalogue of ships and book viii., which connects ix. It should be noticed that linguistically books ix., x., xxiii. and xxiv. are regarded as later than most of the Iliad, and in this respect as agreeing more nearly with the Odyssey. According to the view here given, the third stratum belongs to the period between 1000 and 800 B.C.—It will easily be seen by examination of the above scheme that many of the most famous and beautiful passages of the Iliad are thus attributed to interpolators; and, besides this objection from sentiment and taste, it must be confessed that there are grave difficulties in accounting for the acceptance of all these interpolations, and also in explaining why writers capable of such work did not, like the inferior authors of cyclic poems, write epics under their own name. Moreover, there are numerous lines in the 'Wrath' which allude to the supposed interpolations; and all these must be arbitrarily rejected. On the other hand, attempts which have been made to account for the alleged inconsistencies are not altogether unsuccessful. In point of fact the linguistic objections urged against some of the books are of small weight. In the ninth book they are

slight and uncertain; and, as it is by no means necessary to hold that the expression in xi. 609 contradicts the embassy in book ix., we are probably not obliged to regard that magnificent book as no part of the original poem. In truth, the tenth book and the catalogue of ships in book ii. are the only portions which from considerations of language and of style may with tolerable certainty be set down as later additions; and their introduction can be imagined without grave difficulty. As regards the other, and more important, rejected portions, it is quite permissible to consider the question at least an open one. The question of the dialect is no less controverted. The view which has been put forward by the German philologist Dr. Fick, and which finds considerable support, is that, to account for the Aeolic forms in the older portions (which are retained when the metre makes the change impossible, but are altered elsewhere to Ionic) we must believe the epic to have existed first in an Aeolic dialect (= Achaean), in which form they were originally sung in the palaces of Achaean princes, and, having been brought to Asia Minor, were eventually converted into the Ionian dialect, the latest insertions being made in Ionic. One difficulty in this theory, especially if we take so late a date as was proposed (about 530) for the version, is that no early Greek writer knows anything of the Aeolian version—indeed, Simonides quotes in Ionic from vi. 148, which is not considered to be one of the later portions. In truth we are scarcely in a position to state what was Achaean or Aeolic, or the oldest form of Ionic, in the centuries 1000-600 B.C. The knowledge of this may come, but it is not yet clear enough for confident speaking. It is easier to imagine the poems—handed down as they were orally—gradually, without any single work of transcription, taking a form which we call old Ionic, but which may possibly be by no means the oldest Ionic; and in such a process naturally the archaic forms, whether Achaean, Aeolic or Ionic, which affected the metre, would be most readily preserved and would result in the apparently mixed dialect of Homer.—The historical bearing of the Iliad will be noticed under the article *TROJA*. It need only be said here that there is no reason to doubt that the conflict between the Achaeans and Trojans was a real event of the period when the Achaeans were powerful enough to collect their forces for a war on the other side of the Aegean. If those are right who see in the Egyptian inscriptions a proof that the Achaeans of Greece were allies of the Libyans against Egypt in the reign of Ramses III., the Achaeans were probably able to achieve this at any time between 1300 and 1100 B.C. But whenever the war took place it is clear that the epic was written at some distance of time, that the two nations were really distinct in dress, language and civilisation, and that, although the poet knew much of the topography from tradition, yet it was poeticised. Some authorities on archaeology, notably Professor Gardner, believe that the Iliad was composed long after the fall of the Achaean power from the mere traditions which the emigrants carried with them into Asia Minor; and it is possible that further discoveries may strengthen this position, though at present the strongest arguments lead the other way. But, more than this, the study of language and dialects is progressive, and its conclusions by no means final; and so is the study of ancient art, in which fresh discoveries by the spade are year by year

being achieved. It is therefore both unwise and unprofitable to put forward dogmatically any reply to the question. It is possible, as was hinted above, that fuller knowledge of language and archaeology may even remove the most important obstacles to a belief in a much greater unity of the *Iliad*, and the opinion, which has quite recently been urged with considerable force by Mr. Lang, may be materially strengthened, that the *Iliad* was composed practically as a whole by its original author Homer. The explanation suggested by Mr. Jevons may be the true one, that it was for centuries recited *in parts, suitable to the occasion*, by the rhapsodists (*i.e.* the minstrels who recited at banquets and great religious festivals); and that this accounts for discrepancies and for many obviously late detached passages, inasmuch as a rhapsodist might often insert some lines of prelude to his extract, which might be handed on as an interpolation, or he might, with a similar result, introduce some lines in honour of a particular deity or locality, which, for reasons now impossible to trace, met with general acceptance.—The *Odyssey* is more generally acknowledged as a complete poem by one hand. It may possibly, though not certainly, be right to separate the episode of Telemachus (ii.-iv.); and there is good reason to think that the twenty-fourth book and the latter part of the eleventh are late additions. Moreover, being also handed down by oral recitation, there are interpolations here and there; but in the main it is probably composed by one author, and based upon legends and lays regarding the Return of Odysseus. That it is later than the main part of the *Iliad* is the opinion of most critics, and is probably right. Making all allowance for the fact that one poem describes war, the other, chiefly, domestic life, there remain differences of style and of language in its forms and its syntax, and of mythology which seem to imply a later date, and it is very likely correct to assign the composition of the *Odyssey* to a period early in the ninth century B.C. It must be admitted, however, that this view increases the difficulty of accounting for a complete poem by another poet of the greatest genius being ascribed to Homer. The only explanation that can be given (not a very satisfactory one) is that the influence of the *Iliad* and the Homeric school tended to include under that name this second great epic composed on the coast or islands of Ionia at the time when the *Iliad* itself received some large episodic additions, possibly by the author of the *Odyssey*.—The 'Homeric' Hymns were doubtless of still later date and of uncertain authorship, probably composed by rhapsodists of the Homeric school, who prefaced the recitation of their epic (such as a portion of the *Iliad* or *Odyssey*) by a hymn or address to the god of the festival or the locality. Of these the five longer are to the Delian and Pythian Apollo, to Hermes, Aphrodite and Demeter, and there are twenty-nine shorter. The dates of their composition probably range between 700 and 500 B.C. Many of them have great beauty and poetic merit, and they are of the greatest value also for the study of mythology. In myth they agree more with Hesiod than with Homer, though in all likelihood they follow traditions older than Homer. The truth probably is that Homer rejected parts of the ruder and more savage myth, which reappears in Hesiod; and this is one mark of a higher civilisation to some degree retrograding.—Two humorous poems

were also included under the name of Homer: (1) the *Margites* or 'Booby,' of which few fragments remain: Aristotle believed it to be by Homer (which the Alexandrian critics altogether denied), and considered it the beginning of Comedy; (2) the *Batrachomyomachia* or 'Battle of Frogs and Mice,' a parody on Homer, by some ascribed to Pigres, brother of Artemisia; but probably two centuries later.—The most useful editions of the *Iliad* are by Monro, Oxford, 1878; Leaf, Camb. 1883; Ameis, Lips. 1878; others by Paley, Camb. 1878; La Roche, Lips. 1876; Heyne, 1834; transl. by Leaf, Camb. 1890: of the *Odyssey* by Merry, Oxf. 1871; Amies, Lips. 1877; Pierron, Paris, 1875: transl. by Butcher and Lang, 1879: of the *Homeric Hymns* by Baumeister, 1860 and 1877; by Pierron, 1875. The *Batrachomyomachia* is printed with the Hymns.—We must add a few words on the ancient editions of the *Iliad* and *Odyssey*. From the time of Pisistratus to the establishment of the Alexandrine school, we read of two new editions (*διορθώσεις*) of the text, one made by the poet Antimachus, and the other by Aristotle, which Alexander the Great used to carry about with him in a splendid case (*μάθηξ*) on all his expeditions. But it was not till the foundation of the Alexandrine school, that the Greeks possessed a really critical edition of Homer. Zenodotus was the first who directed his attention to the study and criticism of Homer. He was followed by Aristophanes and Aristarchus; and the edition of Homer by the latter has been the basis of the text to the present day. Aristarchus was the prince of grammarians, and did more for the text and interpretation of Homer than any other critic. He was opposed to Crates of Mallus, the founder of the Pergamene school of grammar. [ARISTARCHUS; CRATES.] In the time of Augustus the great compiler, Didymus, wrote comprehensive commentaries on Homer, copying mostly the works of preceding Alexandrine grammarians, which had swollen to an enormous extent. Under Tiberius, Apollonius Sophista lived, whose *Lexicon Homericum* is very valuable (ed. Bekker, 1833). The most valuable scholia on the *Iliad* are those which were published by Villoison from a MS. of the tenth century in the library of St. Mark at Venice, 1788, fol. These scholia were reprinted with additions, edited by I. Bekker, Berlin, 1825, 2 vols. 4to. The most valuable scholia to the *Odyssey* are those published by Buttmann, Berl. 1821. The extensive commentary of Eustathius contains much valuable information from sources which are now lost. [EUSTATHIUS, No. 3.]—2. A grammarian and tragic poet of Byzantium, in the time of Ptolemy Philadelphus (about B.C. 280), was the son of the grammarian Andromachus and the poetess Myro. He was one of the seven poets who formed the tragic Pleiad.

Hōmōlē (Ὠμόλη). 1. A lofty mountain in Thessaly, near Tempe, with a sanctuary of Pan.—2. Or **Hōmōlīum** (Ὠμόλιον; Ὠμολιεύς: *Lamina*), a town in Magnesia in Thessaly, at the foot of Mt. Ossa, near the Peneus.

Hōnor or **Hōnos**, the personification of honour at Rome. Marcellus had vowed a temple, which was to belong to Honos and Virtus in common; but as the pontiffs refused to consecrate one temple to two divinities, he built two temples, near Porta Capena, one of Honos—which was a restoration of an earlier temple dedicated by Fab. Max. Verrucosus after the Ligurian war (Cic. *N. D.* ii. 23, 61)—and the other of Virtus,

close together, B.C. 205. (Liv. xxvii. 25, xxix. 11; Val. Max. i. 1, 8; Plut. Marc. 28.) This temple of Honos was the starting-point for the *Transvectio Equitum*. C. Marius also built a temple to Honos, after his victory over the Cimbri and Teutones. There was also an altar of Honos outside the Colline gate, which was more ancient than either of the temples. Honos is represented on coins as a male figure in armour, and standing on a globe, or with the cornucopia in his left and a spear in his right



Honos et Virtus. (Coin of Galba, British Museum.)

hand, and frequently combined on coins with a female figure of Virtus.

Honōria. [GRATA.]

Honōrius, Flāvius, Roman emperor of the West, A.D. 395–423, was the second son of Theodosius the Great, and was born 384. On the death of Theodosius, in 395, Honorius succeeded to the sovereignty of the West, which he had received from his father in the preceding year; while his elder brother Arcadius obtained possession of the East. During the minority of Honorius, the government was in the hands of

life at Ravenna until his death, in 423. (Zos. v. 58; Oros. vii. 36–43; Procop. B. V. i. 1–3.)

Hōrae (Ἥραι), originally the goddesses of the order of nature and of the seasons, in especial the rain-giving goddesses, but in later times also the goddesses of order in general and of justice. In the *Iliad* we have clear evidence of the belief that they are the Olympian divinities of the weather: therefore they open or shut the doors of heaven, which are a cloud—that is, they give or withhold rain, the source of fruitful seasons; but this has been materialised into a door opening for the passage of the gods. (*Il.* v. 750, viii. 393; cf. Paus. v. 11, 7; Ov.



Hōrae (Seasons). (From a coin of Commodus.)

Fast. i. 125.) Hence they bring wealth or gifts generally (*Il.* xxi. 450). In the *Odyssey*, on the other hand, they are mentioned only with the more abstract, impersonal, idea of the changing seasons. As the weather is regulated according to the seasons, they are further described as the goddesses of the seasons. The course of the seasons is symbolically described as the dance of the *Hōrae*. *Carpo* and *Auxo* were worshipped from very early times. The *Hōra* of spring accompanied *Persephone* every year on her ascent from the lower world; and



Hōrae (Seasons). (From a bas-relief at Rome.)

the able and energetic *Stilicho*, whose daughter *Maria* the young emperor married. *Stilicho* for a time defended Italy against the attacks of the *Visigoths* under *Alaric* (402, 403), and the ravages of other barbarians under *Radagaisus*; but after *Honorius* had put to death *Stilicho*, on a charge of treason (408), *Alaric* again invaded Italy, and took and plundered *Rome* (410). *Honorius* meantime lived an inglorious

the expression of 'The chamber of the *Hōrae* opens' is equivalent to 'The spring is coming' (*Pind. Fr.* 45). The attributes of spring—flowers, fragrance, and graceful freshness—are accordingly transferred to the *Hōrae*. Thus they adorned *Aphrodite* as she rose from the sea, and made a garland of flowers for *Pandora*. Hence they bear a resemblance to and are scarcely distinguished from the *Charites* (cf.

Paus. ix. 35, 1). The Horæ were probably always three in number, and at Athens bore the names of Thallo, Carpo, and Auxo (though Pausanias takes the last to be only one of the Charites). It might be thought that this number meant the old Greek threefold division of the year, spring, summer, and winter; but this was not the original conception of the Horæ, and the number three probably belongs to them as a customary number for deities, as in the case of the Fates and the Graces. Even in early times ethical notions were attached to the Horæ; and the influence which these goddesses originally exercised on nature was subsequently transferred to human life in particular. Hesiod describes them as giving to a state good laws, justice, and peace; he calls them the daughters of Zeus and Themis, and gives them the significant names of *Eunomia*, *Dike*, and *Irene* (*Th.* 901; cf. *Pind. Ol.* iv. 1). It is probable that this idea arose from the conception of a regular and orderly arrangement of the times for rain and sunshine fixed by the gods: not, indeed, of the four seasons, for that distribution does not appear in art or literature before the fourth century B.C. (cf. *Athen.* p. 198), but of the right and just time for each event. As beings through whom came wealth to the earth they were naturally connected with the Fates, which in mythology is expressed by their being sisters of the Fates; and it is either for this reason that they sometimes appear as helpers at birth (*Pind. Pyth.* ix. 62) and marriage, or merely because they express timeliness and ripeness. At Athens and at Olympia they had altars; and it was customary to group them by the statues or thrones of Zeus, Hera, or Athene, and in conjunction with the Moiræ or Charites (Paus. v. 17, 1, vii. 5, 4). In works of art the Horæ were represented as blooming maidens, carrying the different products of the seasons.

Horâtia Gens, one of the most ancient patrician gentes at Rome. Three brothers of this race fought with the Curiatii, three brothers from Alba, to determine whether Rome or Alba was to exercise the supremacy. The battle was long undecided. Two of the Horatii fell; but the three Curiatii, though alive, were severely wounded. Seeing this, the surviving Horatius, who was still unhurt, pretended to fly, and vanquished his wounded opponents by encountering them severally. He returned in triumph, bearing his threefold spoils. As he approached the Capeno gate his sister Horatia met him, and recognised on his shoulders the mantle of one of the Curiatii, her betrothed lover. Her grief drew on her the wrath of Horatius, who stabbed her, exclaiming 'So perish every Roman woman who bewails a foe!' For this murder he was adjudged by the *duoviri* to be scourged, and hanged on the accursed tree. Horatius appealed to his peers, the burghers, who acquitted Horatius, but prescribed a form of punishment. With veiled head, led by his father, Horatius passed under a yoke or gibbet—*tigillum sororium*, 'sister's gibbet.' (*Liv.* i. 26; cf. *Dict. of Ant.* art. *Perduellionis Duoviri*.)

Horâtius Cocles. [COCLÆS.]

Q. Horâtius Flaccus, the poet, was born December 8th, B.C. 65, at Venusia in Apulia (*Od.* iii. 21, 1, *Eppod.* xiii. 6; *Ep.* i. 20, 27). His father was a libertinus or freedman, who had probably been a public slave of Venusia, and adopted the name Horatius because that town was assigned to the Horatian tribe. He had received his manumission before the birth

of the poet, who was of free birth, but who did not altogether escape the taint which adhered to persons even of remote servile origin (*Sat.* i. 6, 46). His father's occupation was that of collector (*coactor*) of the payments at sales by auction (*Sat.* i. 6, 86; *Suet. Vit. Horat.*). With the profits of his office he had purchased a small farm in the neighbourhood of Venusia, where Horace was born (*Sat.* ii. 1, 34). The father, either in his care for his only son, or discerning some sign in the boy of a literary taste (such as may perhaps be hinted at by the partly fanciful adventure in *Od.* iii. 4, 5), determined to devote his whole time and fortune to the education of the future poet. Though by no means rich, he declined to send the young Horace to the common school, kept in Venusia by one Flavius, to which the children of the provincial magnates resorted, and, probably about his twelfth year, carried him to Rome, to receive the usual education of a knight's or senator's son (*Sat.* i. 6, 71–82). The school selected was that of Orbilius, whom Horace mentions only as being a severe flogger (*Ep.* ii. 1, 71), but whom from other sources we know to have been also a teacher of great ability (*Suet. Gr.* 9; *Macrob. Sat.* ii. 6, 3). It is likely that to him in some degree Horace owed his clearness of style, and his inclination towards satire. Among his school books he mentions (without grateful recollection) Livius Andronicus (*Ep.* ii. 1, 70), probably his Latin translation of the *Odyssey*; and he was taught also something of the *Iliad*, probably in the original Greek (*Ep.* ii. 2, 41). Of his father's zealous care to preserve him from the dangers and temptations of the city he speaks with gratitude. In his eighteenth year Horace, following an ordinary course of the richer and better educated Romans of the day, proceeded to Athens, in order to continue his studies at that seat of learning (*Ep.* ii. 2, 43). He seems chiefly to have attached himself to the opinions which he heard in the Académus, though later in life he inclined to those of Epicurus. It has been remarked as an important result from his studying Greek literature at Athens instead of under Greek teachers at Rome, that he escaped the Alexandrian influence which considerably affected some other poets of his day. When Brutus came to Athens after the death of Caesar, Horace joined his army, and received at once the rank of a military tribune, and the command of a legion (*Sat.* i. 6, 48). It is possible that this curious selection of so young and inexperienced a man may have been due to a literary friendship between Horace and Brutus (cf. *Ep.* i. 20, 18), who first placed him on his staff and then gave him a command. The relations of Catullus with Memmius, and Florus with Tiberius are cited as parallel. He was present at the battle of Philippi, shared in the flight of his side, and adopts for his own case the words of Archilochus and Alcaeus who declare that they flung away their arms (*Od.* ii. 7, 9; *Ep.* ii. 2, 46–50). There is no reason to suppose that his courage was less than that of the rest of the fugitive army. He now resolved to devote himself to more peaceful pursuits, and having obtained his pardon, he ventured at once to return to Rome. He had lost all his hopes in life; his paternal estate had been swept away in the general forfeiture; but he was enabled to obtain sufficient money to purchase a clerkship in the quaestor's office; and on the profits of that place he managed to live with the utmost frugality (*Ep.* ii. 2, 50;

Suet. *Vit.*). In these circumstances poverty, as he himself tells us, stimulated him to write, as a means of gaining notice and patronage (*Ep.* ii. 2, 40, 51). In course of time some of his poems attracted the notice of Varius and Virgil, who introduced him to Maecenas (B.C. 39). Horace soon became the friend of Maecenas, and this friendship quickly ripened into intimacy (*Sat.* i. 6, 54). In a year or two after the commencement of their friendship (37), Horace accompanied his patron on that journey to Brundisium so brilliantly described in the fifth *Satire* of the first book. The influence of Maecenas gradually reconciled Horace to the imperial rule; and it is reasonable to believe that the difference of feeling in politics which is traceable between poems such as the 16th *Epode*, which despaired of Rome and advised emigration, and the *Odes* of the 3rd and 4th books, which lauded the rule of Augustus, was caused by this gradual change in his convictions, not by a mere desire to court the powerful. About the year 33 Maecenas bestowed upon the poet a Sabine farm, sufficient to maintain him in ease, comfort, and even in content (*satis beatus unicus Sabinis*), during the rest of his life. The situation of this Sabine farm was in the valley of Ustica, within view of the mountain Lucretilis, and near the Digentia, about fifteen miles from Tibur (*Tivoli*). Just after passing *Vicovaro*, the *Varia* which Horace mentions as a town near his farm (*Ep.* i. 14, 3), on the road from *Tivoli* to *Subiaco*, the valley is reached down which the Digentia flowed to join the Anio. This valley runs up due north to its head, which is formed by a semi-circle of hills rising to a height of 3000 or 4000 feet. It is possible, as some think, that the village of *Cantalupo Bardello*, high up on the E. slope, is the 'Mandela, rugosus frigore pagus' of *Ep.* i. 18, 105. There is a difference of opinion about the actual site of the villa. It has been common to place it on a plateau about a mile up the valley on the W. side, considerably above the village of *Rocca Giovine*, near which have been found the remains of the old temple of *Vacuna* (*Ep.* i. 10, 49) and an inscription. But this stands much too high above the stream to suit the description of his farm as having sunny meadows which must be guarded by embankments from the stream (*Ep.* i. 14, 29). It is probable that the true site is a spot higher up the same side of the valley, but near the river, where a small brook joins it which may be the water from *Bandusia*. There are the remains of a tessellated pavement, which, if of later date than Augustus, may mark additions to the old villa or one built on the same ground. The 'angulus iste' is then taken to be the nook at the upper end of the valley (see *Epistles* 14, 16, 18 of the first book, and cf. *Od.* i. 17, ii. 18, 14, iii. 1, 48). We trace in his writings the delight which this Sabine home and its country beauty gave to him, and the healthful effect of its quiet life, from which he was yet able to retain his hold on the society of Rome. He spent also much time at Tibur, and some at *Praeneste* and at *Baiae*. He continued to live on the most intimate terms with Maecenas; and this intimate friendship naturally introduced Horace to the notice of the other great men of his period. (For his chief friends see *Sat.* i. 10, 81-86.) At what time he first gained the favour of the emperor is not quite clear; but his conversion to approval of the policy of Augustus appears in odes written not long after Actium. After the death of

Virgil, in 19, Horace stood first of living poets, and was appointed by Augustus to compose the ode for the Secular games (*Carmen saeculare*) in 17. His relations with Augustus and the imperial family were certainly closer from this date onward, but it is an entire mistake to suppose that he was unfaithful to Maecenas, who was now out of favour. On the contrary, he refused the offered post of private secretary to Augustus in order not to be withdrawn from Maecenas; and of their undiminished friendship we have proof enough in such lines as *Od.* iv. 11 (which was written not earlier than B.C. 15), and in the last commendation addressed by Maecenas to Augustus: 'Horati Flacci ut mei esto memor' (Suet. *Vit.*). Horace died on November 17th, B.C. 8, aged nearly 57. His death was so sudden that he had not time to make his will; but he left the administration of his affairs to Augustus, whom he instituted as his heir. He was buried on the slope of the Esquiline Hill, close to his friend and patron, Maecenas, who had died before him in the same year.—Horace has described his own person. He was of short stature, with dark eyes and dark hair, but early tinged with grey. In his youth he was tolerably robust, but in more advanced life his health was not always good, and he seems to have inclined to be a valetudinarian. His habits, even after he became richer, were generally frugal and abstemious; though on occasions, both in youth and maturer age, he liked choice wine, and in the society of friends scrupled not to enjoy the luxuries of his time.—The philosophy of Horace was that of a man of the world. He playfully alludes to his Epicureanism, but it was practical rather than speculative Epicureanism. His calm judgment and self-command followed the precepts of Aristippus, and secured contentment by limiting his desires, so that although he studied how to enjoy life he was never a slave to his pleasures. His mind, indeed, was not in the least speculative. Common life wisdom was his study, and to this he brought a quickness of observation and a sterling common sense which have made his works the delight of practical men.—In literature Horace was many-sided. In his *Satires* and *Epistles* he is to be compared with brilliant prose-writers of essays on morals and manners, in the *Epistles* to Augustus and to Florus, and still more in the *Ars Poëtica*, he is a literary critic; in the *Odes* and *Epodes* he is a lyric poet; and each department has to be considered by itself. His earliest written work was probably in the direction of lampoons in which he imitated Hippouax and Archilochus, and it is possible that some of the *Epodes*, though published later, may date from this time. His first publication was the first book of *Satires*, which probably appeared about B.C. 35 (*Sat.* i. 10, 44 alludes to the *Eclogues* of Virgil, which appeared in 36). Some of the *Satires*, however, had been written much earlier: the 7th may date from his service with Brutus in 42, and it is not unlikely that the 2nd was written soon after his return to Rome, when he was more inclined to follow the style of Lucilius. The 2nd book of the *Satires* was written after he obtained his Sabine farm, and probably appeared in 30: the allusion to the Parthians prevents an earlier date. In the *Satires* there is none of the lofty moral indignation or vehemence of invective which characterises Juvenal. Horace followed the plan of *Satura* which belonged to Lucilius, making it a semi-dramatic conversation with

the age on its manners and foibles; but he is much smoother and his wit more polished than that of Lucilius. As a moralist he points to the folly rather than the wickedness of vice: nothing can surpass the keenness of his observation, his ease of expression or his lucid common sense; so it is no wonder that his writings have become a storehouse of wise and witty sentences on the affairs of life: the line of Persius 'admissus circum praeordia ludit' expresses the truth that his light and playful touch of satire makes its way to the hearts of successive generations of readers. The dramatic element of the dialogue appears more in the second book of *Satires* than the first, and there is less reference to personal experiences. The *Epodes* appeared about the same time as the second book of *Satires*. Like the two books of *Satires* they embrace all the first period of his literary life, from the earlier and bitterer times down to the battle of Actium, when he was beginning to see the great ideal of strong and peaceful government, which he does not fully realise till the next period. *Epod.* 7 and 16 belong to the time soon after Philippi, and show that he then despaired of peace and security at Rome; but the 1st is written after his friendship with Maecenas has begun, and probably just before Actium, and the 9th is clearly after the victory. In the virulence of lampoon which marks some *Epodes* he is probably following Hipponax and Archilochus: in metre he often follows the long and short iambs used by Archilochus which (from the name *ἔπαιός* for the short line) have given the name to the book. It is in reference to this metre that he says 'Parios ego *primus* iampos ostendi Latio'; for Catullus had already used iambs. In the *Epistles*, which came after the first three books of *Odes*, Horace again appears as the moralist writing conversational essays, in a perfect form for their purpose, on manners and society, and points of literary criticism. They are written at a time when he surveyed Roman life from a higher and more secure position. It is probable that the first book of *Epistles* appeared about 20, and the second later than 19. In *Ep.* ii. 1, 247 there is an allusion to the *Aeneid*, which was not published till after Virgil's death. The date of Horace's chief work of literary criticism, the *Ars Poëtica*, is much disputed. In subject it hangs together rather with the 2nd book of the *Epistles* which is also the work of the critic rather than the moralist. According to Porphyry, in the criticism of the Greek drama he is following the Alexandrian critic, Neoptolemus. It has commonly, and partly on the authority of Porphyry, been considered his latest work, written between 12 and 8 B.C., nor have any strong arguments been adduced for a date much earlier than this. Tarpä, who is mentioned in *v.* 387 might still have been a recognised critic at the age of 75 (and in truth his age is only a matter of conjecture); and, as regards Virgil and Quintilius Varus (*vv.* 55 and 438) the language used by no means implies necessarily that Virgil was living, and rather implies that Varus was dead. On the whole, there is no evidence against its being posterior to the 2nd *Epistle* and the 4th book of *Odes*. The composition of the first three books of the *Odes* extends over a long period of years, perhaps from B.C. 31-23, certainly from 29. It is argued with much probability that *Od.* i. 2 and 14 refer to the civil troubles of B.C. 33, and i. 26 to B.C. 32. At any rate there is no doubt that i. 37 was

written soon after Actium and ii. 2 refers to B.C. 30. All other historical allusions in these three books are included in the years which precede 23. On the other hand, *Od.* i. 12 cannot have been written after the death of Marcellus, B.C. 23. The conclusion therefore is, that these books were published together in 23. There was then an interval, perhaps of less literary stress in Horace's secured position, and maturer age, but occupied by his work at the *Epistles*. He was called upon, by a position analogous to that of Poet Laureate, to write the *Carmen saeculare* in 17, and then to continue his lyrical work mainly on great patriotic themes written by desire of Augustus. The dates in this book of the *Odes* range between iv. 6 of B.C. 17 and iv. 5 of B.C. 13. The book was probably published in 13, when Horace was 52 (cf. iv. 1, 6). The *Odes* give Horace his claim to the rank of a great lyrical poet both in lighter and in more serious vein. Of the charm of his writing, whether on Anacreontic themes or on those loftier subjects which the passage of the empire from perils to security called forth, there are hardly two opinions. It must be admitted that he has not the fire or inspiration of Catullus—the difference appears alike in his expressions of affection and in his invective—but for exquisite finish and for mastery of metre his lyrics are unsurpassed in Latin literature. It may be added that he is not easily compared with Catullus, because he reserves his deeper feeling for odes on matters of the state. It has been well said that 'Horace's tone in love-poems is rather that of *persiflage* than of ardent passion,' such as was that of Catullus. Those whom he professes to address are imaginary heroines, partly borrowed from Greek poets, partly from 'society' stories of the day. His personal feeling (though even there expressed in less burning words than Catullus uses) is more forcibly and sincerely shown in odes to his friends such as Virgil, Lamia, Fuscus, Septimius, and Maecenas, and, it may be added, in those which speak of his country home.—For the position which Horace took already in the first century A.D. as a classic both in literary circles and in schools references may be made to *Juv.* vii. 26; *Pers.* v. 45; *Quintil.* i. 12, 40, ii. 17, 17, ix. 3, 18; *Auson.* *Id.* iv. 55.—The most useful editions of Horace are by Wickham, 1875-1888; Palmer, 1885; Orelli, 1852, 1868, 1885; Keller and Holder, Lips. 1870; Dillenburger, Bonn, 1881.

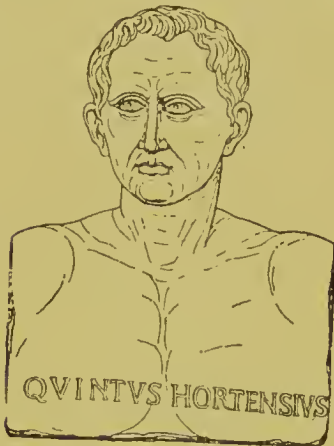
Hordeonius Flaccus. [FLACCUS.]

Hormisdas. [SASSANIDAE.]

Horta or **Hortanum** (Hortanus: *Orte*), a town in Etruria, at the junction of the Nar and the Tiber, so called from the Etruscan goddess whose temple at Rome always remained open. **Horta** (or **Hurta**), a goddess apparently of good fortune (*Plut. Q. R.* 46).

Hortensius. 1. **Q.**, the orator, was born in B.C. 114, eight years before Cicero. At the early age of nineteen he spoke with great applause in the forum, and at once rose to eminence as an advocate. He served two campaigns in the Social war (90, 89). In the Civil wars he joined Sulla, and was afterwards a constant supporter of the aristocratical party. His chief professional labours were in defending men of this party when accused of maladministration and extortion in their provinces, or of bribery and the like in canvassing for public honours. He had no rival in the forum, till he encountered Cicero, and he long exercised an undisputed sway over the courts

of justice. In 81 he was quaestor; in 75 aedile; in 72 praetor; and in 69 consul with Q. Caecilius Metellus.—It was in the year before his consulship that the prosecution of Verres commenced. Hortensius was the advocate of Verres, and attempted to put off the trial till the next year, when he would be able to exercise all the consular authority in favour of his client. But Cicero, who accused Verres, baffled all the schemes of Hortensius, and this contest left Cicero in the first place as an advocate and orator. After his consulship, Hortensius took a leading part in supporting the optimates against the rising power of Pompey. He spoke against the Gabinian law, which invested Pompey with absolute power on the Mediterranean, in order to put down the pirates of Cilicia (67); and the Manilian, by which the conduct of the war against Mithridates was transferred from Lucullus to Pompey (66). Cicero in his consulship (63) deserted the popular party, with whom he had hitherto acted, and became one of the supporters of the optimates. Thus Hortensius no longer appears as his rival. We first find them pleading



Bust of Hortensius.

together for C. Rabirius, for L. Muraena, and for P. Sulla. After the coalition of Pompey with Caesar and Crassus in 60, Hortensius drew back from public life, and confined himself to his advocate's duties. He died in 50. (Cic. *ad Att.* vi. 6.) The style of Hortensius was florid; his memory so ready and retentive, that he is said to have been able to come out of a sale-room and repeat the auction-list backwards (Cic. *Brut.* 95, 96; Sen. *Praef. in Contr.* 1). He possessed immense wealth, and had several villas, the most splendid of which was the one near Laurentum. He was the first person at Rome who brought peacocks to table (Varr. *R. R.* iii. 13, 17; Plin. xiv. 96).—2. Q., surnamed **Hortalus**, son of the preceding, by Lutatia, the daughter of Catulus. In youth he lived a low and profligate life, and appears to have been at last cast off by his father. On the breaking out of the Civil war in 49, he joined Caesar, and fought on his side in Italy and Greece (Plut. *Cacs.* 32; Suet. *Jul.* 31). In 44 he held the province of Macedonia, and Brutus was to succeed him. After Caesar's assassination, M. Antony gave the province to his brother Caius. Brutus, however, had already taken possession, with the assistance of Hortensius. When the proscription took place, Hortensius was in the list; and in revenge he

ordered C. Antonius, who had been taken prisoner, to be put to death. After the battle of Philippj, he was executed on the grave of his victim.

Horus (*Ἥρος*), the Egyptian god of light, whose worship was also established in Greece, and afterwards as Harpocrates at Rome. He was the son of Osiris and Isis (but according to another view, of Re), and was regarded as waging war against the powers of darkness in the form of crocodiles and serpents. It is easy to see how this led to his identification with



Horus. (Wilkinson.)

Apollo (Hdt. ii. 144). As avenger of the death of his father Osiris he overcame the evil deity Typhon. Horus was in the prevailing myth regarded as the youthful sun, born afresh every morning, and in this guise was called Harpocrat, or 'the child-Horus,' which the Greeks represented by Harpocrates. The conventional statues of this child-Horus were represented in a sitting posture with his finger in his mouth, which was a symbol of childhood. From a misapprehension of this attitude in the Egyptian statues the Greeks and Romans regarded Harpocrates as the god of Silence (Ov. *Met.* ix. 691; Varr. *L.L.* v. 57; Plut. *Is.* 68). Under the empire his worship in this character came in with that of other Egyptian deities. In art he was represented most commonly as a naked boy with his finger on his lips and with a lotus flower on his head. His image was also placed as an amulet on signet rings (Plin. xxxiii. 41). But he was represented also on bronzes and reliefs as an armed and mounted warrior (but often with the head of a hawk) driving his spear through a crocodile or dragon. It is surmised, not without probability, that some part of the legends of St. George was drawn from these sculptures.

Hostilia (*Ostiglia*), a small town in Gallia Cisalpina, on the Po, and on the road from

Mutina to Verona; the birthplace of Cornelius Nepos.

Hostilius Mancinus. [MANCINUS.]

Hostilius Tullus. [TULLUS HOSTILIUS.]

Hostius, the author of a poem on the Istrian war, probably the war of 125 B.C., not that of 178, of which Ennius had already written. He is quoted by Macrobi. vi. 3, 5; Serv. ad *Aen.* xii. 121. He lived early in the 1st century B.C., and is probably the 'doctus avus' of Propert. iv. 20, 8 (Cynthia being really Hostia).

Hunneric, king of the Vandals in Africa, A.D. 477-484, was the son of Genserich, whom he succeeded. His reign was chiefly marked by his savage persecution of the Catholics.

Hunni (Ὠῖνοι), an Asiatic race, who dwelt for some centuries in the plains of Tartary, and were formidable to the Chinese empire long before they were known to the Romans. It was to repel the inroads of the Huns that the Chinese built their celebrated wall, 1500 miles in length. A portion of the nation afterwards migrated W., conquered the Alani, a warlike race between the Volga and the Tanais, and then crossed into Europe about A.D. 375. A curious story is told by Olympiodorus (*Fr.* 27) that Constantine, hearing of buried treasure in Thrace, had ordered it to be dug up. It consisted of three silver images which had been buried by the people of the country: one to keep out the Goths, the second the Huns, and the third the Sarmatians; and accordingly after their removal Thrace and Illyria were overrun by Goths, Huns and Sarmatians. The appearance of these new barbarians excited the greatest terror, both among the Romans and the Germans. They are described by Greek and Roman historians as having broad shoulders, flat noses, and small black eyes deeply buried in their heads; and as savage in manners and habits. They destroyed the powerful monarchy of the Ostrogoths, who were obliged to retire before them, and were allowed by Valens to settle in Thrace, A.D. 376. The Huns now frequently ravaged the Roman dominions. They were joined by many other barbarian nations, and under their king Attila (A.D. 434-453), they devastated the fairest portions of the empire, both in the E. and the W. [ATTILA.] On the death of Attila, the various nations which composed his army, dispersed, and his sons were unable to resist the arms of the Ostrogoths. In a few years after the death of Attila, the empire of the Huns was completely destroyed. The remains of the nation became incorporated with other barbarians, and never appear again as a separate people. (Amm. Marc. xxxi.; Prisc. *Attil.*)

Hyacinthides (Ἑρακινθίδες), daughters of a Lacedaemonian named Hyacinthus, who is said to have gone to Athens and to have sacrificed them for the purpose of delivering the city from a famine and plague under which it was suffering during the war with Minos. They were named Ἀνθηΐς, Αἰγληΐς and Ἀνταία (Apollod. iii. 15, 5; Hyg. *Fab.* 238). Some traditions make them the daughters of Erechtheus, and relate that they received their name from the village of Hyacinthus, where they were sacrificed at the time when Athens was attacked by the Eleusinians and Thracians, or Thebans. (Suid. s.v. παρθέναι; [Demosth.] *Epitaph.* p. 1397). It is difficult when comparing the story of Hyacinthus at Amyclae to resist the conclusion that we may have here a reminiscence of an old sacrifice of maidens at Athens for a festival of a deity of the spring which was ex-

plained in this way when the worship of the deity akin to the Amyclaeon Hyacinthus had died out at Athens.

Hÿacinthus (Ἑράκυνθος), son of the Spartan king Amyclae and Diomede, or of Oebalus (Paus. iii. 1, 3; Apollod. iii. 10, 3; Ov. *Met.* x. 196; Hyg. *Fab.* 271; Serv. ad *Aen.* xi. 68). He was a youth of extraordinary beauty, and was beloved by Apollo, and as he was once playing at quoits with the god, the wind turned the quoit so that it struck the boy and slew him. Such was the original story at Amyclae (Apollod. i. 3, 3, iii. 10, 3; Eur. *Hel.* 1469; Paus. iii. 19, 5); but from the mention of the wind grew up a later story that Zephyrus also loved Hyacinthus and slew him from jealousy because Apollo was preferred (Palaeph. 47; Lucian, *Dial. Deor.* 14; Philostr. *Imag.* i. 24). A third story, apparently Orphic, makes Hyacinthus beloved by Thamyris. From the blood of Hyacinthus there sprang the flower of the same name, on the leaves of which appeared the exclamation of love AI, AI, or the letter Υ, being the initial of Ἑράκυνθος. [That the Greek hyacinth was not ours is clear enough: probably it was an iris: for a similar flower-legend, see AJAX.] Hyacinthus was worshipped at Amyclae as a hero, and a great festival, Hyacinthia, was celebrated in his honour. It was a festival older than the Dorians, and adopted by them. [For an account of the rites, see *Dict. of Ant.* art. *Hyacinthia.*] The myth seems to mean the effect of the hot summer sun in withering the spring flowers, the quoit being the sun's disk. It may be noticed that the Apollo of the original story cannot be the Dorian god, and the theory deserves consideration, that this Apollo and Hyacinthus are both sun-deities—Hyacinthus the younger or weaker sun of spring which fosters the spring vegetation (cf. the Egyptian child-Horus), and Apollo the strong summer sun. It is possible, again, that the story may have been developed when the religion of the Dorian Apollo overpowered that of an earlier Amyclaeon Hyacinthus, god of the sun in spring.

Hÿades (Ἑράδες)—that is, the Rainy—the name of nymphs, whose parentage, number and names are described in various ways by the ancients. Their parents were Atlas and Aethra, or Atlas and Pleione, or Hyas and Boeotia; others call their father Oceanus, Melisseus, Cadmilus, or Erechtheus. Their number differs in various legends; but their most common number is seven, as they appear in the constellation which bears their name, viz. *Ambrosia*, *Eudora*, *Pedile*, *Coronis*, *Polyxo*, *Phyto*, and *Thyene* or *Dione* (Ov. *Fast.* v. 166; Hyg. *Fab.* 182, 192; *Ast.* ii. 21). They were entrusted by Zeus with the care of his infant son Dionysus, and were afterwards placed by Zeus among the stars. The story which made them the daughters of Atlas relates that their number was twelve or fifteen, and that at first five of them were placed among the stars as Hyades, and the seven (or teu) others afterwards under the name of Pleiades, to reward them for the sisterly love they had evinced after the death of their brother Hyas, who had been killed in Libya by a wild beast. Their name, Hyades, was derived by some from Hyes, a mystic surname of Dionysus (Suid. s.v.). The Romans, who derived it from ὕς, a pig, translated the name by *Suculae* (Cic. *N. D.* ii. 43, 111; Plin. ii. 106). The most natural derivation is from ἕειν, to rain, as the constellation of the Hyades, when

rising simultaneously with the sun, announced rainy weather. (*Il.* xviii. 486, and Schol.; Verg. *Aen.* i. 743; Hor. *Od.* i. 3, 14.)

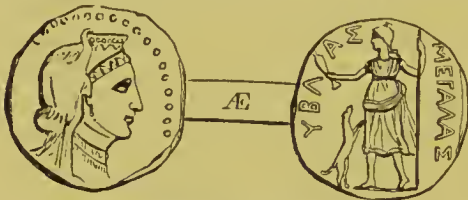
Hyampēa. [PARNASSUS.]

Hyampōlis (Ἰάμπολις: Ἰαμπολίτης), a town in Phocis, E of the Cephissus, near Cleonae, was founded by the Hyantes, when they were driven out of Boeotia by the Cadmeans; was destroyed by Xerxes; afterwards rebuilt; and again destroyed by Philip and the Amphictyons (*Il.* ii. 521; Paus. ix. 35, 5; Strab. p. 424). Cleonae, from its vicinity to Hyampolis, is called by Xenophon (*Hell.* vi. 4, § 27) Ἰαμπολιτῶν τὸ πρόαστειον.

Hyantes (Ἰάντες), the ancient inhabitants of Boeotia, from which country they were expelled by the Cadmeans. Part of the Hyantes emigrated to Phocis [HYAMPOLIS], and part to Aetolia. The poets use the adjective *Hyantius* as equivalent to Boeotian. (Strab. pp. 321, 401, 464; Ov. *Met.* iii. 147.)

Hŷas (Ἰας).—1. The name of the father and the brother of the HYADES.—2. (Sometimes confused with No. 1), the eponymous hero of the Boeotian Hyantes. He was married to Boeotia. (Paus. ix. 5, 1; Plin. iv. 26.)

Hybla (Ἰβλη: Ἰβλαῖος, Hyblensis), three towns in Sicily, named after a Sicilian goddess Hybla. 1. **Major** (ἡ μεῖζων or μεγίστη), on the S. slope of Mt. Aetna and on the river Symaethus, was originally a town of the Siculi. It was called Hybla Gereatis or Galeatis (Thuc. vi. 62; Paus. v. 23; Steph. Byz. s. v.). It is probably the Hybla famous for honey (Verg. *Ecl.* i. 37; Ov. *Trist.* v. 13, 22), though Strabo (p. 267) seems to make that a characteristic of Megara.—2.



Coin of Hybla Major (about 210 B. C.).

Obv., head of goddess Hybla, crowned with the modius; rev., Dionysus and panther, with legend YBAAS MEΓAΛAS.

Minor (ἡ μικρά), afterwards called Megara. [MEGARA].—3. **Heraea**, in the S. of the island, on the road from Syracuse to Agrigentum.—The above seems the true distinction between the first two towns, but it is not unquestioned, partly owing to the confused description in Pausanias and Stephanus.

Hybrēas (Ἰβρῆας), of Mylasa in Caria, a celebrated orator, contemporary with the triumvir Antonius (Strab. pp. 630, 659; Plut. *Ant.* 24).

Hyccāra (τὰ Ἰκκαρα: Ἰκκαρεῖς: *Muro di Carini*), a town of the Sicani on the N. coast of Sicily, W. of Pauormns, said to have derived its name from the sea fish ἰκκαί. It was taken by the Athenians, and plundered, and its inhabitants sold as slaves, B. C. 415. Among the captives was the beautiful Timandra, mistress of Alcibiades and mother of Lais. (Thuc. vi. 62; Diod. xiii. 6; Plut. *Alc.* 39; Paus. ii. 2, 5.)

Hydarnes (Ἰδάρνης), one of the seven Persians who conspired against the Magi in B. C. 521 (Hdt. iii. 70).

Hydaspes (Ἰδᾶσπης: *Jelum*), the northernmost of the five great tributaries of the Indus, which, with the Indus itself, water the great plain of N. India, now called the *Punjab*, i. e. *five rivers*. The Hydaspes falls into the Acesines (*Chenab*), which also receives, from the S., first

the *Hydraotes* (*Ravee*), and then the *Hyphasis* (*Beas*, and lower down, *Gharra*), which has previously received, on the S. side, the *Hesidrus* or *Zaradrus* (*Sutlej* or *Hesudru*); and the Acesines itself falls into the Indus. These five rivers all rise on the SW. side of the *Emodi M.* (*Himalaya*), except the *Sutlej*, which, like the Indus, rises on the NE. side of the range. They became known to the Greeks by Alexander's campaign in India: his victory over Porus (B. C. 327) was gained on the left side of the Hydaspes, near, or perhaps upon, the scene of the battle of *Chillianwallah*; and the *Hyphasis* formed the limit of his progress. (Strab. p. 686; Plin. vi. 71; Arrian, *An.* v. 19; Curt. ix. 4.) The epithet 'fabulosus' which Horace applies to the Hydaspes (*Od.* i. 22, 7) refers to the marvellous stories current about it as the river of a practically unknown land; and the '*Medus Hydaspes*' of Virgil (*Georg.* iv. 211) is merely an example of the vagueness with which the Roman writers, especially the poets, refer to the countries beyond the E. limit of the empire.

Hydra. [HERACLES, p. 396.]

Hydraōtes or **Hyarōtis** (Ἰδραώτης, Ἰάρωτις: *Ravee*), a river of India, falling into the Acesines. [HYDASPES.]

Hydrēa (Ἰδρέα: Ἰδρεάτης: *Hydra*), a small island in the gulf of Hermione off Argolis (Hdt. iii. 59; Paus. ii. 39, 4), of no importance in antiquity, but the inhabitants of which in modern times played a distinguished part in the war of Greek independence, and are some of the best sailors in Greece.

Hydruntum or **Hydrūs** (Ἰδρούς: Hydruntinus: *Otranto*), one of the most ancient towns of Calabria, situated on the SE. coast, with a good harbour, near a mountain Hydrus, in later times a municipium. Persons frequently crossed over to Epirus from this port. (Plin. iii. 100; Cic. *ad Att.* xv. 21, xvi. 6; Strab. p. 281.)

Hyettus (Ἰηττός: Ἰηττιος), a small town in Boeotia on the lake Copais, and near the frontiers of Locris (Pans. ix. 24, 3).

Hŷgiēa (Ἰγῖεία), also called *Hŷgēa* or *Hygia*, the goddess of health, and a daughter of Asclepius. [As his wife she only appears in very late Orphic hymns.] She was worshipped particularly at Athens, where representations in relief and votive tablets have been found in the Asclepieum, and not only as the daughter of Asclepius but as Athene Hygiea, to whom a statue and an altar were set up by Pericles [see p. 13, a.]. On this various theories have been mooted: (1) that her worship originated at Athens either as an offshoot from that of Athene or from a conception of the poets, (2) that it came to Athens with the worship of Asclepius from Epidaurus; (3) that she took the place of Alcippe, a nymph of the spring in the Asclepieum. These are matters of conjecture, and the question of origin may be settled some day by the discovery of inscriptions. It is true that no pre-Roman inscriptions about Hygiea have yet been found at Epidaurus; but Pausanias (ii. 11, 6) mentions a very old temple of Asclepius at Titane near Sicyon where Hygiea was worshipped equally with her father. It seems likely that her worship was united with that of Asclepius to express the abstract idea of his healing power as distinct from his old oracular character [ASCLEPIUS]. It is on the whole more likely to have originated in the Peloponnesus than at Athens; but the worship of Athenic Hygiea was merely the addition of the function of healing to the other qualities of Athenic the protectress, and was quite distinct from the worship of Hygiea

the daughter of Asclepius. At Rome her proper name as introduced from Greece was *Valetudo*, but she was gradually identified with the genuine Italian deity *Salus*. In art *Hygiea* was represented as a maiden clad either in the Doric or Ionic chiton feeding a snake from a saucer. In the Vatican group she stands by the seated *Asclepius* with one hand on his shoulder; with the other she offers the saucer to the snake which is twined about her father's staff.

Hyginus. 1. **C. Jūlius**, a Roman grammarian, was a native of Spain, and lived at Rome in the time of Augustus, whose freedman he was, and who made him librarian of the Palatine library (Suet. *Gr.* 20). He wrote several works, all of which have perished, unless he is the author of the works described under No. 3.—2. **Hyginus Gromaticus**, so called from *gruma*, an instrument used by the Agrimensores. He lived in the time of Trajan, and wrote works on land-surveying. The work *De Limitibus constituendis* is by some attributed to him, by some to a later Hyginus. (Ed. by Hultsch, 1866; Lachmann, 1848.) The work on castrametation (*De Munitionibus Castrorum*) is assigned to him without due reason, and seems to be by a later writer. It is valuable for its subject. (Ed. by Domaszewski, Lips. 1887; Lange, Gott. 1848.)—3. **Hyginus**, the author of two extant works: 1. *Fabularum Liber*, a series of short mythological legends, with an introductory genealogy of divinities. 2. *Poeticon Astronomicon Libri IV*, which gives an account of the constellations and the myths about them. Both works, and especially the former, have considerable value for the study of Greek mythology, since the author has made use of many works, particularly of the Greek tragedians, which have been lost. It is a doubtful question whether the original author of these works was C. Julius Hyginus or not. It is the opinion of most critics that he was a writer of a later period, perhaps of the second cent. A. D. There is no doubt that the Latinity is of a later period, but the books which we have are only an abridgment of the original works, and the language may be much altered. The statement of Suetonius that Julius Hyginus was learned in Alexandrian literature would agree with the researches in these two works, and the fact of his being a friend of Ovid might account for certain resemblances in the statements of the *Fabulae* and the *Metamorphoses*. Both works of Hyginus are included in the *Mythographi Latini* of Muucker, Amst. 1681, and of Van Staveren, Lugd. Bat. 1742. They are edited by Bunte, Lips. 1857; and the *Fab.* separately by M. Schmidt, Jen. 1872.

Hylaea (Ἰλαίη), a district in Scythia, covered with wood, is the peninsula adjacent to Taurica on the NW., between the rivers Borysthènes and Hypacryris (Hdt. iv. 9, 18, 76).

Hylaeus (Ἰλαῖος)—that is, the Woodman—the name of an Arcadian centaur, who was slain by Atalante, when he pursued her. According to some legends, Hylaeus fell in the fight against the Lapithae, and others again said that he was one of the centaurs slain by Heracles. (Apollod. iii. 9, 2; Verg. *Georg.* ii. 457; Aen. viii. 294; Propert. i. 1, 18.)

Hylas (Ἰλας), in the Alexandrian poets, was the son of Theodamas, king of the Dryopes, by the nymph Menodice. He was beloved by Heracles, whom he accompanied in the expedition of the Argonauts. On the coast of Mysia, Hylas went on shore to draw water from a fountain; but his beauty excited the love of the

Naiads, who drew him down into the water, and he was never seen again. Heracles endeavoured in vain to find him; and when he shouted out to the youth, the voice of Hylas was heard from the bottom of the well only like a faint echo, whence some say that he was actually metamorphosed into an echo (Verg. *Ecl.* vi. 43). Hence arose the proverb Ἰλαν κραυγᾶειν (Suid.) for 'wasted labour' (cf. Aristoph. *Plut.* 1127). While Heracles was engaged in seeking his favourite, the Argonauts sailed away, leaving him and his companion, Polyphemus, behind (Ap. Rh. i. 1207; Val. Flacc. iii. 481; Hyg. *Fab.* 14, 271; Theoc. xiii.; Propert. i. 20). The cry for Hylas was very much older than these stories of the Alexandrian poets. It is the 'Mysian cry' of Aesch. *Pers.* 1054. At what period Hylas and Heracles were connected in mythology it is impossible to say, but it is a reasonable suggestion that the myth of Hylas grow out of the ritual of a Mysian harvest festival in which the figure of a boy was cast into the stream or fountain with cries upon a harvest deity Hylas (cf. Strab. p. 564). Others imagine him to have been the deity of the spring called upon in summer to give more water.

Hylē (Ἰλη, also Ἰλα), a small town in Boeotia, on the lake **Hylice**, which was called after this town, and into which the Ismenus flows (*Il.* ii. 500, v. 708, vii. 221; Strab. p. 407).

Hylis, a river in Bruttium, separating the territories of Sybaris and Croton (Thuc. vii. 35).

Hylicē (ἡ Ἰλική λίμνη), a lake in Boeotia, S. of the lake Copais. [See **HYLE**.]

Hylicus (Ἰλικός, Ἰλλικός), a small river in Argolis, near Troezen.

Hyllus (Ἰλλός), son of Hercules by Deianira. For details see **HERACLIDAE**.

Hyllus (Ἰλλός: *Kumtschai*), a river of Lydia, falling into the Hermus on its N. side (*Il.* xx. 392; Hdt. i. 80; Strab. p. 626).

Hymēn or **Hymēnaeus** (Ἦμῆν or Ἦμέναιος), the god of marriage, was conceived as a handsome youth, and invoked in the hymeneal or bridal song (Sapph. *Fr.* 91, 107, 108; Eur. *Troad.* 310). The names originally designated the bridal song itself, which was subsequently personified, whence as a deity he becomes the son of deities connected with music, and also gathers to himself local stories of mortals arising from some marriage custom. He is described as the son of Apollo and a Muse, either Calliope, Urania, or Terpsichore. Others describe him only as the favourite of Apollo or Thamyris, and call him a son of Magnes and Calliope, or of Dionysus and Aphrodite. This last genealogy points to his being regarded as the god of fruitfulness (Pind. *Fr.* 139; Schol. ad Pind. iv. 313; Catull. 61, 2; Serv. ad Aen. iv. 127). The Attic legends described him as a youth of such delicate beauty, that he might be taken for a girl. He fell in love with a maiden, who refused to listen to him; but in the disguise of a girl he followed her to Eleusis to the festival of Demeter. The maidens, together with Hymenaeus, were carried off by robbers into a distant and desolate country. On their landing, the robbers lay down to sleep, and were killed by Hymenaeus, who now returned to Athens, requesting the citizens to give him his beloved in marriage, if he restored to them the maidens who had been carried off by the robbers. His request was granted, and his marriage was extremely happy. For this reason he was invoked in the hymeneal songs. According to others he was a youth who was killed by the fall of his house on his wedding-

day, whence he was afterwards invoked in bridal songs, in order to be propitiated (Serv. ad *Aen.* i. 655, ad *Ecl.* viii. 30). Some related that at the wedding of Dionysus and Ariadne he sang the bridal hymn, but lost his voice. He is represented in works of art as a young man carrying a bridal torch. Most notable is a painting from Pompeii (*Mus. Borb.* xii. 17).

Hymettus (*Ἕμηττός*), a mountain in Attica, celebrated for its marble and more especially for its honey (Hor. *Od.* ii. 18, 3, *Sat.* ii. 2, 15). It is about three miles S. of Athens, and forms the commencement of the range of mountains which runs S. through Attica [p. 148]. It is now called *Telovuni* or *Hymettos*: the part of the mountain near the promontory Zoster, which was called in ancient times **Anhydrus** (*ὁ Ἄνυδρος*, se. *Ἕμηττός*), or the Dry Hymettus, is now called *Mavrovuni*.

Hypacÿris, Hypacÿris, or Pacÿris (*Κανίλ-σhak*), a river in European Sarmatia, which flows through the country of the nomad Scythians, and falls into the Sinus Carcinites in the Euxine sea.

Hypaea. [STOICHADES.]

Ἕπαερα (*Ἕπαερα: Dokōōi*), a city of Lydia, on the S. slope of Mt. Tmolus, near the N. bank of the Caÿster (Strab. p. 627; Paus. v. 27, 5; Ov. *Met.* vi. 13).

Hypāna (*Ἕπάνη: τὰ Ἕπανα: Ἕπανεύς*), a town in Triphylian Elis, belonging to the Pentapolis (Strab. p. 343).

Hypānis. 1. (*Bug*), a river in European Sarmatia, rises, according to Herodotus, in a lake, flows parallel to the Borysthenes, has at first sweet, then bitter water, and falls into the Euxine sea W. of the Borysthenes (Hdt. ii. 102, iv. 17; Strab. p. 107; Ov. *Pont.* iv. 10, 47).—2. (*Kuban*), a river of the Sarmatian Caucasus, rising in the mountains of the Caucasus and flowing into the Palus Maeotis (Strab. p. 494).

Hypāta (*τὰ Ἕπατα, ἢ Ἕπάτη: Ἕπαταῖος, Ἕπατεύς: Neopatra, Trk. Batrajik*), a town of the Aenianes in Thessaly, S. of the Spercheus, belonged in later times to the Aetolian league (Pol. xx. 9, 11, xxi. 2, 3). The inhabitants of this town were notorious for magic (Lucian, *Asin.* 1, Apul. *Met.* i. 104).

Hypatia (*Ἕπατία*), daughter of Theon, by whom she was instructed in philosophy and mathematics. She lectured in the Neoplatonic school of Plotinus at Alexandria. She appears to have been modest as well as beautiful, but nevertheless to have been a victim to slander and falsehood. She was accused of influencing Orcstes, prefect of Alexandria, against Cyril; and (possibly at the instigation of the archbishop himself) a number of fanatical monks seized her in the street, and dragged her into one of the churches, where they tore her to pieces, A.D. 415.

Hypatōdōrus (*Ἕπατόδωρος*), a sculptor of Thebes, n.c. 372 (Paus. viii. 26, 5, x. 10, 3).

Hyperbōlus (*Ἕπερβόλος*), an Athenian demagogue in the Peloponnesian war, was of servile origin, and was frequently satirised by Aristophanes and the other comic poets (Aristoph. *Ach.* 846, *Eq.* 1301, *Vesp.* 1007). In order to get rid either of Nicias or Alcibiades, Hyperbolus called for the exercise of the ostracism. But the parties endangered combined to defeat him, and the vote of exile fell on Hyperbolus himself: an application of that dignified punishment by which it was thought to have been so debased that the use of it was never recurred to. Some years afterwards he

was murdered by the oligarchs at Samos, B.C. 411. (Thuc. viii. 74, Plut. *Arist.* 7, *Alc.* 13).

Hyperbōrēi or **-ēi** (*Ἕπερβόρῃοι, Ἕπερβόρῃοι*), a fabulous people, the earliest mention of whom seems to have been in the sacred legends connected with the worship of Apollo, both at Delos and at Delphi. They are not mentioned by Homer, but it does not follow that the legend was post-Homeric. Herodotus (iv. 32) notices them as spoken of in the *Epigoni* and by Hesiod. In the earliest Greek conception of the Hyperboreans, as embodied by the poets, they were a blessed people, living in a land of perpetual sunshine, which produced abundant fruits, on which the people lived, abstaining from animal food. In innocence and peace, free from disease and toil and care, ignorant of violence and war, they spent a long and happy life, in the due and cheerful observance of the worship of Apollo, who visited their country soon after his birth, and spent a whole year among them, dancing and singing, before he returned to Delphi. The poets related further how the sun only rose once a year and set once a year, upon the Hyperboreans, whose year was thus divided, at the equinoxes, into a six months' day and a six months' night, and they were therefore said to sow in the morning, to reap at noon, to gather their fruits in the evening, and to store them up at night: how, too, their natural life lasted 1000 years, but if any of them was satiated with its unbroken enjoyment, he threw himself, crowned and anointed, from a sacred rock into the sea (Strab. p. 711; Plin. iv. 82). The Delian legends told of offerings sent to Apollo by the Hyperboreans, first by the hands of virgins named Arge and Opis (or Hecaërge), and then by Laodice and Hyperoche, escorted by five men called Perphereës; and lastly, as their messengers did not return, they sent the offerings packed in wheat-straw, and the sacred package was forwarded from people to people till it reached Delos. Pausanias cites the old Delian hymns ascribed to Olen as saying that a shrine made of wax and feathers was sent by Apollo to the Hyperboreans, apparently to Delphi (Paus. x. 5). Hence it would seem that they were originally regarded as Delphians, and the *λευκὰ κόρῃα* who were supposed to aid Delphi against the Gauls may have been the Hyperborean maidens Laodice and Hyperoche (Paus. i. 4, x. 23, 1; Cic. *Div.* i. 37, 81). The notion that they dwelt in the extreme north 'beyond the influence of the north wind,' may have arisen from the derivation of their name (now generally rejected) *ἵπερ-βορέας*. Herodotus says that Aristaeas placed them in a gold-producing country (*Ural Mountains?*) near the Arimaspi (Hdt. iv. 13); but the older legends seem to connect them with the lands of the sun in the south-west or south-east (Pind. *Pyth.* x. 30; Aesch. *Pr.* 805), and when Pindar speaks of the sources of the Ister as their dwelling (*Ol.* iii. 14, viii. 47; *Isthm.* v. 22), he probably meant to express the extreme west; but unquestionably they were eventually conceived as dwelling far in the north, and their name meant *northerly*, as when Virgil and Horace speak of the 'Hyperboreae oraë' and 'Hyperborei campi.' Some modern writers derive their name from *ἵπερ-ὄρος* = 'beyond the mountains': others connect the word with *φέρα*, as though for *ἵπερφέρεται*, so that the name meant 'the bringers of offerings to Apollo' in its original, and 'northern' only in its later, use.

Hyperbōrēi Montes was originally the mythical name of an imaginary range of mountains

in the N. of the earth [HYPERBOREI], and was afterwards applied by the geographers to various chains, as, for example, the Caucasus, the Rhipaëi Montes, and others.

Hyperides (Ἑπερίδης or Ἑπερίδης), one of the ten Attic orators, was the son of Glaucippus, and belonged to the Attic demus of Collytus. He was a pupil of Isocrates, and a friend and fellow-pupil of Lycurgus. He is first mentioned B.C. 360, when he prosecuted Autocles for treason in a Thracian command. About B.C. 358 he and his son equipped two triremes at their own expense in order to serve against Euboea. From the peace of 346 till 324 he aided Demosthenes in the patriotic struggle against Macedon. After the death of Alexander (323) Hyperides took an active part in organising that confederacy of the Greeks against Antipater which produced the Lamian war. Upon the defeat of the confederates at the battle of Crannon in the following year (322), Hyperides fled to Aegina, where he was slain by the emissaries of Antipater. His oratory, holding a middle place between that of Lysias and Demosthenes, combined vigour with grace and wit, and is remarkable also for its pathetic passages. Longinus (*de Sublim.* 34) ranks him very high for all these qualities. Out of the 77 orations attributed to Hyperides, until the middle of this century none were known to be extant, but in 1847 and succeeding years the greater part of the speech *For Euxenippus* and of the *Funeral Oration* on those who fell in the Lamian war, and (in 1892) most of the speech *Against Athenagoras*, and parts of those *Against Demosthenes* and *For Lycophron* were recovered from papyri found in Egypt. Ed. C. Babington, 1853; Blass, Lips. 1869.

Hypëion (Ἑπερίων), a Titan, son of Uranus and Ge, and married to his sister Thia, or Euryphaessa, by whom he became the father of Helios, Selene, and Eos. [HELIOS.]

Hypermnestra (Ἑπερμνήστρα). 1. Daughter of Thestius and Eurythemis, wife of Oicles, and mother of Amphiarus.—2. One of the daughters of Danaus and wife of Lynceus. [DANAUS; LYNCÆUS.]

Hypbasis or Hypasis or Hypānis (Ἑψασις, Ἑψασις, Ἑψασις; *Becas*, and *Gharra*), a river of India. [HYDASPES.]

Hypius (Ἑψίος), a river and mountain in Bithynia.

Hypsas (Ἑψας), two rivers on the S. coast of Sicily, one between Selinus and Thermae Selinuntiae (now *Belicì*) and the other near Agrigentum (now *Fiume Drago*).

Hypseus (Ἑψεύς), son of Penëus and Creusa, was king of the Lapithae, and father of Cyrene (Pind. *Pyth.* ix. 13; Paus. ix. 34, 5).

Hypsicles (Ἑψικλῆς), of Alexandria, a Greek mathematician, usually said to have lived about A.D. 160, but ought not to be placed earlier than A.D. 550. His only extant work is entitled *Περὶ τῆς τῶν (ὠδίων ἀναφοράς*, published with the Optics of Heliodorus at Paris, 1567. He is supposed to have added the 14th and 15th books to the Elements of Euclid.

Hypsipylë (Ἑψιπύλλη), daughter of Thoas, king of Lemnos. When the Lemnian women killed all the men in the island, because they had taken some female Thracian slaves to their beds, Hypsipyle saved her father. [THOAS.] She then became queen of Lemnos; and when the Argonauts landed there shortly afterwards, she bore twin sons to Jason, Euneus and Nembrophonus, also called Deiphilus or Thoas. [JASON.] The Lemnian women subsequently

discovered that Thoas was alive, whereupon they compelled Hypsipyle to quit the island. On her flight she was taken prisoner by pirates and sold to the Neumean king Lycurgus, who intrusted to her care his son Archemorus or Opheltus. [ARCHEMORUS.]

Hypsüs (Ἑψύς, -οὔντος), a town in Arcadia, on a mountain of the same name.

Hyrcānia (Ἑρκανία: Ἑρκάνιος, Hyrcānus: *Mazanderan*), a province of the ancient Persian Empire, on the S. and SE. shores of the Caspian or Hyrcanian Sea, and separated by mountains on the W., S., and E., from Media, Parthia, and Margiana. Its valleys were very fertile; and it flourished most under the Parthians, whose kings often resided in it during the summer. (Strab. p. 508.)

Hyrcānum or -ium Mare. [CASPIUM MARE.]

Hyrcānus (Ἑρκανός). 1. **Joannes**, prince and high-priest of the Jews, was the son and successor of Simon Maccabaeus. He succeeded to his father's power B.C. 135. He was at first engaged in war with Antiochus VII. Sidetes, who invaded Judaea, and laid siege to Jerusalem. In 133 he concluded a peace with Antiochus, on the condition of paying an annual tribute. In 109 Hyrcanus took Samaria, and razed it to the ground. He died in 106. Although he did not assume the title of king, he may be regarded as the founder of the monarchy of Judaea, which continued in his family till the accession of Herod. (Jos. *Ant.* xiii. 7-9).—2. High-priest and king of the Jews, was the eldest son of Alexander Jannaeus. On the death of Alexander (78) the royal authority devolved upon Alexandra, his wife, who appointed Hyrcanus to the high-priesthood; and upon her death in 69, Hyrcanus succeeded to the sovereignty, but was attacked by his younger brother, Aristobulus, in the following year (68), and, being driven from the throne, took refuge with Aretas, king of Arabia Petraea. That monarch assembled an army, with which he invaded Judaea. Aristobulus, however, gained over by bribes and promises Pompey's lieutenant, M. Scaurus, who now ordered Aretas and Hyrcanus to withdraw from Judaea (64). The next year Pompey himself arrived in Syria: he reversed the decision of Scaurus, carried away Aristobulus as a prisoner to Rome, and reinstated Hyrcanus in the high-priesthood, with the authority, though not the name, of royalty; but Alexander, the son of Aristobulus, and subsequently Aristobulus himself, escaped from Rome, and excited revolts, which were only quelled by the assistance of the Romans. The real government was now in the hands of Antipater, the father of Herod, who aided Caesar during the Alexandrian war (47), and was made procurator of Judaea. Antipater was poisoned by the contrivance of Hyrcanus (43); but Herod succeeded to his father's power. The Parthians, on their invasion of Syria, carried away Hyrcanus as prisoner (40). He was treated with much liberality by the Parthian king, and allowed to live in freedom at Babylon. Here he remained for some years; but having at length received an invitation from Herod, who had meanwhile established himself on the throne of Judaea, he returned to Jerusalem. He was treated with respect by Herod till the battle of Actium; when Herod, fearing lest Augustus might place Hyrcanus on the throne, accused him of a treasonable correspondence with the king of Arabia, and put him to death (30). (Jos. *Ant.* xiv. 5-13, xv. 2, 6; Dio Cass. xlviii. 26.)

Hýriā (Ἕρῖα: Ἕρῖεύς, Ἕρῖάτης). 1. A town in Boeotia, near Tanagra, was in the earliest times a place of importance, but afterwards sank into insignificance (Strab. pp. 404, 408).—2. A town in Apulia. [URIA.]

Hýrieus (Ἕρῖεύς), son of Poseidon and Alcyone, king of Hyria in Boeotia, husband of Clonia, and father of Nycteus, Lycus, and Orion. Respecting his treasures see AGAMEDES.

Hyrminā (Ἕρμῖνη), a town in Elis, mentioned by Homer, but of which all trace had disappeared in the time of Strabo (Strab. p. 341). Near it was the promontory Hyrnina or Hormina (*C. Chiarenza*).

Hyrminē (Ἕρμῖνη), daughter of Neleus, or Nycteus, wife of Phorbas, and mother of Actor.

Hyrtaeus (Ἕρτακος). 1. A Trojan, to whom Priam gave his first wife Arisba, when he married Hecuba. Homer makes him the father of Asius, hence called *Hyrtaeides* (*Il.* ii. 837).—2. Father of Nisus (Verg. *Aen.* ix. 177).—3. Father of Hippocoon (Verg. *Aen.* v. 492).

Hysiaē (Ἕρσιαί). 1. (Ἕρσιάτης), a town in Argolis, S. of Argos, destroyed by the Spartans in the Peloponnesian war (Thuc. v. 83).—2. (Ἕρσιεύς), a town in Boeotia, E. of Plataeae, called by Herodotus (v. 74) a demus of Attica, but probably belonging to Plataeae.

Hystaspes (Ἕρσάσπης). 1. Son of Arsames, and father of Darius I., was a member of the Persian royal house of the Achaemenidae. He was satrap of Persis under Cambyses, and probably under Cyrus also. (Hdt. i. 209, iii. 70, iv. 83, vii. 224).—2. Son of Darius I. and Atossa (Hdt. vii. 64).

I.

Iacchus. [DIONYSUS, p. 296, a.]

Iādēra or **Iader** (Iadertinus: *Old Zara*), a town on the coast of Illyricum, with a good harbour, and a Roman colony under the name of 'Colonia Claudia Augusta Felix' (Plin. iii. 140; *C. I. L.* iii. 2909).

Ialēmus (Ἰάλεμος), a similar personification to that of Linus, and hence called a son of Apollo and Calliope (and consequently brother of Hymenaeus and Orpheus). He was regarded as the inventor of the song Ialemus, which was a kind of dirge, and is only mentioned as sung on most melancholy occasions. (Pind. *Fr.*; Schol. ad Eur. *Or.* 1391, ad *Suppl.* 281, ad *Rhes.* 982). The dirges both of Linus and Ialemus seem to be the lamentation for death alike of vegetation and of early manhood, and the myths probably grew out of the rites which succeeded the harvest, when the plant life was dying away as winter drew near.

Ialmēnus (Ἰάλμενος), son of Ares and Astyoche, and brother of Aescalaphus, was a native of the Boeotian Orchomenos. He was one of the Argonauts and a suitor of Helena. After the destruction of Troy, he wandered about with the Orchomenians, and founded colonies in Colchis. (*Il.* ii. 512, Apollod. iii. 10, 8; Paus. ix. 37; Strab. p. 416.)

Iālysus (Ἰάλυσος: *Philerimos*), one of the three very ancient Dorian cities in the island of Rhodes, and one of the six original members of the Dorian Hexapolis [DORIS], stood on the NW. coast of the island, about sixty stadia SW. of Rhodes. It is said to have derived its name from the mythical Ialysus, son of Cerephus, and grandson of Helios. (Pind. *Ol.* vii. 74; Diod. v. 57; Strab. p. 654. For its pottery, see RHODUS.)

Iambē (Ἰάμβη), a Thracian woman, daughter of Pan and Echo, and a slave of Metanira. When Demeter, in search of her daughter, arrived in Attica, and visited the house of Metanira, Iambe cheered the mournful goddess by her jokes (*Hymn. ad Dem.* v. 195). The custom of jests and mockeries in the Eleusinian procession was said to commemorate this (Diod. v. 4; Apollod. i. 5, 1). There can be little doubt that the converse was the order of events, and that the story of Iambe grew out of the practise of jeering in the procession, which was called *ιαμβίζειν*.

Iamblichus (Ἰάμβλιχος). 1. A Syrian who lived in the time of the emperor Trajan, wrote a romance in the Greek language, entitled *Babylonica*. The work itself is lost, but an epitome of it is preserved by Photius.—2. A celebrated Neo-Platonic philosopher, was born at Chalcis in Coele-Syria. He died in the reign of Constantine the Great, probably before A.D. 333. He was inferior in judgment and learning to the earlier Neo-Platonists, Plotinus and Porphyry; and he introduced into his system a great deal of Oriental mystery and magic, gaining for himself from his disciples the reputation of working miracles. Iamblichus wrote (among many other works which have perished) a treatise *Περὶ Πυθαγοροῦ αἰρέσεως*, on the philosophy of Pythagoras. It was intended as a preparation for the study of Plato, and consisted originally of ten books, of which four are extant. The first book contains an account of the life of Pythagoras, and though compiled without care, it is yet of value, as the other works from which it is taken are lost. Edited by Kuster, Amsterd. 1707, and by Kiessling, Lips. 1815: *The Life of Pythagoras* by Westermann, 1850. Two other works, *Τὰ θεολογούμενα ἀριθμητικῆς*, on mystic numbers (ed. by Ast, Lips. 1817), and *Περὶ μυστηρίων*, on the mysteries of Egyptian and Chaldaean theology (ed. by Parthey, Berl. 1857), are wrongly attributed to him.—3. A later philosopher of the same name, contemporary with the emperor Julian (Julian, *Ep.* 34, 40).

Iamidæe. [IAMUS.]

Iamnia (Ἰάμνεια, Ἰαμνία: Ἰαμνέτης: O. T. Jabueel, Jabneh: *Ibneh* or *Gabneh*), a considerable city of Palestine, between Diopolis and Azotus, near the coast, with a good harbour (Strab. p. 759).

Iamus (Ἰαμος), son of Apollo and Evadne, received the art of prophecy from his father, and was regarded as the ancestor of the famous family of seers, the Iamidæe at Olympia. The story says that, being deserted by his mother for a time, he was fed with honey by two snakes, and was called Iamus because he was found lying in a bed of violets. Apollo afterwards led him to Olympia and gave him prophetic power. (Pind. *Ol.* vi. 28-70; Paus. vi. 2, 3.)

Ianira (Ἰάνειρα), one of the Nereids.

Ianthē (Ἰάνθη). 1. Daughter of Oceanus and Tethys, and one of the playmates of Persephone (Paus. iv. 30, 3; Hes. *Th.* 349).—2. Daughter of Telestes of Crete, beloved by Iphus.

Iāpētus (Ἰαπετός), one of the Titans, son of Uranus and Ge, married Asia or Clymene, the daughter of his brother Oceanus, and became by her the father of Atlas, Prometheus, Epimetheus, and Menoetius (Hes. *Th.* 507). In Homer (*Il.* viii. 479) he is mentioned only as a Titan, imprisoned with Cronus in Tartarus. Being the father of Prometheus, he was grandfather of Deucalion, who was regarded by the Greeks as the progenitor of the human race,

and Iapetus himself seems to have been looked upon as progenitor of the older race of mankind under Cronus. His descendants, Prometheus, Atlas, and others, are often designated by the patronymics *Iapetidae* (-es), *Iapetionidae* (-es), and the feminine *Iapetionis*.

Iapydes (*Ἰάπυδες* or *Ἰάποδες*), a warlike and barbarous people in the N. of Illyricum, between the rivers Arsia and Tedanius, were a mixed race, partly Illyrian and partly Celtic, who tattooed their bodies (Strab. pp. 313-315). They were subdued by Augustus. Their country was called **Iapydia**.

Iapygia (*Ἰαπυγία*: *Ἰάπυγες*), the name given by the Greeks to the S. of Apulia, from Tarentum and Brundisium to the **Prom. Iapygium** (*C. Leuca*); though it is sometimes applied to the whole of Apulia. [APULIA.] The name is derived from the mythical Iapyx.

Iapyx (*Ἰάπυξ*). 1. Son of Lycaou and brother of Daunius and Peucetius, who went as leaders of a colony to Italy (Ant. Lib. 31). According to others, he was a Cretan, and a brother of Icadus, or a son of Daedalus and a Cretan woman, from whom the Cretans who migrated to Italy derived the name of Iapyges (Serv. ad *Aen.* iii. 332).—2. The WNW. wind, blowing off the coast of Iapygia (Apulia), in the S. of Italy, and consequently favourable to persons crossing over to Greece. It was the same as the *ἀργέστης* of the Greeks.

Iarbas or **Hiarbas**, king of the Gaetulians, and son of Jupiter Ammon by a Libyan nymph, sued in vain for the hand of Dido in marriage (Verg. *Aen.* iv. 36, 196; Ov. *Her.* viii. 123; Juv. v. 45; Just. xviii. 6). For details see DRDO.

Iardānes (*Ἰαρδάνης*), a king of Lydia, and father of Omphale, who is hence called *Iardānis* (Apollod. ii. 6, 3).

Iardānes or **Iardānus** (*Ἰαρδάνης*, *Ἰαρδανός*). 1. (*Jardān*), a river in Elis (Strab. p. 342; Paus. v. 5, 9).—2. A river in the N. of Crete, which flowed near Cydonia (Paus. vi. 21, 6).

Iasion or **Iāsīus** (*Ἰασίων*, *Ἰάσιος*), in Homer (*Od.* v. 125) is mentioned as a mortal who won the love of Demeter in a thrice-ploughed field (*τρίπολος*). Homer alone adds that Zeus killed him with a thunderbolt. In Hesiod the scene of his union with Demeter is Crete, and the son born to them was Plutus (*Th.* 969). It would seem that the original Iasion was a local Pelasgic deity of Crete, and the myth signifies the adoption of agriculture by the people and the consequent wealth; in respect of which Demeter became the chief deity in their rites and Iasion subordinate (cf. Ov. *Met.* ix. 422, *Am.* iii. 10, 25; Apollod. iii. 12, 1). He is represented as being the son of Zeus and Electra, the daughter of Atlas, in a different legend, which connects him with Samothrace, in which island Demeter, having met him at the marriage of Harmonia, instructs him in the mysteries (Diod. v. 48). A third version gives an Italian origin to him and his brother, Dardanus, who are sons of Electra and Corythus, the founder of Cortona (Verg. *Aen.* iii. 167; Serv. *ad loc.*).

Iāsis, *i.e.* Atalante, the daughter of Iasius.

Iāso (*Ἰασώ*), *i.e.* Recovery, a daughter of Asclepius, or Amphiaraus, and sister of Hygiea, was worshipped as the goddess of recovery.

Iassius or **Iassicus Sinus** (*Ἰασικὸς κόλπος*: *Gulf of Mandeliyeh*), a large gulf on the W. coast of Caria, between the peninsulae of Miletus and Myndus; named after the city of Iassus, and called Bargyliticus Sinus (*Βαργυλιητικὸς κόλπος*) from another city, Bargylin.

Iassus or **Iāsus** (*Ἰασσός*, *Ἰασός*: *Ἰασεύς*:

Asyn-Kalessi, Ru.), a city of Caria, on the Iassius Sinus, founded by Argives and colonised by Milesians (Thuc. viii. 28; Strab. p. 658).

Iasus (*Ἰασός*). 1. An Arcadian, son of Lycurgus and Cleophile or Eurynome, brother of Ancaeus, husband of Clymene, the daughter of Minyas, and father of Atalante (Apollod. iii. 9, 2). He is likewise called Iasius.—2. Father of Amphion, and king of the Minyans.

Iazyges (*Ἰάζυγες*), a powerful Sarmatian people, who originally dwelt on the coast of the Pontus Euxinus and the Palus Maeotis, but in the reign of Claudius settled near the Quadi in Dacia, in the country bounded by the Danube, the Theiss, and the Sarmatian mountains. They are called from this migration *Iazyges Metanastae*; but sometimes called *Sarmatae Iazyges* or simply *Sarmatae*. They were in alliance with the Quadi, with whom they frequently attacked the Roman dominions, especially Moesia and Pannonia. In the fifth century they were conquered by the Goths. (Strab. pp. 294, 306.)

Iberia (*Ἰβηρία*: S. part of *Georgia*), a country of Asia, in the centre of the isthmus between the Black and Caspian Seas, was surrounded on every side by mountains, through which there were only four passes. Sheltered by these mountains and watered by the Cyrus (*Κούρ*) and its upper tributaries, it was famed for fertility, and its inhabitants, **Ibères** (*Ἰβήρες*) or **Ibēri**, whom the ancients believed to be of the same family as the Assyrians and Medes, were an agricultural people, more civilised than their neighbours in Colchis and Albania. They were divided into four castes: (1) the nobles, from whom two kings were chosen; (2) the priests, who were also the magistrates; (3) the soldiers and husbandmen; (4) the slaves, who performed all public and mechanical work. The Romans first became acquainted with the country through the expedition of Pompey, in B.C. 65; and under Trajan it was subjected to Rome. In the fifth century it was conquered by the Persian king, Sapor. (Strab. pp. 499-501; Plin. vi. 29).—No connexion can be traced between the Iberians of Asia and those of Spain.

Iberia. [HISPANIA.]

Ibērus (*Ἰβήρος* or *Ἰβήρ*: *Ebro*), the principal river of the NE. of Spain, rises among the mountains of the Cantabri near Juliobriga, flows SE. through a great plain between the Pyrenees and the M. Idubeda, and falls into the Mediterranean, near Dertosa, after forming a Delta.

Ibycus (*Ἰβύκος*), a Greek lyric poet, was a native of Rhegium, and spent the best part of his life at Samos, at the court of Polycrates, about B.C. 540. It is related that travelling through a desert place near Corinth, he was murdered by robbers, but before he died he called upon a flock of cranes that happened to fly over him to avenge his death. Soon afterwards, when the people of Corinth were assembled in the theatre, the cranes appeared; and one of the murderers, who happened to be present, cried out involuntarily, 'Behold the avengers of Ibycus:' and thus were the authors of the crime detected. The phrase of *αἱ Ἰβύκου γέραννοι* passed into a proverb. (Suid. *s.v.*; Antip. Sid. *Ep.* 78; Plut. *de Garrul.* p. 610.) The poetry of Ibycus consisted partly of choral odes or hymns on epic subjects, partly of love songs, and partook largely of the impetuosity of his character (Cic. *Tusc.* iv. 33, 71). His remains are edited by Schneidewin, Götting. 1833, and in Bergk's *Poët. Lyr.*

ICARIA or **ICARIUS** (*Ἰκαρία*, *Ἰκαρίος*: *Ἰκαριεύς*),

a mountain and a de.nus in Attica, belonging to the tribe Aegeis. See foll. art.

ICĀRIUS (Ἰκάριος), also called **ICĀRUS** or **ICĀRION**. 1. An Athenian, who lived in the reign of Pandion, and hospitably received Dionysus on his arrival in Attica. The god in return taught him the cultivation of the vine. Icarinus made a present of some wine to peasants, who became intoxicated by it, and thinking that they were poisoned by Icarus, slew him, and threw his body into a well, or buried it under a tree. His daughter, Erigone, after a long search, found his grave, to which she was conducted by his faithful dog Maera. From grief she hanged herself on the tree under which he was buried. [In *Et. Mag.* Aletis is said to be another name for Erigone, given to her because of her wanderings. It has been suggested that this was a corruption of ἀλείτης, and that the original was a propitiatory sacrifice of a maiden.] Zeus or Dionysus placed her and Icarus among the stars, making Erigone the *Virgin*, Icarinus *Boötes* or *Arcturus*, and Maera *Procyon* or the Little Dog. Hence the latter is called *Icarius canis*. The god then punished the ungrateful Athenians with madness, in which condition the Athenian maidens hanged themselves as Erigone had done. The Athenians propitiated Icarus and Erigone by the institution of the festival of the *Aeora*. For the origin and meaning of the myth see p. 296, a; and cf. *Dict. of Ant.* art. *Aeora*, *Oscilla*. The connexion of the dog with the story is probably that the burning up of the vines in the hot season of the dog-star was to be averted by the rites. (Apollod. iii. 14, 7; Paus. i. 2, 4; Hyg. *Fab.* 130, *Ast.* ii. 4, 5; Ov. *Met.* vi. 126, x 451.)—2. A Lacedaemouian, son of Perieres and Gophophōne, and brother of Tyndareus. Others called him grandson of Perieres, and son of Oebalus. When Icarus and Tyndareus were expelled from Lacedaemon by their half brother, Hippocoou, Icarus went to Acarnania, and there became the father of Penelope, and of several other children. He afterwards returned to Lacedaemon. Since there were many suitors for the hand of Penelope, he promised to give her to the hero who should conquer in a foot-race. Odysseus won the prize, and was betrothed to Penelope. Icarus tried to persuade his daughter to remain with him and not accompany Odysseus to Ithaca. Odysseus allowed her to do as she pleased, whereupon she covered her face with her veil to hide her blushes, and thus intimated that she would follow her husband. Icarus then desisted from further entreaties, and erected a statue of Modesty on the spot. (Paus. iii. 1, 4; Apollod. i. 9, 5, iii. 10, 3; Schol. ad *Od.* xv. 16.)

ICĀRUS (Ἰκάρος), son of Daedalus. [DAEDALUS.]

ICĀRUS or **ICĀRĪA** (Ἰκάρος, Ἰκαρία: *Nikaria*), an island of the Aegean sea, one of the Sporades, W. of Samos; called also *Doliche* (δολιχή, i.e. *long island*). Its common name, and that of the surrounding sea, **Icarius Mare**, were derived from the myth of Icarus. [DAEDALUS.] It was first colonised by the Milesians, but afterwards belonged to the Samians, who fed their herds on its rich pastures. (Strab. pp. 124, 766; Thuc. iii. 92; Hdt. vi. 95.)

ICĀIUS, a friend of Horace, who addressed to him an ode (*Od.* i. 29), and an epistle (*Ep.* i. 12). The ode was written in B.C. 25, when Iccius was preparing to join Aelius Gallus in his expedition to Arabia. The epistle was composed about ten years afterwards, when

Iccius had become Vipsanius Agrippa's steward in Sicily. In both poems Horace reprehends the inordinate desire for wealth.

ICĒNI, called **SIMĒNI** (Σιμενοι) by Ptolemy, a numerous and powerful people in Britain, who dwelt N. of the Trinobantes, in the modern counties of Suffolk and Norfolk. Their revolt from the Romans, under their heroic queen Boudicca or BoudicĒa, is celebrated in history. [BOUDICCA; BRITANNIA.] Their chief town was **Venta Icenorum** (*Caister*), about three miles from Norwich.

ICHNAE (Ἰχναί: Ἰχναίος). 1. A town in Bottiaea in Macedonia, near the mouth of the Axios.—2. A town in Phthiotis in Thessaly, celebrated for its worship of Themis, who was hence surnamed *Ichnaea* (Strab. p. 435).

ICHNAE or **ISCHNAE** (Ἰχναί, Ἰσχναί), a Greek city in the N. of Mesopotamia, founded by the Macedonians, was the scene of the first battle between Crassus and the Parthians, in which the former gained the victory. [CRASSUS.]

ICHTHŶOPĀGI (Ἰχθυοφάγοι, i.e. *Fish-eaters*), was a vague descriptive name given to various peoples on the coasts of Asia and Africa, of whom the ancients knew but little. Thus we find *Ichthyophagi*: (1) in the extreme SE. of Asia, in the country of the Sinae: (2) on the coast of GEDROSIA: (3) on the NE. coast of Arabia Felix: (4) in Africa, on the coast of the Red Sea, above Egypt: (5) on the W. coast of Africa.

ICILIUS. 1. **Sp.**, was one of the three envoys sent by the plebeians, after their secession to the Sacred Mount, to treat with the senate, B.C. 494. He was thrice elected tribune of the plebs: namely, in 492, 481, and 471. (*Liv.* ii. 58; Dionys. vii. 26, ix. 43.)—2. **L.**, a man of great energy and eloquence, was tribune of the plebs, 456, when he claimed for the tribunes the right of convoking the senate, and also carried the important law for the assignment of the *Aventine* (*de Aventino publicando*) to the plebs. In the following year (455), he was again elected tribune. He was one of the chief leaders in the outbreak against the decemvirs, 449. Virginius had been betrothed to him, and to revenge her death Icilius hurried to the army which was carrying on the war against the Sabines, and prevailed upon them to desert the government. (*Liv.* iii. 44.)

ICŌNIUM (Ἰκόνιον: Ἰκονιεύς: *Koniyeh*), the capital of Lycania, in Asia Minor (*Xen. An.* i. 2, 19; Strab. p. 568; Cic. *Fam.* iii. 8, 5), was, when visited by St. Paul, a flourishing city, with a mixed population of Jews and Greeks. It was made a colony by Claudius, and therefore sometimes bore the name of *Claudia*, and the inhabitants *Κλαυδεικονιεύς*: refounded by Hadrian, and therefore also called *Col. Aelia Iconiensis*; in the middle ages one of the greatest cities of Asia Minor, and important in the history of the crusades.

ICTINUS (Ἰκτινος), a contemporary of Pericles, was the architect of two of the most celebrated of the Greek temples—namely, the great temple of Athene, on the acropolis of Athens, called the Parthenon, and the temple of Apollo Epicurius, near Phigalia in Arcadia. Callistrates was associated with Ictinus in building the Parthenon. Ictinus also built part of the Hall of Initiation at Eleusis. [ELEUSIS; PARTHENON; PHIGALIA.]

IDA (Ἴδη, Dor. Ἴδα). 1. (*Ida*, or *Kas-Dagh*), a mountain range of Mysia, in Asia Minor, which formed the S. boundary of the Troad; extending from Lectum Pr. in the SW. corner of the Troad, eastwards along the north side of

the Gulf of Adramyttium, and further east in the centre of Mysia. Its highest summits were Cotylus on the north, and Gargara on the south: the latter is about 5000 feet high, and is often capped with snow. Lower down, the slopes of the mountain are well-wooded; and lower still, they form fertile fields and valleys. The sources of the Scamander and the Aesepus, besides other rivers and numerous brooks, are on Ida. The mountain is celebrated in mythology as the scene of the rape of Gany-mede, whom Ovid (*Fast.* ii. 145), calls *Idaeus puer*, and of the judgment of Paris, who is called *Idaeus iudex* by Ovid (*Fast.* vi. 44), and *Idaeus pastor* by Cicero (*ad Att.* i. 18). In Homer, too, its summit is the place from which the gods watch the battles in the plain of Troy (*Il.* viii. 47). Ida was also an ancient seat of the worship of Cybele, who obtained from it the name of *Idaea Mater* (Strab. p. 469).—2. (*Psilorati*), a mountain in the centre of Crete, belonging to the mountain range which runs through the whole length of the island. Mt. Ida is 7674 feet above the level of the sea. (Strab. pp. 472, 604.) It was connected with the worship of Zeus, said to have been brought up in a cave in this mountain. [ZEUS.]

Idaea Mater. [RHEA.]

Idaei Dactyli. [DACTYLI.]

Idálium (Ἰδαλίον), a town in Cyprus, sacred to Venus, who hence bore the surname *Idalia*.

Idas (Ἰδας), son of Aphareus and Arene, the daughter of Oebalus, brother of Lynceus, husband of Marpessa, and father of Cleopatra or Alcyone. From the name of their father, Idas and Lynceus are called *Apharetidae* and *Apharidae*. (Ap. Rh. i. 485; Pind. *Nem.* x. 121.) Apollo was in love with Marpessa, the daughter of Evenus, but Idas carried her off in a winged chariot which Poseidon had given him. Evenus could not overtake Idas, but Apollo found him in Messene, and took the maiden from him. The lovers fought for her possession, but Zeus separated them, and left the decision with Marpessa, who chose Idas from fear lest Apollo should desert her if she grew old. (*Il.* ix. 534; Apollod. i. 7, 8.) The Apharetidae also took part in the Calydonian hunt, and in the expedition of the Argonauts. But the most celebrated part of their story is their battle with the Dioscuri, Castor and Pollux, which is related elsewhere [p. 298].

Idistavisus Campus, a plain in Germany near the Weser, probably near the Porta Westphalica, between *Rinteln* and *Hausberge*, memorable for the victory of Germanicus over the Cherusci, A.D. 16 (Tac. *Ann.* ii. 16).

Idmon (Ἰδμων), son of Apollo and Asteria, or Cyrene, was a soothsayer, and accompanied the Argonauts, although he knew beforehand that death awaited him. He was killed in the country of the Mariandynians by a boar or a serpent; according to others, he died there of a disease. (Ap. Rh. i. 139, ii. 815; Hyg. *Fab.* 14.)

Idoméneus (Ἰδομενεύς). 1. Son of the Cretan Deucalion, and grandson of Minos and Pasiphae, was king of Crete. He is sometimes called *Lyctius* or *Cnossius*, from the Cretan towns of Lyctus and Cnossus. (*Il.* xiii. 307, 446; Verg. *Aen.* iii. 401; Diod. v. 79.) He was one of the suitors of Helen; and in conjunction with Meriones, the son of his half-brother Molus, he led the Cretans in eighty ships against Troy. He was one of the bravest heroes in the Trojan war, and distinguished himself especially in the battle near the ships. (*Il.* ii. 645, iii. 230, iv. 251, v. 43, vii. 165, xiii. 361, xvi. 345.) Accord-

ing to Homer, Idomeneus returned home in safety after the fall of Troy (*Od.* iii. 191). His tomb was preserved at Cnossus, where he was honoured in conjunction with Meriones (Diod. v. 79). Later traditions relate that once in a storm he vowed to sacrifice to Poseidon whatever he should first meet on his landing, if the god would grant him a safe return. This was his own son, whom he accordingly sacrificed. As Crete was thereupon visited by a plague, the Cretans expelled Idomeneus. He went to Italy, where he settled in Calabria, and built a temple to Athene. From thence he is said to have migrated again to Colophon, on the coast of Asia. (Verg. *Aen.* iii. 121, 400, 531; Serv. *ad loc.*; Strab. p. 480.)—2. Of Lampsacus, a friend and disciple of Epicurus, flourished about B.C. 310–270. He wrote philosophical and historical works, all of which are lost. (Diog. Laërt. x. 23; Strab. p. 589; Athen. p. 532.)

Idôthêa (Ἰδοθεα), daughter of Proteus, taught Menelaus how he might secure her father, and compel him to show how he might reach home (*Od.* iv.).

Idriëus or **Hidriëus** (Ἰδριεύς, Ἰδριεύς), king of Curia, second son of Hecatomnus, succeeded to the throne on the death of Artemisia in B.C. 351. He died in 344, leaving the kingdom to his sister ADA, whom he had married. (Diod. xvi. 42, 69; Strab. p. 656.)

Idubêda (*Sierra de Oca* and *Lorenzo*), a range of mountains in Spain, forms the S. boundary of the plain of the Ebro, and runs SE. to the Mediterranean.

Idūmaea (Ἰδουμαία), is the Greek form of the scriptural name **Edom**, but the terms are not precisely equivalent. In the O. T., and in the time before the Babylonish captivity of the Jews, Edom is the district of Mt. Seir—that is, the mountainous region extending N. and S. from the Dead Sea to the E. head of the Red Sea. The decline of the kingdom of Judaea enabled the Edomites to extend their power to the NW. as far as Hebron, while their original territory was taken possession of by the Nabathæan Arabs. Thus the Idumæa of the later Jewish, and of the Roman, history is the S. part of Judaea, and a small portion of the N. of Arabia Petraea, extending NW. and SE. from the Mediterranean to the W. side of Mt. Seir. [For the rise of the Idumæan dynasty in Judaea see ANTIPATER, HERODES.] The Roman poets use Idumæa and Judaea as equivalent terms (Verg. *Georg.* iii. 12; Mart. ii. 2, 5).

Idÿia (Ἰδÿία), daughter of Oceanus and Tethys, and wife of the Colchian king AETES.

Iernë. [HIBERNIA.]

Iêtae (Ἰεταί: Ἰετίνοι: *Jato*), a town in the interior of Sicily, on a mountain of the same name, S. of Hyccara.

Igilgili (*Djidjeli*), a town of Mauretania on the Sinus Numidicus, and a colony under Augustus (Plin. v. 21).

Igilium (*Giglio*), a small island off the Etruscan coast, opposite Cosa (Caes. *B.C.* i. 34).

Ignatius, bishop of Antioch in A.D. 69. [*Dict. of Christian Biography.*]

Igüvium (Iguvinus, Iguvinas, -ätis: *Gubbio* or *Eugubio*), an important town in Umbria, on the S. slope of the Apennines. On a mountain in the neighbourhood of this town was a celebrated temple of Jupiter, in the ruins of which were discovered, A.D. 1444, seven brazen tables, covered with Umbrian inscriptions, still preserved at *Gubbio*. These tables, called the *Eugubian Tables*, contain more than 1000 Umbrian words, and are of importance for a know-

ledge of the ancient languages of Italy. Editions by Huschke, 1859, and Breal, 1875.

Ilaira or **Hilaira** (Ἰλαίρα), daughter of Leucippus and Philodice, and sister of Phoebe. The two sisters are frequently mentioned by the poets under the name of *Leucippidae*. Both were carried off by the Dioscuri, and Ilaira became the wife of Castor. (Paus. ii. 22, 5, iii. 16, 1.)

Ileracones, **Ilercaonenses**, or **Illurgavonenses**, a people in Hispania Tarraconensis on the W. coast between the Ibērus and M. Idubēda. Their chief town was **DERTOSA**.

Ilerda (*Lerida*), a town of Illergētes in Hispania Tarraconensis, situated on a height above the river Sicoris (*Segre*), which was here crossed by a stone bridge. It was afterwards a Roman colony, but in the time of Ausonius had ceased to be a place of importance (*Ep.* xxv. 59.) Here Afranius and Petreius, the legates of Pompey, were defeated by Caesar (B.C. 49). (Caes. *B. C.* i. 41–45; Hor. *Ep.* i. 13, 20; Lucan, iv. 144.)

Ilergētes, a people in Hispania Tarraconensis, between the Iberus and the Pyrenees.

Illa or **Rhea Silvia**. [ROMULUS.]

Ilīci or **Illice** (*Elche*), a town of the Contestani on the E. coast of Hispania Tarraconensis, on the road from Carthago Nova to Valentia, was a colonia immunis (Ptol. ii. 6, 62; Plin. iii. 19).

Ilienses, an ancient people in SARDINIA.

Iliōns (Ἰλιόνη), daughter of Priam and Hecuba, wife of Polymnestor or Polymestor, king of the Thracian Chersonesus, to whom she bore a son, Deipylus. At the beginning of the Trojan war her brother Polydorus was intrusted to her care, and she brought him up as her own son. For details see **POLYDORUS**. *Iliona* was the name of one of the tragedies of Pacuvius. (Hor. *Sat.* ii. 3, 61.)

Iliōneus (Ἰλιονεύς), a son of Niobe, whom Apollo would have liked to save, because he was praying; but the arrow was no longer under the control of the god. [NIOBE.]

Ilipta (*Pennaflor*), a town in Hispania Baetica, on the right bank of the Baetis (Strab. p. 141).

Iliissus (Ἰλισσός, more rarely *Ελισσός*), a small river in Attica, rises on the N. slope of Mt. Hymettus, flows on the E. and S. of Athens and joins the Cephissus. Except after heavy rain it is nearly dry, as its waters are drawn off to supply the city.

Ilithyia (Ἐλεῖθυια), also called **Elithyia**, **Pethyia**, or **Eleutho**, was the impersonation of the pain or (in the plural) of the pains of childbirth, and therefore, in the development of the myth, was worshipped independently as the goddess who came to the assistance of women in labour. When she was kindly disposed, she furthered the birth; but when she was angry, she protracted the labour. In *Il.* xix. 119, the *Ἐλεῖθυια* appear to have no personality, but in *Il.* xi. 271, they are called the daughters of Hera: in Hes. *Th.* 922, the daughters of Zeus and Hera (cf. Pind. *Nem.* vii. 2; Apollod. i. 3, 1). But as all moon-goddesses had influence over birth, so **Ilithyia** is found in one myth connected, and at times identified, with Hera, in another with Artemis. Thus she is not always spoken of as the daughter of Hera, but is worshipped as Hera-**Ilithyia** and as Artemis-**Ilithyia** (cf. Juno-Lucina). For the same reason she was in some places identified with Aphrodite, who in one of her aspects was a moon-goddess; and this explains the story (perhaps Lyeian) in Olen's Delian hymn that she was the mother of Eros (Paus. i. 18, 5, ix. 27, 2). According to the

Cretan legend **Ilithyia** was believed to have been born in a cave in the territory of Cnossus. From thence her worship spread over Delos and Attica. (*Od.* xix. 188; Strab. p. 476; Diod. v. 92.) According to a Delian tradition **Ilithyia** was not born in Crete, but had come to Delos from the Hyperboreans, for the purpose of assisting Leto (Paus. i. 18, 5). Her connexion with the Fates (Pind. *Ol.* vi. 42, *Nem.* vii. 1) is due to the idea that the Fates also had control over the birth of a child [see also **HORAE**].

Ilium. [TROAS.]

Illibēris (Ἰλλίβερῖς). 1. (*Tech*), called **Tichis** or **Techum** by the Romans, a river in Gallia Narbonensis in the territory of the Sardones, rises in the Pyrenees and falls, after a short course, into the Mare Gallicum (Strab. p. 182).

—2. (*Elne*), a town of the Santones, on the above-mentioned river, at the foot of the Pyrenees, was originally a place of importance, but afterwards insignificant. It was restored by Constantine, who changed its name into **Helēna**, whence the modern *Elne*. (Liv. xxi. 24.)

Illiturgis or **Illiturgi** (*Andujar*), an important town of the Turduli in Hispania Tarraconensis, situated on a steep rock near the Baetis, and on the road from Corduba to Castulo; destroyed by Scipio B.C. 210, but rebuilt, and received the name of Forum Julium (Liv. xxviii. 19, xxxiv. 10; Plin. iii. 10).

Illyricum or **Illyris**, more rarely **Illyria** (τὸ Ἰλλυρικόν, Ἰλλυρίς, Ἰλλυρία), included, in its widest signification, all the land W. of Macedonia and E. of Italy and Rhaetia, extending S. as far as Epirus, and N. as far as the valleys of the Savus and Dravus, and the junction of these rivers with the Danube. The wide extent of country was inhabited by numerous Illyrian tribes, all of whom were more or less barbarous. They were probably of the same origin as the Thracians, but some Celts were mingled with them. The country was divided into two parts: 1. **Illyris Barbara** or **Romana**, the Roman province of **Illyricum**, extended along the Adriatic sea from Italy (Istria), from which it was separated by the Arsia, to the river Drilon, and was bounded on the E. by Macedonia and Moesia Superior, from which it was separated by the Drinus, and on the N. by Pamonia, from which it was separated by the Dravus. It thus comprehended a part of the modern *Croatia*, the whole of *Dalmatia*, almost the whole of *Bosnia*, and a part of *Albania*. It was divided in ancient times into three districts, according to the tribes by which it was inhabited:—Iapydia, the interior of the country on the N., from the Arsia to the Tedanius [IAPYDES]; Liburnia, along the coast from the Arsia to the Titius [LIBURNI]; and Dalmatia, S. of Liburnia, along the coast from the Titius to the Drilon. [DALMATIA.] The Liburnians submitted at an early time to the Romans; but it was not till after the conquest of the Dalmatians in the reign of Augustus, that the entire country was organised as a Roman province. From this time the Illyrians, and especially the Dalmatians, formed an important part of the Roman legions.—2. **Illyris Graeca**, or **Illyria** proper, also called **Epirus Nova**, extended from the Drilon along the Adriatic, to the Ceraunian mountains, which separated it from Epirus proper: it was bounded on the E. by Macedonia. It thus embraced the greater part of the modern *Albania*. It was a mountainous country, but possessed some fertile land on the coast. Its principal rivers were the Aous, APSUS, GENUSUS, and PANYASUS. In the in-

terior was an important lake, the LYCHNITIS. On the coast there were the Greek colonies of Epidamnus, afterwards DYRRHACHIUM, and APOLLONIA. It was at these places that the celebrated Via Egnatia commenced, which ran through Macedonia to Byzantium. The country was inhabited by various tribes, ATINTANES, TAULANTI, PARTHINI, DASSARETAE, &c. In early times they were troublesome and dangerous neighbours to the Macedonian kings. They were subdued by Philip, the father of Alexander the Great, who defeated and slew in battle their king Bardylis, B.C. 359. After the death of Alexander the Great, most of the Illyrian tribes recovered their independence. At a later time the injury which the Roman trade suffered from their piracies brought against them the arms of the republic. The forces of their queen Teuta were easily defeated by the Romans, and she was obliged to purchase peace by the surrender of part of her dominions and the payment of an annual tribute, 229. The second Illyrian war was finished by the Romans with the same ease. It was begun by Demetrius of Pharos, who was guardian of Pineus, the son of Agron, but he was conquered by the consul Aemilius Paulus, 219 (Pol. ii. 12, iii. 16-19). Pineus was succeeded by Pleuratus, who cultivated friendly relations with the Romans. His son Gentius formed an alliance with Perseus, king of Macedonia, against Rome; but he was conquered by the praetor L. Anicius, in the same year as Perseus, 168; whereupon Illyria, as well as Macedonia, became subject to Rome. (Liv. xlv. 26.)—In the new division of the empire under Constantine, Illyricum formed one of the great provinces of the empire. It was divided into **Illyricum Occidentale**, which included Illyricum proper, Pannonia, and Noricum, and **Illyricum Orientale**, which comprehended Dacia, Moesia, Macedonia, and Thrace.

Ilus (Ἴλος). 1. Son of Dardanus by Batea, the daughter of Tencer. Ius died without issue, and left his kingdom to his brother, Erichthonius (Apollod. iii. 12, 2).—2. Son of Tros and Callirhoë, grandson of Erichthonius, and great-grandson of Dardanus; whence he is called *Dardanides* (Il. xi. 372). He was the father of Laomedon and the grandfather of Priam. He was believed to be the founder of Troy (Il. xx. 232, 236), regarding which Apollodorus tells that, when he had won a wrestling prize at the court of the king of Phrygia, the king gave him a cow, and the oracle having declared that where the cow lay down the city should be built, the site of Troy was thus determined. When he asked for yet another sign, Zeus gave him the palladium, a statue of three cubits high, with its feet close together, holding a spear in its right hand, and a distaff in its left, and promised that as long as it remained in Troy, the city should be safe. The tomb of Ius was shown in the neighbourhood of Troy (Il. x. 415, xxiv. 349; Theocr. xvi. 75).—3. Son of Mermerus, and grandson of Jason and Medea. He lived at Ephyra, between Elis and Olympia; and when Odysseus came to fetch the poison for his arrows, Ius refused it, from fear of the vengeance of the gods (Od. i. 259; Strab. p. 338).

Ilva. [ÆTHALIA.]

Ilvâtes, a people in Liguria, S. of the Po, in *Montferrat* (Liv. xxx. 10, xxxi. 29).

Imachâra (Imacharensis: *Troina*), a town in Sicily, in the Heraean mountains (Cic. *Verr.* iii. 18, 42).

Imâus (τὸ Ἰμαόν ὄρος), the name of a great mountain range of Asia, is one of those terms

which the ancient geographers appear to have used indefinitely, for want of exact knowledge. In its most definite application, it appears to mean the W. part of the *Himalaya*, between the Paropamisus and the Emodi Montes; but when it is applied to some great chain, extending much further to the N. and dividing Scythia into two parts, Scythia intra Imaum and Scythia extra Imaum, it must be understood to mean either the *Moussour* or *Altai* mountains, or else some imaginary range. (Strab. pp. 129, 689; Ptol. vi. 14, 1.)

Imbrâsus (Ἰμβρασιός), a river in Samos, formerly called Parthenius, flowing into the sea not far from the city of Samos. The celebrated temple of Hera (Ἥραιον) stood near it, and it gave the epithet of Imbrasia both to Hera and to Artemis. (Strab. p. 637.)

Imbros (Ἰμβρος: Ἰμβριος: *Embros* or *Imbrus*), an island in the N. of the Aegæan sea, near the Thracian Chersonesus, about 18 miles SE. of Samothrace, and about 22 NE. of Lemnos. It is about 25 miles in circumference, and is hilly, but contains many fertile valleys. (Il. xiii. 33, xiv. 281, xxiv. 78; Plin. iv. 72.) Imbros, like Samothrace, was in ancient times one of the chief seats of the worship of the Cabiri. There was a town of the same name on the E. of the island, of which there are still some ruins.

Inâchis (Ἰναχίς), a surname of Io, the daughter of Inachus. The goddess Isis is also called *Inachie*, because she was identified with Io.—*Inachides* in the same way was used as a name of Epuphus, a grandson of Inachus, and also of Perseus, because he was born at Argos, the city of Inachus.

Inâchus (Ἰναχός), son of Oceanus and Tethys (Aesch. *Pr.* 636; Dionys. i. 25), and father of Phoroneus and Aegialeus, to whom others add Io, Argos Panoptes, and Pegeus or Pegeus (Apollod. ii. 1; Hyg. *Fab.* 143, 145; Ov. *Met.* i. 583; Serv. ad *Georg.* iii. 153). He was the first king and the most ancient hero of Argos, whence the country is frequently called the land of Inachus; and he is said to have given his name to the river Inachus (Paus. ii. 15, 4; Hor. *Od.* ii. 3, 2, iii. 19, 1). In the dispute for the possession of Argos between Poseidon and Hera, Inachus decided in favour of Hera, and Poseidon therefore caused the river Inachus to be dry except in the rainy season. In this story Inachus is the river-god and his son Phoroneus is the founder of Argos (Paus. ii. 15, 4). Another story makes him gather the inhabitants of Argos in their plain after the cessation of the great flood of Deucalion (Schol. ad Eur. *Orest.* 932).

Inâchus (Ἰναχός). 1. (*Banitzza*), the chief river in Argolis, rises in the mountain Lyrceus on the borders of Arcadia, flows in a south-easterly direction, receives near Argos the Charadus, and falls into the Sinus Argolicus S. of Argos (Strab. pp. 271, 387).—2. A river in Acarnania, which rises in Mt. Lacmon in the range of Pindus, and falls into the Achelous (Strab. p. 316).

Inârîmê. [ÆENARIA.]

Inâros (Ἰναρος, occasionally Ἰναπος), son of Psammitichus, a chief of some Libyan tribes to the W. of Egypt, commenced hostilities against the Persians, which ended in a revolt of the whole of Egypt, B. C. 461. In 460 Inaros called in the Athenians, who, with a fleet of 200 galleys, were then off Cyprus: the ships sailed up to Memphis, and, occupying two parts of the town, besieged the third. In the same year Inaros defeated the Persians in a great battle, in which

Achaemenes, the brother of the king Artaxerxes, was slain. But a new army, under a new commander, Megabyzus, was more successful. The Egyptians and their allies were defeated; and Inaros was taken by treachery and crucified, 455. (Thuc. i. 104, 110; Hdt. iii. 12, 15.)

India (*ἡ Ἰνδία*: *Ἰνδός*, Indus), was a name used by the Greeks and Romans to describe the whole of the SE. part of Asia, to the E., S., and SE. of the great ranges of mountains now called the *Suleiman* and *Himalaya Mountains*, including the two peninsulas of *Hindustan*, and of *Burmah*, *Cochin-China*, *Siam*, and *Malacca*, and also the islands of the *Indian Archipelago*. There is evidence that commercial intercourse was carried on from a very early time between the W. coast of *Hindustan* and the W. parts of Asia, by the way of the Persian Gulf, the Euphrates, and across the Syrian Desert to Phoenicia, and also by way of the Red Sea and Idumaea, both to Egypt and to Phoenicia; and so on from Phoenicia to Asia Minor and Europe. The direct acquaintance of the western nations with India dates from the reign of Darius, the son of Hystaspes, who added to the Persian empire a part of its NW. regions, perhaps only as far as the Indus, certainly not beyond the limits of the *Punjab*; and the slight knowledge of the country thus obtained by the Persians was conveyed to the Greeks through the inquiries of travellers, especially Herodotus, and afterwards by those Greeks who resided for some time in the Persian empire, such as CTESIUS, who wrote a special work on India (*Ἰνδικά*), of which fragments only remain. The expedition of ALEXANDER into India first brought the Greeks into actual contact with the country; but the conquests of Alexander only extended within *Seinde*, and the *Punjab*, as far as the river *HYPHISIS*, down which he sailed into the Indus, and down the Indus to the sea. The Greek king of Syria, Seleucus Nicator, crossed the Hyphasis, and made war with the Prsiai, a people dwelling on the banks of the upper Ganges, to whom he afterwards sent ambassadors, named Megasthenes and Daimachus, who lived for several years at Palibothra, the capital of the Prsiai, and had thus opportunity of obtaining much information respecting the parts of India about the Ganges. (Strab. pp. 70, 724; Athen. p. 67.) Megasthenes composed a work on India, which appears to have been the chief source of all the accurate information contained in the works of later writers. After the death of Seleucus Nicator, B. C. 281, the direct intercourse of the western nations with India, except in the way of commerce, ceased almost entirely. Meanwhile, the foundation of Alexandria had created an extensive commerce between India and the West, by way of the Indian Ocean, the Red Sea, and Egypt, which made the Greeks better acquainted with the W. coast of the peninsula, and extended their knowledge further into the eastern seas; but the information they thus obtained of the countries beyond *Cape Comorin* was extremely vague and scanty. Another channel of information, however, was opened, during this period, by the establishment of the Greek kingdom of Bactria, which included part of N. India. The later geographers made two great divisions of India, which are separated by the Ganges, and are called India intra Gangem (the peninsula of *Hindustan*), and India extra Gangem (the *Burmese* peninsula). They were acquainted with the division of the people of *Hindustan* into castes, of which they enu-

merate seven. (For this and other customs, see Strab. pp. 699-717; Arrian, *Ind.* 3-16.)

Indibilis and **Mandonius**, two brothers, and chiefs of the Spanish tribe of the Ibergetes during the second Punic war. For some years they were faithful allies of the Carthaginians; but in consequence of the generous treatment which the wife of Mandonius and the daughters of Indibilis received from P. Scipio, the two brothers deserted the Carthaginian cause, and joined Scipio in 209 with all the forces of their nation. (Pol. ix. 11, x. 18-40; Liv. xxvi. 49, xxvii. 17.) But in 206 the illness and reported death of Scipio gave them hopes of shaking off the yoke of Rome, and they excited a general revolt among their own subjects and among Celtiberian tribes. They were defeated by Scipio, and pardoned. (Pol. xi. 26-33; Liv. xxviii. 24-34.) But when Scipio left Spain in the next year (205), they again revolted. The Roman generals marched against them; Indibilis was slain in battle, and Mandonius was taken soon afterwards and put to death (Liv. xxix. 1; Appian, *Hisp.* 38).

Indicetae or **Indigetes**, a people in the NE. corner of Hispania Tarraconensis, close upon the Pyrenees. Their chief town was EMPORIUM.

Indicus Océanus. [ERYTHRAEUM MARE.]

Indigētes, **Indigitamenta**. In literature the *Dii Indigetes* appear to be the genuine deities of Italy who are regarded as the national defenders (Verg. *Georg.* i. 498; Ov. *Met.* xv. 861; Lucan, i. 556): they are the older *dii patrii* opposed to the *dii novensiles* or deities of foreign origin and later introduction (Liv. viii. 9). Thus Claudian (*Bell. Gild.* 128) distinguishes them from those gods 'quos Roma recepit, aut dedit ipsa'—that is, from those borrowed from abroad or lately created. Hence arose the practice of regarding the indigetes often as deified heroes of the country, who had once been kings (like Romulus-Quirinus) or warriors (Serv. ad *Aen.* xii. 794): thus Aeneas on being identified with a local deity of the river Numicus, known as Jupiter Indiges (Liv. i. 2; Verg. *Aen.* xii. 794), was called Aeneas Indiges; but the title must have been given him after the Greek influence had affected the Roman mythology. All these conceptions of the *dii indigetes* are connected with the common derivation from *in* or *indu* and *gigno*, which takes the word as = *indigena* (native to the country) and equivalent to *θεός* or *ἦρως ἐγγήριος*. But the original meaning is with more probability derived from *indu-agere*, and strictly meant those deities who had a special and limited part to play in the lives and actions of men: all those whose names, with the occasions for invoking them, were included in the priestly books called **indigitamenta**. (Some prefer to derive *indigitamenta*, and consequently also *indiges*, from a word *indigere*, connected with *arare*, meaning to invoke or pray to.) There is a difference of opinion as to precisely what Beings were included in these books. Varro (whose statements in the *Antiquitates Rerum Divinarum* are mainly preserved by Tertullian and Augustine) distinguished *dii certi* as those who had fixed limited functions for particular occasions, and *dii incerti* as deities of general power not thus limited or defined; and some have thought that the deities included in the *indigitamenta* were merely the *dii certi*. But it is clear that many of the greater deities with manifold functions were included in the list of *dii certi* so far as a particular function was in question—e.g. Juno Lucina as goddess of child-

birth; and again some distinctly Greek deities were included, as Apollo Medicus or Aesculapius, in whom healing was the function defined; yet if these were true, indigetes, how could the idea have arisen that they were *dii patrii* as opposed to *novensiles*? Hence there is probability in the most recent view, that the *dii indigetes* were originally those deities of ancient Italy watching over various operations of life, whose actions are fixed and expressed for each one by their names—*i.e.* they were personifications of the action, occasion, or thing. Being thus deities 'quibus rerum exigurum singulis singula distribuuntur' (August. *C. D.* vi. 1), they were sometimes called '*dii minuti*' (cf. *Plant. Cist.* ii. 1, 45). These deities expressed a superstition, which there is reason to believe is still more or less unconsciously retained, of attaching influence for luck to certain places, or even to certain articles of dress or equipment: with this difference, that it was a matter of religion in the Roman, and that each separate thing had its own personal deity to whom prayer for a prosperous action or use was made. A difference may be noticed between the Greek and Roman religions, that the Greek tended to centralisation, to gathering a number of attributes and functions originally belonging to separate or local deities, and ascribing them to a single greater deity, whereas the Romans (as far as they preserved their own ritual) retained the converse system of imagining a separate deity for each function. In this way 'nomina numinibus ex officiis constat imposita; ut ab occasione deus Occator dicitur, a sarritione Sarritor, a stercoreatione Sterculinius, a satioue Sator' (Varro, ap. Serv. ad *Georg.* i. 21). In matters referring to life a long line of deities is conceived for the needs of each stage from birth to death. Thus *Parca* (a *pariundo*) was the deity who made the birth propitious or otherwise, and the being born right and straight with no deformities depended on *Antevorta* and *Porrina*, *Postvorta* or *Prosa* (Varro, ap. Gell. xvi. 16, 4); another view took these as deities who regarded destiny with knowledge of future and of past (*Ov. Fast.* i. 633); *Rumina* watched the suckling of the child; *Levana* its uplifting or adoption by its father; *Nundina* its ninth or name-day; *Alimona*, *Edusa*, and *Potina* its nourishment; *Abeona*, *Adeona*, *Iterduca* its learning to walk and its guidance through life; *Cuba* and *Cunina* its cradling; *Farinus* the power of speech; *Mutunus Tutunus* the fruitful marriage; *Picumnus* and *Pilumnus* the protection of the marriage and of the new-born children; *Viriplaca* the agreement of husband and wife; *Nenia* the funeral rites. Again, all the actions and businesses of life had their abstract deities whose names it would be unlucky to neglect, such as *Agonius*, who presided over business actions; *Aescolanus*, *Argentinus*, and *Arculus*, who had to do with copper and silver money and the money-box; *Vica Pota*, the deity of success and victorious action, who had a sanctuary near the Velia (*Liv.* ii. 7; *Plut. Publ.* 10; *Cic. Legg.* ii. 11, 28). And for agriculture each operation had its divinity—*e.g.* *Semonia* and *Segesta* for sowing; *Panda* or *Patella* for opening the earth to the sprouting seed; *Sterculinius* for manuring; *Messia* for harvesting. Lastly, there were a few added within historical times for special occasions, as *Aius Locutius*, for the warning of invasion of the Gauls (*Liv.* v. 50; *Gell.* xvi. 17), and *Rediculus*, for turning Hannibal back from Rome in 211 B.C. (*Plin.* x. 122).

Indus or **Sindus** (*Ἰνδός*: *Indus*, *Sind*), a great river of India. The earliest mention in Greek literature is in Hecataeus (*Fr.* 114). Herodotus (iv. 44) has some knowledge of its character and of its position in the far East, which he derived from Scylax. It rises in the table land of *Thibet*, N. of the *Himalaya* mountains, flows nearly parallel to the great bend of that chain on its N. side, till it breaks through the chain a little E. of *Attock*, in the NW. corner of the *Punjab*, and then flows SW. through the great plain of the *Punjab*, into the Erythraean Mare (*Indian Ocean*), which it enters by several mouths—two according to the earlier Greek writers, six according to the later. (*Arrian, An.* v. 6, *Ind.* 2; *Ptol.* vii. 1, 28; *Strab.* p. 690.) Its chief tributaries are the *Cophen* (*Cabul*), which enters it from the NW. at *Attock*, and the *Acesines* on the E. side. [*HYPHESIS.*]

Indus (*Ἰνδός*: *Dollomon-Chai*), a river of Asia Minor, rising in the SW. of Phrygia, and flowing through the district of *Cibyrtis* and the SE. of *Caria* into the Mediterranean, opposite to *Rhodes* (*Liv.* xxxviii. 14; *Plin.* v. 103).

Indutiomārus, or **Induciomārus**, one of the chiefs of the *Treviri* in Gaul. As he was opposed to the Romans, Caesar induced the leading men of the nation to side with *Cingetorix*, the rival of *Indutiomarus*, B.C. 54. *Indutiomarus* took up arms against the Romans, but was defeated and slain by *Labienuus*. (*Caes. B. G.* v. 53–58.)

Inessa. [*AETNA*, No. 2.]

Infēri, the gods of the Nether World, in contradistinction from the *Superi*, or the gods of heaven. In Greek the *Inferi* are called *οἱ χθόνιοι*. [*CHTHONIUS.*] Among the *dii inferi* were reckoned those who were supposed to control the lower world, as *Dis Pater*, *Proserpina*, *Libera*; or were connected with the dead, as *Mania*, *Larunda*, *Avia Larvarum*; or with the earth and its fruits (of whom some were in other aspects *Superi*), as *Tellus*, *Saturnus*, *Ceres*. Hence the *devotio* or *consecratio inferis* (or *Dis Manibus et Telluri*, &c.) meant that the living persons so devoted were given over to the power of the gods of the underworld (cf. *Liv.* viii. 9; *Macrob. Sat.* iii. 9, 10). But the word *Inferi* is also frequently used to designate the dead, in contradistinction from those living upon the earth; so that *apud inferos* is equivalent to 'in Hades,' or 'in the lower world.' [See *LARVAE*, *LEMURES*, *MANES*, *ORCUS*, *HADES*, *ELYSIUM.*]

Infērum Mare, called also **Tuscum** or **Tyrrenum**, was the sea between the islands of *Corsica* and *Sardinia* and the west coast of Italy extending southwards to *Sicily*. It was so called in distinction to *Saperum Mare*—*i.e.* the *Adriatic*.

Ingaevōnes, a name which some authorities gave to the tribes on the sea-coast of Germany (*Tac. Germ.* 2).

Ingauni, a people in Liguria on the coast, whose chief town was **ALBIUM INGAUNUM**.

Ingenūus, one of the Thirty Tyrants, was governor of *Pannonia* when *Valerian* set out against the Persians, A.D. 258. He assumed the purple in his province, but was defeated and slain by *Gallienus*. (*Trebell. Poll. Trig. Tyr.*; *Zonar.* xii. 24.)

Ino (*Ἰνώ*), daughter of *Cadmus* and *Harmonia*, and wife of *Athamas*. For details see **ATHAMAS**.

Inōus, a name both of *Melicertes* and of *Palaemon*, because they were the sons of *Ino*.

Insubres, a Gallic people, who crossed the Alps and settled in Gallia Transpadana in the N. of Italy. Their chief town was **MEDIOLANUM**. Next to the Boii, they were the most powerful of the Gallic tribes in Cisalpine Gaul. They were conquered by the Romans, shortly before the commencement of the second Punic war, but friendly to Hannibal when he descended into Italy. (Pol. ii. 17; Liv. xxi. 25, 39, 45.)

Intaphernes (*Ἰνταφέρνης*), one of the seven conspirators against the Magi, B.C. 522. He was put to death by Darius. (Hdt. iii. 70-119.)

Intēmēlli, a people in Liguria in the coast, whose chief town was **ALBIUM INTEMELIUM**.

Interamna (Interannas), the name of several towns in Italy, so called from their lying between two streams. 1. (*Terni*), an ancient municipium in Umbria, situated on the Nar, and surrounded by a canal flowing into this river, whence its inhabitants were called *Interannates Nartes*. It was the birthplace of the historian Tacitus, as well as of the emperor of the same name. (Plin. iii. 114.)—2. A town in Latium on the Via Latina, and at the junction of the Casinus with the Liris, whence its inhabitants are called *Interannates Lirinates*. It was made a Roman colony, B.C. 312, but subsequently sank into insignificance. (Liv. ix. 28; Plin. iii. 64.)

Intercatia, a town of the **VACCAEI** in Hispania Tarraconensis, on the road from Asturica to Caesaraugusta.

Intercisa or **Petra Pertusa**, a post-station in Umbria, so called because the Via Flaminia was here cut through the rocks by order of Vespasian. An ancient inscription on the spot still commemorates this work. (Vict. Caes. 9; Procop. B. G. ii. 11.)

Internum Mare, the *Mediterranean Sea*, extended on the W. from the Straits of Hercules to the coasts of Syria and Asia Minor on the E. In the NE. it was usually supposed to terminate at the Hellespont. From the Straits of Hercules to the furthest shores of Syria it is 2000 miles in length; and, including the islands, it occupies an area of 734,000 square miles. (Strab. pp. 51-54.) It was called by the Romans *Mare Internum* or *Intestinum*; by the Greeks *ἡ ἑσω θάλαττα* or *ἡ ἐντὸς θάλαττα*, or, more fully, *ἡ ἐντὸς Ἡρακλείων σπηλαίων θάλαττα*: and from its washing the coasts both of Greeco and Italy, it was also called both by Greeks and Romans *Our Sea* (*ἡ ἡμετέρα θάλαττα*, *ἡ καθ' ἡμᾶς θάλαττα*, *Mare Nostrum*). (Mel. i. 1, 4; Plin. iii. 8; Sall. Jug. 17; Plat. Phaed. p. 109 B; Pol. iii. 39; Strab. p. 121; Arist. Met. ii. 1; Caes. B. G. v. 1.) The term *Mare Mediterraneum* is not used by the best classical writers, and occurs first in Solinus. The ebb and flow of the tide are perceptible in only a few parts of the Mediterranean, such as in the Syrtis on the coast of Africa, in the Adriatic, &c. The different parts of the Mediterranean are called by different names. See **MARE TYRRHENUM** or **INFERUM**, **ADRIA** or **M. ADRIATICUM** or **M. SUPERUM**, **M. SICULUM**, **M. AEGAEUM**, &c.

Intibili, a town of Hispania Baetica, near Illiturgis (Liv. xxiii. 49).

Inui Castrum, a city of Latium (Verg. Aen. vi. 776), on the coast between Antium and Janinium (Ov. Met. xv. 727; Sil. It. viii. 361).

Inuus, an old Italian deity of the increase in flocks and herds, in reality merely another name of Faunus or Lupercus (Liv. i. 5; Serv. ad Aen. vi. 775; Macrob. i. 22). He was specially worshipped in old times at Castrum Inui.

Inyēcum (*Ἰνυκόν*), a town in the S. of Sicily, near Selinus, on the Hypsas (Hdt. vi. 23; Paus. vi. 4, 6).

Io (*Ἰώ*), daughter of Inachus, the first king of Argos, or, according to others, of Iasus or Piren. Zeus loved Io, but on account of Hera's jealousy, he metamorphosed her into a white heifer (Apollod. ii. 1, 3; Hyg. Fab. 145). The goddess, who was aware of the change, obtained the heifer from Zeus, and placed her under the care of Argus Panoptes. According to the story which Aeschylus follows, it was Hera who changed Io into a cow; and this also was implied by the representation on the throne of Apollo at Amyclae (Aesch. Suppl. 299; Paus. iii. 18, 13). Zeus sent Hermes to slay Argus and deliver Io. [ARGUS.] It is a disputed point whether this act is signified by the epithet *Ἀργεϊφόντης*. [See HERMES, p. 405, b.] Hera then tormented Io with a gad-fly, and drove her in a state of frenzy from land to land over the whole earth, until at length she found rest on the banks of the Nile. Here she recovered her original form, and bore a son to Zeus, called Epaphus. [EPAPHUS.] The wanderings of Io were celebrated in antiquity, and were extended with the increase of geographical knowledge. (Aesch. Pr. 700-815; Suppl. 540-565; Eur. I. T. 394; cf. Athen. p. 619; Lucian, Deor. Dial. 3; Strab. p. 320.) The Bosphorus is said to have derived its name from her swimming across it (Aesch. Pr. 732; Appian, Bell. Mithr. 101). An early attempt to rationalise the story is given by Herodotus (i. 1): that Io was a princess of Argos who was carried off to Egypt by Phoenicians. It has been a common interpretation that this horned Io signifies the crescent moon and Argus the starry heaven. It is more likely that Io was originally Hera herself, or, rather, that she was a deity worshipped in certain places in the shape of a cow (whether by a totemistic custom or not), whose worship was superseded by that of Hera, and who accordingly was represented as a rival transformed by Hera. It is another question whether this cow-shaped deity was originally imagined from the Egyptian Isis, or whether a Greek Io was identified with Isis, and was therefore represented as having gone to Egypt. At any rate it is likely that her wanderings were in part suggested by the Egyptian goddess, though in part they arose from local myths and also from an attempt to explain certain local names. [See also ISIS.] In art representations three periods are distinguished: in the oldest she has the form of a cow (cf. Paus. i. 25; Verg. Aen. vii. 789). In the second period (possibly to suit the representation on the stage) she is a maiden with horns (Aesch. Pr. 588; cf. Hdt. ii. 41). The change appears on vases to begin after the Persian wars, and this form may have conduced to the identification with Isis. The third period in the decadence of art reverts to the cow-form.

Iōbātes, king of Lycia. [BELLEROPHON.]

Iol. [CAESAREA, No. 4.]

Iolaenses. [IOLAUS.]

Iōlāus (*Ἰόλαος*), son of Iphicles and Automedusa. Iphicles was the half-brother of Hercules, and Iolaus was the faithful companion and charioteer of the hero (Hes. Sc. 74; Apollod. ii. 4, 11; Paus. viii. 14, 6). He helped Hercules to slay the Lernaean Hydra. After Hercules had instituted the Olympic games, Iolaus won the victory with the horses of his master (Paus. v. 8, 1). Hercules sent him to Sardinia at the head of his sons whom he had by the daughters

of Thespians. He introduced civilisation among the inhabitants of that island, and was worshipped by them; and his descendants were the *Iolauenses* (Ἰωλαεῖς). This story was probably an attempt to explain the name of the native tribe so called in Sardinia, whom Strabo, p. 225, states to have been a Tyrrhenian people. (Paus. x. 17, 5; Diod. iv. 30, v. 15; SARDINIA.) From Sardinia he went to Sicily, and then returned to Heracles shortly before the death of the latter. After the death of the hero, Iolans was the first who offered sacrifices to him as a demigod. There are two stories of his aid to the children of Heracles after the death of their father. One makes him do battle for them in his natural life, and kill Eurystheus in battle (Paus. i. 44, 13; Strab. p. 377); the other (a Theban story) makes him return from the grave for these exploits; and then, after his second death, he is buried in the grave of Amphitryon (Pind. *Pyth.* ix. 79). In Pausanias' account he dies in Sardinia, having apparently returned there after the victory over Eurystheus, and is buried there (Paus. ix. 23, 1).

Iolcus (Ἰωλκός, Ep. Ἰαωλκός, Dor. Ἰαλκός: Ἰώλκιος; *Volo*), an ancient town in Magnesia in Thessaly at the top of the Pugasæan gulf, seven stadia from the sea, at the foot of Mt. Pelion. It is said to have been founded by Cretheus, and to have been colonised by Minyans from Orchomenus. It was celebrated in mythology as the residence of Pelias and Jason, and as the place from which the Argonauts sailed in quest of the golden fleece. [ARGONAUTAE; JASON.] The Thessalians offered it to Hippias when he was driven out from Athens (Hdt. v. 94). Its inhabitants were removed to the neighbouring town of Demetrias, which was founded by Demetrius Poliorcetes, and the old town went to ruin. (*Il.* ii. 712; *Od.* xi. 256; Strab. pp. 414, 436, 438.)

Iōlê (Ἰόλη), daughter of Eurytus of Oechalia, was beloved by Heracles. For details see p. 400. After the death of Heracles, she married his son Hyllus.

Iollas or **Iolâus** (Ἰόλλας or Ἰόλαος). 1. Son of Antipater, and brother of Cassander, king of Macedonia. He was cup-bearer to Alexander at the period of his last illness. Those writers who adopt the idea of the king having been poisoned, represent Iollas as the person who actually administered the fatal draught. This accusation was undoubtedly false, and was originated six years later by Olympias as a pretext for oppressing the adherents of Antipater. She then caused the grave of Iollas to be desecrated. (Plut. *Alex.* 77; Diod. ix. 11; Arrian, *An.* vii. 27; Curt. x. 10, 14; Just. xii. 14; Vitruv. viii. 3, 16).—2. Of Bithynia, a writer on *Materia Medica*, flourished in the third century B.C.

Ion (Ἴων). 1. The mythical ancestor of the Ionians, was the son of XUTHUS and CREUSA, the daughter of Erechtheus, king of Athens (Hdt. vii. 94, viii. 44). When Xuthus had been driven from Athens he settled at Aegialus (the N. coast of Peloponnesus), and died there. One of his two sons, Achæus, took possession of the ancestral home in Thessaly, but Ion raised an army against Selinus, king of Aegialus. Selinus came to terms by giving him his daughter in marriage and making him his heir. When the Eleusinians and Eumolpus were at war with Athens the Athenians asked aid from Ion, and made him their general. He won the victory for them, died in Attica, and was buried at Potamus, near Prasinae (Paus. i. 31, 3; Strab. p. 383). The four Attic tribes

were called after the four sons of Ion, Geleon, Aegicores, Argades and Hoples (Hdt. v. 66). In Strabo's account he eventually becomes king of Athens; but in Herodotus (viii. 44) he is only commander of their army. The Attic story, which through the *Ion* of Euripides has become the best known version, alters the genealogy in order to make Apollo Patrons the ancestor of the Ionians as well as their protector. Ion is therefore the son of Apollo, not of Xuthus. Apollo had visited Creusa in a cave below the Propylæa, at Athens, and when she gave birth to a son, she exposed him in the same cave. The god, however, had the child conveyed to Delphi, where he was educated by a priestess. Many years afterwards Xuthus and Creusa came to consult the oracle about the means of obtaining an heir. They received for answer that the first human being whom Xuthus met on leaving the temple should be his son. Xuthus met Ion, and acknowledged him as his son; but Creusa, imagining him to be a son of her husband by a former mistress, caused a poisoned cup to be presented to the youth. However, her object was discovered, for as Ion, before drinking, poured out a libation to the gods, a pigeon which drank of it died on the spot. Creusa thereupon fled to the altar of the god. Ion dragged her away, and was on the point of killing her, when a priestess interfered, explained the mystery, and showed that Ion was the son of Creusa. Mother and son thus became reconciled, but Xuthus was not let into the secret, and Ion was declared the heir of Xuthus and Creusa and the destined founder of the Ionic race. (Eur. *Ion*. This was probably the version followed also in the *Creusa* of Sophocles.)—2. A poet of Chios, was son of Orthomenes. He went to Athens when young, and there enjoyed the society of Aeschylus and Cimon. He began to produce tragedies on the Athenian stage in 452, and won the third prize in 428, when Euripides won the first and Iophon the second. He died before 418. (Aristoph. *Pax*, 835). The number of his tragedies is variously stated at twelve, thirty, and forty. We have the titles and a few fragments of eleven. Ion also wrote elegies, dithyrambs, and a history of Chios. (Strab. p. 645; Schol. ad Ar. *Pax*, 830; Plut. *Cim.* 5; Athen. pp. 3, 436.)—3. Of Ephesus, a rhapsodist in the time of Socrates, from whom one of Plato's dialogues is named.

Iōniā (Ἰωνία; *Ἴωνες*) and **Iōnis** (Rom. poet.), a district on the W. coast of Asia Minor, so called from the Ionian Greeks who colonised it at a time earlier than any distinct historical records. At a still earlier time the Ionian branch of the Hellenic race was in possession of Attica (and apparently of Eubœa). Some of the Ionians from Attica occupied the S. coast of the Corinthian gulf, but were afterwards driven back into Attica by the Achæans. The mythical account of 'the great Ionic migration' relates that in consequence of the disputes between the sons of Codrus, king of Athens, about the succession to his government, his younger sons, Neleus and Androclus, resolved to seek a new home beyond the Aegæan sea. Attica was at the time overpeopled, partly owing to the return of those whom the Achæans expelled from Achæa, and still more by the more recent expulsion of Ionians from Epidaurus, Troezen, and Phlius by the Dorian invaders. A large portion of this superfluous population went forth as Athenian colonists, under the leadership of Androclus and Neleus, joined by emigrants of

other tribes, Cadmeans, Euboeans, Phocians, and Pylians, and settled on that part of the W. shores of Asia Minor which formed the coast of Lydia and part of Caria, and also in the adjacent islands of Chios and Samos, and in the Cyclades. (Hdt. i. 142-146; Paus. vii. 2; Strab. p. 632.) It may safely be assumed that this migration and conquest was not the result of a single expedition, but extended over several years, and probably more than one generation. It is likely that the migrating Ionians drove out the Carians from the Cyclades, before they went on to conquer the coast of Asia Minor. The great cities of Miletus and Ephesus were wrested by them from the Carians and the Leleges, and several towns were newly founded. The date of the migration, or successive migrations, cannot be accurately fixed. The movement probably took place soon after the Dorian invasion of the Peloponnesus, and may even have begun a little earlier. It may therefore be roughly dated at about 1000 B.C. The earliest authentic records show us the existence of twelve great cities on the above-named coast, all united into one confederacy. The district they possessed formed a narrow strip of coast, extending between, and somewhat beyond, the mouths of the rivers Maeander, on the S., and Hermus, on the N. The names of the twelve cities, going from S. to N., were MILETUS, MYUS, PRIENE, SAMOS (city and island), EPHEBUS, COLOPHON, LEBEDUS, TEOS, ERYTHRAE, CHIOS (city and island), CLAZOMENAE, and PHOCAEA; the first three on the coast of Caria, the rest on that of Lydia: the city of Smyrna, which lay within this district, but was of Aeolic origin, was afterwards (about B.C. 700) added to the Ionian confederacy. The common sanctuary of the league was the Panionium (*πανιώνιον*), a sanctuary of Poseidon Heliconius, on the N. side of the promontory of Mycale, opposite to Samos; and here was held the great national assembly (*πανήγυρις*) of the confederacy, called Panionia (*πανιώνια*: see *Dict. of Antiq.* s. v.). It is important to observe that the inhabitants of these cities were not exclusively of Ionian descent. The traditions of the original colonisation and the accounts of the historians agree in representing them as peopled by a great mixture, not only of Hellenic races, but also of these with the earlier inhabitants—such as Carians, Leleges, Lydians, Cretans, and Pelasgians—and with differences of dialect. The religious rites, also, which the Greeks of Ionia observed, in addition to their national worship of Poseidon, were borrowed in part from the native peoples; such were the worship of Apollo Didymaeus at Branchidae near Miletus, of Artemis at Ephesus, and of Apollo Clarius at Colophon. The central position of this district, its excellent harbours, and the fertility of its plains, watered by the Maeander, the Cayster, and the Hermus, combined with the energetic character of the Ionian race to confer prosperity upon these cities; and it was not long before they began to send forth colonies to many places on the shores of the Mediterranean and the Euxine, and even to Greece itself. During the rise of the Lydian empire, the cities of Ionia preserved their independence until the reign of Croesus, who subdued those on the mainland, but relinquished his design of attacking the islands. When Cyrus had overthrown Croesus, he sent his general Harpagus to complete the conquest of the Ionic Greeks, B.C. 545. Under the Persian rule, they retained their political organisation, subject to the government of the Persian satraps, and of tyrants who were set up

in single cities, but they were required to render tribute and military service to the king. In B.C. 500 they revolted from Darius Hystaspis, under the leadership of HISTIAEUS, the former tyrant of Miletus, and his brother-in-law ARISTAGORAS, and supported by aid from the Athenians. The Ionian army advanced as far as Sardis, which they took and burnt, but they were driven back to the coast, and defeated near Ephesus B.C. 499. The reconquest of Ionia by the Persians was completed by the taking of Miletus, in 496, and the Ionians were compelled to furnish ships, and to serve as soldiers, in the two expeditions against Greece. After the defeat of Xerxes, the Greeks carried the war to the coasts of Asia, and effected the liberation of Ionia by the victories of Mycale (479), and of the Eurymedon (469). In 387 the peace of Antalcidas restored Ionia to Persia; and after the Macedonian conquest, it formed part, successively, of the kingdom of Pergamum, and of the Roman province of Asia. For the history of the several cities, see the respective articles. In no country inhabited by the Hellenic race, except at Athens, were the refinements of civilisation, the arts, and literature, more highly cultivated than in Ionia. The restless energy and free spirit of the Ionic race, the riches gained by commerce, and the neighbourhood of the great seats of Asiatic civilisation, combined to advance with rapidity the intellectual progress and the social development of its people; but while the leisure afforded by their wealth tended to produce among their schools of poets and of speculative philosophers, on the other hand the same growth of wealth combined with the more enervating climate, and perhaps also with the Oriental influences in their mixed blood and association, to make the Ionians of Asia Minor softer and more luxurious than their kinsfolk in Greece. Out of the long list of the authors and artists of Ionia, we may mention the poets Mimnermus of Colophon, and Anacreon of Teos; the philosophers Thales of Miletus, and Anaxagoras of Clazomenae; the early annalists, Cadmus, Dionysius, and Hecataeus, all of Miletus; and, in the fine arts, besides being the home of that exquisitely beautiful order of architecture, the Ionic, and possessing many of the most magnificent temples in the world, Ionia was the native country of that school of painting which included Zeuxis, Apelles, and Parrhasius. Its history under the Romans belongs to that of the province of ASIA.

Ionian Mare (*Ἰόνιος πόντος*, *Ἰόνιον πέλαγος*, *Ἰονίη θάλαττα*, *Ἰόνιος πόντος*), a part of the Mediterranean Sea between Italy and Greece, was S. of the Adriatic, and began on the W. at Hydruntum in Calabria, and on the E. at Orion in Epirus, or at the Ceraunian mountains. In more ancient times the Adriatic was called *Ἰόνιος μυχὸς* or *Ἰόνιος κόλπος* (Hdt. vi. 127, vii. 20; Thuc. i. 24). But in its wider signification it is found in Polybius and Strabo (Strab. pp. 123, 316; Pol. ii. 14). Its name, mythically derived by the ancients from the wanderings of Io (Aesch. *Pr.* 830), came from the Ionian colonies which settled in Cephallenia and other islands off the W. coasts of Greece.

Iophon (*Ἰοφῶν*), son of Sophocles, by Nicostrate, was a distinguished tragic poet. He brought out tragedies during the life of his father, and was still living in B.C. 405 (Ar. *Ran.* 73). He won the second prize in 429, and was suspected by some of having received assistance from his father. For the story of his undutiful charge against his father, see SOPHOCLES.

Iphias (*Ἰφιάς*), i.e. Eualca, a daughter of Iphis, and wife of Caranens.

Iphicles, or **Iphiclus** (*Ἰφικλῆς*, *Ἰφικλος* or *Ἰφικλεύς*). 1. Son of Amphitryon and Alcmena, was one night younger than his half-brother Heracles. He was first married to Automedusa, the daughter of Alcaothous, by whom he became the father of Iolaus, and afterwards to the youngest daughter of Creon. He accompanied Heracles on several of his expeditions, and took part in the Calydonian hunt (Apollod. i. 8, 2; Diod. iv. 48). He fell in battle against the sons of Hippocoon, or, according to another account, was wounded in the battle against the Molionidae, and was carried to Pheneus, where he died (Apollod. ii. 7, 3).—2. Son of Thestius by Laophonte or Deidamia or Enrythemis or Leucippe. He took part in the Calydonian hunt and the expedition of the Argonauts (Ap. Rh. i. 201).—3. Son of Phylacus, and grandson of Deion and Clymene, or son of Cephalus and Clymene, the daughter of Minyas. He was married to Diomedea or Astyoche, and was the father of Podarces and Protesilaus. He was one of the Argonauts, possessed large herds of oxen, which he gave to the seer Melampus, and was celebrated for his swiftness in running. (*Il.* ii. 705, xiii. 698; Paus. iv. 36, 2; Apollod. i. 9, 12.)

Iphicrātes (*Ἰφικράτης*), the Athenian general, was the son of a shoemaker. He distinguished himself at an early age by his gallantry in battle; and in B. C. 394, when he was only 25 years of age, he was appointed by the Athenians to the command of the forces which they sent to the aid of the Boeotians after the battle of Coronea. In 393 he commanded the Athenian forces at Corinth, and at the same time introduced an important improvement in military tactics—the formation of a body of targeteers (*πελτασταί*) possessing, to a certain extent, the advantages of heavy and light-armed forces. This he effected by substituting a small target for the heavy shield, adopting a longer sword and spear, and replacing the old coat of mail by a linen corslet. At the head of his targeteers he defeated and nearly destroyed a Spartan Mora in the following year (392), an exploit which was celebrated throughout Greece (*Xen. Hell.* iv. 5, 8; Diod. xiv. 91; Paus. iii. 10). In the same year he was succeeded in the command at Corinth by Chabrias. In 389 he was sent to the Hellespont to oppose Anaxibius, who was defeated by him and slain in the following

year. In 377 Iphicrates was sent by the Athenians, with the command of a mercenary force, to assist Pharnabazus in reducing Egypt to subjection; but the expedition failed through a misunderstanding between Iphicrates and Pharnabazus. In 373 Iphicrates was sent to Coreyra, in conjunction with Callistratus and Chabrias, in the command of an Athenian force, and he remained in the Ionian sea till the peace of 371 put an end to hostilities. (*Xen. Hell.* vi. 2; Diod. xv. 41–xvi. 57.) About 367, he was sent against Amphipolis, and after three years, was superseded by Timotheus. Shortly afterwards, he assisted his father-in-law, Cotys, in his war against Athens for the possession of the Thracian Chersonesus. But his conduct in this matter was passed over by the Athenians. After the death of Chabrias (357), Iphicrates, Timotheus and Menesthenes were joined with Chares as commanders in the Social war, and were prosecuted by their unscrupulous colleague, because they had refused to risk an engagement in a storm. Iphicrates was acquitted. From the period of his trial he seems to have lived quietly at Athens. He died before 348. (Diod. xvi. 21; Nep. *Iphicrates*.) Iphicrates has been commended for his combined prudence and energy as a general. The worst words, he said, that a commander could utter were, 'I should not have expected it' (*Plut. Apoph. Iph.* 2; *Polyaen.* iii. 9). His services were highly valued by the Athenians, and were rewarded by them with almost unprecedented honours.

Iphigēnia (*Ἰφιγένεια*), according to the most common tradition, a daughter of Agamemnon and Clytaemnestra, but according to Stesichorus and others (Paus. ii. 22, 7), a daughter of Theseus and Helena, and brought up by Clytaemnestra as a foster-child. In the earliest accounts of Agamemnon's daughters three are named: Iphianassa, Chrysothemis, and Laodice (*Il.* ix. 145, 287). The Cyclic poets (*Cypr.* 3) added Iphigenia as a fourth (*Soph. El.* 157), but eventually she takes the place of Iphianassa, as Electra has displaced Laodice; and the name Iphianassa is sometimes used as a synonym for Iphigenia (Lucret. i. 86). Agamemnon had once killed a stag in the grove of Artemis; or he had boasted that the goddess herself could not aim better; or he had vowed in the year in which Iphigenia was born to sacrifice the most beautiful production of that year, but had after-



Iphigenia at Aulis. (From the Medici Vase.)

year. On the peace of Antalcidas, in 387, Iphicrates went to Thrace to assist Scuthes, king of the Odrysae, but he soon afterwards formed an alliance with Cotys, who gave him

wards neglected to fulfil his vow. One of these circumstances is said to have been the cause of the calm which detained the Greek fleet in Aulis, when the Greeks wanted to sail against

Troy. Tho seer Calchas declared that the sacrifice of Iphigenia was the only means of propitiating Artemis. Agamemnon was obliged to yield, and Iphigenia was brought to Chalcis under the pretext of being married to Achilles. When Iphigenia was on the point of being sacrificed, Artemis carried her in a cloud to the Tauric Chersonesus (tho *Crimea*), where she became the priestess of the goddess, and a stag was substituted for her by Artemis. (*Cypria*, ed. Kinkel, p. 19; Eur. *I. A.* 1540, *I. T.* 1 ff.; Aesch. *Ag.* 185; Pind. *Pyth.* xi. 23; Paus. ix. 19; Lucret. i. 85.) While Iphigenia was serving Artemis as priestess, her brother Orestes and his friend Pylades came to Tauri to carry off the image of the goddess at this place, which was believed to have fallen from heaven. As strangers they were to be sacrificed in the temple of Artemis; but Iphigenia recognised her brother, and fled with him and the statue of the goddess. (Eur. *I. T.*; Hyg. *Fab.* 120-122; Naev. *Iphig.*) The story which Sophocles follows in his *Chryses* (Hyg. *Fab.* 120) makes Iphigenia and Orestes reach Sminthus, where they are overtaken by Thoas, and when Chryses, son of Agamemnon and priest of Apollo, is about to surrender them, he discovers their parentage and joins Orestes in killing Thoas. The image of the Tauric Artemis was, according to the Spartan legend, taken to Sparta (Paus. iii. 16, 6); according to the Attic legend, it was placed in the temple of Artemis at Brauron on the east coast of Attica, where Iphigenia became the priestess (Eur. *I. T.* 1446; Strab. p. 399; Paus. i. 23, 9); according to the legend at Laodicea the original image was taken from Brauron by Xerxes, and placed at Laodicea. In other words there were wooden images of an Artemis worshipped in Tauric fashion at all these places, and each place claimed to possess the genuine image. [ARTEMIS, p. 128.] Pausanias apparently considered that at Sparta to be the most ancient, since he inclines to believe it to be the actual statue brought by Iphigenia. The stories of the death of Iphigenia vary in like manner: in one, she died at Megara, and was honoured there with a shrine (Paus. i. 43, 1); in another, she died in Attica and was there buried; according to some traditions Iphigenia never died, but was changed by Artemis into Hecate, or was endowed by the goddess with immortality and eternal youth, and under the name of Orilochia became the wife of Achilles in the island of Leuce (Ant. Lib. 27).—There can be little doubt that under these myths lies the fact that Iphigenia was Artemis herself: that is, Iphigenia represents an ancient local deity worshipped in each of these places, Sparta, Brauron, and Megara, with human sacrifices and rites akin to those of the Tauric Artemis, and when Artemis took her place, she was transformed into the priestess of Artemis, and her connexion with these various places was accounted for by the stories of the wanderings of Agamemnon's daughter [see p. 128]. The custom of dedicating to her the clothes of women who had died in childbirth (*I. T.* 1465) points to the same conclusion. She had originally been a goddess of childbirth, as Artemis was, perhaps as being, like Artemis also, a moon-goddess, or a goddess of natural fruitfulness.

Ip̄imēdia or **Ip̄imēdē** (Ἰφιμέδεια, Ἰφιμέδη), daughter of Triops, and wife of Aloeus. Being in love with Poseidon, she often walked on the seashore, and collected its waters in her lap, whence she became, by Poseidon, the mother of the Aloidæ, Otus and Ephialtes. While Iphi-

media and her daughter, Paneratis, were celebrating the orgies of Dionysus on Mount Drius, they were carried off by Thracian pirates to Naxos or Strongylo; but they were delivered by the Aloidæ. (*Od.* xi. 305; Pind. *Pyth.* iv. 89; Apollod. i. 7, 4; Diod. v. 50.)

Iphis (Ἴφίς). 1. Son of Alector, and father of Eteoclus and Evadne, the wife of Capaneus, was king of Argos. He advised Polynices to give the celebrated necklace of Harmonia to Eriphyle, that she might persuade her husband Amphiarus to take part in the expedition against Thebes. He lost his two children, and therefore left his kingdom to Sthenelus, son of Capaneus (Paus. ii. 18, 4).—2. Son of Sthenelus, and brother of Eurystheus, was one of the Argonauts who fell in the battle with Aëtes.—3. A youth in love with Anaxarete. [ANAXARETE.]—4. Daughter of Ligdus and Telethusa, of Phaestus in Crete. She was brought up as a boy, on the advice of Isis, because her father, before her birth, had ordered the child to be killed if it should be a girl. When Iphis had grown up, and was to be betrothed to Iantlie, she was metamorphosed by Isis into a youth (*Ov. Met.* ix. 666).

Iphitus (Ἴφίτος). 1. Son of Eurytus of Oechalia, one of the Argonauts, was afterwards killed by Heracles. (For details, see p. 399.)—2. Son of Naubolus, and father of Schedius, Epistrophus, and Eurynome, in Phocis, likewise one of the Argonauts (*Il.* ii. 518; Ap. Rh. i. 207; Apollod. i. 9, 16).—3. Son of Haemon, or Praxionides, or Iphitus, king of Elis, restored the Olympic games, and instituted the cessation of war during their celebration, B.C. 884 (Paus. v. 4, 5; 8, 5; 10, 10; 26, 2; viii. 26, 4; Plut. *Lyc.* 1).

Ipnus (Ἴπνος), a town of the Locri Ozolæ (*Thuc.* iii. 101).

Ipsus (Ἴψος), a small town in Great Phrygia, celebrated in history as the scene of the decisive battle which closed the great contest between the generals of Alexander for the succession to his empire, and in which Antigonus was defeated and slain, B. C. 301. [ANTIGONUS.] The site of Ipsus was on the slopes of the modern *Sultan Dagh*; the town of Julia, which took its place, was built a little below. It was on the main road from Iconium to the north and west, and was a little to the NE. of Synnada.

Ira (Ἴρα, Ἰρά). 1. A mountain fortress in Messenia, memorable as the place where Aristomenes defended himself for eleven years against the Spartans. Its capture by the Spartans in B. C. 668 put an end to the second Messenian war (Paus. iv. 17, 20; Strab. p. 360). It is usually identified with the hill of *Hagios Athanasios* near *Kakaletri*.—2. One of the seven cities which Agamemnon promised to Achilles (*Il.* ix. 150). It can hardly be the same as No. 1, since it is described as near the sea-coast of Messenia.

Irēnaeus, bishop of Lyons, 177 A. D. [*Dict. of Christian Biography.*]

Irēnē (Ἐιρήνη), called **Pax** by the Romans, the goddess of Peace, was, according to Hesiod, a daughter of Zeus and Themis, and one of the Horæ (Hes. *Th.* 902; Pind. *Ol.* xiii. 6; Diod. v. 72; Bacchyl. *Fr.* 13; HORÆ). After the battle of Eurymedou, and also after the victory of Timotheus over the Lacedæmonians, altars were erected to her at Athens at the public expense (Plut. *Cim.* 13; Isocr. *περὶ ἀντιδ.* 109; Nep. *Timoth.* 2). Her statue at Athens carrying in its arms Plutus, the god of wealth, was the work of Cephisodotus, and another stood near that of Hestia in the Prytaneum (Paus. i.

8, 3, ix. 16, 1). A copy of it (called wrongly *Leucothea*) is now at Munich [*Cepusodorus*]. At Rome, where Peace was also worshipped as a goddess, she had a magnificent temple, which was built by the emperor *Vespasian*. Pax is represented on coins as a young woman, holding in her left arm a cornucopia, and in her right hand an olive branch or the staff of Mercury. Sometimes she appears in the act of burning a pile of arms, or carrying corn-ears in her hand or upon her head.

Iris (*Ἴρις*), in mythology, is daughter of *Thaumas* (whence she is called *Thaumantias*) and of *Electra*, and sister of the *Harpies* (*Hes. Th.* 266, 780; *Plat. Theaet.* p. 155; *Apolled.* i. 2, 6; *Verg. Aen.* ix. 5). In the *Iliad* she appears as the messenger of the gods, especially of *Zens* and *Hera* (*Il.* ii. 787, xv. 144, xviii. 166, xxiv. 78, 95). In the *Odyssey*, *Hermes* is the messenger of the gods, and *Iris* is never mentioned. It should be observed that in *Homer* the word *ἴρις* is only twice used impersonally, either as the rainbow or merely as something curved (*Il.* xi. 26; xvii. 545). It seems probable that *Iris* was originally a goddess of rain, which was expressed in myth as the messenger sent by *Zens* to men, and then was the path of this messenger, or actually the personification of the rainbow, for this brilliant phenomenon in the skies, which vanishes as quickly as it appears, was regarded as the swift messenger of the gods. *Virgil* represents the bow as the road on which *Iris* travels, which therefore appears whenever the goddess wants it, and vanishes when it is no longer needed (*Serv. ad Aen.* v. 610). In the earlier poets, *Iris* appears as a virgin goddess; but in the later, she is the wife of *Zephyrus*, and the mother of *Eros*. *Iris* is represented in works



Iris. (From an ancient vase.)

of art dressed in a long and wide tunic, over which hangs a light upper garment, with wings attached to her shoulders, carrying the herald's staff in her left hand, and sometimes also holding a pitcher.

Iris (*Ἴρις*; *Yeshil-Irmak*), a considerable river of Asia Minor, rises on the N. side of the Anti-Taurus, in the S. of Pontus, and flows past *Comana Pontica*, to *Amasia* and *Eupatoria* (*Megalopolis*), where it receives the *Lycus*, and then flows N. into the *Sinus Amisenus*. *Xenophon* states its breadth at three plethra. (*Strab.* p. 556; *Xen. An.* v. 6, 3.)

Irus (*Ἴριος*). 1. Son of *Actor* and father of *Eurydamus* and *Eurytion*. He purified *Peleus*, when the latter had murdered his brother; but during the chase of the *Calydonian boar*, *Peleus* unintentionally killed *Eurytion*, the son of *Irus*. *Peleus* endeavoured to soothe him by offering him his flocks; but *Irus* would not accept them,

and, at the command of an oracle, *Peleus* allowed them to run wherever they pleased. A wolf devoured the sheep, but was thereupon changed into a stone, which was shown, in later times, on the frontier between *Locris* and *Phocis*. (*Ant. Lib.* 38; *Tzetz. ad Lyc.* 175.)—2. The well-known beggar of *Ithaca*. His real name was *Arnaeus*, but he was called *Irus*, in allusion to *IRIS*, because he was the messenger of the suitors. He was slain by *Odysseus*. (*Od.* xviii. 5, 239.)

Is (*Ἴς*; *Hit*), a city in the S. of Mesopotamia, eight days' journey from *Babylon*, on the W. bank of the *Euphrates*, and upon a little river of the same name. In its neighbourhood were the springs of asphaltus, from which was obtained the bitumen that was used in the walls of *Babylon* (*Hdt.* i. 179).

Isaeus (*Ἰσαῖος*). 1. One of the ten Attic orators, was born at *Chalcis*, and came to *Athens* at an early age. He was instructed in oratory by *Lysias* and *Isocrates*. He was afterwards engaged in writing judicial orations for others, and established a rhetorical school at *Athens*, in which *Demosthenes* is said to have been his pupil. It is further said that *Isaeus* composed for *Demosthenes* the speeches against his guardians, or at least assisted him in the composition. We have no particulars of his life. He lived between B.C. 420 and 348. *Isaeus* is said to have written sixty-four orations, but of these only eleven are extant. They all relate to questions of inheritance, and afford considerable information respecting this branch of the Attic law. *Isaeus* was the first great master of forensic argument. His style is clear and concise, and at the same time vigorous and powerful, and is intermediate between what is called the plain style of *Lysias* and the full development of oratory in *Demosthenes* (*Plut. Vit.* X. *Or.* p. 839; *Dionys. Isaeus*). His orations are contained in the collections of the Greek Orators. [*DEMOSTHENES.*] Separate editions by *Schömann*, 1831; *Scheibe*, 1874.—2. A sophist, a native of *Assyria*, taught at *Rome* in the time of the younger *Pliny* (*Plin. Ep.* ii. 3; *Juv.* iii. 74; *Philostr. Soph.* i. 20).

Isägoras (*Ἰσαγόρας*), the leader of the oligarchical party at *Athens*, in opposition to *Clisthenes*, B.C. 510. He was expelled from *Athens* by the popular party, although supported by *Cleomenes* and the *Spartans*. (*Hdt.* v. 66-75; *Paus.* iii. 4; *Arist. Ath. pol.* 20; *CLISTHENES.*)

Isander (*Ἰσανδρος*), son of *Bellerophon*, killed by *Ares* in the fight with the *Soiyini* (*Il.* vi. 197; *Strab.* pp. 573, 630).

Isära (*Isère*), a river in *Gallia Narbonensis*, descends from the *Col d'Iséran* in the *Graivau Alps*, is approached by the route from the *Little St. Bernard* at *Bourg S. Maurice* a little above *Axima* (*Aisne*), passes *Cularo* (*Grenoble*) and joins the *Rhone* at *Valentia* (*Valence*), at which point *Hannibal* left the 'island' B.C. 218, and *Fabius Aemilianus* defeated the *Allobroges* and *Arverni*, B.C. 121. It was the river valley which *Hannibal* followed till he reached the junction with the *Drac*. (*Pol.* iii. 49; *Liv.* xxi. 31.)

Isauria (*ἡ Ἰσαυρία, ἡ Ἰσαυρικὴ*), a district of Asia Minor, on the N. side of the *Taurus*, between *Pisidia* and *Cilicia*, of which the ancients knew little beyond the fact that its inhabitants, the *Isauri* (*Ἰσαυροί*) were daring robbers, whose incursions received only a temporary check from the victory over them which gained for *L. Servilius* the surname of *Isauricus* (B.C. 75). Their chief city was called *Isaura*. (*Strab.* p. 568; *Diod.* xviii. 22; *Dio Cass.* xlv. 16.)

Isca. 1. (*Exeter*), the capital of the Damnonii or Dumnonii in the SW. of Britain.—2. (*Caer Leon*), at the mouth of the Usk, a town of the Silures in Britain, and the head-quarters of the Legio II. The word *Leon* is a corruption of the word *Legio*; *Caer* is the old Celtic name.

Ischys. [ASCLEPIUS.]

Isidōrus (*Ἰσίδωρος*). 1. Of Aegae, a Greek poet of uncertain date, five of whose epigrams are contained in the Greek Anthology.—2. Of Charax, a geographical writer, who probably lived under the early Roman emperors. His work, *Ἐταθμοὶ Παρθικοί*, is printed in the edition of the minor geographers, by Hudson, Oxon. 1703.—3. Of Gaza, a Neo-Platonic philosopher, the friend of Proclus and Marinus, whom he succeeded as chief of the school.—4. Bishop of Hispalis, (*Seville*) in Spain, from A.D. 600 to 636, one of the most learned men of his age. A great number of his works is still extant, but the most important of them is his *Originum s. Etymologiarum Libri XX*, an Encyclopaedia of Arts and Sciences, treating of all subjects in literature, science and religion, and, from its acquaintance with earlier writers, of great value for the study of Roman archaeology. His *De Natura Rerum*, on natural history, was also much used in the middle ages; it is edited by Becker, Berl. 1857; the *Origines* is edited by Otto in the *Corpus Grammaticorum Veterum*, Lindemann, Lips. 1833. A complete collection of the works was published by Arevali, Rom. 1797, and by Migne, Paris, 1850.—5. Of Miletus, the elder and younger, eminent architects in the reign of Justinian.

Isigōnus (*Ἰσίγονος*), a Greek writer, of uncertain date, but who lived before the time of Pliny, wrote a work entitled *Ἄπιστα*, a few fragments of which are extant. Published in Westermann's *Paradoxographi*, 1839.

Isionda or **Isinda** (*Ἰσιόνδα*: *Ἰσιονδεύς*, Isiondensis), a city of Pisidia in Asia Minor, on the road between Cihyra and Termessus, a little to the NW. of which it lies (Liv. xxxviii. 15). Its ruins are at *Istanoz*.

Isis (*Ἰσίς*), one of the great deities of the Egyptians in their later mythology, and especially important among the Oriental religions which spread over Greece and Italy after the age of Alexander. The worship of Isis did not belong to the earlier dynasties, but grew up out of myths. Isis was one of the local divinities, and when the custom arose of expressing deities in animal form, she was represented in the cow-shape (Hdt. ii. 41), which the agricultural people took as their typical representation of beneficence, whether it is to be understood, as some think, as signifying the productive powers of nature, or merely as the form in which they chose to worship a goddess of heaven. In the myths at any rate Isis is a goddess of the sky, and the daughter of the earth-god Queb and Nut, whom the Greeks identified with Cronos and Rhea, sister and wife of OSIRIS and mother of HORUS; sister also of Nephthys and of the evil power of darkness, Set (= Typhon). Much of the myth represents a struggle between light and darkness, civilisation and barbarism, which was partially caught up by the Greeks. When Osiris had been killed by Set, he was mourned over by Isis and her sister Nephthys in dirges, which are the *Ἰσίδος μέλη* of Plato (*Legg.* p. 657 B). The protection which Isis gave for a time to her brother Set against her son the avenging Horus, led to a quarrel, the head of Isis was cut off, but replaced by magic as a cow's head, which appears in Plut. *Is.* 19

as the *Ἰσίδος ἀποκεφαλισμός*, and also in his story of Hermes placing upon her a cow's head. The religion of Isis and Osiris increased in Egypt as the power of Thebes diminished, and the worship of Ammon took a less prominent place. Busiris was the centre of her worship. Isis came to be regarded as the great nature-goddess, the deity of motherhood and of all natural production, and as the goddess of magic, to which belonged the myths of her healing Osiris from his wounds. She was also, in relation to the mysteries of the death of Osiris, the goddess of the underworld. It is to these varying forms of her story that the bewildering identification of Isis with so many different Greek deities is due. The worship of Isis, especially after the age of Alexander, spread widely over Western Asia and Southern Europe, in Syria (where it had a footing earlier), Asia Minor, the islands of the Aegean, particularly



Isis suckling Horus. (Wilkinson.)

Cyprus and Rhodes, in Greece, particularly at Athens, Corinth, Cenchrææ, and Hermione (Paus. i. 41, ii. 2, 32, 34), in Sicily and Italy, where it was especially notable at Puteoli, and, as the remains have proved, at Pompeii, Herculaneum, and Stabiae. At Rome it took a strong hold. At its first introduction after the second Punic war it was opposed on several occasions by the senate. In B.C. 50 Aemilius Paulus himself aided in the destruction of her shrines (Val. Max. i. 3, 4); but in 48 the triumvirs built the first temple for her public worship, probably in the Campus Martius (Dio Cass. xlvii. 15; cf. Lucan, viii. 831). Under the empire the religion spread wherever the Roman armies went, and abundant traces are found in Gaul, Germany, and Britain. To the better natures, by rules of abstinence and purification and by the glimpses which the mysteries seemed to give of a future world, it appeared to lead to higher things; the multitude was attracted by the processions of priests in linen robes with the sistrum in their hands, and by the novelty of the Oriental rites. Besides the

mysteries there were the public festivals in November and March: the former being, like the Megalensia, a mixture of grief for the death of Osiris and joy at the restoration; the latter, called *Isidis navigium*, representing her as opening the season of navigation in her character of a goddess of the sea, when the procession of priests went down to the shore and launched their sacred ship (Apul. *Met.* xi. 6). From the various aspects of Isis as goddess of the sky, of fruitfulness, and of the underworld, there followed her identification with many different deities: with Selene, as though a moon-goddess, and with Io (Hdt. ii. 61; Ov. *Met.* ix. 687; Io). Frequently she was confused with Demeter, partly as goddess of the earth and its fruits, partly as celebrated in the mysteries; and hence she is represented with many attributes of Demeter, carrying a torch and ears of corn, or a cornucopia. Her connexion with the



Isis in Roman costume. (From a statue in the Vatican.)

sea, as Ἴσις πελαγία (Paus. ii. 4, 6), was probably of a comparatively early date in Egypt, and was perhaps derived from the Phœnician Atergates [APHRODITE, p. 85, a.]; hence she is said to have invented sailing ships in order to seek Harpocrates, and the Romans painted votive pictures for her as their protectress from shipwreck (Hyg. *Fab.* 27; Tibull. i. 3, 27; Juv. xii. 28; Stat. *Silv.* iii. 2, 101). Both this attribute and her characteristic as nature-goddess may account for her frequent identification with Aphrodite, whose form she sometimes assumes in sculpture, but distinguished by the lotus flower on her head, with Harpocrates in the guise of Eros, marked by the position of his finger on his lips. As Queen of Heaven she is often represented in the form of Hera with the Juno head and dress and a diadem like Hera's (the 'regale decus' of Ov. *Met.* ix. 689), and even the peacock of Hera, but distinguished by the sistrum or the lotus. As goddess of magic healing she was adopted into the worship of Asclepius, and in the temple of imperial times at Epidaurus, Isis, Serapis and Horus were worshipped as Hygiea, Apollo and Asclepius (Paus. ii. 27, 6). This connexion was probably made closer by the fact that as goddess of the underworld the Egyptians made the snake an attribute of Isis, and this was confused with the snake of Asclepius. Isis-Hygiea appears often on amulets and in votive inscriptions. Lastly, as Fortuna-Isis she has the rudder, but the Egyptian head-dress. It was not unnatural that with all these varieties of worship she should, as a πολυώνυμος or universal deity, be

worshipped also as Isis-Panthea (Apul. xi. 5, 22; cf. Fortuna-Panthea, p. 346). In all these confusions of form with true Greek deities her character as Isis is marked by the sistrum or by the characteristic head-dress, the lotus flower, the crescent horns, the moon-disc, and the upright feathers.

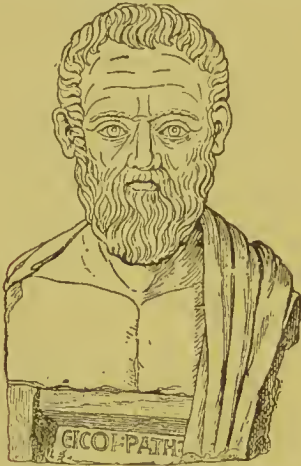
Ismārus (Ἴσμαρος; Ἴσμαρίος), a town in Thrace, near Maroneā, situated on a mountain of the same name, which produced excellent wine (Strab. p. 331; Verg. *Æol.* vi. 30, *Georg.* ii. 37). It is mentioned in the *Odyssey* as a town of the Cicones (ix. 40, 198). Near it was the lake *Ismāris* (Ἴσμαρίς). The poets use the adjective *Ismarius* as equivalent to Thracian. Ovid calls Tereus, king of Thrace, *Ismarius tyrannus* (*Am.* ii. 6, 7), and Polymnestor, king of Thrace, *Ismarius rex* (*Met.* xiii. 530).

Ismēnē (Ἰσμήνη). 1. Daughter of Asopos, wife of Argus, and mother of Iasus (Apollod. ii. 1, 3).—2. Daughter of Oedipus and Jocasta, and sister of ANTIGONE.

Ismēnus (Ἰσμήνος), a small river in Bœotia, which rises in Mount Cithaeron, flows through Thebes, and falls into the lake Hylica. The brook Dirce, celebrated in Theban story, flowed into the Ismenus. (Hdt. 1, 52; Paus. iv. 27, 6.) From this river Apollo was called *Ismenius*. His temple, the *Ismenium*, at which the festival of the Daphnephoria was celebrated, was situated outside the city. The river is said to have been originally called Ladon, and to have derived its subsequent name from Ismenus, a son of Asopos and Metope. (Apollod. iii. 12, 6; Diod. iv. 72.) According to other traditions, Ismenus was a son of Amphion and Niobe, who when struck by the arrow of Apollo leaped into a river near Thebes, which was hence called Ismenus (Paus. ix. 10, 5).

Isōcrātes (Ἰσοκράτης), one of the ten Attic orators, was the son of Theodorus, and was born at Athens B.C. 436. Theodorus was a man of wealth, and educated his son with the greatest care. Among his teachers were Tisias, Gorgias, Prodicus, and also Socrates. Since Isocrates was naturally timid, and of a weakly constitution, he did not come forward as a public speaker himself, but devoted himself to giving instruction in oratory, and writing orations for others. He first taught rhetoric in Chios, and afterwards at Athens. At the latter place he met with great success, and gradually acquired a large fortune by his profession. He had 100 pupils, every one of whom paid him 1000 drachmae. He also derived a large income from the orations which he wrote for others. Although Isocrates took no part in public affairs, he sought to influence public feeling by his orations, which (apart from the forensic speeches) were intended to be read, not to be spoken. He was an ardent lover of his country, and had brought himself to regard the leadership of some strong power as the only chance of union in Greece; hence, as Dante hoped in Henry VII. as the saviour of Italy, for much the same reason Isocrates turned to Philip of Macedon, whom he urged to put himself at the head of a full and united Greece, and to liberate the Greeks of Asia Minor from the Persian rule; and, accordingly, when the battle of Chaeronea had destroyed the last hopes of freedom, he put an end to his life, B.C. 338, at the age of 98.—The school of Isocrates exercised the greatest influence, not only upon the development of public oratory at Athens, but upon the style of writers in his own and in other countries. The language of Isocrates

forms a great contrast with the natural simplicity of Lysias. Among his characteristics are the avoidance of declamatory language and the frequent use of figures; but the chief point to observe is that Isocrates more than any other Greek writer studied the rhythm of prose, careful in his choice of words, and aiming at smoothness in long and finished periods. Especially he avoided hiatus. The style of Cicero was in great measure modelled upon that of Isocrates; and, through Cicero, Isocrates has had much to do with the training of the greatest masters of English prose; notably with that of Milton. The carefully-rounded periods, and the frequent application of figurative expressions, are features which remind us of the sophists. The immense care he bestowed upon the composition of his orations may be



Bust of Isocrates. (Villa Albani.)

inferred from the statement that he was engaged for ten years upon his Panegyric oration alone. There were in antiquity sixty orations which went under the name of Isocrates, but they were not all recognised as genuine. Only 21 have come down to us. Of these six were written for the courts; the others are chiefly political discourses, intended to be read by a large public. The most celebrated is his Panegyric oration, in which he shows what services Athens had rendered to Greece in every period of her history, and contends that she, and not Sparta, deserves the supremacy in Greece. The *Areiopagiticus* (355 B.C.) argues for a restoration of the influence of the Areiopagus. The orations are printed in the collections of the Greek orators. [DEMOSTHENES.] The text is separately edited by Blass, 1878; the *Panegyricus* by Sandys, 1868; the *Panegyricus* and *Areiopagiticus* by Rauchenstein, 1874; the *Ad Philippum*, by Benseler, 1854.

Issa (Ἴσσα), daughter of Macareus of Lesbos, and beloved by Apollo. The Lesbian town of Issa is said to have received its name from her. (Strab. p. 60; Ov. *Met.* vi. 124.)

Issa (Issacus; *Lissa*), a small island in the Adriatic sea, with a town of the same name, off the coast of Dalmatia, was colonised at an early period by the Greeks. It was inhabited by a hardy race of sailors, whose barks (*lembi Issaci*) were much prized. The Issaci placed themselves under the protection of the Romans when they were attacked by the Illyrian queen, Teuta, B.C. 229; and their town is spoken of as a place of importance in Caesar's time. (Ptol. ii. 16, 14; Strab. p. 315; Liv. xxxi. 45, xlv. 8.)

Issēdōnes (Ἴσσηδόνες), a Scythian tribe, in Scythia extra Imaum, the most remote people in Central Asia with whom the Greeks of the time of Herodotus had any intercourse. Their country was in *Great Tartary*, near the Massagetæ, whom they resembled in their manners. They are represented as extending as far as the borders of Serica. (Hdt. iv. 26; Mel. ii. 1, 13.)

Issicus Sinus (ὁ Ἴσσυκὸς κόλπος; *Gulf of Iskenderoon*), the deep gulf at the N.E. corner of the Mediterranean, between Cilicia and Syria, named after the town of Issus. The width is about eight miles. The coast is much altered since ancient times.

Issōria (Ἴσσωρία), a surname of Artemis, derived from Mt. Issorion, in Laconia, on which she had a sanctuary. [ARTEMIS.]

Issus (Ἴσσοῦς, also Ἴσσοί, Xen.: Ἴσσαιός), a city in the S.E. extremity of Cilicia, near the head of the Issicus Sinus, and at the N. foot of the pass of M. Amanus called the Syrian Gates; memorable for the great battle in which Alexander defeated Darius Codomannus (B.C. 333), which was fought in a narrow valley near the town. [ALEXANDER.] Its importance was much diminished by the foundation of Alexandria ad Issum, a little to the south. (Xen. *An.* i. 4, 4; Arrian, *Anab.* ii. 7; Strab. p. 676; Ptol. v. 8, 7.)

Ister. [DANUBIUS.]

Ister, a Greek historian, was at first a slave of Callimachus, and afterwards his friend, and consequently lived in the reign of Ptolemy Euergetes (B.C. 247–222). He wrote a large number of works, the most important of which was an *Atthis*, or history of Attica. Fragments are published by Müller, *Fragm. Histor. Graec.*

Istria or **Histria**, a peninsula at the N. extremity of the Adriatic, between the Sinus Tergestinus on the W. and the Sinus Flanaticus on the E. It was separated from Venetia on the NW. by the river Timavus, and from Illyricum on the E. by the river Arsia. Its inhabitants, the **Istri** or **Histri**, were a warlike Illyrian race, who carried on several wars with the Romans, till their final subjugation by the consul C. Claudius Pulcher, B.C. 177. Their chief towns were TERGESTE and POLA. Istria was originally reckoned part of Illyricum, but from the time of Augustus it formed one of the divisions of Upper Italy. (Strab. pp. 57, 215. Liv. x. 2, xli. 1–13.)

Istrōpōlis, **Istros** or **Istrīa** (Ἰστρόπολις, Ἰστροπος, Ἰστρή, Hdt. ii. 33: *Istere*), a town in Lower Moesia, not far from the mouth of the Danube, and at a little distance from the coast, was a colony from Miletus.

Itālia (Ἰταλία), signified, from the time of Augustus, the country which we call *Italy*. It was bounded on the W. by the Mare Ligusticum and Mare Tyrrhenum, Tuscum or Inferum; on the S. by the Mare Siculum or Ausonium; on the E. by the Mare Adriaticum or Superum; and on the N. by the Alps, which sweep round it in a semicircle, the river Varus (*Var*, *Varo*) separating it on the NW. from Transalpine Gaul, and the river Arsia (*Arsa*) on the NE. from Illyricum. The name Italia, however, was originally used to indicate a much more limited extent of country. Till a comparatively late period, the mountain boundary of Italy was, not the Alps, but the Apennines; for the country on the east coast N. of Sena Gallica was not reckoned in Italy till the second century B.C., and the plain of the Po only in the first century B.C. In the earliest times the application of the name was much more restricted even than

this, and applied only to the SW. point of the peninsula—the districts, that is, afterwards known as Bruttii and Lucania (Thuc. i. 12; Arist. *Pol.* iv. 10, 3 = p. 1329). Modern etymologists are in favour of the old derivation (Var. *R.R.* ii. 5; Gell. xi. 1; Serv. ad *Aen.* i. 533) of Italia from *ἰταλός* = *vitulus*. It seems to be confirmed by the inscription *Vitelliu* found on Oscan coins. It would imply that the Italians were first famed as herdsmen of cattle on the Lucanian plains. [ITALUS.] After the Romans had conquered Tarentum and the S. part of the peninsula, about B.C. 272, the name Italia signified the whole country subject to them, from the Sicilian straits as far N. as the Arnus on the W. coast, and Sena Gallica on the E.; for the river Aesis formed its northern boundary, and the district of Ariminum was still 'ager Gallicus' until the first century B.C., when the province of Gallia Cisalpina (as Julius Caesar received it in 59 B.C.) ended at the Rubico; and on the E. side the country N. of the Arnus was still called Liguria. Augustus was the first who extended the name of Italia, so as to comprehend the whole of the basin of the Po and the S. part of the Alps, from the Maritime Alps to Pola in Istria, both inclusive. In the later times of the empire, when Maximian had transferred the imperial residence to Milan, the name Italia was again used in a narrower compass. As it had originally signified only the S. of the country, so now it was restricted to the N., comprising the five provinces of Aemilia, Liguria, Flaminia, Venetia, and Istria. Though, however, the above limitations applied in regard to history and government, the name Italia was applied by Greek writers to the whole peninsula considerably earlier, and probably from the time when Cisalpine Gaul was brought under the Roman power, and accordingly Polybius so uses it in the second century B.C.—Besides Italia, the country was called by various other names, especially by the poets. These were *Hesperia*, a name which the Greeks gave to it because it lay to the W. of Greece, or *Hesperia Magna*, to distinguish it from Spain [*HESPERIA*]; *Saturnia*, because Saturn was said to have once reigned in Latium; and *Ausonia*, from the Ausonian race. The name *Oenotria* is probably merely 'the wine country,' and was applied to the southern part by early Greek voyagers. From this some have deduced that the vine was cultivated in Italy before the Greek colonies were founded there; but *οἴνωτροπος* strictly means a vine-prop, it may denote that the Greeks found here the vine grown on props instead of trailing. The Italian peninsula contained a great number of different races, who had migrated into the country at a very early period. In central and south Italy three primitive stocks may be distinguished: the *Etruscan*, which is described under *ETRURIA*, the *Iapygian*, and what is usually called the *Italian* stock. The Iapygian race occupied the SE. part, the country of the Messapians, Peucetians, and Daunians [see *APULIA*, p. 94]. The 'Italian' stock is divided into two main branches: (a) the Latin branch, and (b) the Umbro-Sabellian, to which, according to their dialects, the Umbri, Massi, Volsci, and Samnites (= Osci) are assigned. The history of the migrations and settlements of these branches, so far as it can be conjectured, seems to be as follows. Both together separated from a stock which included Greeks and Italians alike, and when they also separated it is probable that the Latin branch (who are the same as the Opici in

Thuc. vi. 3; Ar. *Pol.* iv. 10) came southward first and occupied the richer country of Latium, Campania, and Lucania; possibly also the eastern part of Sicily [*SICILIA*]; the Ausones, or Aurunci, who settled in Campania were probably a Latin tribe, but they were early Hellenised by Greek immigrants and conquered by Samnites, and therefore disappeared from history, leaving the name *Ausonia* as a common poetical name for Italy [cf. *CAMPANIA*]. The Umbro-Sabellian branch seems to have followed afterwards along the mountain ridges, and settled in the more hilly districts; but this branch again divided, the Umbri taking to the E. side of the Apennines and being eventually, by the encroachments of the Etruscans, penned up in the narrow district called *UMBRIA*. On the other hand, the Sabellian tribes who split off moved further southward; the Sabines, nearer to the Latin settlements, and probably at that time differing but little in dialect, were early amalgamated with the Latins; the Samnites to the larger district further south [*SAMNIUM*], where they long remained independent, and spread into Campania; the smaller offshoots which followed occupied the districts between Umbria and Samnium [see *MARSI*; *PICENTES*; *PAELIGNI*]. In the above distribution the name 'Italian' has been taken for convenience to denote the common source of the Latin and Umbro-Sabellian stocks; but it must not be forgotten that, as was said before, the name *Itali* is only applied in the earliest literature to those who dwelt in the extreme SW., and was not used as a common national term until the combined allies called their temporary capital *ITALICA*, in the year 90 B.C. The inhabitants of the northern part of Italy are described separately under *GALLIA CISALPINA*, *LIGURIA* (possibly containing the remains of the most primitive race of the peninsula), and *VENETIA*. For the Greek colonisation of Southern Italy see p. 372. At the time of Augustus the following were the chief divisions of Italy, an account of which is also given in separate articles: **I. Upper Italy**, which extended from the Alps to the rivers Macra on the W. and Rubico on the E. It comprehended: 1. *LIGURIA*. 2. *GALLIA CISALPINA*. 3. *VENETIA*, including *Carnia*. 4. *ISTRIA*. **II. Central Italy**, sometimes called *Italia Propria* (a term not used by the ancients), to distinguish it from Gallia Cisalpina or Upper Italy, and Magna Graecia or Lower Italy, extended from the rivers Macra on the W. and Rubico on the E., to the rivers Silarus on the W. and Frento on the E. It comprehended: 1. *ETRURIA*. 2. *UMBRIA*. 3. *PICENUM*. 4. *SAMNIUM*, including the country of the Sabini, Vestini, Marrucini, Marsi, Paeligni, &c. 5. *LATIUM*. 6. *CAMPANIA*. **III. Lower Italy or Magna Graecia** [p. 372], included the remaining part of the peninsula S. of the rivers Silarus and Frento. It comprehended: 1. *APULIA*, including Calabria. 2. *LUCANIA*. 3. *BRUTTIUM*.—Augustus divided Italy into the following 11 *Regiones*: 1. Latium and Campania. 2. The land of the Hirpini, Apulia, and Calabria. 3. Lucania and Bruttium. 4. The land of the Frentani, Marrucini, Paeligni, Marsi, Vestini, and Sabini, together with Samnium. 5. Picenum. 6. Umbria and the district of Ariminum, in what was formerly called Gallia Cisalpina. 7. Etruria. 8. (called *Aemilia*, after the road of that name) Gallia Cispadana. 9. Liguria. 10. The E. part of Gallia Transpadana, Venetia, Carnia, and Istria. 11. The W. part of Gallia Transpadana. Rome herself

stood apart as a 12th division. This distribution seems at first to have been mainly geographical for the convenience of census and for fiscal regulations. The regions were grouped in the time of Aurelius under *juridici* for the purposes of justice, but how many were thus combined is uncertain. Under Diocletian twelve provinces were formed, the last three being the three larger islands, Corsica, Sardinia, and Sicily, each province under a *praeses* or a *consularis*, and so arranged that of the Augustan regions 1 to 7 were, together with the three islands, under the *Vicarius Urbis*; regions 8 to 11, together with *Rhaetia* and *Alpes Cottiae*, were under the *Vicarius Italiae*.—The leading features of the physical geography of Italy may be sketched as follows. The peninsula is formed by the chain of the Apennines breaking off from the Western Alps and taking a direction, first, mainly E., till it nears the Adriatic, and then mainly S. and SE. The first direction, extending across from Genoa almost to the Adriatic coast at Sena Gallica, formed a natural boundary between *Gallia Cisalpina* and the lands to the south. From that point the Apennines in their southward course form the backbone of Italy, but the range is at first much nearer to the Eastern side; and about half way down they broaden out into a mountainous district some 50 miles across, which formed the old settlements of the Sabellian tribes mentioned above. Some distance S. of this the great mass of *Mte Matese*, extending westwards, forms the hill country of *Sannium*; and from that point the chain, after throwing out a spur to the eastwards which terminates in *M. Garganus*, bends more and more to the western coast and runs down to the toe of Italy through *Bruttium*. It will at once be seen, as a result of this conformation, that in Central Italy the fertile and populous plains (*Etruria*, *Latium*, and *Campania*) lie entirely on the western side; while in the southern, but much smaller, portion they are almost entirely on the E. side (*Apulia* and most of *Lucania*). For the same reason the rivers on the Adriatic coast are short and unimportant torrents running straight down from the mountains, while those on the W. side have a winding and fertilising course over a large extent of country. Moreover, the action of these rivers, combined with the volcanic activity on that side at an early period, has produced a number of bays and excellent harbours, in strong contrast to the Adriatic coast-line, and affording an additional reason for the prosperity of the western states. The historical result cannot be better described than in the words of the great historian of Rome:—'While the Grecian peninsula turns towards the east, the Italian turns towards the west. As the coasts of *Epirus* and *Acarmania* had but a subordinate importance in the case of *Hellas*, so had the *Apulian* and *Messapian* coasts in that of Italy; and, while the regions on which the historical development of Greece has been mainly dependent—*Attica* and *Macedonia*—look to the east, *Etruria*, *Latium*, and *Campania* look to the west. In this way the two peninsulas, such close neighbours and almost sisters, stand, as it were, averted from each other.' Had it not been that Rome, owing to this cause, directed her first efforts westwards to Spain, and gathered strength there before she met the *Macedonian* power in Alexander's later successors, the history of the world might have been different; and the same cause at a later time tended to the complete separation between the

eastern and western empires. Two other points may be noticed in which the differences in geography of Italy and Greece produce corresponding differences in their history—(1) that the Italian coast is, on the whole, even on the western side, very much less broken up by inlets of sea than the Grecian, and has few islands, and therefore her people were not so naturally a sea-going people, and her colonies were rather military stations than true colonies; (2) that the great backbone of the Apennines makes for the most part large divisions: Italy is not, like Greece, cut up into an infinite number of small valleys, and therefore had not the immense number of small states, each jealously preserving its own independence, and more easily protected from its neighbours.—More details respecting the physical features of the different parts of Italy are given in the articles on the provinces into which it is divided.

Itālica. 1. (*Santiponce*), a municipium in *Hispania Baetica*, on the W. bank of the *Baetis*, NW. of *Hispalis*, was founded by *Scipio Africanus* in the second Punic war, who settled here some of his veterans. It was the birth-place of the emperors *Trajan* and *Hadrian* (*Strab.* p. 141; *Ptol.* ii. 4, 13).—2. The name given to *Corfinium* by the *Italiani Socii* during their war with Rome. [CORFINIUM.]

Italicus, Silius. [SILIUS.]

Itālus, a mythical king who was said to have reigned over *Sicels* in the south of Italy (*Thuc.* vi. 2). *Servius* (who gives a number of etymologies for *Italia*) speaks of him as king of *Sicily* (*ad Aen.* i. 533). He reigned over the land to which he gave his name, between the gulfs *Scyllacinus* and *Napetinus*, and turned his people from herdsmen into agriculturists. (*Antioch. Syr. ap. Dionys.* i. 12, 35, 73; *Arist. Pol.* iv. 10, 3 = p. 1329.) This probably points to the adoption of vine-cultivation, which caused the Greeks to call his land sometimes *Oenotria*. His sons were *Sicelus* and *Auson*, and his wife was *Leucania*. (*Dionys.* i. 22; *Tzetz.* ad *Lyc.* 702; *Plut. Rom.* 2.) There seems to be truth in the connexion of races and countries to which these traditions point. [See *ITALIA* and *SICILIA*.]

Itānus (Ἰτανός), a town on the E. coast of *Crete*, near a promontory of the same name, founded by the *Phoenicians* (*Ptol.* iii. 17, 4).

Ithāca (Ἰθάκη: *Ithakēios*: *Thiaki*), a small island in the *Ionian Sea*, celebrated as the birth-place of *Odysseus*, lies off the coast of *Epirus*, and is separated from *Cephalonia* by a channel about three or four miles wide. The island is about twelve miles long, and four in its greatest breadth. It is divided into two parts, which are connected by a narrow isthmus, not more than half a mile across. In each of these parts there is a mountain-ridge of considerable height: the one in the N. called *Neritum* (Νήριτον, now *Anoi*), and the one in the S. *Neiūm* (Νήϊον, now *Haghios Stephanos*). The city of *Ithaca*, the residence of *Odysseus*, is considered by many to have been situated on a precipitous, conical hill, now called *Aeto*, or 'eagle's cliff,' occupying the whole breadth of the isthmus mentioned above. The acropolis, or castle of *Odysseus*, crowned the bleak summit of the mountain. Hence *Cicero* (*de Orat.* i. 44) describes it, *in asperimis saxulis tanquam nidulus affixa*. It is at the foot of *Mt. Neiūm*, and is hence described by *Telemachus* as 'Under-*Neiūm*' (Ἰθάκης ὑπονηϊόν, *Od.* iii. 81). Ancient, or Cyclopean, walls are in many places traceable. Others think that the above site is too

far from the sea, and that a small place still called *Polis* marks the true site. This is near *Stavros* on the NW. of the island; it has an available harbour near, and there is the small island *Daskalio* about six miles from *Polis* which would answer to the island *Asteris*, where the suitors lay in wait for *Telemachus* between *Ithaca* and *Cephalenia* (*Od.* iv. 845). There seems no reason to doubt that the writer of the *Odyssey* had knowledge of the local features of the island, and inlets suiting the description of the harbour of *Phorcys* are pointed out both in the bay of *Vathy* and that of *Dexia*: there is a stalactite cave which claims to be the grotto of the nymphs, equidistant from both these bays (*Od.* xiii. 96).

Ithōmē (Ἰθώμη: Ἰθωμήτης, Ἰθωμαῖος). 1. A strong fortress in Messenia, situated on a mountain of the same name, 2630 feet high, which afterwards formed the citadel of the town of Messene. On the summit of the mountain stood the ancient temple of *Zeus*, who was hence surnamed *Ithometas* (Ἰθωμήτης, Dor. Ἰθωμάτας). *Ithome* was taken by the Spartans, B.C. 723, at the end of the last Messenian war, after an heroic defence by *Aristodemus*, and again in 455, at the end of the third Messenian war. There are remains of ancient walls which

Iton. [ITONIA.]

Itōnia, **Itōnias**, or **Itōnis** (Ἰτωνία, Ἰτωνιάς, or Ἰτωνίς), a surname of *Athene*, derived from the town of *Iton*, in the S. of *Phthiotis* in *Thessaly*. The goddess there had a celebrated sanctuary and festivals, and hence the battle-ery of the *Thessalians* was Ἀθηνᾶ Ἰτωνία (*Paus.* x. 1, 10; *Strab.* pp. 411, 435). She had also a temple between *Pherae* and *Larissa* (*Paus.* i. 13, 2). From *Iton* her worship spread into *Bocotia* and the country about *Lake Copais*, where the *Pam-bocotia* was celebrated, in the neighbourhood of a temple and grove of *Athene*, not far from *Coronea* (*Paus.* iii. 9, 13, ix. 34, 1). It is from this place that she is called by *Catullus* 'incola Itoi' (*lxiv.* 228; cf. *Stat. Theb.* ii. 721).

Itucci (Ἰτύκκη, App.), a town in *Hispania Baetica*, in the district of *Hispalis*, and a Roman colony called *Virtus Julia* (*Plin.* iii. 25).

Itūna (*Solway Frith*), an estuary in *Britain*, between *England* and *Scotland*.

Itūraea, **Itūraea** (Ἰτουραία: Ἰτουραῖοι, Ituræi, Ityraei: *El-Jeidur*), a district on the NE. borders of *Palestine*, bounded on the N. by the plain of *Damascus*, on the W. by the mountain-chain (*Jebel-Heish*) which forms the E. margin of the valley of the *Jordan*, on the SW. and S.



Ithome, from the Stadium of Messene.

may belong to the fortress built in the third Messenian war. (*Thuc.* i. 103; *Paus.* iii. 11, 8; iv. 9, 1; *Strab.* p. 361.)—2. A mountain fortress in *Pelagiotis*, in *Thessaly*, near *Metropolis*, also called *Thome* (*Il.* ii. 729; *Strab.* p. 437).

Itius Portus, a harbour of the *Morini*, on the N. coast of *Gaul*, from which *Caesar* set sail for *Britain*. The position of this harbour has been much disputed. It used to be identified with *Gesoriacum*, or *Boulogne*, but is now generally admitted to be the harbour of *Wissant*, about twelve miles W. of *Calais*, sheltered from the SW. gales by *Itium Pr.* (*Cape Grisnez*). The point in *Britain* to which the passage from *Itius Portus* led is more doubtful. The old idea that it was *Deal* has been abandoned as impossible since the set of the tides has been better understood. The most probable view is that the landing was at *Romney*, but *Pevensey*, which some prefer, is not impossible. (*Caes. B. G.* iv. 21, v. 2; *Strab.* p. 199.)

by *Gaulanitis*, and on the E. by *Auranitis* and *Trachonitis*. It occupied a part of the elevated plain into which *Mt. Hermon* sinks down on the SE., and was inhabited by an Arabian people of warlike and predatory habits. *Pompey* reduced them to order, and many of their warriors entered the Roman army, in which they became celebrated as archers (*Verg. Georg.* ii. 448; *Lucan.* vii. 230, 514). They were not, however, reduced to complete subjection to *Rome* until after the civil wars. *Augustus* gave *Ituraea*, which had been hitherto ruled by its native princes, to the family of *Herod*. It was governed by *Herod Philip* as tetrarch, and at his death, A.D. 34, it was united to the Roman province of *Syria* (*Jos. Ant.* xviii. 4, 6), from which it was again separated, and assigned to *Soaemus*, the prince of *Emesa*. In A.D. 50, it was finally reunited by *Claudius* to the Roman province of *Syria* (*Tac. Ann.* xii. 23).

Itys. [TEREUS.]

Iūlis (Ἰουλίς: Ἰουλιήτης, Ἰουλιεύς), chief town in Ceos; birthplace of Simonides. [CEOS.]

Iūlus, son of Acneus, usually called Ascanius (Verg. *Aen.* iv. 274; Ov. *Her.* vii. 75, 137; Sil. It. viii. 71), and founder of the Julian family (Verg. *Aen.* 1, 288, vi. 789; Ov. *Past.* iv. 39): but later traditions separated the two names, and related that Iulus was son of Ascanius, and was deprived of his inheritance by his half-uncle Silvius (Dionys. i. 70, 4; AENEAS, ASCANIUS, SILVIUS).

Ixion (Ἰξίων) (who is not mentioned in Homer or Hesiod), was the son of Phlegyas, or of Antion and Perimela, or of Pasion, or of Ares. According to the common tradition, his mother was Dia, a daughter of Deioneus. He was king of the Lapithae or Phlegyes, and the father of Pirithous. When Deioneus demanded of Ixion the bridal gifts he had promised, Ixion treacherously invited him to a banquet, and then contrived to make him fall into a pit filled with fire. As no one purified Ixion of this treacherous murder, Zeus took pity upon him, purified him, carried him to heaven, and caused him to sit down at his table. But Ixion was ungrateful to the father of the gods, and attempted to win the love of Hera. Zeus thereupon fashioned a cloud in the likeness of Hera, and by it Ixion became the father of a Centaur. [CENTAURI.] Ixion



Sisyphus, Ixion, and Tantalus. (Bartoli, *Sepole. Ant.* tav. 56.)

was fearfully punished for his impious ingratitude. His hands and feet were chained by Hermes to a wheel, which is said to have rolled perpetually in the air (which is the older version) or in the lower world. He is further said to have been scourged, and compelled to exclaim, 'Benefactors should be honoured.' (Pind. *Pyth.* ii. 21-89; Aesch. *Eum.* 440; Soph. *Phil.* 679; Ap. Rh. iii. 62; Tzetz. *Chil.* ix. 273; Diod. iv. 69; Schol. ad Eur. *Phoen.* 1185; Lucian, *Dial. Deor.* 6; Verg. *Georg.* iv. 484, *Aen.* vi. 601; Ov. *Met.* iv. 460.) Some modern writers explain Ixion as symbolising the whirlwind; others (which is the most general view), as the sun eternally moving with its fiery orb. It may be questioned whether it is not a myth borrowed from a ritual known to have been practised by people of central Europe as a sun-charm. It consisted in carrying a blazing wheel brandished or made to revolve in the air, about the fields which needed sunshine. That a figure, whether real or an imitation, was sometimes bound on it just as the *Ἰνυξ* was bound on the wheel in Theocr. *Id.* 2, is likely enough. If so, the myth grew up to explain the custom, and was borrowed from the more northern tribes by the Greeks, who fitted it into their own mythology.

Ixionides, *i.e.* Pirithous, the son of Ixion.—The Centaurs are also called *Ixionidae*.

Ixiūs (Ἰξίως), a surname of Apollo, derived from a district of the island of Rhodes which was called Ixiæ or Ixia (Steph. Byz. *s.v.*).

Iynx (Ἰνυξ), daughter of Peitho and Pan, or of Echo. She endeavoured to charm Zeus, or to make him fall in love with Io; but she was metamorphosed by Hera into the bird called Iynx. (Tzetz. ad Lye. 310; Ant. Lib. 9; Schol. ad Pind. *Pyth.* iv. 214.) This bird was used as a love-charm, being tied to a wheel and made to revolve. It is probable that the charm (which was known to Pindar) is older than the story of Iynx (Pind. *Pyth.* iv. 214, *Nem.* iv. 35; Theocr. ii. 17; Xen. *Mem.* iii. 11, 17), and the story is merely a late explanation.

J.

Jaccetāni, a people in Hispania Tarraconensis between the Pyrenees and the Iberus, in the NE. corner of Spain, in whose country the wars between Sertorius and Pompey, and between Caesar and Petreus took place (Caes. *B. C.* i. 60; Strab. p. 161; Ptol. ii. 6, 72).

Jana, apparently an old Latin equivalent of Diana (Varro, *R. R.* i. 37, 3; Macrobi. i. 9, 8), though it is also possible that she may originally have been the feminine counterpart (according to a common custom of imagining pairs of divinities) to Janus (who had nothing to do with Diana), and was afterwards identified with that goddess.

Jānicūlum. [ROMA.]

Jānus, an ancient Latin deity, and apparently at one period the chief deity. Roman writers lay special stress upon the antiquity of his worship (Varro, ap. August. *Civ. D.* iv. 23; Juv. vi. 393, 'antiquissime divum'; cf. Herodian, i. 16; Procop. *B. G.* i. 25). Janus was the god of all beginnings both in public and in private life: of the birth of man and of the opening of the year, so that he presided over what was the first month of the year in later, and perhaps also

in the earliest, times [see below]; he was the god, too, of the beginnings of enterprises alike of trade and of warfare, in which he secured a safe return of the outgoing host. On what principle all these functions belonged to him is a much disputed question. The theory till recently most in favour was that his name was connected with *dies*, that he was the sun-god, as Jana=Diana was the moon-goddess. The reasons for this on which Preller particularly relies were (1) the supposed etymology of Janus and Jana from *dies*; (2) the custom of placing his shrine east and west; (3) that if Janus is not the sun-god the Latins had none. To the first it may be replied that there is absolutely no connexion between the functions of Diana and Janus or their ritual, and that Diana has traditionally a later origin at Rome, of the time of Servius Tullius, whereas Janus stands out as pre-eminent in antiquity; to the second, that the orientation of the shrine is much more likely to be connected with omens, if a reason is to be assigned; and to the third that there is some reason to believe that to the early Latins Mars held that relation to the sun which was afterwards held by Apollo. Others have explained him as the god of the vault of heaven, and have sought an Etruscan origin connecting

him with the Etruscan arch; but the evidence is against Janus being originally an Etruscan deity, and his connexion with the arch (which is not really like the vault of heaven), if he is connected, probably comes from the gateway. Janus has probably a much simpler origin. He belongs to the most primitive religion of the household, and just as Vesta was the old goddess of the hearth and its fire, so Janus was the god of the doorway (*janua*), who guarded and watched all that went out and came in (therefore looking both ways); who prospered the outgoings and kept off evil influence (as in the superstitions of many nations) from crossing the threshold; and who sanctioned the opening and shutting of the door (Ov. *Fast.* i. 125, 137; Cic. *N.D.* ii. 27, 67; Macrob. i. 9, 7). Hence his name of *Patulcius* (*the Opener*) and *Clusius* (*the Closer*). It was doubtless a later development of this idea which made him the door-keeper of heaven (Ov. *Fast.* i. 117, 125), and again the god who granted birth, or the opening of the womb, hence called 'Consivius,' and in the Salian hymn 'duonus cerus,' that is 'the good creator.' It was natural that, as the god of the goings out and the comings in, he should be the patron whose aid was sought in all beginnings and undertakings, and should be the 'matutinus pater' who started the daily work (Hor. *Sat.* ii. 6, 20). The prayer versified by Serenus (a poet of Hadrian's time) probably represents an ancient prayer, and is worth quoting as illustrating this passage of Horace, and as showing the real conception of Janus.

Jane pater, Jane tuens, dive biceps, biformis,
O cete rerum sator O pricipium decorum,
Stridula cui limina, cui cardines tumultus,
Cui reserata mugiant aurea claustra mundi,
Tibi vetus ara caluit aborigine sacello.

As the houses became grouped into a fortified town, so the public functions of Janus ensued. He was the god of the city gates as of the house door, and there is good reason for the belief that *Portumnus* (Verg. *Aen.* v. 241), who was similarly represented with keys, was merely Janus-Portumnus, the Janus who presided over the gates of the city (*portae*) and the havens or wharfs of the Tiber (*portus*), for which reason a ship appears on the Janus coins. For Janus presided over public as well as private outgoings in commerce; and the meaning of his being special god of the Janiculum (Verg. *Aen.* viii. 319; Ov. *Fast.* i. 245) is that it was the place of egress and ingress for trade with Etruria by land, and also the fortress guarding the ancient wharfs of the Tiber (cf. Liv. i. 33; Dionys. iii. 45); hence in some myths Tiberinus was son of Janus. Another of his public functions, following from his being the god of beginnings, was that of presiding over the year (Ov. *Fast.* i. 43; Mart. viii. 2, 1). His own month, January, was the first month of the year in the later Calendar, and it is possible that there may be truth in Ovid's assertion, that in the very oldest (*i.e.* before the Decemvirs) it was also the first [*Dict. of Ant.* art. *Calendarium*]. He also presided over the Calends of each month, whence he is called *Junonius*, because Juno as moon-goddess had to do with the mouths (Macrob. i. 9, 16). A remarkable confirmation of the view that Janus and Vesta were the two most ancient deities of the house may be found in the fact that these relations reappear in the public ritual. The *Rex Sacrorum* [*Dict. of Ant.* s.v.], who represented the oldest Roman religion, offered sacrifices at the Calends to Janus on the Capitol, while his wife sacrificed

in the Regia, which represented the old state-hearth of the king's or chief's house: on Jan. 9 he offered a ram to Janus in the Regia. The special cake called *janual* or *πόπανον* was offered on the 1st of January at his shrines generally (Ov. *Fast.* i. 127; Lyd. *Mens.* iv. 2; Fest. p. 310). The public function of Janus which



Head of Janus. (From a coin [as] of the 4th cent. B.C.)

has been more celebrated than any other is his guardianship of the state in time of war, when the gates of his most ancient sanctuary at the N.E. end of the Forum (closed in time of peace) were left open. This sanctuary, as old as Numa's reign (Varro, *L.L.* v. 165; Liv. i. 19), was a square building open at both ends with a flat roof: in



Temple of Janus with closed doors. (From a coin of Nero in the British Museum.)

fact, rather a gate-house than a temple. The tradition which attempted to account for the custom of opening it in time of war related that in the Sabine war a stream of water gushed forth from this sanctuary and swept back the invaders (Ov. *Fast.* i. 269, *Met.* xiv. 786; Macrob. i. 9, 17). It has been suggested that the custom meant that the god, who in peace remained in his shrine, in war went out to battle (cf. Verg. *Aen.* i. 294; Ov. *Fast.* i. 281; Hor. *Ep.* ii. 1, 255); but Janus was not the god who went out to battle, and it is a far more likely explanation that, just as the old custom was not to close the door of the private house when the members of the family were out, so it was regarded as a bad omen to close what represented the gates of the state against the citizens who had gone out to war. It remained open to show that the god was ready to welcome them returning home safe and victorious. It was probably actually the Latin custom in old times that the army marched out through the eastern gate of Janus (which at Rome led from the Forum) and at the conclusion of the war quitted the gate-house of Janus by the western gate (Lyd. *Mens.* iv. 2; cf. Verg. *Aen.* vii. 611). The legend of the water gushing forth probably arose from the fact that Janus was the god who opened the springs of water, hence in mythology made the husband of Juturna the water-nymph

and father of Fontus (Arnob. iii. 29). The building, in which the double statue of the god was placed, facing both ways, was spoken of as Janus, or often as Janus Quirinus (Suet. *Aug.* 22), where Quirinus seems to be an adjective and to give the meaning as 'Janus the god of the Roman citizens': possibly it was first used when the peoples on the Quirinal and the Palatine united, to show that the Janus of the latter people belonged also to the former: in Hor. *Od.* iv. 15, 9 the genitive 'Quirini' is similarly used, though some alter it to 'Quirinum'; other descriptions of the building are 'porta Janualis,' 'geminae portae belli,' 'πόλη ἐνωδῆτος, πόλη πολέμου' (Plut. *Nun.* 20). There were besides many arches of Janus (Ov. *Fast.* i. 257; Liv. xli. 27): the *Janus Medius* (Cic. *Off.* ii. 25, 90; Hor. *Sat.* ii. 3, 18) was probably an arch over the Vicus Tuscus, and therefore appropriately connected with business and trade, with books and money-changing (Hor. *Ep.* i. 20, 1), and there was at least one other in the Forum (cf. Hor. *Ep.* i. 1, 54). A temple of Janus stood also near the theatre of Marcellus, dedicated by C. Duilius (Tac. *Ann.* ii. 49). The Janus with four gates and a four-headed figure of the god (Janus Quadrifrons), said to be derived from Falerii (Serv. ad Verg. *Aen.* vii. 607), stood in the Forum Transitorium, which was connected with three other fora. In historical times Janus no longer held the supremacy among Roman deities, though he was still in old forms of prayer addressed first (Cic. *N. D.* ii. 27, 67). This was probably owing to the acceptance (as representing the great Roman deities) of the Greek gods, with whom Janus had no point of agreement. In art Janus is represented by two bearded faces (sometimes four), and, in full-length figures, holding a key and a staff.

Jāson (Ἰάσων). 1. The celebrated leader of the Argonauts, was a son of Aeson and Polymede or Alcimede, and belonged to the family of the Aeolidae, at Iolcus in Thessaly. Cretheus, who had founded Iolcus, was succeeded by his son Aeson; but the latter was deprived of the kingdom by his half-brother Pelias, who tried to kill the infant Jason. (In *Od.* xi. 256 Pelias is rightful king of Iolcus.) Jason was saved by his friends, and intrusted to the care of the centaur Chiron (Hes. *Th.* 995; Pind. *Pyth.* iv. 70-262). Pelias was now warned by an oracle to be on his guard against the *one-sandaled* man. When Jason had grown up, he came to claim the throne. As he entered the market-place, Pelias, perceiving he had only one sandal, asked him who he was; whereupon Jason declared his name, and demanded the kingdom (Phereyd. *Fr.* 60). Pelias consented to surrender it to him, but persuaded him to remove the curse which rested on the family of the Aeolidae, by fetching the golden fleece and soothing the spirit of Phrixus (Phereyd. *Fr.* 60). Another tradition related that when Pelias was sacrificing to Poseidon Jason came with the other citizens, but, on his journey to Iolcus, he had lost one of his sandals in crossing the river Anaurus. Pelias, remembering the oracle about the *one-sandaled* man, asked Jason what he would do if he were told by an oracle that he would be killed by one of his subjects? Jason, on the suggestion of Hera, answered, that he would send him to fetch the golden fleece. Pelias accordingly ordered Jason to fetch the golden fleece, which was in the possession of king Aëtes in Colchis, and was guarded by a dragon. Jason set sail in the ship Argo, accompanied by the chief heroes of Greece.

He obtained the fleece with the assistance of Medea, whom he made his wife, and with whom he returned to Iolcus. [For a fuller account see ARGONAUTAE.] On his arrival at Iolcus, Jason, according to one account, found his aged father still alive, and succeeded him in the kingdom (Hes. *Th.* 997; Ov. *Met.* vii. 162), but according to the more common tradition (which was probably late, and accounted for the removal of Jason and Medea to Corinth), Aeson had been slain by Pelias, during the absence of Jason, who accordingly called upon Medea to take vengeance on Pelias. Medea thereupon persuaded the daughters of Pelias to cut their father to pieces and boil him, in order to restore him to youth and vigour, as she had before changed a ram into a lamb, by boiling



Medea boiling a ram, in order to persuade the daughters of Pelias to put him to death. (From a vase in the British Museum.)

the body in a cauldron. (Diod. iv. 50; Apollod. i. 9, 27.) But Pelias was never restored to life, and his son Acastus expelled Jason and Medea from Iolcus. They then went to Corinth, where Jason deserted Medea, in order to marry Glauce or Creusa, daughter of Creon, the king of the country. Medea in revenge sent Glauce a poisoned garment, which burnt her to death when she put it on. Creon likewise perished in the flames. Medea also killed her two children, Mermerus and Phereus, and then fled to Athens in a chariot drawn by winged dragons. (Eur. *Medea*; Paus. ii. 3, 11; Diod. iv. 54.) Later writers represent Jason as becoming in the end reconciled to Medea, returning with her to Colchis, and there restoring Aëtes to his kingdom, of which he had been deprived (Tac. *Ann.* vi. 34; Just. xlii. 2). The death of Jason is related in different ways. According to some, he made away with himself from grief (Diod. iv. 55); according to others, he was crushed by the poop of the ship Argo, which fell upon him as he was lying near it. (Staphyl. *Fr.* 5; Schol. on the Argument of Eur. *Med.*)—2. Tyrant of Phæacæ and Tagus (or generalissimo) of Thessaly (*Dict. of Antiq.* art. *Tagus*), was probably the son of Lycophron, who established a tyranny on the ruins of aristocracy at Phæacæ.

He succeeded his father as tyrant of Pherac soon after B.C. 395, and in a few years extended his power over almost the whole of Thessaly. Pharsalus was the only city in Thessaly which maintained its independence, under the government of Polydamas; but even this place submitted to him in 375. In the following year (374) he was elected Tagus of Thessaly. His power was strengthened by the weakness of the other Greek states, and by the exhausting contest in which Thebes and Sparta were engaged. He had every prospect of becoming master of Greece, when, at the height of his power, he was assassinated, 370. Jason had all the qualifications of a great general and diplomatist: he was active, prudent, capable of enduring much fatigue, and skilful in concealing his own designs and penetrating those of his enemies. As a strong and capable ruler he won the admiration and friendship of Isocrates (Xen. *Hell.* vi. 1; Diod. xv. 57; Paus. vi. 17; Isocr. *Epist. ad Jas. fil.*).—3. Of Argos, a historian, under Hadrian, wrote a work on Greece in four books.

Javolenus Priscus, an eminent Roman jurist, was born about the commencement of the reign of Vespasian (A.D. 79), and was one of the council of Antonius Pius (*Vit. Ant.* 12; Plin. *Ep.* vi. 15). He was a pupil of Caelius Sabinus, and a leader of the Sabinian or Cassian school. [CAPITO.]

Jaxartes (Ἰαξάρτης: *Syr, Syðeria*, or *Sy-houn*), a great river of Central Asia, about which the ancient accounts are very different and confused. It rises in the Comedi Montes (*Moussour*), and flows NW. into the *Sea of Aral*: the ancients supposed it to fall into the N. side of the Caspian, not distinguishing between the two seas. It divided Scythia from Scythia. On its banks dwelt a Scythian tribe called Jaxartae. (Ptol. vi. 12, 1; Strab. pp. 507-517.)

Jericho or **Hiërichus** (Ἱεριχώ, Ἱεριχοῦς: *Er-Riha?* Ru.), a city of the Canaanites, in a plain on the W. side of the Jordan near its mouth, was destroyed by Joshua, rebuilt in the time of the Judges, and formed an important frontier fortress of Judaea. Under Gabinius, B.C. 57, Jericho was one of the five chief centres of administration for Judaea (Jos. *Ant.* xiv. 5, 4). It was again destroyed, by Titus, rebuilt under Hadrian, and finally destroyed during the crusades.

Jerome. [HIERONYMUS.]

Jërüsälëm or **Hiërosölýmä** (Ἱερουσαλήμ, Ἱεροσόλυμα: Ἱεροσόλυμης: *Jerusalem*), the capital of Palestine. It was the chief city of the Jebusites till B.C. 1050, when David took the city, and made it his capital. It was destroyed by Nebuchadnezzar, king of Babylon, B.C. 588. In B.C. 536, the Jewish exiles, having been permitted by Cyrus to return, rebuilt the city and temple. In B.C. 332, Jerusalem quietly submitted to Alexander (Jos. *Ant.* xi. 8). During the wars which followed his death, the city was taken by Ptolemy, the son of Lagus (B.C. 320), and remained subject to the Greek kings of Egypt till the conquest of Palestine by Antiochus III. the Great, king of Syria, B.C. 198. Up to this time the Jews had been allowed freedom of their religion and local government; but the oppression of Antiochus IV. Epiphanes provoked a rebellion, which was at first put down when Antiochus took Jerusalem (B.C. 170); but in a new revolt under the Maccabees, the city was retaken in B.C. 163. [MACCABEÆ.] In B.C. 133, Jerusalem was taken by Antiochus VII. Sidetes, and its fortifications

dismantled, but its government was left in the hands of the Maccabee John Hyrcanns, whose son, Aristobulus, assumed the title of king of Judaea, and Jerusalem continued to be the capital of the kingdom till B.C. 63, when it was taken by Pompey. (Strab. pp. 759-762; Tac. *Hist.* v. 9; Jos. *Ant.* xv. 11.) For the events which followed, see HYRCANUS, HERODES, and PALAESTINA. In A.D. 70, the rebellion of the Jews against the Romans was put down, and Jerusalem was taken by Titus, after a siege of several months, and razed to the ground (Jos. *B. J.* vii. 1, 2; Tac. *Hist.* v. 9-14). In consequence of a new revolt of the Jews, the emperor Hadrian resolved to destroy all vestiges of their national and religious peculiarities; and, as one means to this end, he established a new Roman colony, on the ground where Jerusalem had stood, by the name of **Aelia Capitolina**, and built a temple of Jupiter Capitolinus on the site of the Jewish temple, A.D. 135 (Dio Cass. lxi. 12; Enseb. *H. E.* iv. 6). [For a fuller account see *Diet. of the Bible.*]

Jocastë (Ἰοκάστη), called **Epicaste** in Homer, daughter of Menoeceus, and wife of the Theban king Laius, by whom she became the mother of Oedipus. She afterwards married Oedipus, not knowing that he was her son; and when she discovered the crime she had unwittingly committed, she put an end to her life. For details see OEDIPUS.

Joppë, **Joppa** (Ἰόππη: O. T. *Japho: Jaffa*), a very ancient maritime city of Palestine, and, before the building of Caesarea, the only seaport of the whole country, and therefore called by Strabo the port of Jerusalem, lay just S. of the boundary between Judaea and Samaria (Strab. p. 759).

Jordānes (Ἰορδάνης, Ἰόρδανος: *Jordan, Esch Seheria*), has its source at the S. foot of M. Hermou (the S. most part of Anti-Libanus), near Paneas (aft. Caesarea Philippi), whence it flows S. into the little lake Semechonitis, and thence into the Sea of Galilee (Lake of Tiberias), and thence by a winding course in a narrow valley, depressed below the level of the surrounding country, into the lake Asphaltites (*Dead Sea*).

Jordānes, or **Jornandes**, a historian in the time of Justinian, the 6th century of our era. He was a Goth by birth, and was secretary to the king of the Alani. The idea that he was a bishop probably arose from his being confused with a bishop of that name (perh. bishop of Ravenna) to whom a certain Honorius Scholasticus wrote a poem. The title *Episcopus* is not given to the historian in the best MSS., nor is there any ground for identifying him with Jordanes bishop of Croton about 537 A.D. As regards the name of the historian, he appears as *Jordanes* in the best, as *Jornandes* only in inferior MSS. He wrote two historical works in Latin. 1. *De Getarum (Gothorum) Origine et Rebus Gestis* (in short, *Getica*), containing the history of the Goths, from the earliest times down to their subjugation by Belisarius in 541. The work is abridged from the lost history of the Goths by Cassiodorus, to which Jordanes added various particulars; but it is written in semi-barbarous Latin, is compiled without judgment, and is characterised by partiality to the Goths, but gives valuable details. 2. *De Summa Temporum vel Origine Actibusque Gentis Romanorum* (in short, *Romana*), a short compendium of history from the creation down to the victory obtained by Narses, in 552, over king Theodotus. It is valuable for accounts of the barbarous nations of the North, and the

countries which they inhabited. Both works edited by Th. Mommsen, Berl. 1882.

Josēphus, Flāvius, the Jewish historian, was born at Jerusalem, A.D. 37. On his mother's side he was descended from the Asmonæan princes, while from his father, Matthias, he inherited the priestly office. At the age of 26 he went to Rome to plead the cause of some Jewish priests whom Felix, the procurator of Judæa, had sent thither as prisoners. Here he gained the favour of Poppæa, and not only effected the release of his friends, but received presents from the empress. On his return to Jerusalem he found his countrymen bent on a revolt from Rome, from which he tried to dissuade them; but failing in this, he gave in to the popular feeling. He was chosen one of the generals of the Jews, and defended Jotapata against Vespasian. When the place was taken, the life of Josephus was spared by Vespasian, whose favour he won by prophesying that the empire would fall to him and Titus in succession. Vespasian released him from captivity when he was proclaimed emperor, nearly three years afterwards (A.D. 70). Josephus was present with Titus at the siege of Jerusalem, and afterwards accompanied him to Rome. He took the name of Flavius from Vespasian, who gave him a house at Rome, where he dwelt till his death, about 98. His time at Rome appears to have been employed mainly in the composition of his works.—The works of Josephus are written in Greek. They are:—1. *The History of the Jewish War* (Περὶ τοῦ Ἰουδαϊκοῦ πολέμου), in seven books, written in Syro-Chaldaic, and then translated by him into Greek. It begins with the capture of Jerusalem by Antiochus Epiphanes in B.C. 170, runs rapidly over the events before Josephus's own time, and gives a detailed account of the war with Rome, especially valuable as a graphic account by an eye-witness. 2. *The Jewish Antiquities* (Ἰουδαϊκὴ ἀρχαιολογία), in twenty books, completed about A.D. 93, and addressed to Epaphroditus. The title as well as the number of books may have been suggested by the *Ῥωμαϊκὴ ἀρχαιολογία* of Dionysius of Halicarnassus. It gives an account of Jewish History from the creation of the world to A.D. 66. In this work Josephus seeks to accommodate the Jewish religion to heathen tastes and prejudices, but it has value for historical reference. 3. *His own life*, in one book. This is an appendage to the *Archæologia*, and is addressed to the same Epaphroditus. It was not written earlier than A.D. 97, since Agrippa II. is mentioned in it as no longer living. 4. *Against Apion*, in two books, also addressed to Epaphroditus. It is in answer to such as impugned the antiquity of the Jewish nation, on the ground of the silence of Greek writers respecting it. [APION.] The treatise exhibits extensive acquaintance with Greek literature and philosophy. 5. *Εἰς Μακκαβαλοῦς ἢ περὶ αὐτοκράτορος λογισμοῦ*, in one book. Its genuineness is doubtful. It is a declamatory account of the martyrdom of Eleazar (an aged priest), and of seven youths and their mother, in the persecution under Antiochus Epiphanes. Editions by Havercamp, Amst. 1726; by Bekker, Lips. 1855.

Joviānus, Flāvius Claudius, was elected emperor by the soldiers, in June A. D. 363, after the death of Julian [JULIANUS], whom he had accompanied in his campaign against the Persians. In order to effect his retreat in safety, Jovian surrendered to the Persians the Roman conquests beyond the Tigris, and several for-

resses in Mesopotamia. He died suddenly at a small town on the frontiers of Bithynia and Galatia, February 17th, 364, after a reign of little more than seven months. Jovian was a Christian; but he was tolerant. (Amm. Marc. xxv. 5-10.)

Jūba (Ἰόβας). 1. King of Numidia, was son of Hiempsal, who was re-established on the throne by Pompey. On the breaking out of the civil war between Caesar and Pompey, he actively espoused the cause of the latter; and, accordingly, when Caesar sent Curio into Africa (B. C. 49), he supported the Pompeian general Attius Varus with a large body of troops. Curio was defeated by their united forces, and fell in the battle. (Caes. B. C. ii. 23-44; Appian, B. C. ii. 44-46; Lucan, iv. 581.) In 46 Juba fought along with Scipio against Caesar himself, and was present at the decisive battle of Thapsus. Not long after this defeat he put an end to his own life. (Bell. Afr. 25-94; Appian, B. C. ii. 95-100; Suet. Jul. 35.)—2. King of Mauretania, son of the preceding, was a uere child at his father's death (46), was carried a prisoner to Rome by Caesar, to grace his triumph. He was brought up in Italy, and became distinguished for learning. After the death of Antony (30), Augustus conferred upon Juba his paternal kingdom of Numidia, and at the same time gave him in marriage Cleopatra, otherwise called Selene, the daughter of Antony and Cleopatra (Dio Cass. li. 15). In 25 he received Mauretania, in exchange for Numidia, which was made a Roman province. He continued to reign in Mauretania till his death, which happened about A. D. 19. (Dio Cass. liii. 26, liv. 28; Strab. p. 828.) He wrote a great number of works in almost every branch of literature, especially on history; but only a few fragments survive (Athen. pp. 83, 98, 175, 229). He is cited by Pliny as an authority on natural history.

Jūdaea, Judæi. [PALÆSTINA.]

Jugurtha (Ἰουγούρθας or Ἰογούρθας), king of Numidia, was an illegitimate son of Mastanabal, and a grandson of Masinissa. He lost his father at an early age, but was adopted by his uncle Micipsa, who brought him up with his own sons, Hiempsal and Adherbal. Jugurtha quickly distinguished himself both by his abilities and his skill in all bodily exercises, and gained so much popularity with the Numidians that he began to excite the jealousy of Micipsa. In order to remove him to a distance, Micipsa sent him, in B. C. 134, to assist Scipio against Numantia. Here his courage and ability gained for him the favour of Scipio; and this circumstance determined Micipsa to adopt him as a useful supporter for his sons. Micipsa died in 118, leaving the kingdom to Jugurtha and his two sons, Hiempsal and Adherbal, in common. Jugurtha soon found an opportunity to assassinate Hiempsal at Thimida, and afterwards defeated Adherbal in battle. Adherbal fled to Rome to invoke the assistance of the senate; but Jugurtha, by a lavish distribution of bribes, obtained a decree of the senate that the kingdom of Numidia should be equally divided between the two competitors; but the commissioners entrusted with the execution of this decree were also bribed by Jugurtha, who thus succeeded in obtaining the W. division of the kingdom, adjacent to Mauretania, by far the larger and richer portion of the two (117). But this advantage was far from contenting him. Shortly afterwards he invaded the territories of Adherbal with a large army, and defeated him. Adherbal made his escape to the fortress of Cirta, where

he was blockaded by Jugurtha. The Romans commanded Jugurtha to abstain from further hostilities; but he paid no attention to their commands, and at length gained possession of Cirta, and put Adherbal to death, 112. War was now declared against Jugurtha at Rome, and the consul, L. Calpurnius Bestia, was sent into Africa, 112-111. Jugurtha had recourse to his customary arts; and by means of large sums of money given to Bestia and M. Scourus, his principal lieutenant, he purchased from them a favourable peace. The conduct of Bestia excited the greatest indignation at Rome; and Jugurtha was summoned to the city under a safe conduct, the popular party hoping to be able to obtain a conviction by means of his evidence. The scheme, however, failed; since one of the tribunes who had been gained over by the friends of Bestia and Scourus forbade the king to give evidence. Soon afterwards Jugurtha contrived the assassination of Massiva, who claimed the throne of Numidia. [MASSIVA.] Jugurtha was ordered to quit Rome, and war was renewed; but the consul, Sp. Postumius Albinus, who arrived to conduct it (110), was able to effect nothing. When the consul went to Rome to hold the comitia, he left his brother Anlus in command of the army. Anlus was defeated by Jugurtha; great part of his army was cut to pieces, and the rest only escaped a similar fate by the ignominy of passing under the yoke. This disgrace roused the spirit of the Roman people; the treaty concluded by Anlus was annulled; and the consul Q. Caecilius Metellus was sent into Africa at the head of a new army (109) with Marius as one of his lieutenants. Metellus was an able general and an upright man, whom Jugurtha was unable to cope with in the field, or to seduce by bribes, and routed the troops of his enemy, though he could not secure his person. Metellus was succeeded in the command in 106 by Marius; but the cause of Jugurtha had meantime been espoused by his father-in-law, Bocchus, king of Mauretania, who had advanced to his support with a large army. The united forces of Jugurtha and Bocchus were defeated, though not without difficulty, by Marius; and Bocchus purchased the forgiveness of the Romans by surrendering his son-in-law to Sulla, the quaestor of Marius (105). Jugurtha remained in captivity till the return of Marius to Rome, when, after adorning the triumph of his conqueror (Jan. 1, 104), he was thrown into the prison below the Capitol (*Tullianum*), which he called 'his bath of ice,' and there left to die of cold and hunger. (Sall. *Jugurtha*; Liv. *Ep.* lxii.-lxvii.; Plut. *Mar.* 7-10, *Sull.* 3, 6; Vell. Pat. ii. 11.)

Júlia. 1. Aunt of Caesar the dictator, and wife of C. Marius the elder. She died B. C. 68, and her nephew pronounced her funeral oration. (Plut. *Mar.* 6; Suet. *Jul.* 6.)—2. Mother of M. Antonius, the triumvir. In the proscription of the triumvirate (43) she saved the life of her brother, L. Caesar [CAESAR, No. 5].—3. Sister of Caesar the dictator, and wife of M. Atius Balbus, by whom she had Atia, the mother of Augustus [ATIA].—4. Daughter of Caesar the dictator, by Cornelia, and his only child in marriage, was married to Cn. Pompey in 59. She was a woman of beauty and virtue, and was tenderly attached to her husband, although twenty-three years older than herself. She died in childhood in 54. (Plut. *Pomp.* 48, 53; Vell. Pat. ii. 44, 47.)—5. Daughter of Augustus by Scribonia, and his only child, was born in 39.

She was educated with great strictness, but grew up one of the most profligate, as well as one of the most beautiful and brilliant, women of her age. She was thrice married: to M. Marcellus, her first cousin, in 25; after his death (23) without issue, to M. Agrippa, by whom she had three sons, C. and L. Caesar, and Agrippa Postumus, and two daughters, Julia and Agrippina; after Agrippa's death, in 12, to Tiberius Nero, the future emperor. In B. C. 2 Augustus at length became acquainted with the misconduct of his daughter, whose notorious adulteries had been one reason why her husband Tiberius had quitted Italy four years before. (Suet. *Aug.* 19, 63, 64; Vell. Pat. i. 100; Dio Cass. lv. 10; Macrob. i. 11, vi. 5.) She was banished to Pandataria, an island off the coast of Campania, and at the end of five years was removed to Rbégium, but never suffered to quit the bounds of the city. Some have thought that she was the 'Coriuna' celebrated by Ovid in poems written between B. C. 14 and 2; but this is not very probable. Augustus bequeathed her no



Julia, daughter of Augustus, ob. A. D. 29.

legacy, and did not allow her ashes to repose in his mausoleum. Tiberius on his accession (A. D. 14) deprived her of almost all the necessaries of life; and she died in the same year (Suet. *Tib.* 50; Tac. *Ann.* i. 53).—6. Daughter of the preceding, and wife of L. Aemilius Paulus. She inherited her mother's licentiousness, and was banished by her grandfather, Augustus, to the little island Tremerus, on the coast of Apulia, A. D. 9, where she lived nearly twenty years. She died in 28. It was believed by many that an intrigue of Ovid's with this Julia was the cause of his banishment, A. D. 9. [OVIDIUS.] (Tac. *Ann.* iii. 24, iv. 71; Suet. *Aug.* 64, 101.)—7. Youngest child of Germanicus and Agrippina, was born A. D. 18; was married to M. Vinicius in 33; and was banished in 37 by her brother Caligula. She was recalled by Claudius, but was afterwards put to death at Messalina's instigation. The charge brought against her was adultery, and Seneca, the philosopher, was banished to Corsica as the partner of her guilt (Dio Cass. lix. 3, 8).—8. Daughter of Drusus and Livia, the sister of Germanicus. She was married, A. D. 20, to her first cousin, Nero, son of Germanicus and Agrippina; and after Nero's death, to Rubellius Blandus, by whom she had a son, Rubellius Plautus. She, too, was put to death by Claudius, at the instigation of Messalina, 59. (Tac. *Ann.* xiii. 43; Dio Cass. lx. 18.)—9. Daughter of Titus, the son of Vespasian, married Flavius Sabinus, a nephew of the emperor Vespasian. (Dio Cass. lxxvii. 3; Suet. *Dom.* 17, 22; Juv. ii. 32.)—10. **Domna** [DOMNA].—11. **Drusilla** [DRUSILLA].—12. **Maesa** [MAESA].

Júlia Gens, one of the most ancient patrician houses at Rome, was of Alban origin, and was removed to Rome by Tullus Hostilius upon the destruction of Alba Longa. It claimed descent from the mythical Iulus, the son of Venus and Anchises. The most distinguished family in the

gens is that of CAESAR. Under the empire there were a great number of persons of the name of Julius, the most important of whom are spoken of under their surnames.

Julianus Didius. [DIDIUS.]

Julianus, Flavius Claudius, whom Christian writers surnamed the **Apostate**, Roman emperor, A.D. 361–363. He was born at Constantinople, A.D. 331, and was the son of Julius Constantius by his second wife, Basilina, and the nephew of Constantine the Great. Julian and his elder brother, Gallus, were the only members of the imperial family whose lives were spared by the sons of Constantine the Great, on his death in 337. The two brothers were educated with care, and were brought up as Christians; but as they advanced to manhood, they were watched with jealousy and suspicion by the emperor Constantius. After the execution of Gallus in 354 [GALLUS], the life of Julian was in great peril; but he succeeded in pacifying the suspicions of the emperor, and was allowed to go to Athens in 355 to pursue his studies. Here he devoted himself with ardour to the study of Greek literature and philosophy. Among his fellow-students were Gregory of Nazianzus and Basil. Julian had already abandoned Christianity in his heart and returned to the pagan faith of his ancestors; but fear of Constantius prevented him from making an open declaration of his apostasy. In November, 355, he received from Constantius the title of Caesar, and was sent into Gaul to oppose the Germans, who had crossed the Rhine, and were ravaging the east of Gaul. During the next five years (356–360) Julian carried on war against the German confederacies of the Alemanni and Franks with great success, and gained many victories over them. His administration was distinguished by justice and wisdom; and he gained the goodwill of the provinces intrusted to his care. His growing popularity awakened the jealousy of Constantius, who commanded him to send some of his best troops to the East, to serve against the Persians. His soldiers refused to leave their favourite general, and proclaimed him emperor at Paris in 360. After fruitless negotiations between Julian and Constantius, both parties prepared for war. In 361 Julian marched along the valley of the Danube towards Constantinople; but Constantius, who had set out from Syria to oppose his rival, died on his march in Cilicia, and left Julian the undisputed master of the empire. On the 11th of December Julian entered Constantinople. He lost no time in publicly avowing himself a pagan, but he proclaimed a policy of religious toleration. He did not, however, act with absolute impartiality. He preferred pagans as his civil and military officers, and forbade the Christians to teach rhetoric and grammar in the schools. He allowed the Jews to rebuild the temple at Jerusalem. In the following year (362) Julian went to Syria in order to make preparations for the war against the Persians. He spent the winter at Antioch, where he made the acquaintance of the orator Libanius; and in the spring of 363 he set out against the Persians. He crossed the Euphrates and the Tigris; and after burning his fleet on the Tigris, that it might not fall into the hands of the enemy, he boldly marched into the interior of the country in search of the Persian king. His army suffered from the heat, and from want of water and provisions; and he was at length compelled to retreat. The Persians now

harassed his rear. Still the Romans remained victorious in many engagements; but in the last battle fought, on the 26th of June, Julian was mortally wounded, and died in the course of the day. Jovian was chosen emperor in his stead, on the field of battle. [JOVIANUS.] Julian was an extraordinary character. As a monarch, he was indefatigable in his attention to business, upright in his administration, and comprehensive in his views; as a man, he was virtuous, in the midst of a profligate age, and did not yield to the temptations of luxury. In consequence of his apostasy he has been calumniated by Christian writers; but for the same reason he has been unduly extolled by heathen authors. It may fairly be urged in his favour that he had become a Christian under compulsion, and that his whole family had been treacherously put to death by the professedly Christian sons of Constantine. The writings of Julian are conspicuous for cleverness and grace of style, and are an evidence of the remarkable activity of his mind. The following are his most important works:—(1) *Letters*, most of which were intended for public circulation, and are of importance for the history of the time. Edited by Heyler, Mainz, 1828, and Hercher, 1873.—(2) *Orationes*, on various subjects, as for instance, On the emperor Constantius, On the worship of the sun, On the mother of the gods (Cybele), On true and false Cynicism, &c.—(3) *The Caesars, or the Banquet* (Καίσαρες ἢ Συμπόσιον), modelled on Varro's Menippean Satires, is one of the most brilliant productions of ancient wit. Julian describes the Roman emperors approaching one after the other to sit round a table in the heavens; and as they come up, their faults, vices, and crimes, are censured with a sort of bitter mirth by old Silenus, whereupon each Caesar defends himself as well as he can. Edited by Heusinger, Gotha, 1736, and by Harless, Erlangen, 1785.—(4) *Misopogon or the Enemy of the Beard* (Μισοπόγων), a severe satire on the licentious and effeminate manners of the inhabitants of Antioch, who had ridiculed Julian, when he resided in the city, on account of his austere virtues, and had laughed at his allowing his beard to grow in the ancient fashion.—(5) *Against the Christians* (Κατὰ Χριστιανῶν). This work is lost, but some extracts from it are given in Cyril's reply to it. The most convenient edition of the collected works of Julian is by F. C. Hertlein, Lips. 1875.

Julianus, Salvius, a Roman jurist under Hadrian and the Antonines. He was praefectus urbi, and twice consul, but his name does not appear in the Fasti. By the order of Hadrian, he drew up the *edictum perpetuum*, important in the history of Roman jurisprudence. His work consisted in collecting edicts of the praetors, in condensing the materials, and in omitting antiquated provisions.

Jūlias (Ἰουλίαις: Bib. Bethesda: *Et-Tell*, Ru.), a city of Palestine on the E. side of the Jordan, N. of the Lake of Tiberias, so called by the tetrarch Philip, in honour of Julia, the daughter of Augustus.

Juliobriga (*Keynosa*), a town of the Cantabri in Hispania Tarraconensis, near the sources of the Iberus (Ptol. ii. 6, 51; Plin. iii. 27).

Juliomagus. [ANDECAVI.]

Juliōpōlis (Ἰουλιόπολις). [GORDIUM; TARSUS.]

Jūlius. [JULIA GENS.]

Juncaria (*Junquera*), a town of the Indigetes in Hispania Tarraconensis, on the road from Barcelona to Gaul, in a plain covered with rushes (Ἰουγκάριον πεδῖον). (Strab. p. 160.)

Jūnia. 1. Half-sister of M. Brutus, the murderer of Caesar, and wife of M. Lepidus, the triumvir (Vell. Pat. ii. 88).—2. **Tertia**, or **Tertulla**, own sister of the preceding, and the wife of C. Cassius, one of Caesar's murderers. She lived till A.D. 22. (Tac. *Ann.* iii. 76.)

Jūnia Gens, an ancient patrician house at Rome, to which belonged the celebrated M. Junius Brutus, who took an active part in expelling the Tarquins. But afterwards the gens appears as only plebeian. Under the republic the chief families were those of BRUTUS, BUBULCUS, GRACCHANUS, NORBANUS, PULLUS, SILANUS. The Junii who lived under the empire are likewise spoken of under their various surnames.

Jūno, an old Italian deity afterwards identified with the Greek Hera, who is accordingly always spoken of in Latin literature as Juno. For the mythology see HERA. The word *Juno*, like *Jupiter* and also *Diovis*, contains the root *div*, signifying a deity of the sky. Juno, therefore, was a moon-goddess, and as Jupiter is the king of heaven and of the gods, so Juno is the queen of heaven, or the female Jupiter. Hence as *Juno Regina* she had a cella adjoining the Capitoline temple of Jupiter (and a temple also under that name on the Aventine). She was worshipped at Rome from early times, and is reckoned by Varro with Jupiter and Minerva 'inter antiquissimos deos' (Tertull. *ad Nat.* ii. 12). Being, like Hera, a goddess of the moon, she had the same functions in the Roman mythology, as goddess of childbirth (*Juno Lucina*, Verg. *Ecl.* iv. 8; Hor. *Epod.* v. 5; Ter. *Ad.* iii. 4, 41), and as goddess of marriage, thence called *Pronuba*, *Juga*, *Domiduca* (Verg. *Aen.* iv. 166; Mart. Cap. ii. 149; *Dict. of Ant.* art. *Matrimonium*); and as she was the goddess of the month, the Calends were sacred to her. These attributes do not seem borrowed from Greek mythology, though of course the legends about her in literature were; the inference is rather that she represents a deity worshipped by the old stock of Greek and Italian races before they separated, and was handed down to the one as Hera, to the other as Juno. A more distinctly Roman attribute is that she was regarded as the guardian spirit of women from birth to death, just as the *Genius* was to men, and was spoken of as their *juno* [see p. 359, b]. As she was the model and pattern of dignified womanhood and matronly honour she was called *Juno Moneta*, the giver of good counsel, and a temple under this title was dedicated to her on the Capitol. The mint was attached to this temple from the time of Camillus (Liv. vii. 28; Ov. *Fast.* vi. 182), so that from her title comes our word *money*. She was known also as *Juno Sospita* (the saviour); a worship derived from Lanuvium and transferred to two of her temples at Rome (Liv. viii. 14, xxxii. 30), was celebrated on the Calends of February (Ov. *Fast.* ii. 55). The great festival, celebrated by all the women, in honour of Juno, was called *Matronalia* (*Dict. of Ant.* s.v.), and took place on the 1st of March. She was worshipped also by women as *Juno Caprotina*, apparently a goddess of fruitful marriage: the name may come from *capra*, a goat, but was explained by a traditional custom of sacrificing under a wild fig-tree (*caprificus*; Macrobi. i. 11, 36); and as *Juno Quiritis*, *Curitis* or *Curritis*, which is said to designate her being a war-goddess of the Sabines (armed with a spear), but may also be compared with Janus Quirinus (p. 458, a). The title *Juno Caelestis* refers to a worship of the Phoenician Astarte introduced from Carthage after the third Punic

war. The animals sacred to Juno were: the peacock to Juno Regina of the Capitoline temple; the goose to Juno Moneta, whose temple was also on the Capitol (Liv. v. 47); the crow, which symbolised faithful marriage (Acl. *H. A.* iii. 9); and for Caprotina the goat, whence she is shown on some coins drawn in a carriage by goats. In Etruria she was worshipped under the name of *Cupra*. In the representations of the Roman Juno that have come down to us, the type of the Greek Hera is commonly adopted. [HERA.]

Jūpiter or **Juppiter**, called Zeus by the Greeks. The Greek god (whose myths were transferred in literature to the Italian deity) is spoken of in a separate article [ZEUS]. Jupiter was originally an elemental divinity, and his name signifies the bright heaven, being originally *Diovis-pater*: Diovis, like Ζεύς, comes from the root *div* to shine. Another form of his name, *Diespiter*, connected similarly with the bright day, conveyed the same idea. The name was spelt indifferently Jupiter or Juppiter till the end of the republic, but under the empire nearly always Juppiter. The Etruscans called him *Tinea*, and in Oscan his name was *Lucetius*, i.e. god of light (Serv. ad *Aen.* ix. 567), a name in the hymns of the Salii (Macrobi. i. 15, 14). Being the lord of heaven, he was worshipped as the god of rain, storms, thunder, and lightning, whence he had the epithets of *Pluvius*, *Fulgurator*, *Tonitrualis*, *Tonans*, and *Fulminator*. The worship of Jupiter seems to have belonged, in some form or other, to all the nations of the Italian stock; but he was peculiarly the great deity of the Latin nation. All the Latin communities united in the sacrifice to **Jupiter Latiaris** in his sacred grove on the Alban Mount, probably from a date much earlier than the beginning of Rome [*Dict. of Ant.* art. *Feriae Latinae*]. There is no doubt that the later Romans worshipped Janus and Jupiter on their Palatine settlement, while the Sabine Titii worshipped Quirinus, Saucis and Sol on the Quirinal, but both may have united for the worship of the Capitoline Jupiter even before their amalgamation; and after it Jupiter at once took the supreme place as god and protector of the Roman people, the place of Janus being thenceforth quite subordinate and first only in formularies. Another very old seat of the worship of Jupiter was Lanuvium, in some ways a religious centre of the Latins; here, on the river Numicus, was a shrine of a deity called sometimes **Jupiter Indiges**, sometimes Aeneas Indiges. That Jupiter was the original god of the place cannot be doubted [see p. 442, b]. The earliest site of the old Roman worship seems to be the *Fagatal*, a sacred tree or grove of Jupiter (Varr. *L. L.* v. 49, 50, 152; Fest. p. 87), apparently some relic of primitive tree or grove worship, traceable in the 'quercus pastoribus sacra' (Liv. i. 10) and in the grove of Jupiter on the Alban Mount, and resembling the worship of Diana Nemorensis. **Jupiter Elicius** was invoked as the god who gave rain, and belonged to the religious processions in times of drought called *Aquaclivium* [*Dict. of Ant.* s.v.], when the sacred stone called the *Lapis Manalis* was carried to the Capitol. This was probably the true meaning of the title—to obtain water from Jupiter, the god of the sky—though legends connected it with drawing Jupiter from heaven to interpret omens of lightning (Liv. i. 20; Ov. *Fast.* iii. 285–348). As the god who fertilised the earth with his rain he was the

nourishing god **Jupiter Ruminus**, and as **Jupiter Silvanus** and **Jupiter Arborator** he was identified with the rural gods. It is probable that the temple of **Jupiter Feretrius** on the Capitol was among the oldest, if not actually the oldest, in Rome (Liv. i. 10; Nep. *Attic.* 20); and there is little doubt that the name was derived from *ferire* to strike, and taught that Jupiter was the god of treaties and oaths, which were ratified by the killing of the victim. In the temple of Jupiter Feretrius were preserved the sceptre of the god and the stone (*lapis, silex*) which was brought in making treaties for the formal striking of the victim: the axe no doubt being afterwards used for the actual slaughter (Liv. i. 24, ix. 5, xxx. 43; Pol. iii. 25). Some have thought that it was a stone axe, still used as it had been before the days of iron axes, or because iron was unlucky; but the more probable view is that it was a fire-stone or flint (though it must be recollected that *silex* does not necessarily mean a flint), which had from primitive times been regarded as the symbol for the god of lightning, or else merely a rough stone like the earliest symbols of many deities in many nations. Hence the expression *Jovem lapidem jurare* (i.e. to swear by the stone which is Jupiter), for a peculiarly solemn oath (Cic. *ad Fam.* vii. 12; Gell. i. 21). Later a historical reason was found for the name from the custom of dedicating in this temple the *spolia opima* taken on the field of battle from the general of the enemy, as was done traditionally by Romulus and in later times by Cossus and Marcellus [*Dict. of Ant.* art. *Spolia*]. Accordingly in **Jupiter Feretrius, Stator** (stayer of flight), **Victor, Invictus**, the Romans recognised him as the giver of victory, hardly less than Mars the god of war himself. His chief temple at Rome was that of **Jupiter Capitolinus**. The two other deities of the Capitoline triad, Juno and Minerva, had *cellae* in this temple, and were admitted to the sacred feast called *Epulum Jovis*; but in the temple he reigned as **Jupiter Optimus Maximus**, the Head of the State and the giver of its power and wealth: in it were the earthenware image holding a thunderbolt, and the *quadriga* which belonged to him as the god of thunder. Here ended the triumphal processions, and the victorious general, offering white oxen—white as for the god of light, like the white lamb offered on the Ides (Ov. *Fast.* i. 56)—placed on the knees of the god his laurel wreath. That the general who could not obtain this triumph should triumph instead on the Alban Mount (Liv. xxxiii. 23) is another indication that this worship of Jupiter was only an offshoot of that of Jupiter Latiaris. The temple, which was the central point for the whole Roman people, was said to have been dedicated by Tarquinius (if so, probably on the site of an older sanctuary) and completed by his son (Cic. *Rep.* ii. 20, 36; Liv. i. 38, 55; Tac. *Hist.* iii. 72); its age was marked by a nail driven into the wall by the praetor on the Ides of each September (Liv. vii. 3); it was burnt in 83 and rebuilt by Sulla and completed by Catulus; in place of the ancient earthenware image a copy in gold and ivory of the Olympian Zeus was set up in it. The temple was twice burnt again, in A.D. 70 and 80, and a last restoration was made by Domitian. In each phase of its existence it was richly endowed by offerings from victorious generals, from wealthy citizens, and from foreign princes. In honour of the god both the *Ludi Capitolini* and the *Ludi Romani* were held

[see *Dict. of Ant.* s.vv.]. By the country people Jupiter was celebrated, as in the earliest times, as the deity who gave them their prosperity, and he therefore received sacrifices before harvest, and libations at the vintage [*Dict. of Ant.* art. *Vinalia*] in the character of *Jupiter-Liber*. It has been plausibly suggested that these vintage festivals of Jupiter-Liber date from the



Temple of Jupiter Capitolinus. (From a coin of Vespasian.)

overthrow of the Etruscan power in Latium and Campania by an alliance of Latins with Greeks, from whom they learnt Greek viticulture, and that the story about Mezentius arose from this [MEZENTIUS]. By the country householder, too, **Jupiter Dapalis** was honoured as the giver of good (Cato, *R.R.* 132); and that in all Roman family life **Jupiter Farreus** had been a guardian of the marriage rites appears in the ceremony of marriage by *confarreatio*. The worship of Jupiter was carried wherever the Roman colonies established themselves, and there was naturally a tendency to identify with his worship that of kindred deities among conquered nations: hence the worship of **Jupiter Penninus**, who had a temple on the Great St. Bernard, replacing the sanctuary of a Celtic deity; hence also the more famous temples to **Jupiter Dolichenus** and **Jupiter Heliopolitanus**, who took the places of Eastern sun-gods at Doliche and Heliopolis.

Jura or **Jurassus Mons** (*Jura*), a range of mountains which run N. of the lake Lemanus as far as Augusta Rauracorum (*August*, near *Basle*), on the Rhine, forming the boundary between the Sequani and Helvetii (Caes. *B.G.* i. 2).

Justiniana. 1. **Prima**, a town in Illyria, near Tauresium, the birthplace of Justinian, was built by that emperor; it became the residence of the archbishop of Illyria, and, in the middle ages, of the Servian kings.—2. **Secunda**, also a town in Illyria, previously called *Ulpiana*, was enlarged and embellished by Justinian.

Justinianus, emperor of Constantinople, A.D. 527–563, and one of the greatest of the emperors. He was born near Tauresium in Illyria, A.D. 483; was adopted by his uncle, the emperor Justinus, in 520; succeeded his uncle in 527; married the beautiful but licentious actress, Theodora, who exercised great influence over him; and died in 565, leaving the crown to his nephew, Justin II. His foreign wars were glorious, and though he took no personal part, he deserves the credit of employing able generals and fostering the organisation of his armies. The empire of the Vandals in Africa was overthrown by Belisarius, and their king Gelimer led a prisoner to Constantinople; and the kingdom of the Ostrogoths in Italy was likewise destroyed, by the successive victories of Belisarius and Narses. [BELISARIUS; NARSSES.] So

that Justinian reunited the dominions of the West and East, and his empire extended from the Atlantic to the Euphrates. Justinian adorned Constantinople with many magnificent buildings, among them the great church of S. Sophia; but the cost of their erection, as well as the expenses of his foreign wars, obliged him to impose heavy taxation. The greatest work, however, of Justinian is his legislation. He resolved to establish a perfect system of written laws for all his dominions; and, for this end, to make two great collections, one of the imperial constitutions, the other of all that was valuable in the works of jurists. His first work was the collection of the imperial constitutions. This he commenced in 528, in the second year of his reign. The task was entrusted to a commission of ten, who completed their labours in the following year (529); and their collection was declared to be law under the title of *Justinianus Codex*.—In 530 Tribonian, who had been one of the commission of ten employed in drawing up the Code, was authorised by the emperor to select fellow-labourers to assist him in the other division of the undertaking. Tribonian selected sixteen coadjutors; and this commission proceeded at once to lay under contribution the works of those jurists who had received from former emperors 'auctoritatem conscribendarum interpretandarumque legum.' They were ordered to divide their materials into 50 Books, and to subdivide each Book into Titles (*Tituli*). Nothing that was valuable was to be excluded, nothing that was obsolete was to be admitted, and neither repetition nor inconsistency was to be allowed. This work was to bear the name *Digesta* or *Pandectae*. The work was completed, in accordance with the instructions that had been given, in the short space of three years; and on the 30th of Dec. 533, it received from the imperial sanction the authority of law. It comprehends upwards of 9000 extracts, in the selection of which the compilers made use of nearly 2000 different books, containing more than 3,000,000 lines.—The Code and the Digest contained a complete body of law; but as they were not adapted to elementary instruction, a commission was appointed, consisting of Tribonian, Theophilus, and Dorotheus, to compose an institutional work, which should contain the elements of the law (*legum incunabula*), and should not be encumbered with useless matter. Accordingly they produced a treatise under the title of *Institutiones*, which was based on elementary works of a similar character, but chiefly on the *Institutiones* of GAIUS, and served as a manual or as an introduction to the Code and Digest. The *Institutiones* consisted of four books, and were published, with the imperial sanction, at the same time as the Digest.—After the publication of the Digest and the *Institutiones*, 50 Decisions and some new Constitutions also were promulgated by the emperor. This rendered a revision of the Code necessary; and accordingly a new Code was promulgated at Constantinople on the 16th of November, 534. The second edition (*Codex Repetitae Praelectionis*) is the Code that we now possess, in twelve books, each of which is divided into titles.—Justinian subsequently published various new Constitutions, to which he gave the name of *Novellae Constitutiones*. These Constitutions form a kind of supplement to the Code, and were published at various times from 535 to 565.—The four legislative works of Justinian, the *Institutiones*, *Digesta* or *Pandectae*, *Codex*,

and *Novellae*, are included under the general name of *Corpus Juris Civilis*, and form the Roman law, as received in Europe.—Editions of the *Corpus* for general use are by Gothefredus and Van Leeuwen, Amst. 1663, 2 vols. fol.;



Justinian, Roman Emperor, A.D. 527-565.

Obv., head of Emperor, with nimbus and pearls, holding a spear; D. N. IVSTINIANVS PP. AVG.; rev., Emperor on horseback, Victory preceding him, with trophy over shoulder, showing him the road; SALVS ET GLORIA ROMANORVM; below, CONOB.

by Krüger and Mommsen, Berlin, 1869-1877; the *Institutiones* separately, by J. B. Moyle, 1890.

Justinus. 1. The historian, of uncertain date, but who probably lived in the time of the Antonines, is the author of an extant work entitled *Historiarum Philippicarum Libri XLIV*. This work is taken from the *Historiae Philippicae* of Trogus Pompeius, who lived in the time of Augustus. The title *Philippicae* was given to it because its main object was to give the history of the Macedonian monarchy, with all its branches; but it was written in a digressive manner, so that it formed a kind of universal history from the rise of the Assyrian monarchy to the conquest of the East by Rome. The original work of Trogus, which is lost, is thought by some to have been a translation of a Greek history of Timagenes, which was based on the *Φιλιππικὰ* of Theopompus, and on the works of Ephorus, Timaeus, Polybius, and others. The work of Justin is not so much an abridgment of that of Trogus, as a selection of such parts as seemed to him most worthy of being generally known. Ed. by F. Rühl, 1859; A. de Gutschmid, 1886.—2. Surnamed the **Martyr**, A.D. 103-165. [*Dict. of Christ. Biogr.*]

Juthungi, a tribe of the Alemani, who dwelt on the N. side of the Danube between *Vienna* and *Pesth* (Ann. Marc. xvii. 6).

Juturna, whose name was transferred in the *Aeneid* to the sister of Turnus (Verg. *Aen.* xii. 139) was an Italian goddess of fountains, originally of a spring near Lavinium. A temple was dedicated to its nymph at Rome in the Campus Martius by Lutatius Catulus; and sacrifices were offered to her on the 11th of January (Ov. *Fast.* i. 463). A pond in the forum, between the temples of Castor and Vesta, was called Lacus Juturnae. Latin writers derived her name from *juvare*, because of the healing powers of her spring (Varr. *L. L.* v. 71; Serv. ad *Aen.* xii. 139), but in the oldest inscriptions it appears as *Diuturna*. She is said to have been beloved by Jupiter, who rewarded her with immortality and the rule over the waters (Verg. *Aen.* l. e.; Ov. *Fast.* ii. 583); but another tradition makes her the wife of Janus [see p. 457, b].

Juvavum or **Jovavum** (*Salzburg*), a town in Noricum, on the river Jovavus or Isonta (*Salza*). It was one of the towns of Noricum which were made *municipia* by Claudius (Plin. iii. 146, where some MSS. write Ivaus). It was destroyed by the Heruli in the fifth century, but was afterwards rebuilt.

Jūvĕnālis, Dĕcĭmus Jūniŭs, the great Roman satirist, whose writings date between 100 and 130 A. D. or a little later, but of whose life we have few authentic particulars. His ancient biographers (the date and authors of the 'Vitae' are quite unknown) relate that he was either the son or the adopted son of a rich freedman. He was born at Aquinum (according to a tradition which seems to be confirmed by Juv. iii. 319) at a date which cannot be exactly fixed. By xiii. 17 his birth is placed in the consulship of Fonteius, who may be the consul of 59 A. D. or 67. He is said to have occupied himself with rhetoric, though with no view of political life, until middle age; and his declamatory style gives probability to the statement. He began writing satires, moved thereto by indignation at the vices of the age (i. 22), not earlier than 100 A. D., for he mentions the exile of Marius Priscus, which took place in that year (i. 49). He lived frugally and simply (*Sat.* xi.), and possessed a country estate or farm near Tibur (xi. 65). He visited Egypt at some period of his life (xv. 45) and according to the inscription dedicated by him to Ceres Helvina at Aquinum (*C. I. L.* x. 5382; cf. Juv. iii. 320) was at one time tribune of a cohort, a duumvir of Aquinum and a flamen. The anonymous biographer explains his military life and his journey to Egypt by saying that in consequence of his attacks upon a favourite actor of the emperor he was, at the age of 80, removed from Rome by the appointment to a military command in Egypt. The age mentioned seems most improbable for any military office; but Sidonius appears to credit the story that he suffered some sort of exile for offence given to an actor (Sid. Apoll. viii. 270). Suidas also bears the same testimony. It is worthy of notice that one tradition makes Britain his place of exile, and that the cohort to which the above-mentioned inscription makes Juvenal belong was stationed in Britain in A. D. 105 and 124. Of the date or place of his death there is no trustworthy record. That it was later than 127 A. D. is clear from his mention of Aemilius Junius (xv. 27). Martial speaks of him in friendly terms (Mart. vii. 24, 91, xii. 18).—The extant works of Juvenal consist of sixteen satires: the last is incomplete and its genuineness has been doubted, but without good reason. Juvenal is accused by some critics of simulating a passion which he did not feel, but this charge is absolutely without evidence. He adopts a different plan from that of Horace, and, instead of dissuading by ridicule, he denounces vice in the most indignant terms; but whichever method may be the more efficient, there is no note of unreality in the disapprobation of either poet. The moral corruption of Juvenal's age was even greater than anything known to Horace, and there was superadded the tyranny of Domitian's reign. Each satire, in which he paints contemporary society, is a finished rhetorical essay, energetic, glowing, and sonorous, and the complete set are a vivid, and, so far as can be judged from other contemporary evidence, a true description of life at Rome in that period. The best annotated edition of Juvenal is by J. E. B. Mayor, London, 1881, 1886; also Pearson and Strong, Oxford, 1887, and text by Bücheler, Berl. 1886. Friedländer's *Sittengeschichte Roms* supplies one of the best commentaries for readers of Juvenal.

Juventas. [HEBE.]

Juventius. 1. Celsus. [CELSUS.]—2. Laterensis. [LATERENSIS.]—3. Thalna. [THALNA.]

L.

Labda (Λάβδα), daughter of the Bacchiad Amphion, and mother of Cypselus, by Ec tion. [CYPSELUS.]

Labdacidae. [LABDACUS.]

Labdacus (Λάβδακος), son of the Theban king Polydorus, by Nycteis, daughter of Nycteus. Labdacus lost his father at an early age, and was placed under the guardianship of Nycteus, and afterwards under that of Lycus, a brother of Nycteus. When Labdacus had grown up to manhood, Lycus surrendered the government to him; and on the death of Labdacus, which occurred soon after, Lycus undertook the guardianship of his son Laius, the father of Oedipus. (Paus. ix. 5, 2; Apollod. iii. 8, 5; Eur. *H. F.* 27.)—The name *Labdacidae* is given to the descendants of Labdacus. [OEDIPUS.]

Labdulum. [SYRACUSAE.]

Labeates, a warlike people in Dalmatia, whose chief town was Scodra, and in whose territory was the *Labeatis Palus* (*Lake of Scutari*), through which the river Barmana (*Bogana*) runs (Liv. xliii. 21).

Labeo, Antistius. 1. A Roman jurist, was one of the murderers of Julius Caesar, and put an end to his life after the battle of Philippi, B. C. 42 (Plut. *Brut.* 12).—2. Son of the preceding, and a still more eminent jurist (54 B. C.—17 A. D.). He adopted the republican opinions of his father, and was in consequence disliked by Augustus (Tac. *Ann.* iii. 75; Gell. xiii. 12). It is asserted by some that the *Labeone insanior* of Horace (*Sat.* i. 3. 30) was a stroke levelled against this Labeo, in order to please the emperor, but it could hardly refer to him, since that satire was written not later than 37 B. C. It might refer to his father. Labeo wrote a large number of works, which are cited in the Digest. He was the founder of one of the two great legal schools spoken of under CAPITO.

Labeo, Q. Fabius, quaestor urbanus B. C. 196; praetor 189, when he commanded the fleet in the war against Antiochus; and consul 183 (Liv. xxxvii. 47–60, xxxix. 45).

Laberius, Decimus, a Roman eques, and the first to give a literary character to mimes, was born about B. C. 107, and died in 43 at Puteoli, in Campania. At Caesar's triumphal games in October, 45, P. Syrus, a professional mimus, seems to have challenged all his craft to a trial of wit in extemporaneous farce, and Caesar compelled Laberius to appear on the stage. Laberius was 60 years old, and the profession of a mimus was infamous. In his fine prologue he complained of the indignity; and he availed himself of his various characters to point his wit at Caesar. In the person of a beaten Syrian slave he cried out, 'Marry! Quirites, but we lose our freedom,' and all eyes were turned upon the dictator; and in another mime he uttered the pregnant maxim, 'Needs must he fear, who makes all else adread.' Caesar awarded the prize to Syrus, and merely restored his knighthood (forfeited by the acting) with a money present to Laberius. The prologue of Laberius has been preserved by Macrobius (*Sat.* ii. 7); and if this may be taken as a specimen of his style, he ranks high in dramatic vigour. Laberius made great impression on his contemporaries, although he is depreciated by Horace (*Sat.* i. 10, 6; cf. Macrobi. *l. c.*; Gell. xvi. 7).

Labicum, Labici, Lavicum, Lavici (Labicianus: *Colonna*), an ancient town in Latium among the Alban hills, fifteen miles SE. of

Rome, was an ally of the Aequi; and taken and was colonised by the Romans, B. C. 418 (Dionys. v. 61; Liv. iii. 25, iv. 15; Strab. pp. 230, 237). The road from Rome to Labicum (*Via Labicana*) started from the Esquiline gate.

Labienus. 1. T., tribune of the plebs B.C. 63. Under pretence of avenging his uncle's death, who had joined Saturninus (100), he accused Rabirius of treason. Rabirius was defended by Cicero. [RABIRIUS.] In his tribuneship Labienus was entirely devoted to Caesar's interests, and when Caesar went into Transalpine Gaul in 58, he took Labienus with him as his legatus. Labienus continued with Caesar during the greater part of his campaigns in Gaul, and was the ablest officer he had. On the breaking out of the Civil war in 49, he deserted Caesar and joined Pompey. His defection caused the greatest joy among the Pompeian party; but he disappointed the expectations of his new friends, and never performed anything of importance. (Cic. *ad Att.* vii. 11, 12, 13, viii. 2.) He fought against his old commander at the battle of Pharsalia in Greece, 48, at the battle of Thapsus in Africa, 46, and at the battle of Munda in Spain, 45. He was slain in the last of these battles (Appian, *B. C.* ii. 105).—2. Q., son of the preceding, joined Brutus and Cassius after the murder of Caesar, and was sent by them into Parthia to seek aid from Orodes, the Parthian king. Before he could obtain an answer from Orodes, the news came of the battle of Philippi, 42. Two years afterwards he persuaded Orodes to entrust him with the command of a Parthian army; and Pacorus, the son of Orodes, was associated with him in the command. In 40 they crossed the Euphrates, and defeated Decidius Saxa, the lieutenant of Antony, obtained possession of Antioch and Apamea, and penetrated into Asia Minor. But in the following year, 39, P. Ventidius, the most able of Antony's legates, defeated the Parthians. Labienus fled in disguise into Cilicia, where he was apprehended, and put to death. (Dio Cass. xlviii. 24, 39; Appian, *B. C.* v. 65, 133; Flor. iv. 9; Plut. *Ant.* 30, 33).—3. T., an orator and historian in the reign of Augustus, either son or grandson of No. 1. He retained all the republican feelings of his family, and took every opportunity to attack Augustus and his friends. His enemies obtained a decree of the senate that all his writings should be burnt; whereupon he shut himself up in the tomb of his ancestors, and thus perished, about A. D. 12. (Sen. *Contr.* 10, praef. 4; Suet. *Cal.* 16.)

Labranda (τὰ Λάβρανδα: Λαβρανδεύς, Λαβρανδηνός, Labrandēnus), a town in Caria, 68 stadia N. of Mylasa, celebrated for its temple of Zeus Stratios or Labrandenus, on a hill near the city (Hdt. v. 119; Strab. p. 659).

Labro, a seaport of Etruria mentioned only in Cic. *ad Q. F.* ii. 5. It seems to be Liburnum (=Portus Pisanus), which was also Portus Heraculis Labronis, now Livorno [PISAE].

Labus or **Labūtas** (Λάβος or Λαβούτας: *Sobad Koh*, part of the *Elburz*), a mountain of Parthia, between the Coronus and the Sariphi Montes (Pol. x. 29).

Labynētus (Λαβύνητος), a name given by Herodotus to more than one of the Babylonian monarchs. The Labynetus mentioned in i. 74 as mediating a peace between Cyaxares and Alyattes, appears to be the same as Nabopolassar: the Labynetus mentioned in i. 77, 188, as a contemporary of Cyrus and Croesus seems to be Nabonidus, the grandson (not, as Hdt. says, the son) of the former [see p. 156, b].

Labyrinthus. [See *Dict. of Antig.* s. v.]

Lacedaemon (Λακεδαίμων), son of Zeus and Taygeto, was married to Sparta, the daughter of Eurotas, by whom he became the father of Amyclas, Eurydice, and Asine. He was king of the country which he called after his own name, Lacedaemon, while he called the capital Sparta after the name of his wife. (Paus. iii. 1, 20; Apollod. iii. 10, 3.) [SPARTA.]

Lacedaemōnius (Λακεδαιμόνιος), son of Cimon, so named in honour of the Lacedaemonians (Plut. *Cim.* 16, *Per.* 29).

Lacēdas (Λακίδας), or **Leocedes** (Hdt. vi. 127), king of Argos, and father of Melas (Hdt. l. c.)

Lacetāni, a people in Hispania Tarraconensis at the foot of the Pyrenees (Plin. iii. 22; Liv. xxi. 23).

Lachārēs (Λαχάρης), an Athenian demagogue, made himself tyrant of Athens, B.C. 296, when the city was besieged by Demetrius. When Athens was on the point of falling into the hands of Demetrius, Lachares made his escape to Thebes with the treasures of which he had robbed even the temples at Athens, and according to Pausanias was murdered for the sake of his wealth. This must have been many years later if Polyaeus is right in making him play the traitor at Cassandra in 279. (Plut. *Demetr.* 33; Paus. i. 25, 7; Polyae. vi. 7, 2.)

Lāches (Λάχης), an Athenian commander in the Peloponnesian war, is first mentioned in B.C. 427 (Thuc. iii. 86). He was recalled in 426 and accused by Cleon of peculation (Thuc. iii. 115; Ar. *Vesp.* 240, 836; Dem. *C. Timocr.* p. 740, § 127). After Cleon's death he appears as commissioner for making the peace, commanded the troops sent to help Argos, and was slain at Mantinea (Thuc. v. 19, 61, 74). A dialogue of Plato bears his name.

Lāchēsis, one of the Fates. [MOERAE.]

Lacīa or **Laciādae** (Λακία, Λακιάδαι: Λακιάδης, Λακιδεύς), a demus in Attica, belonging to the tribe Oeneis, W. of and near to Athens.

Lacīnium (Λακίνιον ἄκρον), a promontory on the E. coast of Bruttium, a few miles S. of Croton, and forming the W. boundary of the Tarentine gulf. It possessed a celebrated temple of Juno, who was worshipped here under the surname of Lacinia. The remains of this temple are still extant, and have given the modern name to the promontory, *Capo delle Colonne* or *Capo di Nao* (ναός). Hannibal dedicated in this temple a bilingual inscription (in Punic and Greek), which recorded the history of his campaigns, and of which Polybius made use in writing his history. (Strab. p. 261; Pol. iii. 33, 56; Liv. xxiv. 3, xxviii. 46.)

Lacippo (*Alecippe*), a town in Hispania Baetica not far from the sea, and W. of Malaca.

Lacmon or **Lacmus** (Λάκμων, Λάκμος), the north part of Mount Pindus, in which the river Aous rises (Hdt. ix. 92; Strab. p. 271).

Lacobrīga. 1. (*Lobera*), a town of the Vaccæi in the N. of Hispania Tarraconensis on the road from Asturica to Tarraco.—2. (*Lagoa*), a town on the SW. of Lusitania, E. of the Prom. Sacrum.

Lacōnica (Λακωνική), sometimes called **Lacōnia** by the Romans, a country of Peloponnesus, was bounded on the N. by Argolis and Arcadia, on the W. by Messenia, and on the E. and S. by the sea. The whole country of Laconica is bounded on the W. by the range of Mount Taygetus, which extends in an unbroken line, traversed only by difficult mountain roads, from the N. to its southern point at the promontory of Taenarum; on the

N. it was separated from Arcadia by the mountainous district of Sciritis, and from Argolis by Mount Parthonus: it was cut through its whole length by Mount Paron, which ran down, though in a less unbroken line than Taygetus, to the Promontory of Malea, separating the plain of the Eurotas from CYNURIA. This latter district, forming the eastern coast of Laconica was only acquired by Sparta about 550 B.C., and in the earlier times the territory of Lacedaemon was the oblong valley district or plain between Taygetus and Parnes, through which the Eurotas flows into the Laconian gulf. This valley was called 'hollow Lacedaemon,' and described also as full of raviuos (*κητώεσσα*) where it is narrowed by spurs from the enclosing hills (*Od.* iv. 1; *Strab.* pp. 367, 368). It had rich corn-land and vines and mulberries, being fertile, especially on the slopes of the hills and in the widening plain below Sparta. On the other hand, the country on the E. of Paron was hilly and rough, with no agricultural value. There were valuable marble quarries near Tæuarus. Off the coast shell-fish were caught, which produced a purple dye inferior only to the Tyrian. Laconica is well described by Euripides in his *Cresphontes* (*Fr.* 12) as difficult of access to an enemy. On the N. the country could only be invaded by the valleys of the Eurotas and the Oenus; the range of Taygetus formed an almost insuperable barrier on the west, and the want of good harbours on the east coast protected it from invasion by sea on that side. GYTHEUM was the chief harbour of Laconica. The most ancient inhabitants of the country are said to have been Cynurians and Leleges. They were conquered and gradually absorbed by the Achacans, who were the inhabitants of the country in the heroic age. The Dorians afterwards invaded Peloponnesus and became the ruling race in Laconica. At first they settled in Sparta, nominally at peace with the old inhabitants of AMYCLÆ, PHARIS, GERONTHRÆ, LAS, and AEGYS, but gradually they acquired the mastery, and a part of the old people of the country who submitted on terms became subjects of the Dorians under the name of *Perioeci* (*Περίοικοι*), while others, called Helots, were reduced to serfdom. [*Dict. of Antiq. art. Helotes; Perioeci.*] The general name for the inhabitants is *Lacōnes* (*Λάκωνες*) or *Lacedaemonii* (*Λακεδαιμόνιοι*); but the *Perioeci* are frequently called *Lacedaemonii*, to distinguish them from the Spartans [*SPARTA*].

Lacōnicus Sinus (*κόλπος Λακωνικός*), a gulf in the S. of Peloponnesus, into which the Eurotas falls, beginning W. at the Prom. Taenarum and E. at the Prom. Malea.

Lactantius, a celebrated Christian writer about 250-330 A.D. [*Dict. of Christ. Biogr.*]

Lactarius Mons or **Lactis Mons**, a mountain in Campania, belonging to the Apennines, four miles E. of Stabiae, so called because the cows which grazed upon it produced excellent milk (*Galien. Meth. Med.* v. 12). Here Narses gained a victory over the Goths, A.D. 553 (*Procop. B. G.* iv. 35). The name is preserved in the town *Lettere* at its foot.

Lacýdes (*Λακύδης*), a native of Cyrene, succeeded Arcesilaus as president of the Academy at Athens. The place where his instructions were delivered was a garden, named the *Lacydeum* (*Λακύδειον*), provided for the purpose by his friend Attalus Philometor, king of Pergamum. This attention in the locality of the school seems to have contributed to the rise of the

name of the *New Academy*. He died about 215. (*Diog. Laërt.* iv. 60; *Cic. Ac.* ii. 6, *Tuse.* v. 37.)

Ladē (*Λάδη*), an island off the west coast of Caria, opposite to Miletus and to the bay into which the Maeander falls. It was celebrated for the defeat of the Ionians by the Persians B.C. 494. (*Hdt.* vi. 8; *Thuc.* viii. 17; *Strab.* p. 635.)

Lādōn (*Λάδων*), the dragon which guarded the apples of the Hesperides, was the offspring of Typhon and Echidna, or of Ge, or of Phorcys and Ceto. Was slain by Heracles, and the representation of the battle was placed by Zeus among the stars. (*Hes. Th.* 333; *Hyg. Ast.* ii. 6.)

Lādōn (*Λάδων*). 1. A river in Arcadia, rising near Clitor, and falling into the Alphæus between Heraea and Phrixa. In mythology Ladon is husband of Symphalis, and father of Daphne and Metope. (*Hes. Th.* 344; *Paus.* viii. 20, 1.)—2. A river in Elis, rising on the frontiers of Achaia and falling into the Penæus.

Lacētāni (wrongly written Laletani), a people on the east coast of Hispania Tarraconensis, near the mouth of the river Rubricatus (*Lobregat*). Their chief town was BARCHINO. (*Strab.* p. 159; *Ptol.* ii. 6, 18; *Plin.* iii. 22.)

Laelaps. [*CEPHALUS*.]

Laeliānus, one of the thirty tyrants, emperor in Gaul after the death of POSTUMUS, A.D. 267, was slain by his own soldiers, who proclaimed VICTORINUS in his stead (*Entrop.* ix. 7).

Laelius. 1. **C.**, was from early manhood the friend and companion of Scipio Africanus the elder, and fought under him in almost all his campaigns. He commanded the fleet in the capture of New Carthage, B.C. 210 (*Pol.* x. 3; *Liv.* xxvi. 42); commanded the left wing at the battle of Baecula (208); commanded the fleet in the defeat of Adherbal off Gades in 206 (*Liv.* xxviii. 30); took an active part in the African campaign 204-201; was praetor of Sicily 196; consul 190, and obtained the province of Cisalpine Gaul (*Liv.* xxxvii. 47).—2. **C.**, surnamed **Sapiens**, son of the preceding. His intimacy with Scipio Africanus the younger was as remarkable as his father's friendship with the elder, and it obtained an imperishable monument in Cicero's treatise *Laelius sive de Amicitia*. He was born about 186, was tribune of the plebs 151; praetor 145; and consul 140. Though not devoid of military talents, as his campaign against the Lusitanian Viriathus proved (*Cic. Brut.* 21, 84, *Off.* ii. 11, 40), he was more of a statesman than a soldier, and more of a philosopher than a statesman. From Diogenes of Babylon, and afterwards from Panaetius, he imbibed the doctrines of the Stoic school (*Cic. Fin.* ii. 8, 24); his father's friend Polybius was his friend also; the wit and idiom of Terence were pointed and polished by his and Scipio's conversation; and the satirist Lucilius was his familiar companion. The political opinions of Laelius were different at different periods of his life. He endeavoured, probably during his tribunate, to procure a re-division of the public land, but he desisted from the attempt, and either for this forbearance, or more probably for his philosophical temperament, received the appellation of the *Wise* or the *Prudent* (*Plut. Tib. Gracch.* 20; *Hor. Sat.* ii. 1, 72). He afterwards became a strenuous supporter of the aristocratical party. Several of his orations were extant in the time of Cicero, but were characterised more by smoothness than by power.—Laelius is the principal interlocutor in Cicero's dialogue *De Amicitia*, and is one of the speakers in the *De Senectute* and in the *De Republica*. His two

daughters were married, the one to Q. Mucius Scaevola, the augur, the other to C. Fannius Strabo. The opinion of his worth seems to have been universal, and it is one of Seneca's injunctions to his friend Lucilius 'to live like Laelius' (Sen. *Ep.* 104).

Laenas, Popilius. The Laenates were a family of the plebeian gens Popilia, for the most part unfavourably distinguished for their sternness, cruelty, and haughtiness of character. For the traditional origin of the surname see Cic. *Brut.* 14, 56. **1. M.**, four times consul, B.C. 359, 356, 350, 348. In his third consulship (350) he won a hard-fought battle against the Gauls, for which he celebrated a triumph—the first ever obtained by a plebeian. (Liv. vii. 23.)

—2. M., praetor 176, consul 172, and censor 159. In his consulship he defeated the Ligurian mountaineers; and when the remainder of the tribe surrendered to him, he sold them all as slaves. (Liv. xlii. 22.)—**3. C.**, brother of No. 2, was consul 172. He was afterwards sent as ambassador to Antiochus, king of Syria, whom the senate wished to abstain from hostilities against Egypt. The king read the letter of the senate and promised to take it into consideration. Popilius straightway described with his cane a circle in the sand round the king, and ordered him not to stir out of it until he had given a decisive answer. This boldness so impressed Antiochus, that he yielded to the demand of Rome. (Liv. xlv. 12; Vell. Pat. i. 10; Cic. *Phil.* viii. 8, 23.)—**4. M.**, son of No. 2, consul B.C. 139, in the next year defeated by the Numantines (Liv. *Ep.* 55).—**5. P.**, consul 132, the year after the murder of Tib. Gracchus. He was charged by the victorious aristocratical party with the prosecution of the accomplices of Gracchus; and in this task he showed all the hardheartedness of his family. He subsequently withdrew himself, by voluntary exile, from the vengeance of C. Gracchus, and did not return to Rome till after his death. (Cic. *Lael.* 11, 37, *pro Dom.* 31, 82; Vell. Pat. ii. 7.)

Laërtes (Λαέρτης), king of Ithaca, was son of Acrisius and Chulcomedusa, and husband of Anticlea, by whom he became the father of Odysseus and Ctímene. He took part in the Calydonian hunt, and in the expedition of the Argonauts. He was still alive when his son returned to Ithaca after the fall of Troy.

Laërtius, Diogenes. [DIOGENES.]

Laestrygones (Λαιστρυγόνες), a savage race of cannibals, whom Odysseus encountered in his wanderings (*Od.* x. 81). They were governed by ANTIPHATES and LAMUS. The Greeks placed them on the E. coast of the island in the plains of Leontini, which are therefore called *Laestrygonii Campi*. (Strab. pp. 20, 22; Plin. iii. 89.) The Romans, however, and more especially the Roman poets, who regarded the Prom. Circeium as the Homeric island of Circe, transplanted the Laestrygones to the S. coast of Latium in the neighbourhood of Formiae, which they supposed to have been built by Lamus, the king of this people. [FORMIAE.]

Laevi or Levi, a Ligurian people in Gallia Transpadana on the river Ticinus (Pol. ii. 17).

Laevinus, Valerius. **1. P.**, consul B.C. 280, had the conduct of the war against Pyrrhus. The king wrote to Laevinus, offering to arbitrate between Rome and Tarentum; but Laevinus bluntly bade him to return to Epirus. An Epirot spy having been taken in the Roman lines on the banks of the Siris, Laevinus showed him the legions under arms, and bade him tell his master, if he was curious about the Roman

men and tactics, to come and see them. In the battle which followed, Laevinus was defeated. (Liv. *Ep.* 13; Plut. *Pyrrh.* 16; Dionys. xviii. 1.)

—2. M., praetor 215, crossed over to Greece and carried on war against Philip. He continued in the command in Greece till 211, when he was elected consul in his absence. In his consulship (210) he carried on the war in Sicily, and took Agrigentum. He continued as pro-consul in Sicily for several years, and in 208 made a descent upon the coast of Africa. He died 200, and his sons Publius and Marcus honoured his memory with funeral games and gladiatorial combats, exhibited during four successive days in the forum. (Liv. xxxi. 50.)—**3. C.**, son of No. 2, was by the mother's side brother of M. Fulvius Nobilior, consul 189. Laevinus was himself consul in 176, and carried on war against the Ligurians. (Pol. xvii. 12, 14; Liv. xlii. 6, xliii. 14.)

Lagoe or Lagbe (Λαγόη, Λάγβη), a city in Phrygia on the road from Cibyra to Termessus. (Liv. xxxviii. 15 writes Lagon for Lagoen.)

Lāgus (Λάγος), a Macedonian of obscure birth, was the father, or reputed father, of Ptolemy, the founder of the Egyptian monarchy. He married Arsinoë, a concubine of Philip of Macedon, who was said to have been pregnant at the time of their marriage, on which account the Macedonians generally looked upon Ptolemy as the son of Philip. (Paus. i. 6, 2; Curt. ix. 8.)

Lāis (Λαίς), the name of two celebrated Grecian Hetaerae, or courtesans. **1.** The elder, a native probably of Corinth, lived in the time of the Peloponnesian war, and was celebrated as the most beautiful woman of her age. She was notorious also for her avarice and caprice. (Athen. pp. 544, 585, 587.)—**2.** The younger, was the daughter of Timandra, and was probably born at Hyccara in Sicily. According to some accounts she was brought to Corinth when seven years old, having been taken prisoner in the Athenian expedition to Sicily, and bought by a Corinthian. She was a contemporary and rival of Phryne. She became enamoured of a Thessalian named Hippolochus, or Hippostratus, and accompanied him to Thessaly. Here, it is said, some Thessalian women, jealous of her beauty, enticed her into a temple of Aphrodite, and there stoned her to death. (Plut. *Alc.* 9; Paus. ii. 2, 5; Athen. p. 589.)

Laius (Λαῖος), son of Labdacus, lost his father at an early age, and was brought up by Lycus. [LABDACUS.] When Lycus was slain by Amphion and Zethus, Laius took refuge with Pelops in Peloponnesus. After the death of Amphion and Zethus, Laius returned to Thebes, and ascended the throne of his father. He married Jocaste, and became by her the father of Oedipus, by whom he was slain. For details see OEDIPUS.

Lalandus, a district on the borders of Phrygia and Galatia, near Amorium, on the **Lalandum Flumen**, which flows from the S. into the Sangarius, a little S.E. of Pessinus. Recent discoveries of inscriptions have made it probable that this is the true reading for *Alandrum Flumen* in Liv. xxxviii. 18, and Mandri Fontes for *Alandri Fontes* in ch. 16.

Laletāni. [LAEETANI.]

Lamachus (Λάμαχος), an Athenian, son of Xenophanes, was the colleague of Alcibiades and Nicias in the great Sicilian expedition, B.C. 415. In the councils of the generals Lamachus's plan was the holdest—to endeavour to capture the city by an immediate attack while it was unprepared—and this might possibly have

ended successfully, but Lamachus was overborne by his colleagues. He fell under the walls of Syracuse, in a sally of the besieged. He appears amongst the dramatis personae of Aristophanes as the brave and somewhat blustering soldier. Plutarch describes him as brave, but so poor that on every fresh appointment he had difficulty in procuring his outfit. (Thuc. vi. 8, 49, 101; Arist. *Ach.* 565, 960, 1070; Plut. *Nic.* 16, *Alc.* 18, 20.)

Lamētus (*Lamato*), a river in Bruttium, near Croton, which falls into the **Lameticus Sinus**. Upon it was the town **Lamētini** (*S. Eufemia*).

Lāmīa (*Λαμία*). 1. [EMPUSA.]—2. An Athenian courtesan, mistress of Demetrius Poliorcetes (Plut. *Demetr.* 16).

Lamia, Aelius. This family claimed a descent from the mythical hero, **LAMUS**. 1. **L.**, a Roman eque, supported Cicero in the suppression of the Catilinarian conspiracy, B.C. 63, and was accordingly banished by the influence of the consuls Gabinius and Piso in 58. He was subsequently recalled from exile, and during the civil wars espoused Caesar's party. (Cic. *pro Sest.* 12, 29, *ad Att.* xiii. 45, *ad Fam.* xi. 16; Val. Max. i. 8.)—2. **L.**, son of the preceding, and the friend of Horace, was consul A.D. 3. He was made praefectus urbi in 32, but he died in the following year. (Dio Cass. lviii. 19; Tac. *Ann.* vi. 27; Hor. *Od.* i. 26, iii. 17.)—3. **L.**, was married to Domitia Longina, the daughter of Corbulo; but during the lifetime of Vespasian he was deprived of her by Domitian, who subsequently married her. Lamia was put to death by Domitian after his accession to the throne. (Dio Cass. lxxvi. 3; Suet. *Dom.* i. 10.)

Lāmīa (*Λαμία*: *Λαμίας*, *Λαμιάτης*: *Zeitun* or *Zeituna*), a town in Phthiotis in Thessaly, situated on the small river Achelous, and fifty stadia inland from the Maliac gulf, on which it possessed a harbour, called Phalara (Strab. pp. 433, 435). It has given its name to the war which was carried on by the confederate Greeks against Antipater after the death of Alexander, B.C. 323. The confederates under the command of Leosthenes, the Athenian, defeated Antipater, who took refuge in Lamia, where he was besieged for some months. Leosthenes was killed during the siege; and the confederates were obliged to raise it in the following year (322), in consequence of the approach of Leonnatus. The confederates under the command of Antiphilus defeated Leonnatus, who was slain in the action. Soon afterwards Antipater was joined by Craterus; and thus strengthened he gained a decisive victory over the confederates at the battle of Cranon, which put an end to the Lamian war. (Diod. xviii.; Pol. ix. 29.)

Laminium (*Laminitānus*), a town of the Carpetani in Hispania Tarraconensis, ninety-five miles SE. of Toletum (Ptol. ii. 6, 57).

Lampa or **Lappa** (*Λάμπη*, *Λάππη*: *Λαμπαῖος*, *Λαμπεύς*), near *Argyropolis*, a town in the N. of Crete, a little inland, S. of Hydramm (Strab. p. 475; Ptol. iii. 17, 10).

Lampēa (*ἡ Λάμπεια*) or **Lampēus Mons**, a part of the mountain range of ERYMANTHUS, on the frontiers of Achaia and Elis.

Lampētīē (*Λαμπετή*), daughter of Helios by the nymph Neaera. She and her sister Phaethusa tended the flocks of their father in Sicily. In some legends she appears as one of the sisters of Phaethon. [HELIOS.]

Lampon (*Λάμπων*), an Athenian, a celebrated soothsayer and interpreter of oracles. In conjunction with Xenocritus, he led the colony

which founded Thurii in Italy, B.C. 443. (Diod. xii. 10; Aristoph. *Av.* 521, 988.)

Lamponia, or **-ium** (*Λαμπόνεια*, *-ώνιον*), a town of Mysia in the Troad, near the borders of Aeolia (Hdt. v. 26; Strab. p. 610).

Lampra, **Lamprae**, or **Lamptrae** (*Λαμπρά*, *Λαμπρά*, *Λαμπτραί*: *Λαμπρεύς*: *Lamorica*), a demus on the W. coast of Attica, near Astypalaea, belonging to the tribe Erechtheis.

Lampridius, Aelius. [SCRIPTORES HISTORIAE AUGUSTAE.]

Lampsacus (*Λάμψακος*: *Λαμψακηνός*: *Lapsaki*, Ru.), an important city of Mysia, in Asia Minor, on the coast of the Hellespont, possessed a good harbour. It stood on the site of a town called Pityusa or Pityeia, which existed before the colonisation by Ionians. (H. ii. 829; Strab. p. 589.) It was celebrated for its wine; and was one of the cities assigned by Xerxes to Themistocles for his maintenance (Thuc. i. 138; Plut. *Them.* 29). It was the chief seat of the worship of Priapus; and the birthplace of the historian Charon, the philosophers Adimantus and Metrodorus, and the rhetorician Anaximenes. Lampsacus was a colony of the



Coin of Lampsacus, 2nd cent. B.C.

Obv., head of bearded Dionysus; rev., ΑΜΨΑΚΗΝΟΝ; Apollo with lyre; magistrate's name, ΣΩΡΑΤΟΥ ΤΟΥ ΞΕΝΟΦΑΝΟΥ.

Phocaeans: the name of the surrounding district, *Bebr̄yēia*, connects its old inhabitants with the Thracian *BEBR̄YCES*.

Lāmus (*Λάμος*), son of Poseidon, and king of the Laestrygones, was said to have founded Formiae, in Italy. [FORMIAE.]

Lamus (*Λάμος*: *Lamas*), a river of Cilicia, the boundary between Cilicia Aspera and Cilicia Campestris; with a town of the same name (Strab. p. 671).

Lancia (*Lancenses*). 1. (*Sollaneo* or *Sollancia*, near Leon), a town of the *ASTURES* in Hispania Tarraconensis, nine miles E. of Legio.—2. Surnamed **Oppidana**, a town of the *VETTONES* in Lusitania, not far from the sources of the river Munda.

Langobardi or **Longobardi**, corrupted into **Lombards**, a German tribe of the Suevic race. They dwelt originally on the left bank of the Elbe, near the river Saale; but they afterwards crossed the Elbe, and dwelt on the E. bank of the river, where they were for a time subject to Marobodunus in the reign of Tiberius. (Tac. *Ann.* xii. 17, *Germ.* 40; Vell. Pat. ii. 106; Strab. p. 290.) Of their wanderings after this there is no record for four centuries; but, like most of the other German tribes, they migrated southwards, and in the second half of the fifth century appeared again on the N. bank of the Danube, in Upper Hungary. Here they defeated and almost annihilated the Heruli. In the middle of the sixth century they crossed the Danube, at the invitation of Justinian, and settled in Pannonia. Here, after thirty years' conflict, they destroyed the Gepidae. In A.D. 568, Alboin, their king, led his nation across the Julian Alps, and conquered the plains of

N. Italy, which have thence received the name of Lombardy. Here he founded the kingdom of the Lombards, which existed for upwards of two centuries, till its overthrow by Charles the Great.—Paulus Diaconus, who was a Lombard by birth, derives their name of Langobardi from their long beards; others take it to mean 'having long battle-axes'; but modern philologists generally reject both these etymologies, and suppose the name to have reference to their dwelling on the banks of the Elbe, *Börde* signifying a plain on the bank of a river.

Lanice (*Λανίκη*), nurse of Alexander the Great, and sister of Clitus (Arrian, iv. 9).

Lanuvium (*Lānūvinus*: *Lavignu*), an ancient city in Latium, situated on a hill of the Alban Mount, not far from the Appia Via, and subsequently a Roman municipium (Dionys. v. 61; Liv. viii. 14), yet its chief magistrate, as at Aricia, Tusculum, and other places, retained the old name of dictator (Cic. *pro Mil.* 10, 27). It possessed an ancient temple of Juno Sospita. [See p. 463, a.] Under the empire it obtained importance as the birthplace of Antoninus Pius.

Laōcōon (*Λαοκόων*), a Trojan, who plays a prominent part in the post-Homeric legends, was a son of Antenor or Acœtes, and a priest of the Thymbræan Apollo. He tried to dissuade his countrymen from drawing into the city the wooden horse which the Greeks had left behind them when they pretended to sail away from Troy. But, as he was preparing to sacrifice a bull to Poseidon, suddenly two serpents were seen swimming towards the Trojan coast from



Laocöon. (From the group by Agesander and Athenodorus, now in the Vatican.)

Tenedos. They made for Laocöon, who, while all the people took to flight, remained with his two sons standing by the altar of the god. The serpents first coiled around the boys, and then around the father, and thus all three perished. The serpents then glided away to the acropolis of Troy, and disappeared behind the shield of Tritonis. The reason why Laocöon suffered this fearful death is differently stated. According to some, it was because he had run his lance into the side of the horse; according to others, because, contrary to the will of Apollo, he had married and begotten children; or, according to others again, because Poseidon, being hostile to the Trojans, wanted to show to the Trojans in the person of Laocöon what fate

all of them deserved. (Verg. *Æn.* ii. 201; Tzetz. ad Lyc. 347; Hyg. *Fab.* 135; Quint. Smyrn. xii. 398.) Sophocles wrote a play on this subject, of which a few fragments remain—among them the line quoted in Aristoph. *Ran.* 665. His death also formed the subject of many ancient works of art; and a magnificent group, engraved above, representing the father and his sons entwined by the serpents, is preserved in the Vatican. [AGESANDER.]

Laōdāmas (*Λαοδάμας*). 1. Son of Alcinoüs, king of the Phæacians, and Arete (*Od.* vii. 170).—2. Son of Eteocles, and king of Thebes, in whose reign the Epigoni marched against Thebes. In the battle against the Epigoni, he slew their leader Aegialeus, but was himself slain by Alcmaeon. Others related that, after the battle was lost, Laodamas fled to the Encheleans in Illyricum. (Apollod. iii. 7, 3; Paus. ix. 5, 7; Hdt. v. 61.)

Laōdāmīa (*Λαοδάμεια*). 1. Daughter of Acastus, and wife of Protesilaus. When her husband was slain before Troy, she begged the gods to be allowed to converse with him for only three hours. The request was granted. Hermes led Protesilaus back to the upper world, and when Protesilaus died a second time, Laodamia died with him. (Ov. *Her.* xiii., *Pont.* iii. 1, 110; Lucian, *Dial. Mort.* xxiii. 1.) A later tradition states that, after the second death of Protesilaus, Laodamia made an image of her husband, to which she payed divine honours; but as her father Acastus interfered, and commanded her to burn the image, she herself leaped into the fire (Hyg. *Fab.* 103, 104).—2. Daughter of Bellerophon, became by Zeus the mother of Sarpedon, and was killed by Artemis (*Il.* vi. 197).

Laōdicē (*Λαοδική*). 1. Daughter of Priam and Hecuba, and wife of Helicaon. Some relate that she fell in love with Acamas, the son of Theseus, when he came with Diomedes as ambassador to Troy, and that she became by Acamas the mother of Munitus. On the death of this son, she leaped down a precipice, or was swallowed up by the earth. (*Il.* iii. 123; Paus. x. 26; Tzetz. ad Lyc. 513, 547.)—2. Daughter of Agamemnon and Clytemnestra (*Il.* ix. 146), called Electra by the tragic poets. [ELECTRA.]

—3. Mother of Seleucus Nicator, the founder of the Syrian monarchy.—4. Wife of Antiochus II. Theos, king of Syria, and mother of Seleucus Callinicus. For details, see p. 76, b.—5. Wife of Seleucus Callinicus, and mother of Seleucus Ceraunus and Antiochus the Great.—6. Wife of Antiochus the Great, was a daughter of Mithridates IV. king of Pontus, and granddaughter of No. 4.—7. Wife of Achæus, the cousin and adversary of Antiochus the Great, was a sister of No. 6.—8. Daughter of Antiochus the Great by his wife Laodice [No. 6]. She was married to her eldest brother Antiochus, who died in his father's lifetime, 195.—9. Daughter of Seleucus IV. Philopator, was married to Perseus, king of Macedonia.—10. Daughter of Antiochus IV. Epiphanes, was married to the impostor Alexander Balas.—11. Wife and also sister of Mithridates Eupator (commonly called the Great), king of Pontus. During the absence of her husband, she was unfaithful to him, and on his return attempted his life by poison. Her designs were, however, betrayed to Mithridates, who put her to death (Justin, xxxvii. 3).—12. Another sister of Mithridates Eupator, married to Ariarathes VI., king of Cappadocia, after whose death she married Nicomedes, king of Bithynia.

Laōdīcēa (Λαοδικεία: Λαοδικεύς, Laodicensis, Laodicēnus), the name of six Greek cities in Asia, four of which (besides another now unknown) were founded by Solocus I. Nicator, and named in honour of his mother Laodice, and the other two by Antiochus II. and Antiochus I. or III. [See Nos. 1 and 5.]-**1. L. ad Lycum** (Λ. πρὸς τῷ Λύκῳ, *Eski-Hissar*, Ru.), a city of Asia Minor, stood on a ridge of hills near the S. bank of the river Lycus (*Choruk-Su*), a tributary of the Maeander, a little to the W. of Colossae, and to the S. of Hierapolis, on the borders of Lydia, Caria, and Phrygia, to each of which it is assigned by different writers; but after the definitive division of the provinces, it is reckoned as belonging to Great Phrygia, and under the later Roman emperors it was the capital of Phrygia Pacatiana. It was founded by Antiochus II. Theos, on the site of a previously existing town, and named in honour of his wife Laodice. It passed from the kings of Syria to those of Pergamum, and from them to the Romans, to whom Attalus III. bequeathed his kingdom, and who included it in the province of Asia. At first it was comparatively an insignificant place, and it suffered much from the frequent earthquakes to which its site seems to be more exposed than that of any other city of Asia Minor, and also from the Mithridatic war (Appian, *Bell. Mithr.* 20). Under the later Roman republic and the early emperors, it rose to importance; and, though more than once almost destroyed by earthquakes, it was restored by the aid of the emperors and the munificence of its own citizens, and became, next to Apamea, the greatest city in Phrygia, and one of the most flourishing in Asia Minor. (Plin. v. 105; Strab. p. 578; Tac. *Ann.* xiv. 27.) The magnificent ruins of the city comprise an aqueduct, a gymnasium, several theatres, and an almost perfect stadium. This prosperity was owing in great measure to its situation on the traffic routes from Asia to the coasts. It stood at the junction of roads leading from Ephesus and from Smyrna through Cibyra to Attalea, and also by way of Apamea to Nicomedia in the north and Iconium or Ancyra in the east. It was enriched also by its trade in wool and manufacture of cloth (Strab. *l.c.*; Cic. *ad Fam.* ii. 17, iii. 5). [For its importance in the history of the Church, see *Dict. of the Bible.*]-**2. L. Catacecaumene or Combusta** (Λ. ἡ κατακεκαυμένη, i.e. *the burnt*: *Ladik*, Ru.), a city of Lycaonia, N. of Iconium, on the high road from the W. coast of Asia Minor to the Euphrates, and in the Byzantine period having direct communication with Dorylaeum and the north. Whether its name is due to its having been burnt and rebuilt is not recorded. It can have no connexion with the volcanic district called *Κατακεκαυμένη*, which is in quite another part of Asia Minor. [See p. 207.]-**3. L. ad Mare** (Λ. ἐπὶ τῇ θαλάττῃ: *Ladikiyeh*), a city on the coast of Syria, about fifty miles S. of Antioch, was built by Seleucus I. on the site of an earlier city, called Ramitha or *Λευκὴ Ἀκτὴ*. It had the best harbour in Syria, and was celebrated for its traffic in wine and fruit. In the civil contests during the later period of the Syrian kingdom, Laodicea obtained virtual independence, in which it was confirmed probably by Pompey, and certainly by Julius Caesar, who greatly favoured the city. In the civil wars, after Caesar's death, the Laodiceans were severely punished by Cassius for their adherence to Dolabella, and the city again suffered in the Parthian invasion of Syria, but was

recompensed by Antony with exemption from taxation. Herod the Great built the Laodiceans an aqueduct, the ruins of which still exist. It is mentioned occasionally as an important city under the later Roman empire; and, after the conquest of Syria by the Arabs, it was one of those places on the coast which still remained in the hands of the Greek emperors, and with a Christian population. It was taken and destroyed by the Arabs in 1188. It is now a Turkish village, with considerable ruins of the ancient city. (Strab. pp. 751, 752.)-**4. L. ad Libanum** (Λ. Λιβανού, πρὸς Λιβανῷ), a city of Coele-Syria, at the N. entrance to the narrow valley (*αὐλών*), between Libanus and Antilibanus. During the possession of Coele-Syria by the Greek kings of Egypt, it was the border fortress of Syria, and the chief city of a district called Laodicene. (Strab. p. 755; Plin. v. 82.)-**5.** A city in the SE. of Media, near the boundary of Persis, founded either by Antiochus I. Soter or Antiochus II. the Great (Strab. p. 524; Plin. vi. 115.)-**6.** In Mesopotamia (Plin. vi. 117).

Laōdōcus (Λαοδόκος). **1.** Son of Bias and Pero, took part in the expeditions of the Argonauts, and of the Seven against Thebes. (Ap. Rh. i. 119; Apollod. iii. 6, 4.)-**2.** Son of Antenor (*Il.* iv. 87).

Laōmēdon (Λαομέδων). **1.** King of Troy, son of Ilus and Eurydice, and father of Priam, Hesionē, and other children (*Il.* xx. 236; Apollod. iii. 12, 3). Poseidon and Apollo, who had displeased Zeus, were doomed to serve Laomedon for wages. Accordingly, Poseidon built the walls of Troy, while Apollo tended the king's flocks on Mount Ida. When the two gods had done their work, Laomedon refused them the reward he had promised them, and expelled them from his dominions. (*Il.* xxi. 441-457; Hor. *Od.* iii. 3, 21.) Poseidon in wrath let loose the sea over the lands, and also sent a sea-monster to ravage the country. The Homeric account states that Heracles was induced to build a wall as a protection against the sea-monster by the promise mentioned below. This is expanded by a later tradition (Schol. *ad loc.*) into a story like that of Andromeda, that by command of an oracle the Trojans were obliged, from time to time, to sacrifice a maiden to the monster; and on one occasion it was decided by lot that Hesionē, the daughter of Laomedon himself, should be the victim. But it happened that Heracles was just returning from his expedition against the Amazons, and he promised to save the maiden if Laomedon would give him the horses which Troas had once received from Zeus as a compensation for Ganymedes. (*Il.* v. 265.) Laomedon promised to give them, but again broke his word, when Heracles had killed the monster and saved Hesionē. Hereupon Heracles sailed with a squadron of six ships against Troy, killed Laomedon, with all his sons, except Podarces (Priam), and gave Hesionē to Telamon. (*Il.* v. 640, xx. 145; Diod. v. 32, 49; Apollod. ii. 5, 6.) It will be seen that, excepting the episode of Hesionē, all the points in Laomedon's story appear in the *Iliad*. The account of the wall built by Heracles has all the appearance of a tradition derived from an ancient wall against encroachments of the sea. Priam, as the son of Laomedon, is called **Laomedontiādes**; and the Trojans, as the subjects of Laomedon, are called **Laomedontiādae**.-**2.** Of Mytilene, was one of Alexander's generals, and after the king's death (B.C. 323), obtained the government of Syria. He was afterwards defeated by Nicanor, the general of

Ptolemy, and deprived of Syria. (Arrian, *An.* iii. 6; Diod. xviii. 39.)

Lapēthus or **Lapathus** (Λάπηθος, Λάπαθος: Λαπήθιος, Λαπηθεύς: *Lapitho* or *Lapta*), an important town on the N. coast of Cyprus, on a river of the same name, E. of the Prom. Crommyon (Strab. p. 682; Ptol. v. 14, 4; Plin. v. 130).

Laphria, a surname of Artemis. [See p. 128, a.]

Laphystius (Λαφύστιος), a mountain in Boeotia, between Coronea and Orchomenus, on which was a temple of Zeus Laphystius (Paus. i. 24, 2, ix. 34, 5).

Lapidēi Campi. [CAMPI LAPIDEI.]

Lapithae (Λαπίθαι), an ancient race, with a mythical ancestor **Lapithes**, son of Apollo (Diod. iv. 69), dwelling in Thessaly, in the lower valley of the Peneus, who are described as

thac, some of whom were at one time or other driven southwards from Thessaly into Attica; and this may have been at the time of the Dorian movement towards the Peloponnesus. The part which the Lapithae had in forming the population of Attica is signified by the hero of Pirithous in Attica (Paus. i. 30, 4), and by his connexion in Attic legends with Theseus; and several Athenian families traced their descent from the Lapithae. The fight of the Lapithae and Centaurs was a favourite subject in art. Pausanias mentions a painting of it in the temple of Theseus at Athens, and a famous sculpture on the temple of Zeus at Olympia (Paus. i. 17, 2, v. 10, 8). [CENTAURI.]

Lar or **Lars**, was an Etruscan title or praenomen, borne, for instance, by Porsena and Tolumius. From the Etruscans it passed into some Roman families, whence we read of Lar Herminius, who was consul B.C. 448. This word signified lord, king, or hero in the Etruscan. (Liv. ii. 9, iii. 65, iv. 17.)

Lara. [LARUNDA.]

Laranda (τὰ Λάρανδα: *Laranda* or *Caraman*), a considerable town in the S. of Lycaonia, on the road from Iconium to Seleucia, at the N. foot of M. Taurus, in a fertile district; taken by storm by Perdiccas, but afterwards restored. It was used by the Isaurian robbers as one of their strongholds. (Strab. p. 569; Diod. xviii. 22; Amm. Marc. xiv. 2.)

Larentia. [ACCA LAURENTIA.]

Lares, Roman tutelary deities of the household and all that belonged to it, and also (as L. Compitales, L. Viales) of roads and crossways [see below]. Their original significance, however, is by no means certain. In Latin literature they are so closely connected with the Penates as to be almost equivalent to them; but there is little doubt that the two classes of deities were originally far more distinct than they appear to be in writers of Cicero's time and later. They have been often compared to the Greek ἑρῶες; but this again is with some reason regarded as part of a later tendency to accommodate Latin religion to certain ideas of Greek philosophy. It is commonly said that the name is the same as the Etruscan *Larth* or *Lars*, and that therefore Lares means 'lords'; but it is by no means certain that the word is of Etruscan origin at all. The oldest Latin form is *Lases*, under which title the Lares are invoked in the Arval hymns; and, though this word may some day be proved to be borrowed from the Etruscans, our present knowledge of the Etruscan language does not warrant more than conjecture. The Lares in old formulas appear to be the gods of country places with sacred groves (Cic. *Legg.* ii. 8, 19), whence it is deduced that the Lar was first the protector of the whole property, including the *domus* and *familia* of the Roman landowner, and thence, as *Lar Familiaris*, was particularly connected with the household. It is, however, more natural that the worship should extend from the household to the community than conversely. A somewhat different view of their origin traces



Lapitha and Centaur. (From a painting on marble at Herculaneum.)

being akin to the Pelasgians—i.e. they were prehistoric inhabitants of that district. In the Iliad they are mentioned only as a warlike race among the combatants defending the Greek wall, and one of their leaders is named Pirithous (*Il.* xii. 128, 181). In the Odyssey there is mention of their fight with the Centaurs, who had gone to the house of Pirithous, the king of the Lapithae (xxi. 295), and this became the most famous part of their legendary history. According to the full development of the story, the Lapithae were governed by Pirithous, who, being a son of Ixion, was a half-brother of the Centaurs. The Centaurs, therefore, demanded their share in their father's kingdom, and a war arose between them, which was at length terminated by a peace. But when Pirithous married Hippodamia, and invited the Centaurs to the marriage feast, the latter, fired by wine and urged on by Ares, attempted to carry off the bride and the other women. Thereupon a bloody conflict ensued, in which the Centaurs were defeated by the Lapithae. (Strab. pp. 439-441; Diod. iv. 70; Ov. *Met.* xii. 210; Hor. *Od.* i. 18, 5.) It is probable that many of the details were found in the Cyclic poets, and that the story arose out of fights between the Lapithae and ruder mountain tribes, who appear as the Centaurs, and whom they drove back. A further Dorian tradition tells that Heracles helped the Dorians against the Lapithae, who were defeated. [AEGIMIUS.] The Attic legend makes Theseus help Pirithous and the Lapithae against the Centaurs. [THESEUS.] It is likely that the story of Heracles has to do with Dorian victories over the Lupi-

them to a worship of ancestors, on the theory that the Lares were spirits of ancestral founders, who were in old times actually buried within the precincts of the house (Serv. ad *Aen.* vi. 152; cf. Cic. *Legg.* ii. 23, 58; Isid. *Orig.* xv. 11; August. *C. D.* ix. 11). Support may be found for this view in the traditions which make Lara or Larunda the mother of the Lares and also a deity of the underworld, and Mania mother alike of Lares and Manes [LARUNDA; MANIA]. On the other hand, the legend of the birth of Servius Tullius from the Lar Familiaris (Dionys. iv. 2; Plin. xxxvi. 204) does not agree with the theory that the Lar was the spirit of an ancestor, nor is there any proof of the antiquity of such a belief. Another view deserves consideration, and is perhaps right: that the Lar Familiaris was originally only another name for the Genius Domus [see GENIUS], and that the two Lares Compitales of the neighbourhood were afterwards united with him in the household worship. In pre-Ciceronian times the Lar Familiaris was spoken of in the singular, as the guardian of the house. He is introduced in the prologue of the *Aulularia* of Plautus in person, watching over the fortunes of the house, and acting in much the same way as a 'brownie' would act in northern legends (cf. *Trinumm.* 39). As he belonged to the house, his name was used for the house itself (Hor. *Od.* i. 12, 43; Sall. *Cat.* 21; Mart. xi. 82, 2; Stat. *Silv.* ii. 3, 16). In Cicero and afterwards the name appears in the plural (perhaps for the reason mentioned above), and often associated with the Dei Penates or gods of the household store (Cic. *pro Dom.* 41, 108; *Rep.* v. 5, 7), the ideas of Penates and Lares being apparently as closely connected as our 'hearth and home.' In the private worship of the household, images of the Lares were placed in a shrine (*sacrarium* or *lararium*), to which offerings were made at meal-time: the Lares were crowned and received special offerings on Kalends, Ides and Nones, or on the birthday of the master of the house [*Dict. of Ant.* art. *Lararium*]; their images were polished with wax and therefore 'residentes' (Hor. *Epod.* 2, 66; cf. Juv. xii. 87). The bride on her first entry, or a member of the family returning from abroad, paid honour to them. Besides this private worship the Lares Compitales or Viales, called collectively *Lares Publici* (Plin. xxi. 11), were honoured by the community. These deities were two in number, probably because one belonged to each intersecting road: in mythology, they were the twin sons of Mercury and Lara or Larunda. They were the protectors, not merely of the crossways, but of the neighbourhood generally. [For the offerings, see *Dict. of Ant.* art. *Compitalia*.] The same worship existed in old times at intersecting *vici* of Rome, where shrines of the Lares were placed; but Augustus gave it greater importance and associated his own Genius with the two Lares Compitales (Ov. *Fast.* v. 145; Hor. *Od.* v. 5, 39; GENIUS). The state had its Lares praestites, and protection was sought by travellers from Lares permarini, to whom a temple in the Campus Martius was dedicated, B.C. 179. A temple to the state Lares on the Via Sacra near the Palatine was dedicated by Augustus to replace an ancient altar (Ov. *Fast.* v. 129, vi. 791; *Mon. Ancyr.* iv. 7). In art, the Lares were represented by two figures with the toga girt up (*incincti, succincti*, Ov. *Fast.* ii. 634; Pers. v. 31), crowned with wreaths, bearing a drinking-horn or *rhyton* in their hands and sometimes a *patera*. Sometimes a dog is placed

by them to represent watchfulness (Ov. *Fast.* v. 142). In a painting from Pompeii, Vesta stands between them, and the Genius is represented by a snake below.

Lares (Λάρης: *Alaribus*), a city of N. Africa, in the Carthaginian territory (Byzacena), SW. of Zama; a place of some importance at the time of the war with Jugurtha (Sall. *Jug.* 90; Ptol. iv. 3, 28).

Largus, Scribonius. [SCRIBONIUS.]

Larinum (Larinas, -ātis: *Larino*), a town of the Frentani (whence the inhabitants are called Larinates cognomine Frentani; Plin. iii. 105), on the river Tiferinus, and near the borders of Apulia, subsequently a Roman municipium (Cic. *pro Cluent.* 4, 10), possessed a considerable territory extending down to the Adriatic sea. The speech of Cicero *pro Cluentio* enters largely into the local affairs of Larinum.

Larissa (Λάρισα), the name of several Pelasgian places, whence Larissa is called in mythology the daughter of Pelasgus (Paus. ii. 24, 1). I. *In Europe.* 1. (*Larissa* or *Larza*), an important town of Thessaly, in Pelasgiotis, situated on the Peneus, in an extensive plain. It was once the capital of the Pelasgi, and had a democratical constitution, and hence allied itself to Athens in the Peloponnesian war (Thuc. ii. 22; Ar. *Pol.* v. 6), but subsequently became subject to the Macedonians. It retained its importance under the Romans, and was the seat of the district council or diet which the



Coin of Larissa in Thessaly. (Early in 4th cent. B.C.)
Obv., head of nymph Larissa; rev., ΑΡΙΑΙΝΟΝ, horse (a common type for the equestrian people of Thessaly).

Thessalians were allowed to retain for their local affairs. (Appian, *B.C.* ii. 88; Plut. *Caes.* 48; cf. Liv. xxxvii. 8, xlii. 38.) After the time of Constantine the Great it became the capital of the province of Thessaly.—2. Surnamed **Cremaste** (ἡ Κρεμαστή), another important town of Thessaly, in Phthiotis, situated on a height, whence probably its name, and distant 20 stadia from the Maliae gulf (Strab. pp. 435, 440). II. *In Asia.* 1. An ancient city on the coast of the Troad, near Hamaxitus (Thuc. viii. 101; Strab. p. 620).—2. **L. Phricōnis** (Λ. ἡ Φρικωνίς, also αἱ Δήρισσαι), a city on the coast of Mysia, near Cyruce (hence called ἡ περὶ τὴν Κύρην), of Pelasgian origin, but colonised by the Aeolians, and made a member of the Aeolic confederacy. It is probably the Larissa mentioned by Homer (*Il.* ii. 841; Strab. p. 621). It was also called the Egyptian Larissa (ἡ Αἰγυπτία), because Cyrus the Great settled in it a body of his Egyptian mercenary soldiers (Xen. *Hell.* iii. 1, 7).—3. **L. Ephesia** (Λ. ἡ Ἐφεσία), a city of Lydia, in the plain of the Cayster, on the N. side of M. Messogis, N.E. of Ephesus; with a temple of Apollo Larissaeus (Strab. pp. 440, 620).—4. In Assyria, an ancient city on the E. bank of the Tigris, some distance N. of the mouth of the river Zabatas or Lycus, described by Xenophon (*Anab.* iii. 4). It was deserted when Xenophon saw it; but its brick

walls still stood, 25 feet thick, 100 feet high, and 2 parasangs (=60 stadia=6 geog. miles), in circuit. The site of Larissa is supposed to be that of the ruins near *Nimroud*, the same site as that of Nineveh.—5. In Syria, called by the Syrians *Sizara* (Σίζαρα: *Kulat Seijar*), a city in the district of Apamene, on the W. bank of the Orontes, about half-way between Apamea and Epiphania.

Larissus or **Larisus** (Λάρισσος, Λάρισος: *Risso*), a small river forming the boundary between Achaia and Elis, rises in Mt. Scollis, and flows into the Ionian sea.

Lārius Lacus (*Lake of Como*), a large lake in Gallia Transpadana, running from N. to S., through which the river *Adda* flows (Verg. *Georg.* ii. 159; Strab. p. 192). After extending about fifteen miles, it is divided into two branches, of which the one to the SW. is about eighteen miles in length, and the one to the SE. about twelve miles. At the extremity of the SW. branch is the town of *Comum*; and at the extremity of the SE. branch the river *Adda* issues out of the lake. The beauty of the scenery is praised by Pliny, who had more than one villa on its banks (Plin. *Ep.* ix. 7). One, which he named *Comœdia*, is placed by some at *Bellagio*, on the promontory which divides the two branches of the lake; and another, called *Tragoedia*, at *Lenno*, on the W. bank. The intermitting fountain of which Pliny gives an account (*Ep.* iv. 30) is still called *Pliniana*.

Lars Tolumnius. [TOLUINIUS.]

Lartia Gens, patrician, distinguished at the beginning of the republic through two of its members, T. Lartius, the first dictator, and Sp. Lartius, the companion of Horatius on the wooden bridge. The name soon after disappears entirely from the annals. The Lartii were probably of Etruscan origin, and their name connected with the Etruscan word *Lar* or *Lars*. [LAR.]

Larunda, **Lāra**, or **Lala** was regarded as mother of the Lares and = *Mania*: she was also in the old Roman religion a deity of the underworld and bore the names *Muta* or *Tacita* to signify the silence of the dead, just as the Manes are often called 'silent.' She was probably also a goddess of fountains and therefore called daughter of the river *Almo*. From this later Roman mythology, connecting the form *Lala* with the Greek λαλεῖν and endeavouring to account for the name 'Silent,' evolved the legend that she was a nymph who informed Juno of the connexion between Jupiter and *Juturna*; hence the attempt to derive her name from λαλεῖν. Jupiter deprived her of her tongue, and ordered Mercury to conduct her into the lower world. On the way thither, Mercury fell in love with her, and she afterwards gave birth to two Lares. (Ov. *Fast.* ii. 599-616; Varro, *L. L.* ix. 61; Macrob. i. 7, 34; Lactant. i. 29, 35; MANIA.)

Larvae. [LEMURES.]

Larymna (Λάρυμνα), the name of two towns on the river *Cephissus*, on the borders of Boeotia and Locris, and distinguished as Upper and Lower Larymna. The latter was at the mouth of the river and the former inland.

Las (Λās: *Ep.* Λās: *Passava*), an ancient town of Laconia, on the E. side of the Laconian gulf, ten stadia from the sea, and S. of Gytheum. It is said to have been once destroyed by the Dioscuri, who hence received the surname of *Laparsae*, or the destroyers of Las. Under the Romans it was a place of no importance.

Lasaea (Λασαία), a town in the E. of Crete,

not far from the Prom. *Samonium*, mentioned in the *Acts of the Apostles* (xxvii. 8).

Lasion (Λασίων: Λασιώνιος: *Lala*), a fortified town in Elis, on the frontiers of Arcadia, and not far from the confluence of the *Erymanthus* and the *Alpheus*. This town was a constant source of dispute between the *Eleans* and *Arcadians*. (Xen. *Hell.* iii. 2, 30, vii. 4, 13.)

Lasthēnes (Λασθένης). 1. An Olynthian, who, together with *Eutycrates*, betrayed his country to Philip of Macedonia, by whom he had been bribed, B.C. 347 (Dem. *Phil.* iii. p. 126, *de Cor.* p. 241; Diod. xvi. 53).—2. A Cretan, a principal leader in the war with the Romans. He was defeated and taken prisoner by Q. Metellus, 67 (Vell. Pat. ii. 34).

Lasus (Λάσος), one of the principal Greek lyric poets, was a native of *Hermione*, in Argolis. He is celebrated as the founder of the Athenian school of dithyrambic poetry, and as the teacher of *Pindar*. He was contemporary with *Simonides*, like whom he lived at Athens, under the patronage of *Hipparchus*. It would appear that *Lasus* introduced a greater freedom, both of rhythm and of music, into the dithyrambic ode; that he gave it a more artificial and more mimetic character; and that the subjects of his poetry embraced a wider range than had been customary. (Aristoph. *Vesp.* 1410, Schol. ad loc.; Hdt. vii. 6; Suid. s. v.)

Latēra or **Laterna Stagnum** (*Etang de Maquelonne et de Pérols*), a lake formed by the river *Ledus* in the territory of *Nemausus* in Gallia Narbonensis, connected with the sea by a canal (Plin. ix. 29; Mel. ii. 5).

Laterensis, **Juventius**, was one of the accusers of *Plancius*, whom *Cicero* defended, B.C. 54. [PLANCIUS.] He was praetor in 51. He served as a legate in the army of M. Lepidus, and when the soldiers of Lepidus passed over to Antony, *Laterensis* put an end to his life. (Appian, *B. C.* iii. 84.)

Lāthon, **Lēthon**, **Lēthes**, **Lēthaeus** (Λάθων Doric, Λήθων, Ληθαῖος), a river of *Cyrenaica* in N. Africa, falling into a *Lacus Hesperidum*, near the city of *Hesperis* or *Berenice*, in the region which the early Greek navigators identified with the gardens of the *Hesperides* (Strab. pp. 647, 836; Ptol. iv. 4, 4; Plin. v. 31).

Lātiālis or **Lātiāris.** [JUPITER.]

Lātinus. 1. King of *Latium*, son of *Faunus* and the nymph *Marica*, brother of *Lavinus*, husband of *Anata*, and father of *Lavinia*, whom he gave in marriage to *Aeneas*. [LAVINIA.] This is the common tradition; but according to *Hesiod* he was a son of *Odysseus* and *Circe*, and brother of *Agrus*, king of the *Tyrrhenians* (Hes. *Th.* 1013); according to *Hyginus* he was a son of *Telemachus* and *Circe* (Hyg. *Fab.* 127); while others describe him as a son of *Heracles*, by a *Hyperborean* woman, who was afterwards married to *Faunus*, or as a son of *Heracles* by a daughter of *Faunus* (Dionys. i. 43). *Latinus* as the mythical founder of the *Latins* was identified with *Jupiter Latiaris*.—2. A celebrated player in mimes (*Dict. of Ant.* s. v.) in the reign of *Domitian*, with whom he was a great favourite, and whom he served as a delator. He frequently acted as *mimus* with *Thymeles* as *mima*. (Suet. *Dom.* 15; Juv. i. 35; Mart. ii. 72, ix. 29.)

Lātium (ἡ Λατίνη), a country in Italy, inhabited by the *Lātini*. The old derivation proposed for the name, *Latinus* (Varro, *L. L.* v. 32), *latere*, because Saturn there hid himself (Verg. *Aen.* viii. 32; Ov. *Fast.* i. 238) may safely be rejected. It is probably connected with *πλατύς* (to which root belong *lātus*, side, and

later, brick) and means the plain or flat country. This name belongs geographically to the more level country lying between the sea on the West and the offshoot of the Apennines called the Sabine hills on the East, and separated from the higher land of Etruria by the Tiber and limited to the South by the Volseian hills; and this was the extent of country occupied by the old Latins. But in historical times there are two further extensions. (1) The territory of Latium was subsequently extended southwards; and long before the conquest of the Latins by the Romans, it stretched from the Tiber on the N., to the Prom. Circeium and Anxur or Tarracina on the S. Even in the treaty of peace made between Rome and Carthage in B.C. 509, we find Antium, Circeii, and Tarracina, mentioned as belonging to Latium. The name of *Latium antiquum* or *vetus* was given to the country from the Tiber to the Prom. Circeium (Plin. iii. 56; Strab. p. 228). (2) The Romans still further extended the territories of Latium, by the conquest of the Hernici, Aequi, Volsei, and Aurunci, as far as the Liris on the S., and even beyond this river to the town Sinuessa and to Mt. Massicus. This new accession of territory was called *Latium novum* or *adjectum* (Plin. iii. 59; Strab. pp. 231-237).—Latium, therefore, in its widest significance was bounded by Etruria on the N., from which it was separated by the Tiber; by Campania on the S., from which it was separated by the Liris; by the Tyrrhene sea on the W.; and by the Sabine and Samnite tribes on the E. The greater part of this country is an extensive plain of volcanic origin, out of which rise an isolated range of mountains known by the name of MONS ALBANUS, of which the Algidus and the Tuseulan hills are branches. Part of this plain, on the coast between Antium and Tarracina, which was at one time well cultivated, became a marsh in consequence of the rivers Nymphaeus, Ufens, and Amasenus finding no outlet for their waters [POMPTINAE PALUDES]; but the remainder of the country was celebrated for its fertility in antiquity.—The ancient Latius [for whose origin see p. 453], called *Prisci Latini*, to distinguish them from the later Latius, the subjects of Rome, formed a league or confederation, consisting of thirty cantons [*Dict. of Ant.* art. *Pagus*]. The town of Alba Longa, for which a Trojan origin was in later times invented, was the head of the league [ALBA LONGA]. That the Sabines, who eventually coalesced with the Latins to form the state of Rome, had in the first place occupied part of Latium by conquest, is a probable conclusion both from the Roman traditions of Titus Tatius and from many ancient Roman institutions, civil and religious, of a Sabine origin; and some have even suggested that the destruction of Alba Longa took place in this Sabine invasion. Again, there are traces of an Etruscan conquest of part of Latium in the name of Tusculum itself and in the stories of the Etruscan kings at Rome; and it is possible, as many have thought, that Etruscan occupation of towns in Latium coincided with the period assigned in the legends to the reigns of the Tarquins and Servius Tullius. The most probable view of the stages by which Rome extended her influence in Latium seems to be as follows. She first subdued the Latin states near the Tiber and Anio, Antemnae, Crustumarium, Ficulnea, Medullia, Caenina, Corniculum, Cameria, Collatia, and then proceeded to the conquest and destruction of her

rival, Alba Longa, after which she was acknowledged as the head of the Latin League of thirty states. Fidenae was long disputed by the Romans and the Etruscans of Veii. The difference made in the position of the Latin towns was that whereas in old times Alba Longa was merely a chief city among others of equal rights, who probably combined to appoint a federal commander for their united contingents of troops, Rome stood on the footing of being equal to all the rest together. The Roman forces amounted to half the federal army, and she received half the land and spoil taken in war. Henceforth the Latin festival was converted into a Roman one, which is the signification of Livy's statement that Tarquin originated the *Feriae Latinae* (Liv. v. 17; *Dict. of Ant.* s. v.). The Latins asserted their independence, and commenced a struggle with Rome, which, though frequently suspended and apparently terminated by treaties, was as often renewed, and was not brought to a final close till B.C. 340, when the Latins were defeated by the Romans at the battle of Mt. Vesuvius. The Latin League was now dissolved, and the supremacy of Rome was completely established over all the Latin towns, but with special arrangements according to the will of the Romans as to what rights and what land each town should retain, or whether it should become merely a Roman municipium. In some the old Latin name of dictator was still retained (Cic. *pro Mil.* 10, 27). [For details see *Dict. of Ant.* art. *Latinitas*.]—The old Latin towns were built for the most part on isolated hills, the sides of which were made by art steep and almost inaccessible. They were surrounded by walls built of great polygonal stones, the remains of which excite our astonishment.

Latmīcus Sinus (ὁ Λατμικὸς κόλπος), a gulf on the coast of Ionia, in Asia Minor, into which the river Maeander fell, named from M. Latmus, which overhangs it. Its width from Miletus, which stood on its S. side, to Pyrrha, was about thirty stadia (Strab. p. 635). Through the changes effected on this coast by the Maeander, the gulf is now an inland lake, called *Akees-Chai* or *Ufa-Bassi*.

Latmus (Λάτμος: *Monte di Palatia*), a mountain in Caria, extending in a SE. direction from the S. side of the Maeander to the NE. of Miletus and the Sinus Latmīcus. It was the mythological scene of the story of Selene and Endymion, who is hence called by the Roman poets 'Latmīus heros' and 'Latmīus venator'; he had a temple on the mountain, and a cavern in its side was shown as his grave. [ENDYMION.]

Latobīci, a Celtic people in the SW. of Pannonia on the river Savus, in the modern *Carniola* (Ptol. ii. 15, 2; Plin. iii. 148).

Latobrigi, a people in Gallia Belgica, mentioned, along with the Tulingi and Rauraei, as neighbours of the Helvetii. They dwelt between *Bale* and *Berne*. (Caes. *B. G.* i. 5, 29.)

Latōna. [LETO.]

Latōpōlis (Λατόπολις: *Esneh*, Ru.), a city of Upper Egypt, on the W. bank of the Nile, between Thebes and Apollonopolis, with a temple of the god Khnem. According to Strabo the inhabitants worshipped the Nile-fish called *latus* (Strab. pp. 812, 817).

Latro, M. Porcius, a Roman rhetorician in the reign of Augustus, was a Spaniard by birth, and a friend and compatriot of the elder Seneca, by whom he is frequently mentioned. His school was much frequented at Rome, and he numbered among his pupils the poet Ovid. He died B. C. 4. (Sen. *Controv.* i. 13-24, ii. 10, 8.)

Laumellum (*Lomello*), a town of Gallia Transpadana between Vercellao and Ticinum (Ptol. iii. 1, 36).

Laureacum or **Lauriacum** (*Loreh*, near *Enns*), a strongly fortified town on the Danube in Noricum Ripense, the headquarters of the second legion, and the station of a Roman fleet (Amm. Marc. xxxi. 10).

Laurentia, Acca. [ACCA LAURENTIA.]

Laurentius Lydus. [LYDUS.]

Laurentum (Laurens, -ntis), one of the most ancient towns of Latium, situated between Ostia and Ardea, near the sea (Liv. i. 1; Dionys. i. 45; Strab. p. 229). It was supposed to have derived its name from groves of laurels, which (apparently like the eucalyptus) were found to counteract the unhealthiness of its marshes (Herodian, i. 12). According to Virgil, it was the residence of king Latinus and the capital of Latium; and it is certain that it was a place of importance in the time of the Roman kings, as it is mentioned in the treaty between Rome and Carthage in B. C. 509. The younger Pliny and the emperor Commodus had villas at Laurentum (Plin. *Ep.* ii. 17). It seems to have been, at any rate in winter, a healthy place, notwithstanding the marshes in the neighbourhood. These marshes supplied the tables of the Romans with excellent boars (Verg. *Aen.* x. 107, 709; Hor. *Sat.* ii. 4, 42; Mart. x. 37, 5).—In the time of the Antonines Laurentum was united with Lavinium, from which it was only six miles distant, so that the two formed only one town, which was called **Laurolavinium**, and its inhabitants were named **Laurentes Lavinates**. The site of Laurentum was probably at, or near, *Torre di Paterno*.

Lauretānus Portus, a harbour of Etruria, between Populonia and Cosa (Liv. xxx. 39).

Lauriācum. [LAUREACUM.]

Laurium (Λαύριον, Λαύρειον), in the S. of Attica, a little N. of the Prom. Sunium, included all the hilly metalliferous district S. of a line drawn from Thoricus to Anaphystus. It was celebrated for its silver mines, which in early times were so productive that every Athenian citizen received annually ten drachmae. On the advice of Themistocles, the Athenians applied this money to equip 200 triremes, shortly before the invasion of Xerxes. In the time of Xenophon the produce of the mines was 100 talents. They gradually became less and less productive, and in the time of Strabo they yielded nothing. (Hdt. vii. 144; Thuc. ii. 55; Xen. *Mem.* iii. 6, 12; Strab. p. 399; *Diet. of Ant. art. Metalla.*) At the present time the mines are worked for lead, and also within recent years it has been found possible to obtain silver by re-melting the imperfectly smelted scoriae thrown out by the old Greeks. It is curious that when these refuse heaps were removed, a flower sprang up unknown to modern botany, whose seeds must have lain dormant since the old mining works.

Lauron (*Laurv*, W. of Xucar in Valencia), a town in the E. of Hispania Tarraconensis, near the sea and the river Suero, celebrated on account of its siege by Sertorius, and as the place where Cn. Pompey, the Younger, was put to death after the battle of Munda (Appian, *B. C.* i. 109; Plut. *Sert.* 18, *Pomp.* 18).

Lāus (Λᾶος : Λαῖνος), a Greek city in Lucania, situated near the mouth of the river Laus, which formed the boundary between Lucania and Brutium. It was founded by the Sybarites, after their own city had been taken by the inhabitants of Croton, B. C. 510, but it had disappeared in

the time of Pliny. (Strab. p. 253; Plin. iii. 72.)—The gulf into which the river Laus flowed was also called the gulf of Laus.

Laus Pompeii (*Lodi Vecchio*), a town in Gallia Cisalpina, NW. of Placentia, and SE. of Mediolanum. It was founded by the Boii (Plin. iii. 124), and was probably made a municipium by Pompeius Strabo, the father of Pompeius Magnus, and called by his name.

Lausus. 1. Son of Mezentius, king of the Etruscans, slain by Aeneas (Verg. *Aen.* vii. 649, x. 790).—2. Son of Numitor and brother of Ilia, killed by Amulius (Ov. *Fast.* iv. 55).

Lautulae, a village of the Volsci in Latium, in a narrow pass between Tarracina and Fundi (Liv. vii. 39).

Lāverna, the Roman goddess of thieves and impostors. A grove was sacred to her on the Via Salaria, and she had an altar near the Porta Lavernalis, which derived its name from her. (Varr. *L. L.* v. 163; Hor. *Ep.* i. 16, 60; Petron. 140; Arnob. iii. 26.)

Lavicum. [LABICUM.]

Lavinia, daughter of Latinus and Amata, betrothed to Turnus (TURNUS), but afterwards given in marriage to Aeneas, by whom she became the mother of Aeneas Silvius (Liv. i. 1).

Lavinium (Lavinensis : *Praticea*), an ancient town of Latium, three miles from the sea and six miles E. of Laurentum, on the Via Appia, and near the river Numicus, which divided its territory from that of Ardea. It is said to have been founded by Aeneas, and to have been called Lavinium, in honour of his wife Lavinia, the daughter of Latinus. (Liv. i. 1; Dionys. i. 45; Strab. p. 229). It was an old religious centre for the Latins, having a temple of Venus common to the nation and administered by priests from Ardea (Strab. p. 232), and it was the sanctuary of the Penates of the Latin people (Varro, *L. L.* v. 144). Lavinium was at a later time united with Laurentum. [LAURENTUM.]

Lazae or **Lazi** (Λάζαι, Λαζοί), a people of Colchis, S. of the Phasis (Ptol. v. 10, 5).

Leaena (Λέαυα), an Athenian hetaera, beloved by Aristogiton or Harmodius. On the murder of Hipparchus she was put to the torture; but she died under her sufferings without making any disclosure, and, if we may believe one account, she bit off her tongue, that no secret might be wrung from her. The Athenians honoured her memory, and in particular by a bronze statue of a lioness (Λέαυα) without a tongue, on the Acropolis between the Propylaea and the temenos of Artemis Brauronia. (Paus. i. 23, 2; Plut. *de Garrul.* 8; Polyæn. viii. 45.)

Leagrus (Λέαγρος), son of Glaucon, commanded the Athenians who made the first unsuccessful attempt to colonise Ennea Hodoi (Amphipolis), and fell at Drabescus (Hdt. ix. 75; Thuc. i. 100; Paus. i. 29, 4). His grandson is ridiculed in the lines of Plato quoted by Athen. p. 68.

Leander (Λεανδρος or Λέαυδρος), the famous youth of Abydos, who was in love with Hero, the priestess of Aphrodite in Sestus, and swam every night across the Hellespont to visit her, and returned before daybreak. Once during a stormy night he perished in the waves. Next morning his body was washed on the coast of Sestus. Hero threw herself into the sea. This story is the subject of the poem of Musaeus, entitled *De Amore Herois et Leandri* [MUSAEUS], and is also mentioned by Ovid (*Her.* xviii. 19), Virgil, (*Georg.* iii. 258), and Statius (*Theb.* vi. 535).

Learchus (Λέαρχος). 1. [ATHAMAS].—2. Of Rhegium, one of those Daedalian artists who

stand on the confines of the mythical and historical periods. One account made him a pupil of Daedalus; another, of Dipoenus and Scyllis (Paus. iii. 17, 6).

Lēbādeā (Λεβάδεια: *Livādhiā*), a town in Boeotia, W. of the lake Copais, between Chaeironā and Mt. Helicon, at the foot of a rock from which the river Hercyna flows. In a cave of this rock, close to the town, was the celebrated oracle of Trophonius. (Hdt. i. 46, viii. 134; Strab. p. 418; Paus. ix. 39, 1.)

Lēbēdos (Λέβεδος: *Λεβέδιος*), one of the twelve cities of the Ionian confederacy, in Asia Minor, stood on the coast of Lydia, between Colophon and Teos, ninety stadia E. of the promontory of Myonnens (Strab. pp. 633, 643). It was said to have been built at the time of the Ionian migration, on the site of an earlier Carian city; and it flourished, chiefly by commerce, until Lysimachus transplanted most of its inhabitants to Ephesus. In Horace's time it was a proverb for desolation. (Paus. i. 9, 8, vii. 3, 2; Hor. *Ep.* i. 11, 7.) Near it were mineral springs (Hdt. i. 142; Thuc. viii. 19), which exist near *Ekklesia*, but no traces remain of the city.

Lēbēn or **Lēbēna** (Λεβήν, Λεβήνα), a town on the S. coast of Crete, ninety stadia SE. of Gortyna, of which it was the harbour. It possessed a celebrated temple of Asclepius. (Strab. p. 478.)

Lebinthus (Λέβυνθος: *Lebittha*), an island in the Aegean sea, one of the Sporades, NE. of Amorgos (Strab. p. 487).

Lechaeum (τὸ Λεχάϊον: *Λεχάϊος*), one of the two harbours of Corinth, with which it was connected by two long walls. It was twelve stadia from Corinth, and was situated on the Corinthian gulf. It had a temple of Poseidon, who was hence called Lechaeus. [CORINTHUS.]

Lectum (τὸ Λεκτόν: *C. Baba* or *S. Maria*), the SW. promontory of the Troad, is formed where the W. extremity of M. Ida juts out into the sea, opposite to the N. side of the island of Lesbos. It was the S. limit of the Troad; and, under the Byzantine emperors, the N. limit of the province of Asia. An altar was shown here in Strabo's time, said to have been erected by Agamemnon to the twelve chief gods of Greece. (*Il.* xiv. 294; Hdt. ix. 114; Strab. p. 605.)

Lēcŷthus (Λήκυθος), a town in the peninsula of Sithonia near Torone, taken by Brasidas (Thuc. iv. 115).

Lēda (Λήδα), daughter of Thestius, whence she is called *Thestias*, and wife of Tyndareus, king of Sparta (*Eur. I. A.* 49; Paus. iii. 13, 8). According to the best known, but post-Homeric, legend, Zeus visited Leda in the form of a swan; and she brought forth two eggs, from the one of which issued Helen, and from the other Castor and Pollux. [For the various accounts of the birth of Helen and her brothers, see DIOSCURI; HELENA.] The origin of the myth is not easy to trace. There is no connexion in mythology between Zeus and the swan, which is the sacred bird of Apollo in the 'Hyperborean' story; the swan is also a symbol of Aphrodite as goddess of love. Perhaps the origin may be that the swan being a bird which breeds on the Eurotas, there was a local myth about it transferred to Zeus. Others imagine a totem of a swan tribe. That Leda represents a local deity is probable enough, but of what nature is as doubtful as the theory that she was the night and her daughter Helen the moon is unsatisfactory.

Lēdon (Λέδων), a town in Phocis, NW. of Tithorea; the birthplace of Philomelus, the commander of the Phocians in the Sacred war; it was destroyed in this war (Paus. x. 2, 3, 33).

Ledus or **Ledum** (*Les* or *Lez*, near Montpellier), a small river in Gallia Narbonensis (Plin. ix. 29; Avien. *Or. Mar.* 590; *LATERA*).

Lēgae (Λήγαι or Λήγες), a people on the S. shore of the Caspian sea. A branch of them was found by the Romans in the N. mountains of Albania, at the time of Pompey's expedition. (Strab. p. 503; Plut. *Pomp.* 35.)

Legio Septima Gemina (*Leon*), a town in Hispania Tarraconensis, in the country of the Astures, originally the headquarters of the legion so called (Ptol. ii. 6, 30; Tac. *Hist.* ii. 67, 86, iii. 7).

Lēitus (Λήϊτος), son of Alcetor or Alcetryon, by Cleobule, father of Peneleos, one of the Argonauts, commanded the Bocoitians in the war against Troy (*Il.* ii. 494, xvii. 602; Paus. ix. 4, 3).

Lelantus Campus (τὸ Λήλαντον πεδῖον), a plain in Euboea, between Eretria and Chalcis, for the possession of which these two cities often contended. It contained warm springs and mines of iron and copper. (Strab. pp. 58, 447.)

Lēlēges (Λέλεγες), a race which in early times inhabited parts of Greece, Asia Minor, and the islands. The traditions about them vary greatly. In Homer they appear as an Asiatic race helping the Trojans (*Il.* x. 429, xx. 96): Herodotus connects them with the Carians, and places them in the islands, subject to Mimos (i. 171); Pausanias also connects them with the Carians, and places them in Pylus and Laconia (i. 39, 1, iii. 1, 1, iv. 1, 36, vii. 2, 7). Strabo, who cites Aristotle, distinguishes them from Pelasgians, and says that they existed in Asia connected with Carians, and also in Aearnania, Locris, Boeotia, Megaris, and Leucas (Strab. p. 321). The inference from these accounts is that the Leleges were a wandering, seafaring people of Carian rather than Greek origin. Their supposed settlement in many parts of Greece may be due to trading stations or to piratical enterprises. Some writers hold that they may have really been akin to the Greek races who have been mentioned, and not allied in origin to the Carians, who were not Greek. Their mythical ancestor was **Lelex**, king of Laconia. (Paus. iii. 1, 1.)

Lelex. [LELEGES.]

Lemannus or **Lemānus Lacus** (*Lake of Geneva*), a large lake formed by the river Rhodanus, was the boundary between the old Roman province in Gaul and the land of the Helvetii. Its greatest length is fifty-five miles, and its greatest breadth six miles. (Caes. *B. G.* i. 8; Mel. ii. 5; Strab. p. 271.)

Lemnos (Λήμνος: *Lēmνιος*, fem. *Lēmνιάς*: *Stalimene*, i.e. *εἰς τὰν Λήμνον*), one of the largest islands in the Aegean sea, was situated nearly midway between Mt. Athos and the Hellespont, and about twenty-two miles SW. of Imbros. Its area is about 147 square miles. In the earliest times it appears to have contained only one town, which bore the same name as the island (*Il.* xiv. 230); but at a later period we read of two towns, Myrina (*Palaeo Castro*) on the W. of the island, and Hephaestia or Hephaestias (nr. *Rapanidi*) on the NW., with a harbour. (Hdt. vi. 140; Ptol. iii. 13, 4; Plin. iv. 73.) Lemnos was sacred to Hephaestus, who is said to have fallen here, when Zeus hurled him down from Olympus. Hence the workshop of the god is sometimes placed in this island. [HEPHAESTUS, p. 393.] The legend has all the appearance of being derived from volcanic phenomena, and it was generally considered that Mosychlus in Lemnos was once a volcano; but this is denied by recent geologists, who assert

that the fires spoken of as issuing from it (Antimach. *ap. Schol. ad Nicandr. Ther.* 472; Lycophr. 227; Hesych. *s.v.*) must have been gaseous.—The most ancient inhabitants of Lemnos, according to Homer, were the Thracian *Sinties* (*Il.* i. 594, *Od.* viii. 294; Strab. p. 331, 36). When the Argonauts landed at Lemnos, they are said to have found it inhabited only by women, who had murdered all their husbands, and had chosen as their queen Hypsipyle, the daughter of Thoas, the king of the island. [HYPISYPYLE.] Some of the Argonauts settled here, and became by the Lemnian women the fathers of the *Minyae*, the later inhabitants of the island. The *Minyae* are said to have been driven out of the island by the Pelasgians, who had been expelled from Attica. (*Hdt.* iv. 145, vi. 137; *Ap. Rh.* i. 608.) These Pelasgians are further said to have carried away from Attica some Athenian women; but as the children of these women despised their half-brothers, born of Pelasgian women, the Pelasgians murdered both them and their children. In consequence of this atrocity, and of the former murder of the Lemnian husbands by the wives, *Lemnian deeds* became a proverb in Greece for all atrocious acts. (*Hdt.* vi. 128; *Aesch. Cho.* 623; *Eur. Hec.* 887.) Lemnos was afterwards conquered by one of the generals of Darius; but Miltiades delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long time. There was a labyrinth in Lemnos, built by Smilis and Theodoros about the time of the first Olympiad (*Plin.* xxxvi. 84). The principal production of the island was a red earth called *terra Lemnia* or *sigillata*, employed by the ancient physicians as a remedy for wounds and the bites of serpents, and still much valued for its supposed medicinal virtues.

Lemonia, one of the country tribes of Rome, named after a village Lemonium, situated on the Via Latina beyond the Porta Capena.

Lemovices, a people in Gallia Aquitania, between the Bituriges and Arverni, whose chief town was Augustoritum, subsequently called Lemovices, the modern *Limoges* (*Cacs. B. G.* vii. 4; Strab. p. 190).

Lemovii, a people of Germany, mentioned along with the Rugii, who inhabited the shores of the Baltic in the modern Pomerania (*Tac. Germ.* 43).

Lēmūres, spectres or spirits of the dead. The good spirits of the dead were called *Dii Manes* or *Lares*: the souls of the wicked or of those who for any reason could not rest were called *Lemures* or *Larvae*. They were said to wander about at night as spectres, and to torment and frighten the living, and to haunt houses with evil omen. (*Ov. Fast.* v. 419, 473; *Hor. Ep.* ii. 2, 209; *Pers.* v. 185; *Apul. de Deo Socr.* p. 237; *Mart. Cap.* ii. 162; *Serv. ad Aen.* iii. 63.) In order to propitiate them the Romans celebrated the festival of the *Lemuralia* or *Lemuria* with a curious and primitive method of laying or expelling the ghosts by walking barefoot and throwing black beans over the shoulder. [*Dict. of Antiq.* *s.v.*]

Lenaeus (Ληναῖος), a surname of DIONYSUS, from ληρός, the wine-press.

Lentia (*Linz*), a town in Noricum, on the Danube.

Lentienses, a tribe of the Alemanni, who lived on the N. shore of the Lacus Brigantinus (*Lake of Constance*), in the modern *Linzgau*.

Lento, **Caesennius**, one of Antony's seven agrarian commissioners (*septemviratus*) in B.C.

44, for apportioning the Campanian and Leontine lands, whence Cicero terms him *divisor Italiae*. (*Phil.* xi. 6, 13, xii. 9, 23).

Lentulus, **Cornélius**, one of the haughtiest patrician families at Rome; so that Cicero coins the words *Appictus* and *Lentulitas* to express the qualities of the aristocratic party (*ad Fam.* iii. 7).—**1. L.**, consul B.C. 327; legate in the Caudine campaign, 321; and dictator 320, when he avenged the disgrace of the Furculae Caudinae. This was indeed disputed (*Liv.* ix. 15); but his descendants at least claimed the honour for him, by assuming the agnomen of Caudinus.—**2. L.**, surnamed **Caudinus**, pontifex maximus, and consul 237, when he triumphed over the Ligurians. He died 213. (*Eutrop.* iii. 2).—**3. P.**, surnamed **Caudinus**, served with P. Scipio in Spain, 210; praetor 204; one of the ten ambassadors sent to Philip of Macedon, 196. (*Liv.* xxxiii. 35).—**4. P.**, praetor in Sicily 214, and continued in his province for the two following years. In 189 he was one of ten ambassadors sent into Asia after the submission of Antiochus. (*Liv.* xxiv. 9, xxxvii. 55).—**5. Cn.**, quaestor 212; curule aedile 204; consul 201; and proconsul in Hither Spain 199 (*Liv.* xxxi. 50).—**6. L.**, praetor in Sardinia 211; succeeded Scipio as proconsul in Spain, where he remained for eleven years, and on his return was only allowed an ovation, because he only held proconsular rank. He was consul 199, and the next year proconsul in Gaul. (*Liv.* xxxi. 49).—**7. L.**, curule aedile 163; consul 156; censor 147 (*Cic. Brut.* 20).—**8. P.**, curule aedile with Scipio Nasica 169; consul suffectus with C. Domitius 162, the election of the former consuls being declared informal. He became princeps senatus, and must have lived to a good old age, since he was wounded in the contest with C. Gracchus in 121. (*Liv.* xlv. 18; *Cic. in Cat.* iv. 6).—**9. P.**, surnamed **Sura**, the man of chief note in Catiline's party. He was quaestor to Sulla in 81; before him and L. Triarius, Verres had to give an account of the monies he had received as quaestor in Cisalpine Gaul. He was soon after himself called to account for embezzlement of public money, but was acquitted. It is said that he got his cognomen of Sura from his conduct on this occasion; for when Sulla called him to account, he answered by scornfully putting out his *leg*, 'like boys,' says Plutarch, 'when they make a blunder in playing at ball' (*Plut. Cic.* 17). Other persons, however, had borne the name before (*Liv.* xxii. 31). In 75 he was praetor; and Hortensius, pleading before such a judge, had no difficulty in procuring the acquittal of Terentius Varro, when accused of extortion. In 71 he was consul. But in the next year he was ejected from the senate, with 63 others, for infamous life and manners. (*Dio Cass.* lxxviii. 17; *Gell.* v. 6.) It was this, probably, that led him to join Catiline and his crew. From his distinguished birth and high rank he calculated on becoming chief of the conspiracy. When Catiline quitted the city for Etruria, Lentulus was left as chief of the home conspirators, and his irresolution probably saved the city from being fired. For it was by his over-caution that the negotiation was entered into with the ambassadors of the Allobroges, who betrayed the conspirators. The well-known sequel will be found under the life of Catiline. Lentulus was deposed from the praetorship, and was strangled in the Capitoline prison on the 5th of December. (*Sull. Cat.* 32, 43, 55).—**10. P.**, surnamed **Spinther**. He received this nickname

from his resemblance to the actor Spinther. (Plin. vii. 54; Val. Max. ix. 14.) Caesar commonly calls him by this name (*B.C.* i. 15); not so Cicero; but there could be no offence in it, for he used it on his coins when he was propraetor in Spain; and his son bore it after him. He was curule aedile in 63, the year of Cicero's consulship, and was entrusted with the care of the apprehended conspirator, P. Sura [No. 9]. His games were long remembered for their splendour; but his toga, edged with Tyrian purple, gave offence. (Sall. *Cat.* 47; Cic. *Off.* ii. 16.) He was praetor in 60; and by Caesar's interest he obtained Hither Spain for his next year's province, where he remained into part of 58. In 57 he was consul, which dignity he also obtained by Caesar's support. In his consulship he moved for the immediate recall of Cicero, brought over his colleague Metellus Nepos to the same views; and his services were gratefully acknowledged by Cicero. (Cic. *ad Att.* iii. 22, *Fam.* i. 1-9.) He had thus, notwithstanding his obligations to Caesar, openly taken part with the aristocracy. He received Cilicia as his province, but he attempted in vain to obtain a decree of the senate charging him with the office of restoring Ptolemy Anletes, the exiled king of Egypt. (Cic. *ad Att.* iv. 1; Plut. *Pomp.* 49.) He remained as pro-consul in Cilicia from 56 till July, 53, and obtained a triumph, though not till 51. On the breaking out of the Civil war in 49, he joined the Pompeian party. He fell into Caesar's hands at Corfinium, but was dismissed by him uninjured. He then joined Pompey in Greece; and after the battle of Pharsalia, he followed Pompey to Egypt, and got safe to Rhodes, at which point (unless Cic. *ad Fam.* ix. 18 records his death) he disappears from history (Cic. *ad Fam.* xii. 14; Caes. *B.C.* iii. 102).—**11. P.**, surnamed **Spinther**, son of No. 10, elected into the college of aediles in 57 (Dio Cass. xxxix. 17): followed Pompey's fortunes with his father. He was pardoned by Caesar, and returned to Italy. In 45 he was divorced from his abandoned wife, Metella. (Comp. Hor. *Sat.* ii. 3, 239.) After the murder of Caesar (44) he joined the conspirators. He served with Cassius against Rhodes; with Brutus in Lycia. (Plut. *Caes.* 67; App. *B.C.* iv. 72, 82; Cic. *ad Att.* xiii. 10.)—**12. Cn.**, surnamed **Clodianus**, a Claudius adopted into the Lentulus family. He was consul in 72, with L. Gellius Publicola. In the war with Spartacus both he and his colleague were defeated—but after their consulship. With the same colleague he held the censorship in 70, and ejected 63 members from the senate for embezzlement and other offences, among whom were Lentulus Sura [No. 9] and C. Antonius, afterwards Cicero's colleague in the consulship, though many of them, being acquitted by the courts, were afterwards restored (Cic. *pro Clu.* 42, 120; Val. Max. v. 9). Lentulus supported the Manilian law, appointing Pompey to the command against Mithridates. As an orator, he concealed his want of talent by great skill and art, and by a good voice (Cic. *Brut.* 66, 235).—**13. L.**, surnamed **Crus**, appeared in 61 as the chief accuser of P. Clodius, for violating the mysteries of the Bona Dea. In 58 he was praetor, and in 49 consul with C. Marcellus. He was raised to the consulship in consequence of his being a known enemy of Caesar. He did all he could to excite his wavering party to take arms and meet Caesar; he called Cicero cowardly; blamed him for seeking a triumph at such a time (Cic. *ad Fam.* vi. 6, *ad Att.* xi.

6); urged war at any price, in the hope, says Caesar (*B.C.* i. 4), of retrieving his ruined fortune, and becoming another Sulla. It was mainly at Lentulus's instigation that early in the year the violent measures passed the senate which gave the tribunes a pretence for flying to Caesar at Ravenna (Plut. *Caes.* 33). He himself fled from the city at the approach of Caesar, and afterwards crossed over to Greece. After the battle of Pharsalia, he fled to Egypt, and arrived there the day after Pompey's murder. On landing he was apprehended by young Ptolemy's ministers, and put to death in prison. (Caes. *B.C.* iii. 104; Plut. *Pomp.* 80).—**14. L.**, surnamed **Niger**, flamen of Mars. In 57 he was one of the priests to whom was referred the question whether the site of Cicero's house was consecrated ground. In 56 he was one of the judges in the case of P. Sextius, and he died in the same year, much praised by Cicero (*ad Att.* iv. 6).—**15. L.**, son of the last, and also flamen of Mars. He defended M. Scaurus, in 54, when accused of extortion: he accused Gabinus of high treason, about the same time, but was suspected of collusion. In the *Philippics* he is mentioned as a friend of Antony's (*Phil.* iii. 10).—**16. Cossus**, surnamed **Gaetulicus**, consul *B.C.* 1, was sent into Africa in *A.D.* 6, where he defeated the Gaetuli; hence his surname. On the accession of Tiberius, *A.D.* 14, he accompanied Drusus, who was sent to quell the mutiny of the legions in Pannonia. He died 25, at a very great age, leaving behind him an honourable reputation. (Tac. *Ann.* i. 27, iii. 59, iv. 29, 44.)—**17. Cn.**, surnamed **Gaetulicus**, son of the last, consul *A.D.* 26. He afterwards had the command of the legions of Upper Germany for ten years, and was very popular among the troops. In 39 he was put to death by order of Caligula, who feared his influence with the soldiers. (Suet. *Galb.* 6, *Claud.* 9; Dio Cass. lix. 22; Plin. *Ep.* v. 3; Mart. *praef. ad Lib.* i.) He was a historian and a poet: but we have only three lines of his poems extant, unless he is the author of nine epigrams in the Greek Anthology, inscribed with the name of Gaetulicus.

Lēo or **Lēon** (Λέων). **1.** King of Sparta, about 600 *B.C.* (Hdt. i. 65).—**2.** Also called **Leonides** (Λεωνίδης), of Heraclea on the Pontus, disciple of Plato, was one of the conspirators who, with their leader, Chion, assassinated **CLEARCHUS**, tyrant of Heraclea, *B.C.* 353 (Just. xvi. 5).—**3.** Of Byzantium, a rhetorician and historical writer of the age of Philip and Alexander the Great. (Snid. *s.v.*)—**4.** Diaconus or the Deacon, a Byzantine historian of the 10th century. His history, in ten books, includes the period from the Cretan expedition of Nicephorus Phocas, in the reign of the emperor Romanus II., *A.D.* 959, to the death of Joannes I. Zimisces, 975. His history, though faulty in style, is a valuable contemporary record. (Ed. by Hase, Paris, 1818; by Migne, 1863).—**5.** Grammaticians, one of the writers who continued the Byzantine history from the period when Theophanes leaves off. His work, entitled *Chronographia*, extends from the accession of Leo V. the Armenian, 813, to the death of Romanus Lecapenus, 944. (Edited with Theophanes by Combéfis, Paris, 1655).—**6.** Leo was also the name of six Byzantine emperors. Of these Leo VI., surnamed the Philosopher, who reigned 886-911, is celebrated in the history of the later Greek literature. He wrote especially a valuable treatise on Greek tactics (ed. by Meursius, 1612; transl. by Burscheid, 1781). He is also celebrated in the history of legislation. As the Latin language

had long ceased to be the official language of the Eastern empire, Basil, the father of Leo, had formed and partly executed the plan of issuing an authorised Greek version of Justinian's legislation. This plan was carried out by Leo. The Greek version is known under the title of *Βασιλικαὶ Διατάξεις*, or shortly, *Βασιλικαὶ* (in Latin, *Basilica*), which means 'Imperial Constitutions' or 'Laws.' The publication of this authorised body of law in the Greek language led to the gradual disuse of the compilations of Justinian in the East. But the Roman law was thus more firmly established in Eastern Europe and Western Asia.

Leobōtes. [LABOTAS.]

Leōchāres (*Λεωχάρης*), an Athenian statuary and sculptor, was one of the great artists of the later Athenian school, at the head of which were Scopas and Praxiteles. He flourished B.C. 352–338. He was associated with Scopas, Bryaxis, and Timotheus in the sculptures of the Mausoleum. His most famous work seems to have been his statue of the rape of Ganyমেде (Plin. xxxiv. 79). The original work was in bronze. Of the extant copies in marble, the best is one, half the size of life, in the Vatican. [See cut on p. 357.]

Leocōrion (*Λεωκόριον*), a shrine in Athens, in the Ceramicus, erected in honour of the daughters of Leos. Hipparchus was murdered here. (Thuc. i. 20, vi. 57; Ael. V. H. xii. 28.)

Leōdāmas (*Λεωδάμας*), an Attic orator, educated in the school of Isocrates, and greatly praised by Aeschines (c. *Ctes.* § 138).

Leonica, a town of the Edetani in the W. of Hispania Tarraconensis.

Leōnidas (*Λεωνίδας*). 1. I., King of Sparta, B.C. 491–480, was one of the sons of Anaxandrides by his first wife, and, according to some accounts, was twin-brother to Cleombrotus. He succeeded his half-brother Cleomenes I., B.C. 491, his elder brother Dorieus also having previously died. When Greece was invaded by Xerxes, 480, Leonidas was sent to make a stand against the enemy at the pass of Thermopylae. He took with him 300 Spartans—choosing those who had sons, so that their families did not risk extinction—about 2000 Helots, and he was joined on the way by 2000 Arcadians and 700 from Cerinth and other towns, and the same number from Thespieae, so that the whole force at his disposal was somewhat more than 5000, besides 400 Thebans whom he had compelled to join him as a sort of pledge from their city. The Persians in vain attempted to force their way through the pass of Thermopylae. They were driven back by Leonidas and his gallant band with immense slaughter. At length the Malian Ephialtes betrayed the mountain path of the Anopaea to the Persians, who were thus able to fall upon the rear of the Greeks. When it became known to Leonidas that the Persians were crossing the mountain, he dismissed all the other Greeks, except the Thesopian and Theban forces, declaring that he and the Spartans under his command must needs remain in the post they had been sent to guard. Then, before the body of Persians, who were crossing the mountain under Hydarnes, could arrive to attack him in the rear, he advanced from the narrow pass and charged the myriads of the enemy with his handful of troops, hopeless now of preserving their lives, and anxious only to sell them dearly. In the desperate battle which ensued, Leonidas himself fell soon. His body was rescued by the Greeks, after a violent struggle. On the hillock in the pass, where the

remnant of the Greeks made their last stand, a lion of stone was set up in his honour. It was not a barren heroism, for the moral effect in discouragement to the Persians and encouragement to the Greeks was of great importance in the issue. (Hdt. vii. 175, 202–225; Paus. iii. 4, 14; Diod. xi. 4; Cic. *Fin.* ii. 19, 30, *Tusc.* i. 42, 49.)—2. II., King of Sparta, was son of the traitor Cleonymus. He acted as guardian to his infant relative, Areus II., on whose death he ascended the throne, about 256. Being opposed to the projected reforms of his contemporary Agis IV., he was deposed, and the throne was transferred to his son-in-law, Cleombrotus; but he was soon afterwards recalled, and caused Agis to be put to death, 240. He died about 236, and was succeeded by his son, Cleomenes III. (Plut. *Agis*, 3–21; *Cleom.* 1–3).—3. A kinsman of Olympias, the mother of Alexander the Great, was entrusted with Alexander's education before he became the pupil of Aristotle. He trained the young prince in hardy and self-denying habits. There were two excellent cooks (said Alexander afterwards) with which Leonidas had furnished him—a night's march to season his breakfast, and a scanty breakfast to season his dinner (Plut. *Alex.* 22, 25).—4. Of Tarentum, the author of upwards of 100 epigrams in the Doric dialect. His epigrams formed a part of the *Garland* of Meleager. They are chiefly inscriptions for dedicatory offerings and works of art. Leonidas probably lived in the time of Pyrrhus.—5. Of Alexandria, also an epigrammatic poet, under Nero and Vespasian. In the Greek Anthology, 43 epigrams of little merit are ascribed to him.

Leonnātus (*Λεωννάτος*), a Macedonian of a princely family in Pella, one of Alexander's most distinguished officers. He saved Alexander's life in India in the assault on the city of the Malli. After the death of Alexander (B.C. 303), he obtained the satrapy of the Lesser or Hellespontine Phrygia, and in the following year he crossed over into Europe, to assist Antipater against the Greeks; but he was defeated by the Athenians and their allies, and fell in battle. (Arrian, iv. 12, 21; Curt. viii. 14, x. 7, 9; Diod. xviii. 12–15.)

Leontes. [LITA.]

Leontiādes (*Λεοντιάδης*). 1. A Theban, commanded at Thermopylae the forces supplied by Thebes to the Grecian army, B.C. 480 (Hdt. vii. 205).—2. A Theban, assisted the Spartans in seizing the Cadmea, or citadel of Thebes, in 382. He was slain by Pelopidas in 379, when the Spartan exiles recovered possession of the Cadmea. (Xen. *Hell.* v. 2–4; Diod. xv. 25.)

Leontini (*οἱ Λεοντῖνοι*; *Λεοντίνος*; *Leontini*), a town in the E. of Sicily, about five miles from



Coin of Leontini, of 5th cent. B.O.

Obv., *ΛΕΟΝΤΙΝΩΝ* (in archaic characters): head of Apollo. beneath, lion and laurel leaves; rev., chariot, the charioteer being crowned by Victory: beneath, a lion (the symbol of the city).

the sea, NW. of Syracuse, was situated upon the small river Lissus. It was built upon two

hills, which were separated from one another by a valley, in which were the forum, the senate-house, and the other public buildings, while the temples and the private houses occupied the hills. The rich plains N. of the city, *Leontini Campi*, were some of the most fertile in Sicily, and produced abundant crops of most excellent wheat. Leontini was founded by Chalcidians from Naxos, B.C. 730, only six years after the foundation of Naxos itself (Thuc. iv. 3; Diod. xii. 53, xiv. 14). It never attained much political importance, in consequence of its proximity to Syracuse, to which it soon became subject, and whose fortunes it shared (Strab. p. 273). At a later time it joined the Carthaginians, and was taken and plundered by the Romans. Under the Romans it sank into insignificance (Liv. xxiv. 39; Cic. *Verr.* ii. 66). Gorgias was a native of Leontini.

Leontium (Λεόντιον), an Athenian hetæra, the disciple and mistress of Epicurus, wrote a treatise against Theophrastus. She had a daughter, Danaë, who was also a hetæra. (Cic. *N. D.* i. 33, 93; Diog. Laërt. xii. 4.)

Leontium (Λεόντιον), a town in Achaia, between Pharae and Aegium (Pol. ii. 41).

Leontópolis (Λεοντόπολις, Λεόντων πόλις). 1. A city in the Delta of Egypt, S. of Thmuïs, and NW. of Athribis, was the capital of the Nomos Leontopolites, and probably of late foundation, as no writer before Strabo mentions it (Strab. pp. 802, 812).—2. [NICEPHORIUM.]

Leoprepides. [SIMONIDES, 2.]

Leos (Λεός), one of the heroes eponymi of the Athenians, said to have been a son of Orpheus. The phyle or tribe of Leontis derived its name from him. According to the popular legend, once, when Athens was suffering from famine or plague, the Delphic oracle ordered that the daughters of Leos should be sacrificed, and the father complied with the command. The Athenians afterwards erected the *Leocorium* (from Λεός and κόραι) to them. Their names were Praxithea, Theope, and Eubule. (Paus. i. 5, 2, x. 10, 1; Plut. *Thes.* 13; Diod. xv. 17.)

Leosthenes (Λεωσθένης), an Athenian commander of the combined Greek army in the Lamian war. In the year after the death of Alexander (B.C. 323), he defeated Antipater near Thermopylae; Antipater thereupon threw himself into the small town of Lamia. Leosthenes pressed the siege with the utmost vigour, but was killed by a blow from a stone. His loss was mourned by the Athenians as a public calamity. He was honoured with a public burial in the Ceramicus, and his funeral oration was pronounced by Hyperides. (Diod. xvii. 111, xviii. 8-13; Paus. i. 29, 13.)

Leotychides (Λεωτυχίδης, Λευτυχίδης, Herod.). 1. King of Sparta, B.C. 491-469. He commanded the Greek fleet in 479, and defeated the Persians at the battle of Mycale. He was afterwards sent with an army into Thessaly to punish those who had sided with the Persians; but in consequence of his accepting the bribes of the Aleuadæ, he was brought to trial on his return home, and went into exile to Tegea, 469, where he died. He was succeeded by his grandson, Archidamus II. (Hdt. vi. 65-72; Paus. iii. 4, 7).—2. Grandson of Archidamus II., and son of Agis II. There was, however, some suspicion that he was in reality the fruit of an intrigue of Alcibiades with Timæa, the queen of Agis; in consequence of which he was excluded from the throne, mainly through the influence of Lysander, and his uncle, Agesilaus II., was substituted in his room (Xen. *Hell.* iii. 3; Paus. iii. 8).

Lepidus Aemilius, the name of a distinguished patrician family. 1. **M.**, aedile B.C. 192; prætor 191, with Sicily as his province; consul 187, when he defeated the Ligurians; pontifex maximus 180; censor 179 with M. Fulvius Nobilior; and consul a second time 175. He was six times chosen by the censors princeps senatus, and he died 152, full of years and honours. (Liv. xl. 42-46, *Epit.* 48.) Lepidus the triumvir is called by Cicero (*Phil.* xiii. 7) the *pronepos* of this Lepidus; but he would seem more probably to have been his *abnepos*, or great-great-grandson.—2. **M.**, consul 137, carried on war in Spain against the Vaccaei, but unsuccessfully. Since he had attacked the Vaccaei in opposition to the express orders of the senate, he was deprived of his command, and condemned to pay a fine. He was a man of education and refined taste. Cicero, who had read his speeches, speaks of him as the greatest orator of his age (*Brut.* 25, 86, 97).—3. **M.**, the father of the triumvir, was prætor in Sicily in 81, where he earned a character by his oppressions only second to that of Verres. In the civil wars between Marius and Sulla he belonged at first to the party of the latter, but he afterwards came forward as a leader of the popular party. In his consulship, 78, he attempted to rescind the laws of Sulla, who had lately died, but he was opposed by his colleague Catulus, who received the powerful support of Pompey. In the following year (77) Lepidus took up arms, and marched against Rome. He was defeated by Pompey and Catulus, under the walls of the city, in the Campus Martius, and was obliged to take to flight. Finding it impossible to hold his ground in Italy, Lepidus sailed with the remainder of his forces to Sardinia; but, repulsed even in this island by the propraetor, he died shortly afterwards of chagrin and sorrow, which is said to have been increased by the discovery of his wife's infidelity. (Appian, *B. C.* i. 105, 107; Plut. *Sull.* 34, 38, *Pomp.* 15.)—4. **Mam.**, surnamed **Livianus**, because he belonged originally to the Livia gens, consul 77, belonged to the aristocratical party, and was one of the influential persons who prevailed upon Sulla to spare the life of the young Julius Caesar (*Suet. Jul.* 1).—5. **M.**, consul 66, with L. Volcatius Tullus, the same year in which Cicero was prætor. He belonged to the aristocratical party, but on the breaking out of the Civil war in 49, he retired to his Formian villa to watch the progress of events. (Sall. *Cat.* 18; Dio Cass. xxxvi. 25.)—6. **L. Aemilius Paulus**, son of No. 3, and brother of M. Lepidus, the triumvir. His surname of Paulus was probably given him by his father, in honour of the great Aemilius Paulus, the conqueror of Macedonia. But since he belonged to the family of the Lepidi, and not to that of the Pauli, he is inserted in this place and not under PAULUS. Aemilius Paulus did not follow the example of his father, but began his public career by supporting the aristocratical party. His first act was the accusation of Catilino in 63. He was quaestor in Macedonia 59; aedile 55; prætor 53; and consul 50, along with M. Claudius Marcellus. Paulus was raised to the consulship, on account of his being an enemy of Caesar, but Caesar gained him over to his side by a bribe of 1500 talents, which he is said to have expended on a magnificent basilica which he had begun in his aedileship, and which his son completed. After the murder of Caesar (44), Paulus joined the senatorial party. He was one of the senators who declared M. Lepidus a public enemy, on account of his having joined Antony;

and, accordingly, when the triumvirate was formed, his name was set down first in the proscription list by his own brother. The soldiers, however, who were appointed to kill him, allowed him to escape. He passed over to Brutus in Asia, and after the death of the latter repaired to Miletus. Here he remained, and refused to go to Rome, although he was pardoned by the triumvirs. (Appian, *B. C.* ii. 26, iv. 12, 37; Suet. *Jul.* 29; Plut. *Caes.* 29, *Pomp.* 58.)—7. **M. Aemilius Lepidus**, the *Triumvir*, brother of the last. On the breaking out of the Civil war (49), Lepidus, who was then praetor, joined Caesar's party; and as the consuls had fled with Pompey from Italy, Lepidus was the highest magistrate remaining in Italy. During Caesar's absence in Spain, Lepidus presided at the comitia in which the former was appointed dictator. In the following year (48) he received the province of Nearer Spain. On his return to Rome in 47, Caesar granted him a triumph, and made him his magister equitum; and in the next year (46), his colleague in the consulship. In 44 he received the government of Narbonese Gaul and Nearer Spain, but had not quitted the neighborhood of Rome at the time of the dictator's death. Having the command of an army near the city, he was able to render M. Antony efficient assistance; and the latter in consequence allowed Lepidus to be chosen *pontifex maximus*. Lepidus soon afterwards repaired to his provinces of Gaul and Spain. He remained neutral in the struggle between Antony and the senate; but he subsequently joined Antony, when the latter fled to him in Gaul after his defeat at Mutina. This was in the end of May, 43; and when the news reached Rome, the senate proclaimed Lepidus a public enemy. In the autumn Lepidus and Antony crossed the Alps at the head of a powerful army. Octavian (afterwards Augustus) joined them; and in the month of October the celebrated triumvirate was formed by which the Roman world was divided between Octavian, Antony, and Lepidus. [See p. 150, b.] In 42 Lepidus remained in Italy as consul, while the two other triumvirs prosecuted the war against Brutus and Cassius. In the fresh division of the provinces after the battle of Philippi, Lepidus received Africa, where he remained till 86. In this year Octavian summoned him to Sicily to assist him in the war against Sex. Pompey. Lepidus obeyed, but, tired of being treated as a subordinate, he resolved to make an effort to acquire Sicily for himself and to regain his lost power. He was easily subdued by Octavian, who spared his life, but deprived him of his triumvirate, his army, and his provinces, and commanded that he should live at Circeii, under strict surveillance. He allowed him, however, to retain his dignity of *pontifex maximus*. He died B.C. 13. Augustus succeeded him as *pontifex maximus*. Lepidus was fond of ease and repose, and it is not improbable that he possessed abilities capable of effecting much more than he ever did. (Appian, *B. C.* ii., iii., v.; Dio Cass. xli.-xlix.; Index to Cicero.)—8. **Paulus Aemilius Lepidus**, son of No. 6, with whom he is frequently confounded. His name is variously given by the ancient writers, but *Paulus Aemilius Lepidus* (in full Paul. Aem. L. f. M. n. Lepidus) seems to be the most correct form. He probably fled with his father to Brutus, but he afterwards made his peace with the triumvirs. He accompanied Octavian in his campaign against Sex. Pompey in Sicily in 86. In 84 he was consul suffectus. In 82 he was censor with L. Munatius Plancus,

and died while holding this dignity. He completed the basilica begun by his father. He is best known from the beautiful poem of Propertius on the death of his wife, Cornelia, daughter of Cornelius Scipio and Scribonia (Appian, *B. C.* v. 2; Suet. *Aug.* 16; Vell. Pat. ii. 95; Propert. v. 11).—9. **M. Aemilius Lepidus**, son of the triumvir [No. 7] and Junia, formed a conspiracy in 30, for the purpose of assassinating Octavian on his return to Rome after the battle of Actium. Maecenas, who had charge of the city, became acquainted with the plot, seized Lepidus, and sent him to Octavian in the East, who put him to death. His father was ignorant of the conspiracy, but his mother was privy to it. Lepidus was married twice: his first wife was Antonia, the daughter of the triumvir, and his second Servilia, who put an end to her life by swallowing burning coals when the conspiracy of her husband was discovered. (Vell. Pat. ii. 88; Suet. *Aug.* 19.)—10. **Q. Aemilius Lepidus**, consul 21 with M. Lollius (Hor. *Ep.* i. 20, 28).—11. **L. Aemilius Paulus**, son of No. 8 and Cornelia, married Julia, the granddaughter of Augustus. [JULIA, No. 6.] Paulus is therefore called the *progener* of Augustus. He was consul A.D. 1 with C. Caesar, his wife's brother. He entered into a conspiracy against Augustus, of the particulars of which we are not informed (Suet. *Jul.* 19, 64).—12. **M. Aemilius Lepidus**, brother of the last, consul A.D. 6 with L. Arruntius. He lived on the most intimate terms with Augustus, who employed him in the war against the Dalmatians in A.D. 9. After the death of Augustus, he was also held in high esteem by Tiberius. (Dio Cass. lv. 25; Tac. *Ann.* i. 13, iv. 20.)—13. **M. Aemilius Lepidus**, consul with T. Statilius Taurus in A.D. 11, must be carefully distinguished from the last. In A.D. 21 he obtained the province of Asia. (Tac. *Ann.* iii. 22, 32).—14. **Aemilius Lepidus**, the son of 11 and Julia, the granddaughter of Augustus, and consequently the great-grandson of Augustus. He was one of the minions of the emperor Caligula. He married Drusilla, the favourite sister of the emperor; but he was notwithstanding put to death by Caligula, A.D. 39. (Suet. *Cal.* 24, 36.)

Lepontii, a people inhabiting both sides of the Alps, the valleys at the head of Lakes Maggiore and Como, and also those on the northern side of that part of the chain. Hence Pliny makes their southern branch neighbours of the Salassi, who lived about *Ivrea*, and placed their northern settlements about the sources of the Rhone (Plin. iii. 134); and Caesar (*B. G.* iv. 24) can correctly speak of their occupying the sources of the Rhine, since the western branch of the Rhine (the *Vorder Rhein*) rises scarcely 20 miles E. of the Rhone glacier, and it is by no means impossible that the settlements of the Lepontii may have extended far enough E. to include the sources of the *Hinter Rhein* also. It is probable that they were a Rhaetian tribe, part of which crossed the Alps, while part remained on the north side (Strab. pp. 204, 206). Their name is retained in the *Val Leventina*—that is, the upper valley of the Ticinus—and in the 'Lepontine Alps,' which are the part of the main chain lying between the passes of the *Simplon* and the *Bernardino*. The strange statement of Ptolemy (iii. 1, 38), that the Lepontii lived in the Cottian Alps, is perhaps explained by the fact that *Osecla* (*Domo d'Ossola*) was, as he states, one of their chief towns, and that he confused this place with *Ocelum*, which is in the Cottian district.

Lepræa (Λέπρεια), daughter of Pyrgæus, from whom the town of Lepreum in Elis was said to have derived its name. [LEPREUM.] Another tradition derived the name from Leprens, a son of Pyrgæus. He was a grandson of Poseidon, and, both in his strength and his powers of eating, a rival of Heracles, by whom he was conquered and slain. (Paus. v. 5, 4.)

Lepreum (Λέπρεον, Λέπρεος: Δεπρεάτης: *Strovitzî*), a town of Elis in Triphylia, situated 40 stadia from the sea, was said to have been founded in the time of Theseus by Minyans from Lemnos, who drove out the Caucones. After the Messenian wars it was subdued by the Eleans with the aid of Sparta; but it recovered its independence in the Peloponnesian war, and was assisted by the Spartans against Elis. (Hdt. iv. 148, ix. 28; Thuc. v. 81; Xen. *Hell.* iii. 2, 25; Strab. p. 345.) At the time of the Achaean League it was subject to Elis (Pol. iv. 77-80).

Q. Lepta, a native of Cales in Campania, and praefectus fabrum to Cicero in Cilicia B.C. 51. He joined the Pompeian party in the Civil war, and is frequently mentioned in Cicero's letters. (Cic. *ad Fam.* iii. 7, v. 10, &c.)

Leptines (Λεπτινός). 1. A Syracusan, son of Hermocrates, and brother of Dionysius the elder, tyrant of Syracuse. He commanded his brother's fleet in the war against the Carthaginians B.C. 397, but was defeated by Mago with great loss. In 390 he was sent by Dionysius with a fleet to the assistance of the Lucanians against the Italian Greeks. Some time afterwards he gave offence to the tyrant, and on this account was banished from Syracuse. He thereupon retired to Thurii, but was subsequently recalled by Dionysius, who gave him his daughter in marriage. In 363 he commanded the right wing of the Syracusan army in the battle against the Carthaginians near Cronium; in which he was killed. (Diod. xiv. 48-72, xv. 7, 17.)—2. A Syracusan, who joined with Calippus in expelling the garrison of the younger Dionysius from Rhegium, 351. Soon afterwards he assassinated Calippus, and then crossed over to Sicily, where he made himself tyrant of Apollonia and Engyum. He was expelled in common with the other tyrants by Timoleon; but his life was spared and he was sent into exile at Corinth, 342. (Diod. xvi. 45, 72; Plut. *Timol.* 24.)—3. An Athenian, known only as the proposer of a law taking away all special exemptions from the burden of public charges (ἀπέλεια τῶν λειτουργιῶν), against which the celebrated oration of Demosthenes is directed, usually known as the oration against Leptines. This speech was delivered 355; but the law must have been passed above a year before, as we are told that the lapse of more than that period had already exempted Leptines from all personal responsibility. Hence the efforts of Demosthenes were directed solely to the repeal of the law, not to the punishment of its proposer. His arguments were successful, and the law was repealed.—4. A Syrian Greek, who assassinated with his own hand, at Laodicea, Cn. Octavius, the chief of the Roman deputies, who had been sent into Syria, 162. Demetrius caused Leptines to be seized, and sent as a prisoner to Rome; but the senate refused to receive him, being desirous to reserve this cause of complaint. (Pol. xxxii. 4-7; Appian, *Syr.* 4-7.)

Leptis (Λεπτις). 1. **Leptis Magna** or **Neapolis** (ἡ Λεπτις μεγάλη, Νεάπολις: *Lobda*), a city on the coast of N. Africa, between the Syrtes, E.

of Abrotonum, and W. of the mouth of the little river Cinyps, was a Phoenician colony, with a flourishing commerce, though it possessed no harbour. With Abrotonum and Oea it formed the African Tripolis. The Romans made it a colony; it was the birthplace of the emperor Septimius Severus; and it continued to flourish till A.D. 366, when it was almost ruined by an attack from a Libyan tribe. Justinian did something towards its restoration; but the Arabian invasion completed its destruction. Its ruins are still considerable. (Sall. *Jug.* 19, 77-79; Strab. p. 835; Tac. *Hist.* iv. 50; Procop. *de Aed.* vi. 4.)—2. **Leptis Minor** or **Parva** (Λεπτις ἡ μικρά: *Lamta*, Ru.), usually called simply Leptis, a Phoenician colony on the coast of Byzacium, in N. Africa, between Hadrumetum and Thapsus; an important place under the Carthaginians and the Romans (*Bell. Afr.* 7; Caes. *B. C.* ii. 38; Sall. *Jug.* 19).

Lerina (*St. Honorat*), an island off the coast of Gallia Narbonensis, opposite Antipolis.

Lerna or **Lernê** (Λέρνη), a district in Argolis, not far from Argos, in which was a marsh and a small river of the same name. It was celebrated as the place where Heracles killed the Lernean Hydra. [See p. 396.]

Lero (*St. Marguerite*), a small island off the coast of Gallia Narbonensis (Ptol. ii. 10, 21).

Léros (Λέρος: Λέριος), a small island, one of the Sporades, opposite to the mouth of the Sinus Iassius, on the coast of Caria. Its inhabitants, who came originally from Miletus, bore a bad character. (Strab. p. 487.) Besides a city of the same name, it had in it a temple of Artemis, where the transformation of the sisters of Meleager into guinea-fowls took place, in memory of which guinea-fowls were kept in the court of that temple (*Ant. Lib.* 2; *Ov. Met.* viii. 533; *Athen.* p. 655).

Lesbōnax (Λεσβῶναξ). 1. Son of Potamon of Mytilene, a philosopher and sophist, in the time of Augustus. He was the father of Polemon, the teacher and friend of the emperor Tiberius. Lesbōnax wrote several political orations, of which two have come down to us, one entitled *Περὶ τοῦ πολέμου Κορινθίων*, and the other *Προτρεπτικὸς λόγος*, both of which are not unsuccessful imitations of the Attic orators of the best times. They are printed in the collections of the Greek orators [DEMOSTHENES], and separately by Orelli, Lips. 1820.—2. A Greek grammarian, of uncertain age, but later than No. 1, the author of an extant work on grammatical figures (*Περὶ σχημάτων*), published by Valckenner in his edition of Ammonius.

Lesbos (Λέσβος: Λέσβιος, Lesbīus: *Mytilene*, *Metelin*), the largest, and by far the most important, of the islands of the Aegaean along the coast of Asia Minor, lay opposite to the Gulf of Adramyttium, off the coast of Mysia, the direction of its length being NW. and SE. It is intersected by lofty mountains, and indented with large bays, the chief of which, on the W. side, runs more than half way across the island. It had three chief headlands, Argemnum on the NE., Sigrium on the W., and Malea on the S. Its valleys were very fertile, especially in the N. part, near Methymna; and it produced corn, oil, and wine renowned for its excellence. It was called by various names, the chief of which were, Issa, Pelasgia, Mytanis, and Macaria (Strab. p. 60; Diod. iii. 55, v. 81): the late Greek writers called it Mytilene, from its chief city, and this name has been preserved to modern times. When Diodorus (v. 80) speaks of the earliest inhabitants as Pelasgians,

he merely expresses the fact that they were people of whose coming no tradition survived. In the great Aeolic migration the island was colonised by the first detachment of Aeolians, who founded in it a Hexapolis, consisting of the six cities, Mytilene, Methymna, Eresus, Pyrrha, Antissa, and Arisbe, afterwards reduced to five through the destruction of Arisbe by the Methymnaeans. The Aeolians of Lesbos afterwards founded numerous settlements along the coast of the Troad and in the region of Mt. Ida, and at one time a great part of the Troad seems to have been subject to Lesbos. The chief facts in the history of the island are connected with its principal city, Mytilene, which was the scene of the struggles between the nobles and the commons. [ALCAEUS, PITTACUS.] At the time of the Peloponnesian war, Lesbos was subject to Athens. After various changes, it fell under the power of Mithridates, and passed from him to the Romans (*Il.* xxiv. 544; *Od.* iv. 342; *Hdt.* i. 151; *Thuc.* ii. 9; *Strab.* pp. 617-620). The island is most important in the early history of Greece, as the native region of the Aeolian school of lyric poetry. It was the birthplace of the musician and poet TERPANDER, of the lyric poets ALCAEUS, SAPPHO, and others, and of the dithyrambic poet ARION. Other forms of literature and philosophy early and long flourished in it: the sage and statesman PITTACUS, the historians HELLANICUS and Theophrastus, and the philosophers Theophrastus and Phanius, were all Lesbians.

Lesbōthēmis (Λεσβόθεμις), a sculptor of ancient date, and a native of Lesbos (*Athen.* pp. 182, 635).

Lesches or **Lescheus** (Λέσχης, Λέσχευς), one of the so-called Cyclic poets, son of Aeschylus, a native of Pyrrha, in the neighbourhood of Mytilene, and hence called a Mytilenean or a Lesbian (*Paus.* x. 25, 5). He flourished about B.C. 708, and was usually regarded as the author of the *Little Iliad* (Ἰλιάς ἡ ἐλάσσων or Ἰλιάς μικρά). Aristotle, however (*Poët.* 23), does not name its author; and the Lesbian Hellenicus, who would probably have claimed it for a countryman if he could, assigns it to the Spartau Cinaethou. The *Little Iliad* consisted of four books, and was intended as a supplement to the Homeric *Iliad*. It related the events after the death of Hector, the fate of Ajax, the exploits of Philoctetes, Neoptolemus, and Odysseus, and the reception of the wooden horse within the walls of Troy. The actual capture of the city, called *The Destruction of Troy* (Ἰλίου πέρις), which formed the continuation of the story was by another author, Arctinus. Hence Aristotle, alluding to the want of unity, remarks that the *Little Iliad* furnished materials for eight tragedies, whilst only one could be based upon the *Iliad* or *Odyssey* of Homer.

Lethæus (Ληθαῖος). 1. A river of Ionia, in Asia Minor, flowing S. past Magnesia into the Mæander (*Strab.* p. 554).—2. A river in the S. of Crete, flowing past Gortyna.—3. [LATHON.]

Lêthē (Λήθη), the personification of oblivion, called by Hesiod a daughter of Eris (*Th.* 227), i.e. the forgetfulness of former kindnesses which ensues from a quarrel. A river in the lower world was likewise called Lethe. The souls of the departed drank of this river, and thus forgot all they had said or done in the upper world. [HADES.]

Lethe, a river in Spain. [See LIMAEA.]

Lêto (Λητώ), called **Latōna** by the Romans, is described by Hesiod as a daughter of the Titan Coeus and Phoebe, a sister of Asteria, and the

mother of Apollo and Artemis by Zeus, before his marriage to Hera (*Th.* 405, 921; cf. *Il.* xiv. 327). In Homer, though nothing is said of the place or manner of the birth, she is spoken of as the mother by Zeus of Apollo and Artemis. She, like her children, sides with the Trojans; she and Artemis heal the wounded Aeneas in the temple of Apollo in Troy, which implies a tradition that the three deities were associated in a temple there, and also seems to ascribe to her a share in the healing powers of Apollo Paeonius. (*Il.* i. 36, v. 447, xx. 40, 72, xxi. 497; *Od.* xi. 318.) The stories of the offence given to her by Niobe and by Tityus are also alluded to, but both in what are considered later parts of the poems (*Il.* xxiv. 607; *Od.* xi. 580). Her fame and her story increased as the worship of Apollo grew in importance through the Hellenic nation. The wanderings of the patient and gentle goddess persecuted during her pregnancy by Hera, who seems already to be the wife of Zeus, and all the scenes and associations of the birth of the twin deities are dwelt upon by post-Homeric poets. All the world being afraid of receiving Leto on account of Hera, who had sent the serpent Python to follow her, she wandered about till she came to Delos, which was then a floating island, and bore the name of



Leto (Latona). (From a painted vase.)

Asteria or Ortygia. When Leto arrived there, Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place for his beloved, and here she gave birth to Apollo and Artemis. The bed of Leto was by the Iuopus, a small stream of Delos which Alexandrian traditions made an offshoot from the Nile passing under the sea (*Strab.* p. 271; *Callim. Hymn. Del.* 206), and near her sacred lake; it was shadowed by a palm tree (cf. *Od.* vi. 152) and a laurel which sprang up for her shelter, and all the land put forth flowers in joy at the birth (*Hymn. ad Apoll. Del.* 119; *Hdt.* ii. 170; *Eur. Hec.* 459, *Ion.* 918, *I. T.* 1100; *Callim. Hymn. Del.* 260). Some additions have grown partly out of the other name of the island, Ortygia (quail island); that Leto took the form of a quail in order to reach the island; or that her sister, Asteria, flying from the love of Zeus, was changed into a quail and then into the floating island which received Leto. Leto is most commonly taken to be the goddess of night (from λανθάνειν); hence she gives birth to light deities who come forth as it were from the womb of night, Apollo, Artemis (as moon-goddess), and Asteria, goddess of stars: with this view agree her epithets κτανόπεπλος (dark-robed), μελιχος (gentle), and the expression that she is 'kind to men and to the

immortal gods' (Hes. *Th* 407).—From their mother Apollo is frequently called *Letoïus* or *Latoïus*, and Artemis (Diana) *Lctoïa*, *Letoïs*, *Latoïs*, or *Latoë*.

Leuca (τὰ Λευκά), a town at the extremity of the Iapygian promontory in Calabria, with a stinking fountain, under which the giants who were vanquished by Heracles are said to have been buried. The promontory is still called *Capo di Leuca*. (Strab. p. 281.)

Leucæ, **Leuca** (Λεύκαι, Λεύκη: *Lefke*), a small town on the coast of Ionia, in Asia Minor, near Phocæa, built by the Persian general Tachas in B. C. 352, and remarkable as the scene of the battle between the consul Licinius Crassus and Aristonicus, in 131 (Diod. xv. 18; Strab. p. 646).

Leucas or **Leucadia** (Λευκάς, Λευκαδία: *Leucadios*: *Santa Maura*), an island in the Ionian sea, off the W. coast of Acarnania, about twenty miles in length, and from five to eight miles in breadth. It has derived its name from the numerous calcareous hills which cover its surface. It was originally united to the mainland at its NE. extremity by a narrow isthmus. Homer speaks of it as a peninsula, with a town Nericus (*Od.* xxiv. 377). According to Strabo (p. 322) its first inhabitants were Teleboans and Leleges. Subsequently the Corinthians under Cypselus, between B. C. 665 and 625, founded a new town, called *Leucas* in the NE. of the country near the isthmus, in which they settled 1000 of their citizens, and to which they removed the inhabitants of Nericus, which lay a little to the W. of the new town. (Strab. *l. c.*; Thuc. i. 30.) The Corinthians also cut a canal through the isthmus and thus converted the peninsula into an island. This canal was afterwards filled up by deposits of sand; and in the Peloponnesian war it was no longer available for ships, which during that period were conveyed across the isthmus on more than one occasion (Thuc. iii. 81, iv. 8). The canal was opened again by the Romans (Liv. xxxiii. 17). At present the channel is dry in some parts, and has from three to four feet of water in others. The town of Leucas was a place of importance, and during the war between Philip and the Romans was at the head of the Acarnanian league, and the place where the meetings of the league were held. It was in consequence taken and plundered by the Romans, B. C. 197. The remains of this town are still to be seen. The other towns in the island were *Hellomcnium* (Ἑλλόμενον) on the SE. coast, and *Phara* (Φαρά), on the SW. coast.—At the S. extremity of the island, opposite Cephalonia, was the celebrated promontory, variously called *Leucas*, *Leucatas*, *Leucates*, or *Leucate* (*C. Ducato*), on which was a temple of Apollo, who hence had the surname of Leucadius (Verg. *Aen.* iii. 274; Propert. iii. 11, 69). At the annual festival of the god it was the custom to cast down a criminal from this promontory into the sea: to break his fall birds of all kinds were attached to him, and if he reached the sea uninjured, boats were ready to pick him up (Strab. p. 452; Ov. *Her.* xv. 167, *Trist.* v. 2, 77; Cic. *Tusc.* iv. 18, 41). This appears to have been an expiatory rite; and it gave rise to the well-known story that lovers leaped from this rock, in order to seek relief from the pangs of love. Thus Sappho is said to have leapt down from this rock, when in love with Phaon; but this well-known story does not stand the test of examination. [SAPPHO.]

Leucē (Λευκή), an island in the Euxine sea,

near the mouth of the Borysthenes, sacred to Achilles. [ACHILLEUS DIOMOS.]

Leuci, a people in the SE. of Gallia Belgica, S. of the Mediomatrici, between the Matrona and Mosella. Their chief town was Tullum (*Toul*). (Caes. *B. G.* i. 40; Strab. p. 193.)

Leuci Montes, called by the Romans **Albi Montes**, a range of mountains in the W. of Crete. [ALBI MONTES.]

Leucippē. [ALCATHOË.]

Leucippides (Λευκιππίδες), i. e. *Phoebe* and *Hilaira*, the daughters of Leucippus. They were priestesses of Athene and Artemis, and betrothed to Idas and Lynceus, the sons of Aphareus; but Castor and Pollux carried them off and married them. [DIOSCURI, p. 298, a.]

Leucippus (Λευκιππος). 1. Son of Oenomaus. For details, see DAPHNE.—2. Son of Perieres and Gorgophone, brother of Aphareus, and prince of the Messenians, was one of the Calydonian hunters. By his wife Philodice, he had two daughters, Phoebe and Hilaira, usually called LEUCIPPIDES. (Paus. iii. 26, 3; Ov. *Met.* viii. 306; Apollod. ii. 7, 8.)—3. A Grecian philosopher, the founder of the atomic theory of the ancient philosophy, which was more fully developed by Democritus. Where and when he was born we have no data for deciding. Miletus, Abdera, and Elis have been assigned as his birthplace; the first, apparently, for no other reason than that it was the birthplace of several natural philosophers; the second, because Democritus came from that town; the third, because he was looked upon as a disciple of the Eleatic school. The period when he lived is equally uncertain. He is called the teacher of Democritus. (Diog. Laërt. ix. 30, 34.) For the doctrines ascribed to him, see DEMOCRITUS.

Leucon (Λεύκων). 1. Son of Poseidon or Athamas and Themisto, and father of Erythrus and Evippe (Apollod. i. 9, 2; Hyg. *Fab.* 157).—2. A powerful king of Bosphorus, who reigned B. C. 393–353. He was in close alliance with the Athenians, to whom he gave the right of shipping corn without export duty before any others were supplied, and as in years of scarcity this gave them the means of obtaining a plentiful supply unattainable by other nations, the Athenians in return admitted him and his sons to the citizenship of Athens, with immunity from all liabilities of a citizen (Dem. *Lept.* p. 466, §§ 30, 33; Strab. p. 310; Diod. xiv. 93, xvi. 91).—3. An Athenian poet, of the Old Comedy, a contemporary of Aristophanes (Suid. s. v.; Athen. p. 343).

Leucōnium (Λευκόνιον), a town in the island of Chios (Thuc. viii. 24).

Leucōnōē (Λευκονόη), daughter of Minyas, usually called Leucippe. [ALCATHOË.]

Leucopetra (Λευκόπετρα: *C. dell' Armi*), a promontory in the SW. of Bruttium, on the Sicilian straits, and a few miles S. of Rhegium, to whose territory it belonged (Strab. p. 259).

Leucophrys (Λευκόφρυς). 1. A city of Caria, in the plain of the Macander, close to a curious lake of warm water, and having a temple of Artemis Leucophryne (Xen. *Hell.* iv. 8; Strab. p. 647; Tac. *Ann.* iii. 62).—2. A name given to the island of TENEDOS, from its white cliffs.

Leucophryñē. [LEUCOPHRYS.]

Leucōsia or **Leucasia** (*Piana*), a small island in the S. of the gulf of Paestum, off the coast of Lucania, and opposite the promontory Posidium, said to have been called after one of the Sirens (Strab. pp. 123, 252, 258).

Leucōsyri (Λευκόσυροι, i. e. *White Syrians*), was a name early applied by the Greeks to the inhabitants of Cappadocia, who were of the

Syrian race, in contradistinction to the Syrian tribes of a darker colour beyond the Taurus (Hdt. i. 72, vii. 72; Strab. pp. 552, 737). Afterwards, when Cappadoce came to be the common name for the people of S. Cappadocia, the word Leucosyri was applied specifically to the people in the N. of the country (aft. Pontus) on the coast of the Euxine, between the rivers Halys and Iris: these are the White Syrians of Xenophon (*Anab.* v. 6).

Leucóthēa (Λευκοθέα), a sea goddess, was previously Ino, the wife of Athamas. She was also regarded as a goddess of the dawn, and was nurse of Dionysus. [ATHAMAS; MATURIA.]

Leucóthōē, daughter of the Babylonian king Orchamus and Eurynome, was beloved by Apollo. Her amour was betrayed by the jealous Clytia to her father, who buried her alive; whereupon Apollo metamorphosed her into an incense shrub. (*Ov. Met.* iv. 208.)

Leuctra (τὰ Λεύκτρα: *Lefka* or *Lefkra*), a small town in Boeotia, on the road from Plateaeae to Thespieae, memorable for the victory which Epaminondas and the Thebans here gained over Cleombrotus and the Spartans, B. C. 371 (*Xen. Hell.* vi. 4, 7; *Diod.* xv. 54; *Paus.* ix. 13, 3; *Plut. Pelop.* 20, 21).

Leuctrum (Λεύκτρον). 1. Or **Leuctra** (*Leftra*), a town in Messenia, on the E. side of the Messenian gulf, between Cardamyle and Thalama, on the small river Pamisus. The Spartans and Messenians disputed for the possession of it. (*Strab.* p. 360; *Paus.* iii. 21, 7.)—2. A town in Achaia, dependent on Rhyphae (*Strab.* p. 387).

Lexovii or **Lexobii**, a people in Gallia Lugdunensis, on the Ocean, W. of the mouth of the Sequana. Their capital was Noviomagus (*Lisieux*). (*Caes. B. G.* iii. 9, 11; *Strab.* p. 189.)

Liba (ἡ Λίβα), a city of Mesopotamia, between Nisibis and the Tigris (*Pol.* v. 51).

Libanius (Λιβάνιος), a distinguished Greek sophist and rhetorician, was born at Antioch, on the Orontes, about A. D. 314. He studied at Athens, and afterwards set up a school of rhetoric at Constantinople, which was attended by so large a number of pupils that it excited the jealousy of the other professors, who charged Libanius with being a magician, and obtained his expulsion from Constantinople about 346. He then went to Nicomedia, where he taught with equal success, but also drew upon himself an equal degree of malice from his opponents. After a stay of five years at Nicomedia, he was recalled to Constantinople. Eventually he took up his abode at Antioch, where he spent the remainder of his life. Here he received the greatest marks of favour from the emperor Julian, 362, and afterwards from Theodosius; but his enjoyment of life was disturbed by ill health, by misfortunes in his family, and more especially by the disputes in which he was incessantly involved, partly with rival sophists, and partly with the prefects. He was the teacher of St. Basil and St. Chrysostom, with whom he always kept up a friendly connexion; for although a pagan and entirely devoted to the study of pagan literature, he made no difference between Christian and pagan pupils. The year of his death is uncertain, but from one of his epistles it is evident that he was alive in 391, and it is probable that he died a few years after, in the reign of Arcadius. The extant works of Libanius are: 1. Models for rhetorical exercises (Προγυμνασμάτων παραδείγματα). 2. Orations (Λόγοι), sixty-seven in number. 3. Declamations (Μελέται), i. e. orations on fictitious subjects, and descriptions of various kinds, fifty in

number. 4. A Life of Demosthenes, and arguments to the speeches of the same orator. 5. Letters (Ἐπιστολαί), of which a very large number is still extant. Many of these letters are extremely interesting, being addressed to men such as the emperor Julian, Athanasius, Basil, Gregory of Nyssa, and Chrysostom. The style of Libanius is superior to that of the other rhetoricians of the fourth century. He took the best orators of the classic age as his models, and we can often see in him the disciple and happy imitator of Demosthenes; but he is not free from affectation, and we rarely find in him that simplicity of style which constitutes the great charm of the best Attic orators. As far as the history of his age is concerned, some of his orations, and still more his epistles are of great value: such as the oration in which he relates the events of his own life; the eulogies on Constantius and Constans; the orations on Julian; several orations describing the condition of Antioch, and those which he wrote against his professional and political opponents. The best edition of the orations and declamations is by Reiske, Altenburg, 1791-97, 4 vols. 8vo, and the best edition of the epistles is by Wolf, Amsterdam, 1738, fol.

Libānus (ὁ Λίβανος, τὸ Λίβανον; Heb. Lebanon, i. e. *the White Mountain: Jehel Libnan*), a lofty and steep mountain range on the confines of Syria and Palestine, dividing Phoenice from Coele-Syria. It extends from above Sidon, about lat. 33½° N., in a direction NNE. as far as about lat. 34½°. Its highest summits are covered with perpetual snow (between *Beirut* and *Tripoli* it reaches a height of nearly 12,000 feet); its sides were in ancient times clothed with forests of cedars, of which only scattered trees now remain, and on its lower slopes grow vines, figs, mulberries, and other fruits: its wines were highly celebrated in ancient times. It is considerably lower than the opposite range of ANTILIBANUS. In the Scriptures the word Lebanon is used for both ranges, and for either of them; but in classical authors the names Libanus and Antilibanus are distinctive terms, being applied to the W. and E. ranges respectively. (*Strab.* pp. 742, 755; *Ptol.* v. 15.)

Libarna or **Libarnum**, a town of Liguria on the Via Aurelia, NW. of Genua (*Plin.* iii. 49).

Lībentina or **Lūbentina**, a surname of Venus by which she is described as the goddess of pleasure (*Varro, L. L.* v. 6; *Cic. N. D.* ii. 23).

Liber, or **Liber Pater**, a name frequently given by the Roman poets to the Greek Bacchus or Dionysus, who was accordingly regarded as identical with the Italian Liber. But the god **Liber**, and the goddess **Libera** were ancient Italian divinities, presiding over the cultivation of the vine and the fertility of the fields. It has been remarked before [p. 453, a] that there is a difference of opinion as to whether the cultivation of the vine existed in Italy before the beginning of Greek colonisation in the eighth century B. C., or was introduced by Greek settlers. There is not much evidence either way. The fact that libations of milk existed in an old ritual instead of wine may point to a time when the people of Italy were herdsmen and had no vines, but it does not tell us at what date this was so. Whatever the truth may be, it is probable that the ceremonies at Lavinium mentioned by Varro (*ap. August. C. D.* vii. 21) belonged to Liber as an ancient Latin deity of fruitfulness in trees and nature generally, and eventually of vines in particular. He was worshipped probably by libations (whether Curtius

On the death of Bibulus (48) he had the chief command of the Pompeian fleet. (Caes. *B. C.* iii. 15-24; Dio Cass. xli. 48.) In the civil wars which followed Caesar's death, he followed the fortunes of his son-in-law, Sex. Pompey. In 40, Octavia married his sister, Scribonia, and this marriage was followed by a peace between the triumvirs and Pompey (39). When the war was renewed in 36, Libo for a time continued with Pompey, but, seeing his cause hopeless, he deserted him in the following year. In 34, he was consul with M. Antony. (Appian, *B. C. v.* 52-73, 139; Dio Cass. xlix. 38.)

Libon (Λιβων), an Elean, the architect of the great temple of Zeus in the Altis at Olympia, about B.C. 450 (Paus. v. 10, 3).

Libui, Libici or Lebicii (Λεβέκιοι, Λιβικοί), a Gallic tribe in Gallia Transpadana who occupied the territory about the entrance to *Val Sesia*, and *Val d' Aosta*; their chief town was *Vercellae* (Pol. ii. 17; Ptol. iii. 1, 36; Liv. xxi. 33; Plin. iii. 123).

Liburnia, a district of Illyricum, along the coast of the Adriatic sea, was separated from Istria on the NW. by the river *Arsia*, and from Dalmatia on the S. by the river *Titius*, thus corresponding to the W. part of *Croatia*, and the N. part of the moderna *Dalmatia*. The country is mountainous and unproductive, and its inhabitants, the **Liburni**, supported themselves chiefly by commerce and navigation, and also by piracy. They were skilful sailors, and they appear to have been the first people who had the sway of the waters of the Adriatic. They took possession of most of the islands of this sea as far as *Corezia*, and had settlements even on the opposite coast of Italy. Their ships were remarkable for their swift sailing, and hence vessels built after the same model were called *Liburnicae* or *Liburnae naves*. (Liv. x. 2, xlii. 48; Caes. *B. C.* iii. 5; Hor. *Epod.* i. 1; *Dict. of Ant.* art. *Navis*) The Liburnians were the first Illyrian people who submitted to the Romans. Being hard pressed by the Iapydes on the N. and by the Dalmatians on the S., they sought the protection of Rome. Hence we find that many of their towns were immune, or exempt from taxes. The islands of the coast were reckoned a part of Liburnia and are known as *Liburnides* or *Liburnicae Insulae*. [ILLYRICUM.]

Libya (Λιβύη), daughter of Epaphus and Memphis, from whom Libya (Africa) is said to have derived its name. By Poseidon she became the mother of Agenor, Belus, and Lelex. (Paus. i. 44, 3; Apollod. ii. 1, 4.)

Libya (Λιβύη: *Libyæ*, *Libyæ*). 1. The Greek name for the continent of Africa in general. [AFRICA].—2. **L. Interior** (Λ. ἡ ἐντὸς), the whole interior of Africa, as distinguished from the well-known regions on the N. and NE. coasts.—3. **Libya**, specifically, or **Libyæ Nomos** (Λιβύης νομός), a district of N. Africa, between Egypt and Marmarica, so called because it once formed an Egyptian Nomos. It is sometimes called *Libya Exterior*. (Plin. v. 39, 50; AEGYPTUS; AFRICA.)

Libyci Montes (τὸ Λιβυκὸν ὄρος: *Jebel Sel-selah*), the range of mountains which form the W. margin of the valley of the Nile. [AEGYPTUS.]

Libycum Mare (τὸ Λιβυκὸν πέλαγος), the part of the Mediterranean between the island of Crete and the N. coast of Africa (Strab. pp. 122, 488).

Libyphoenices (Λιβυφοίνικες, Λιβοφοίνικες), a term applied to the people of those parts of N. Africa in which the Phoenicians had founded

colonies, and especially to the inhabitants of the Phoenician cities on the coast of the Carthaginian territory: it is derived from the fact that these people were a mixed race of the Libyan natives and the Phoenician settlers (Liv. xx. 22; Diod. xx. 55).

Libyssa (Λιβύσσα: *Herekeh?*), a town of Bithynia, in Asia Minor, on the N. coast of the Sinus Astaccenus, W. of Nicomedia, celebrated as the place where the tomb of Hannibal was to be seen (Ptol. v. 1, 13; Plin. v. 148).

Licātes or Licātii, a people of Vindehicia on the E. bank of the river Licus or *Licia* (*Leck*), one of the fiercest of the Vindelician tribes (Strab. p. 206).

Lichādes (Λιχάδες: *Ponticonesē*), three small islands between Euboea and the coast of Locris, called *Scarphia*, *Caresa*, and *Phocaria*. [See LICHAS, No. 1.]

Lichas (Λίχας). 1. An attendant of Heracles, brought his master the poisoned garment which destroyed the hero. [See p. 400, a.] Heracles, in anguish and wrath, threw Lichas into the sea, and the Lichadian islands were believed to have derived their name from him. (Strab. pp. 426, 447; Ov. *Met.* ix. 155.)—2. A Spartan, son of Arcesilaus, was proxenus of Argos, and is frequently mentioned in the Peloponnesian war. He was famous throughout Greece for his hospitality, especially in his entertainment of strangers at the *Gymnopaedia*. (Thuc. v. 14, 22, 76, viii. 18; Xen. *Mem.* i. 2, 61.)

Licia or Licus. [LICATES.]

Licinia. 1. A Vestal virgin, accused of incest, together with two other Vestals, *Aemilia* and *Marcia*, B.C. 114. L. Metellus, the pontifex maximus, condemned *Aemilia*, but acquitted *Licinia* and *Marcia*. The acquittal of the two last caused such dissatisfaction that the people appointed L. Cassius Longinus to investigate the matter; and he condemned both *Licinia* and *Marcia* (Macrob. i. 10).—2. Wife of C. Sempronius Gracchus, the celebrated tribune.—3. Daughter of Crassus the orator, and wife of the younger Marius.

Licinia Gens, a celebrated plebeian house, to which belonged C. Licinius Calvus Stolo, whose exertions threw open the consulship to the plebeians. Its most distinguished families at a later time were those of **CRASSUS**, **LUCULLUS** and **MURENA**. There were likewise numerous other surnames in the gens, which are also given in their proper places.

Licinius. 1. **C. Licinius Calvus**, surnamed **Stolo**, which he derived, it is said, from the care with which he dug up the shoots that sprang up from the roots of his vines (Varro, *R. R.* i. 2). He brought the contest between the patricians and plebeians to a happy termination and thus became the founder of Rome's greatness. He was tribune of the people from B.C. 376 to 367, and was faithfully supported in his exertions by his colleague L. Sextius. The laws which he proposed were: (1) That in future no more consular tribunes should be appointed, but that consuls should be elected, one of whom should always be a plebeian. (2) That no one should possess more than 500 jugera of the public land, or keep upon it more than 100 head of large and 500 of small cattle. (3) A law regulating the affairs between debtor and creditor. (4) That the Sibylline books should be entrusted to a college of ten men (*decemviri*), half of whom should be plebeians. [*Dict. of Ant.* art. *Leges Liciniae*.] These rogations were passed after a most vehement opposition on the part of the patricians, and L. Sextus was the first plebeian

who obtained the consulship, 366. Licinius himself was elected twice to the consulship, 364 and 361. Some years later he was accused by M. Popilius Laenas of having transgressed his own law respecting the amount of public land which a person might possess. He was condemned and sentenced to pay a heavy fine. (Liv. vi. 35, 42, vii. 1, 9, 16; Val. Max. viii. 6, 3.)—**2. C. Licinius Macer**, an annalist and an orator, was a man of praetorian dignity, who, when impeached (86) of extortion by Cicero, finding that the verdict was against him, forthwith committed suicide before the formalities of the trial were completed. His *Annales* commenced with the very origin of the city, and extended to twenty-one books at least; but how far he brought down his history, is unknown. (Val. Max. ix. 12; Plut. *Cic.* 9; Cic. *Brut.* 82, 238, *Legg.* i. 7; Liv. iv. 7, vii. 9.)—**3. C. Licinius Macer Calvus**, son of the last, a distinguished orator and poet, was born in 82, and died about 47 or 46, in his 35th or 36th year. His most celebrated oration was delivered against Vatinius, who was defended by Cicero, when he was only 27 years of age. So powerful was the effect produced by this speech, that the accused started up in the midst of the pleading, and passionately exclaimed, 'Rogo vos, iudices, num, si iste disertus est, ideo me damnari oportet?' His poems were full of wit and grace, and possessed sufficient merit to be classed by the ancients with those of Catullus. His elegies, especially that on the untimely death of his mistress Quintilia, have been warmly extolled by Catullus, Propertius, and Ovid. Calvus was remarkable for the shortness of his stature, and hence the vehement action in which he indulged while pleading was in such ludicrous contrast with his insignificant person, that even his friend Catullus has not been able to resist a joke, and has presented him to us as the 'Salaputium disertum,' 'the eloquent Tom Thumb.' (Cic. *Brut.* 82, 279, 283; Quint. x. 1, 115; Catull. 96; Propert. ii. 19, 40; Ov. *Am.* iii. 9, 61.)

Licinius, Roman emperor A.D. 307–324, whose full name was PUBLIUS FLAVIUS GALERIUS VALERIUS LICINIANUS LICINIUS. He was a Dacian peasant by birth, and the early friend and companion in arms of the emperor Galerius, by whom he was raised to the rank of Augustus, and invested with the command of the Illyrian provinces at Carmentum, on the 11th of November, A.D. 307. Upon the death of Galerius in 311, he concluded a peaceful arrangement with MAXIMINUS II., in virtue of which the Hellespont and the Bosphorus were to form the boundary of the two empires. In 313 he married at Milan, Constantia, the sister of Constantine, and in the same year set out to encounter Maximinus, who had invaded his dominions. Maximinus was defeated by Licinius near Heraclea, and died a few months afterwards at Tarsus. Licinius and Constantine were now the only emperors, and each was anxious to obtain the undivided sovereignty. Accordingly war broke out between them in 315. Licinius was defeated at Cibalis in Pannonia, and afterwards at Adrianople, and was compelled to purchase peace by ceding to Constantine Greece, Macedonia, and Illyricum. This peace lasted about nine years, at the end of which time hostilities were renewed. The great battle of Adrianople (July, 323), followed by the reduction of Byzantium, and a second great victory achieved near Chalcedon (September), placed Licinius at the mercy of Constantine, who, although he spared his life for the moment,

soon found a convenient pretext for putting him to death, 324. (Vict. *Caes.* 40, 41; Zosim. ii. 7–28; Eutrop. x. 3.)

Licinus. 1. A Gaul by birth, was taken prisoner in war, and became a slave of Julius Caesar, whose confidence he gained so much as to be made his dispensator or steward. Caesar gave him his freedom. He also gained the favour of Augustus, who appointed him in B.C. 15 governor of his native country, Gaul. By the plunder of Gaul and by other means he acquired enormous wealth, and hence his name is frequently coupled with that of Crassus. He lived to see the reign of Tiberius. (Dio Cass. Liv. 21; Suet. *Aug.* 67; Juv. i. 109.) To this Licinus, and not, as the scholiast says, to the barber of Hor. *A.P.* 301, refers the couplet:

Marmoreo tumulo Licinus jacet, at Cato parvo,
Pompeius nullo; quis putet esse deos?

and the answer, of later date:

Saxa premunt Licinum: levat altum fama Catonem,
Pompeium tituli: credimus esse deos.

—**2. Clōdīus Licīnus**, a Roman annalist, who lived about the beginning of the first century B.C., wrote the history of Rome from its capture by the Gauls to his own time (Suet. *Gr.* 20; Liv. xxix. 22). This Clodius is frequently confounded with Q. Claudius Quadrigarius. [**QUADRIGARIUS**.]—**3. L. Porcius Licinus**, plebeian aedile, 210, and praetor 207, when he obtained Cisalpine Gaul as his province (Liv. xxvi. 6, xxvii. 46).—**4. L. Porcius Licinus**, praetor 193, with Sardinia as his province, and consul 184, when he carried on war against the Ligurians (Liv. xl. 34).—**5. Porcius Licinus**, a Roman poet, who probably lived in the latter part of the second century B.C. (Gell. xix. 9).

Licymnia, spoken of by Horace (*Od.* ii. 12, 13 seq.), is said by old commentators to be meant for Terentia, the wife of Maecenas, but it is unlikely that he should have ventured so to write about her, and the name is probably imaginary.

Licymnius (Λικύμνιος). 1. Son of Electryon and the Phrygian slave Midea, and consequently half-brother of Alcmena. He was married to Perimede, by whom he became the father of Oeonus, Argeus, and Melas. He was a friend of Hercules, whose son Telepolemus slew him—according to some, unintentionally, and according to others, in a fit of anger. (Pind. *Ol.* vii. 23; Apollod. ii. 8, 2; Paus. ii. 22, 8, iii. 15, 4).—**2.** Of Chios, a dithyrambic poet, of uncertain date. Some writers place him before Simonides; but it is perhaps more likely that he belonged to the later Athenian dithyrambic school about the end of the fourth century B.C. (Ar. *Rhet.* iii. 12; Athen. pp. 564, 603).—**3.** Of Sicily, a rhetorician, pupil of Gorgias, and teacher of Polus (Plat. *Phaedr.* p. 267; Ar. *Rhet.* iii. 2, 13).

Lidē (Λιδῆ), a mountain of Caria, above Pedasus (Hdt. i. 175).

Ligarius, Q., was legate, in Africa, of C. Considius Longus, who left him in command of the province, B.C. 50. Next year (49) Ligarius resigned the government of the province into the hands of L. Attius Varus. Ligarius fought under Varus against Curio in 49, and against Caesar himself in 46. After the battle of Thapsus, Ligarius was taken prisoner at Adrumctum; his life was spared, but he was banished by Caesar. Meantime, a public accusation was brought against Ligarius by Q. Aelius Tubero. The case was pleaded before Caesar himself in the forum. Cicero defended Ligarius in a speech still extant, in which he maintains that Ligarius

had as much claim to the mercy of Caesar as Tubero and Cicero himself. Ligarius was pardoned by Caesar, who was on the point of setting out for the Spanish war. Ligarius joined the conspirators who assassinated Caesar in 44. Ligarius and his two brothers perished in the proscription of the triumvirs in 43. (Cic. *pro Lig.*, *ad Fam.* vi. 13, *ad Att.* xiii. 12, 19; App. *B.C.* ii. 113; Plut. *Cic.* 39, *Brut.* 11.)

Liger or **Ligēris** (*Loire*), one of the largest rivers in Gaul, rises in M. Cevenna, flows through the territories of the Arverni, Aedui, and Carnutes, and falls into the Atlantic between the territories of the Namnetes and Pictones (Caes. *B.G.* vii. 5; Strab. p. 189; Tibull. i. 7, 11; Lucan, i. 438).

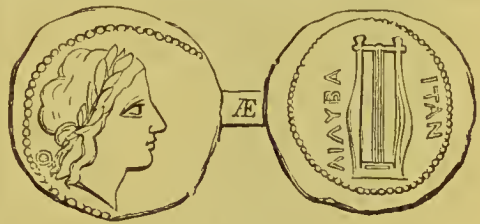
Ligūria (ἡ Λιγυστική, ἡ Λιγυστινή), a district of Italy, was, in the time of Augustus, bounded on the W. by the river Varus, and the Maritime Alps, which separated it from Transalpine Gaul; on the S.E. by the river Macra, which separated it from Etruria; on the N. by the river Po, and on the S. by the Mare Ligusticum. The country is very mountainous and unproductive, as the Maritime Alps and the Apennines run through the greater part of it. The mountains run almost down to the coast, leaving only space sufficient for a road, which formed the highway from Italy to the S. of Gaul. The chief occupation of the inhabitants was the rearing and feeding of cattle. The numerous forests on the mountains produced excellent timber, which, with the other products of the country, was exported from Genoa, the principal town of the country. The inhabitants were called by the Greeks **Ligyes** (Λίγυες) and **Ligystini** (Λιγυστινοί) and by the Romans **Ligures** (sing. *Ligus*, more rarely *Ligur*). It is probable that the Ligurians, like the Iberians, were remains of a people who occupied great part of SW. Europe before the arrival of Aryan nations, and afterwards were gradually compressed into the strips of coastland in the S. of Gaul and N. of Italy. A part of the same race formed the native population of Corsica. The Greeks probably became acquainted with them first from the Samians and Phocaeans, who visited their coasts for the purposes of commerce; and so powerful were they considered at this time that Hecsiod names them, along with the Scythians and Ethiopians, as a great people (Hes. ap. Strab. p. 300). Tradition also related that Heracles fought with the Ligurians on the plain of stones near Massilia (Aesch. ap. Strab. p. 183); and even a writer so late as Eratosthenes gave the name of Ligystice to the whole of the W. peninsula of Europe (cf. *Hdt.* v. 9; Thuc. vi. 2; Strab. p. 203). So widely were they believed to be spread that the Ligyes in Germany and Asia were supposed to be a branch of the same people. The Ligurian tribes were divided by the Romans into *Ligures Transalpini* and *Cisalpini*. The tribes which inhabited the Maritime Alps were called in general *Alpini*, and also *Capillati* or *Comati*, from their custom of allowing their hair to grow long (Dio Cass. liv. 24; Lucan, i. 442). The tribes which inhabited the Apennines were called *Montani*. The names of the principal tribes were:—On the W. side of the Alps, the SALYES of SALLUVII, OXYBII, and DECIATES; on the E. side of the Alps, the INTEMELII, INGAUNI, and APUANI near the coast, the VAGIENNI, SALASSI, and TAURINI on the upper course of the Po, and the LAEVI and MARSCI N. of the Po.—The Ligurians were small of stature, but strong, active and brave. In early times they

served as mercenaries in the armies of the Carthaginians, and subsequently they carried on a long and fierce struggle with the Romans. Their country was invaded for the first time by the Romans in B.C. 238; but it was not till after the termination of the second Punic war and the defeat of Philip and Antiochus that the Romans were able to devote their energies to the subjugation of Liguria. It was many years, however, before the whole country was finally subdued. Whole tribes, such as the Apuani, were transplanted to Samnium, and their place supplied by Roman colonists. The country was divided between the provinces of Gallia Narbonensis and Gallia Cisalpina; and in the time of Augustus and of the succeeding emperors, the tribes in the mountains were placed under the government of an imperial procurator, called *Procurator* or *Praefectus Alpium Maritimarum*. It formed the 9th region. Under Diocletian the 11th region (*Transpadana*) was included with the 9th under the single name Liguria, with Mediolanum (*Milan*) as its chief town.

Ligusticum Mare, the name originally of the whole sea S. of Gaul and of the NW. of Italy, but subsequently only the E. part of this sea, or the *Gulf of Genoa*, whence later writers speak only of a Sinus Ligusticus (Strab. p. 122).

Lilaea (Λίλαια: Λιλαεΐς), an ancient town in Phocis, near the sources of the Cephissus (Strab. p. 407; Paus. ix. 24, x. 33).

Lilybaeum (Λιλύβαιον: *Marsala*), a town in the W. of Sicily, with an excellent harbour, situated on a promontory of the same name (*C. Boeo* or *di Marsala*), opposite to the Prom.



Coin of Lilybaeum.

Obv., head of Apollo; rev., ΛΙΛΥΒΑΙΤΑΝ; Lyrs.

Hermaeum or Mercurii (*C. Bon*) in Africa, the space between the two being the shortest distance between Sicily and Africa. The town of Lilybaeum was founded by the Carthaginians about B.C. 397, and was made the principal Carthaginian fortress in Sicily. It was surrounded by massive walls and by a trench 60 feet wide and 40 feet deep. On the destruction of Selinus in 249, the inhabitants of the latter city were transplanted to Lilybaeum, which thus became still more powerful. Lilybaeum was besieged by the Romans in the first Punic war, but they were unable to take it; and they only obtained possession of it by the treaty of peace. Under the Romans Lilybaeum continued to be a place of importance. At *Marsala*, which occupies only the S. half of the ancient town, there are the ruins of a Roman aqueduct, and a few other ancient remains. (Pol. i. 42; Strab. pp. 122, 265; Diod. v. 2, xiii. 54.)

Limaea, **Limia**, **Limius**, **Belion** (*Lima*), a river in Gallaecia in Spain, between the Durus and the Minus, which flowed into the Atlantic Ocean. It was also called the river of Forgetfulness (ὁ τῆς Λήθης, *Flumen Oblivionis*); and it is said to have been so called, because the Turduli and the Celts on one occasion lost here

their commander, and forgot the object of their expedition. This legend was so generally believed that it was with difficulty that Brutus Callaicus could induce his soldiers to cross the river when he invaded Gallacia, B.C. 136. On the banks of this river dwelt a small tribe called **Limici**. (Strab. p. 153; Plin. iv. 115; Sil. Ital. i. 235, xvi. 476; Plut. Q. R. 34.)

Limenia (*Λιμενία*: *Limna*), a town of Cyprus, a little S. of Soli (Strab. p. 683).

Limites Romāni, the name of a continuous series of fortifications, consisting of castles, walls, earthen ramparts, and the like, which the Romans erected along the Rhine and the Danube, to protect their possessions from the attacks of the Germans. [GERMANIA; RHAETIA.]

Limnae (*Λίμναι*, *Λιμναῖος*). 1. A town in Messenia, on the frontiers of Lacouia, with a temple of Artemis, who was hence surnamed *Limnatis*. This temple was common to the people of both countries; and the outrage which the Messenian youth committed against some Lacedaemonian maidens, who were sacrificing at this temple, was the occasion of the first Messenian war. Limnae was situated in the Ager Dentheliatis, which district was a subject of constant dispute between the Lacedaemonians and Messenians after the re-establishment of the Messenian independence by Epaninondas. (Strab. p. 257; Paus. iii. 2, 6, iv. 31, 3; Tac. Ann. iv. 43.)—2. A town in the Thracian Chersonesus on the Hellespont, founded by the Milesians.—3. See SPARTA.

Limnaea (*Λιμναία*: *Λιμναῖος*), a town in Acarnania, on the road from Argos Amphiloichicum to Stratos, and near the Ambracian gulf, on which it had a harbour (Thuc. ii. 80; Pol. v. 5).

Limonium. [PICTONES.]

Limyra (*τὰ Λίμυρα*: Ru. N. of *Phineka*?), a city in the SE. of Lycia, on the river LIMYRUS, twenty stadia from its mouth (Strab. p. 666; Ov. Met. ix. 646).

Limyrus (*Λίμυρος*: *Phineka*?), a river of Lycia, flowing into the bay W. of the Sacrum Promontorium (*Phineka Bay*): navigable as far up as LIMYRA. Recent travellers differ as to whether the present river *Phineka* is the *Limyra* or its tributary the *Arycaudus*. (Strab. p. 666; Plin. v. 100.)

Lindum (*Lincoln*), a town of the Coritani, in Britain, on the road from Londinium to Eboracum, and a Roman colony. The modern name *Lincoln* has been formed out of Lindum Colonia. (Ptol. ii. 3, 30.)

Lindus (*Λίνδος*: *Λίνδιος*: *Lindo*, Ru.), on the E. side of the island of Rhodes, was one of the most ancient Dorian colonies on the Asiatic coast. It is mentioned by Homer (*Il.* ii. 656), with its kindred cities, Ialysus and Camirus. These three cities, with Cos, Cnidus, and Halicarnassus, formed the original Hexapolis, in the SW. corner of Asia Minor. Lindus stood upon a mountain in a district abounding in vines and figs, and had two celebrated temples, one of Athene surnamed *Λυδία*, and one of Heracles. It was the birthplace of Cleobulus, one of the seven wise men, to whom is ascribed the 'swallow-song' which the boys of Lindus used to sing when they went round collecting gifts at the return of summer (Athen. p. 360). It retained much of its consequence even after the foundation of Rhodes. [RHODUS.] Inscriptions of importance have been found in its Acropolis. (Hdt. ii. 182; Diod. v. 58, xii. 75; Strab. p. 655.)

Lingōnes. 1. A powerful people in Transalpine Gaul, whose territory extended from the foot of Mt. Vogesus and the sources of the Ma-

trona and Mosa, N. as far as the Treviri, and S. as far as the Sequani, from whom they were separated by the rivor Arar. The emperor Otho gave them the Roman franchise. Their chief town was Andematurinum, afterwards Lingones (*Langres*). (Caes. B. G. iv. 10; Pol. ii. 19, 9; Lucan, i. 395; Strab. p. 193, who, however, seems to be mistaken in placing the *Mediomatrici*, instead of the *Leuci*, next to the *Lingones*.)

—2. A branch of the above-mentioned people, who migrated into Cisalpine Gaul along with the Boii, and shared the fortunes of the latter. [BOII.] They dwelt E. of the Boii as far as the Adriatic sea in the neighbourhood of Ravenna. (Pol. ii. 17; Liv. v. 35.)

Linternum. [LITERNUM.]

Linus (*Λίνος*), is represented in mythology as a hero whose early death is lamented in a dirge, 'the song of Linus,' which was sung as a harvest song as early as the time of Homer (*Il.* xvii. 570). Although he was clearly originally a harvest deity, yet his connexion with the song gives him in mythology a musical parentage, and he is described in the Argive tradition as the son of Apollo by Calliope, or by Psamathe the daughter of the king of Argos. The Theban tradition makes him the son of Urania, and his father is Amphimarus, son of Poseidon, which points to an earlier or 'Pelagian' origin. (Paus. i. 43, 7, ii. 19, 7, ix. 29, 3.) Argive tradition related, that Linus was exposed by his mother after his birth, and was brought up by shepherds, but was afterwards torn to pieces by dogs. Psamathe's grief at the occurrence betrayed her misfortune to her father, who condemned her to death. Apollo, indignant at the father's cruelty, visited Argos with a plague; and, in obedience to an oracle, the Argives endeavoured to propitiate Psamathe and Linus by means of sacrifices. Matrons and virgins sang dirges which were called *λίννοι*, and the festival was called *Arueis* because Linus had grown up among lambs. According to the Boeotian tradition Linus was killed by Apollo, because he had ventured upon a musical contest with the god; and every year, before sacrifices were offered to the Muses, a funeral sacrifice was offered to him, and dirges (*λίννοι*) were sung in his honour. A somewhat similar, but later, tradition makes him teach Heracles, who struck him with a lyre when he was reproved, and killed him. (Theocr. xxiv. 103; Diod. iii. 67; Apollod. ii. 4, 9; Athen. p. 164.) His tomb was claimed by Argos and by Thebes, and likewise by Chalcis in Euboea. (Hes. ap. Clem. Alex. p. 330; Apollod. i. 3, 2; Paus. ii. 19, 7; Verg. *Ecl.* iv. 57.) In the myth of Linus, which in some respects resembles those of Hyacinthus, Adonis, and Glancus, the death of the vegetation under the hot summer sun seems to be symbolised. Linus as a god of vegetation became identified with the vegetation itself, and especially the corn, and it is likely enough that in the earliest rites there were sacrifices such as belonged to many primitive harvest superstitious; but the song only remained. Among shepherds he was in the same manner invoked to give increase of lambs.

Lipāra and **Liparenses Insulae**. [AEOLIAE.] **Lipāris** (*Λίπαρις*), a small river of Cilicia, flowing past Soloë (Plin. v. 93).

Liquentia (*Livenza*), a river in Venetia in the N. of Italy between Altinum and Concordia, which flowed into the Sinus Tergestinus (Serv. ad *Aen.* ix. 679).

Liris (*Garigliano*), more anciently called **Clanis**, or **Glanis**, one of the principal rivers

in central Italy, rises in the Apennines W. of lake Fucinus, flows first through the territory of the Marsi in a SE.ly direction, then turns SW. near Sora, and at last flows SE. into the Sinus Caietanus near Minturnae, forming the boundary between Latium and Campania. Its stream, except where its course was winding and tranquil, was sluggish; whence the 'Liris *quieta aqua*' and the 'taciturnus amnis' (Hor. *Od.* i. 31, 8; cf. *Sil.* *It.* iv. 348).

Lissus (Λίσσος; Λίσσιος, Λίσσεύς). 1. (*Alessio*), a town in the S. of Dalmatia, at the mouth of the river Drilon, founded by Dionysius of Syracuse, B.C. 385. It was situated on a hill near the coast, and possessed a strongly fortified acropolis, called **Acrolissus**, which was considered impregnable. The town afterwards fell into the hands of the Illyrians, and was eventually colonised by the Romans. (*Diod.* xv. 13; *Pol.* ii. 12; *Strab.* p. 316; *Caes. B.C.* iii. 26.)—2. A small river in Thrace, W. of the Hebrus.

Lista (*S. Anatolia*), a town of the Sabines, S. of Rente, is said to have been the capital of the Aborigines, from which they were driven out by the Sabines (*Dionys.* i. 14).

Lita (*Litani*), a river of Syria which rises in Antilibanus, near Heliopolis (*Baalbec*), and flows into the sea a little N. of Tyre. It is sometimes wrongly called Leontes. (*Ptol.* v. 15.)

Litana Silva (*Silva di Luge*), a large forest on the Apennines in Cisalpine Gaul, SE. of Mutina, in which the Romans were defeated by the Gauls, B.C. 216 (*Liv.* xxiii. 24, xxxiv. 22).

Liternum or **Linternum** (*Patria*), a town on the coast of Campania, at the mouth of the river Clanius or Glanis, which in the lower part of its course takes the name of **Liternus** (*Patria* or *Clanio*), and which flows through a marsh to the N. of the town called **Literna Palus**. The town was made a Roman colony B.C. 194, and was recolonised by Augustus. It was to this place that the elder Scipio Africanus retired when the tribunes attempted to bring him to trial, and here he is said to have died. His tomb was shown at Liternum; but some maintained that he was buried in the family sepulchre near the Porta Capena at Rome. (*Strab.* p. 243; *Liv.* xxxii. 29, xxxviii. 52; *Sen. Ep.* 86; *Val. Max.* v. 3, 1.)

Lityerses (Λιτυέρσης), was said to have been the son of Midas who dwelt at Celaene in Phrygia, and compelled all strangers who came past his fields to work at his harvest, but if they failed to surpass him in his work he cut off their heads and hid their bodies in the sheaves, over which a harvest-song was sung. Heracles vanquished him in reaping and slew him, and his memory was preserved in a harvest-song called Lityerses. (*Schol. ad Theocr.* x. 41; *Athen.* pp. 615, 619; *Eustath. ad Hom.* p. 1164; *Pollux*, iv. 54; *Suid.* s. v.; cf. **LINUS**.) The myth points to superstitions apparent in the folk-lore of many countries, of which some remnants still exist. Lityerses was, no doubt, originally a god of the corn to whom human sacrifice was made, possibly in some places the sacrifice of anyone who chanced to pass when the last sheaf was cut. This sacrifice, in a less savage generation, was replaced by a figure placed in the last sheaf, or by the last sheaf itself made up more or less in the shape of a human figure, such as still is the bundle of corn from the last sheaf called 'the maiden' in parts of Scotland. The old 'Lityerses' song remained, and the myth of his contests and his death was invented to account for this custom; for it must be recollected that the victim sacri-

ficed to the harvest god, whether a human being or an animal or a dummy figure, would represent for the time being the corn-deity himself.

Livia. 1. Sister of M. Livius Drusus, the celebrated tribune, B.C. 91, was married first to M. Porcius Cato, by whom she had Cato Uticensis, and subsequently to Q. Servilius Caepio, by whom she had a daughter, Servilia, the mother of M. Brutus, who killed Caesar.—2. **Livia Drusilla**, the daughter of Livius Drusus Claudianus [Drusus, No. 3], was married first to Tib. Claudius Nero: and afterwards to Augustus, who compelled her husband to divorce her, B.C. 38. She had already borne her husband one son, the future emperor Tiberius, and at the time of her marriage with Augustus was six months pregnant with another, who subsequently received the name of Drusus. She never had any children by Augustus, but she retained his affection till his death. It was generally believed that she caused C. Caesar and L. Caesar, the two grandsons of



Livia.

Augustus, to be poisoned, in order to secure the succession of her own children, though no evidence against her was alleged except that their death was convenient for her schemes (*Tac. Ann.* i. 3, 10; *Vell. Pat.* ii. 101, 102; *Dio Cass.* lv. 11). If she was unscrupulous in the pursuit of her objects, she deserves credit for councils of clemency both to Augustus and Tiberius (*Dio Cass.* lvi. 47, lviii. 2; *Vell. Pat.* ii. 130). On the accession of her son Tiberius to the throne, she at first attempted to obtain an equal share in the government; but this the jealous temper of Tiberius would not brook. He commanded her to retire altogether from public affairs, and soon displayed even hatred towards her. When she was on her death-bed he refused to visit her. She died in A.D. 29, at the age of 82 or 86. Tiberius took no part in the funeral rites, and forbade her consecration, which had been proposed by the senate, but was not carried out till the reign of Claudius. (*Tac. Ann.* v. 1, 2; *Dio Cass.* lx. 5; *Suet. Tib.*

50, 51.)—3. Or Livilla, the daughter of Drusus senior and Antonia, and the wife of Drusus junior, the son of the emperor Tiberius. She was seduced by Sojanus, who persuaded her to poison her husband, A.D. 23. Her guilt was not discovered till the fall of Sejanus, eight years afterwards, 31. (Suet. *Claud.* 1; Tac. *Ann.* ii. 43, 84, iv. 1, vi. 2.)—4. Julia Livilla, daughter of Germanicus and Agrippina. [JULIA, No. 7.]

Livia Gens, plebeian, but one of the most illustrious houses among the Roman nobility. The Livii obtained eight consulships, two censorships, three triumphs, a dictatorship, and a mastership of the horse. The most distinguished families are those of Drusus and SALINATOR.

Livius, T., the Roman historian, was born at Patavium (*Padua*), in the N. of Italy, B.C. 59. The greater part of his life appears to have been spent in Rome, but he returned to his native town before his death, which happened at the age of 76, in the fourth year of Tiberius, A.D. 17. (Mart. i. 61, 3; Plut. *Caes.* 47; Euseb. *Chron.* 1953, 2033; Sen. *Ep.* 100, 9; Quint. x. 1, 39.) His literary talents secured the patronage and friendship of Augustus; he became a person of consideration at court, and by his advice Claudius, afterwards emperor, was induced in early life to attempt historical composition (Liv. iv. 29; Tac. *Ann.* iv. 34; Suet. *Claud.* 417). Eventually, his reputation rose so high and became so widely diffused, that a Spaniard travelled from Cadiz to Rome solely for the purpose of beholding him, and having gratified his curiosity in this one particular, immediately returned home (Plin. *Ep.* ii. 3). The great and only extant work of Livy is a History of Rome, termed by himself *Annales* (xliii. 13), extending from the foundation of the city to the death of Drusus, B.C. 9, comprised in 142 books. Of these 35 have descended to us; but of the whole, with the exception of two, we possess *Epitomes*, which must have been drawn up by one who was well acquainted with his subject. By some they have been ascribed to Livy himself, by others to Florus; but there is nothing in the language or context to warrant either of these conclusions; and external evidence is altogether wanting. From the circumstance that a short introduction or preface is found at the beginning of books i., xxi. and xxxi., and that each of these marks the commencement of an important epoch, the whole work has been divided into *decades*, containing ten books each. This arrangement was of a later date, and cannot be traced earlier than Victorianus. Livy himself speaks merely of books (x. 31, xxi. 1). The first decade (books i.—x.) is entire. It embraces the period from the foundation of the city to the year B.C. 294, when the subjugation of the Samnites may be said to have been completed. The second decade (books xi.—xx.) is altogether lost. It embraced the period from 294 to 219, comprising an account, among other matters, of the invasion of Pyrrhus and of the first Punic war. The third decade (books xxi.—xxx.) is entire. It embraces the period from 219 to 201, comprehending the whole of the second Punic war. The fourth decade (books xxxi.—xl.) is entire, and also one-half of the fifth (books xli.—xlv.). These 15 books embrace the period from 201 to 167, and develop the progress of the Roman arms in Cisalpine Gaul, in Macedonia, Greece, and Asia, ending with the triumph of Aemilius Paulus. Of the remaining books nothing remains except inconsiderable fragments, the most notable

being a few chapters of the 91st book, concerning the fortunes of Sertorius. The composition of such a vast work necessarily occupied many years; and we find indications which throw some light upon the epochs when different sections were composed. Thus in book i. (c. 19) it is stated that the temple of Janus had been closed twice only since the reign of Numa, for the first time in the consulship of T. Manlius (B.C. 235), a few years after the termination of the first Punic war; for the second time by Augustus Caesar, after the battle of Actium, in 29. But we know that it was shut again by Augustus after the conquest of the Cantabrians, in 25; and hence it is evident that the first book must have been written between the years 29 and 25. Moreover, since the last book contained an account of the death of Drusus, it is evident that the task must have been spread over 17 years, and probably occupied a much longer time.—The style of Livy may be pronounced almost faultless. The narrative flows on in a calm but strong current; the diction displays richness without heaviness, and simplicity without tameness. There is, moreover, a distinctness of outline and a warmth of colouring in all his delineations, whether of living men in action, or of things inanimate, which never fail to call up the whole scene before our eyes. (For the verdict of antiquity see Sen. *Suas.* vi. 21; Tac. *Agr.* 10; Quint. x. 1, 101.)—In judging of the merits of Livy as a historian, we are bound to ascertain, if possible, the end which he proposed to himself. No one who reads Livy with attention can suppose that he ever conceived the project of drawing up a critical history of Rome. His aim was to offer to his countrymen a clear and pleasing narrative, which, while it gratified their vanity, should present what he honestly believed himself to be a true account, or, at least, not improbable. To effect this purpose he studied with care the writings of some of his more celebrated predecessors on Roman history. Where his authorities were in accordance with each other, he generally rested satisfied with this agreement; where their testimony was irreconcilable, he was content to point out their want of harmony, and occasionally to offer an opinion on their comparative credibility. But in no case did he ever dream of ascending to the fountain head. He never attempted to test the accuracy of his authorities by examining monuments of remote antiquity, of which not a few were accessible to every inhabitant of the metropolis. Thus, it is perfectly clear that he had never read the *Leges Regiae*, nor the Commentaries of Servius Tullius, nor even the Licinian Rogations; and that he had never consulted the vast collection of decrees of the senate, ordinances of the plebs, treaties, and other state papers, which were preserved in the city. Nay, more, he did not always consult even all the authors to whom he might have resorted with advantage, such as Fabius Pictor and Piso. And even those writers whose authority he followed he did not use in the most judicious manner. His chief authorities, where he had not Polybius as his guide, were Valerius Antias (whom he does not at first mistrust; see p. 73), Licinius Macer, Claudius Quadrigarius, Coelius Antipater (especially for the Hannibalian war), and Aelius Tubero; and in some cases his acceptance of conflicting accounts has led to inconsistencies. Other mistakes also have been noticed, arising from his never having acquired even the elements of the military art, of jurisprudence, or

of political economy, and from imperfect knowledge of geography. But while we fully acknowledge these defects in Livy, we cannot admit that his general good faith has ever been impugned with any show of justice. We are assured (*Tac. Ann.* iv. 34) that he was fair and liberal upon matters of contemporary history; we know that he praised Cassius and Brutus, that his character of Cicero was a high eulogium, and that he spoke so warmly of the unsuccessful leader in the great Civil war, that he was sportively styled a Pompeian by Augustus. It is true that in recounting the domestic strife which agitated the republic for nearly two centuries, he represents the plebeians and their leaders in the most unfavourable light. But this arose, not from any wish to pervert the truth, but from ignorance of the exact relation of the contending parties. It is manifest that he never can separate in his own mind the spirited plebeians of the infant commonwealth from the base and veul rabble which thronged the forum in the days of Marius and Cicero; while in like manner he confounds those bold and honest tribunes who were the champions of liberty with such men as Saturninus or Sulpicius, Clodius or Vatinius. The modern tendency to treat Livy in Roman history which has passed beyond the legendary period as an authority who may be lightly set aside when he does not agree with an adopted theory cannot be too strongly condemned. A conspicuous instance of this—and there are others—is the hasty rejection of his account of Hannibal's descent into Italy, which more scientific investigation has shown to be in all probability correct [see p. 380, b].—There remains one topic to which we must advert. We are told by Quintilian (i. 5, § 56, viii. 1, § 3) that Asinius Pollio had remarked a certain *Patavinity* in Livy. Scholars have given themselves a vast deal of trouble to discover what this term may indicate, and various hypotheses have been propounded; but if there is any truth in the story, it is evident that Pollio must have intended to censure some provincial peculiarities of expression, which we, at all events, are in no position to detect. Editions of the text of Livy are by Madvig, 1866, 1876; H. J. Müller, 1881; with commentaries, by Drakenborch, 1746; Weissenborn, 1878.

Livius Andronicus. [ANDRONICUS.]

Lix, Lixa, Lixus (Λίξ, Λίξα, Λίξος: *Al-Araish*), a city on the W. coast of Mauretania Tingitana, in Africa, at the mouth of a river of the same name; it was a place of some commercial importance.

Locri, sometimes called **Locrenses** by the Romans, the inhabitants of **Locris** (ἡ Λοκρίς), were an ancient people in Greece, said to be descended from the Leleges, with which some Hellenic tribes were intermingled at a very early period. They were, however, in Homer's time regarded as Hellenes; and according to tradition even Deucalion, the founder of the Hellenic race, was said to have lived in Locris, in the town of Opus or Cynos. In historical times the Locrians were divided into two distinct tribes, differing from one another in customs, habits, and civilisation. Of these the Eastern Locrians, called Epicnemidii and Opuntii, who dwelt on the E. coast of Greece, opposite the island of Euboea, were the more ancient and more civilised; while the Western Locrians, called Ozolae, who dwelt on the Corinthian gulf, were a colony of the former, and were more barbarous. Homer mentions only the E. Locrians. (*Il.* ii. 527-535; *Pind. Ol.* ix.

63; *Thuc.* i. 5; *Strab.* pp. 322, 425.) At a later time there was no connexion between the Eastern and Western Locrians; and in the Peloponnesian war we find the former siding with the Spartans, and the latter with the Athenians.—1. **Eastern Locris**, extended from Thessaly and the pass of Thermopylae along the coast to the frontiers of Boeotia, and was bounded on the W. by the mountain range of Cnemis, Ptoum, and Messapium, which separated their country from Doris and Phocis. The inhabitants were called indifferently **Locri Epicnemidii** (Ἐπικνημιδιοί), from the fact of their dwelling by Mt. Cnemis, and **Locri Opuntii** from their chief town, OPUS. The latter name was most commonly used in historical times; the former is sometimes written Hypocnemidii (Ἵποκνημιδιοί). It has often, but erroneously, been supposed that the name Epicnemidii denoted those who dwelt in the N. of Locris, and the name Opuntii those who dwelt in the S. Locris was a fertile and cultivated strip of land. In 456 the Locrians became perforce allies of Athens, but followed the lead of Thebes in the Peloponnesian war, and again in the Theban wars with Sparta in 395 and 370. Ajax, son of Oileus, was the national hero of the



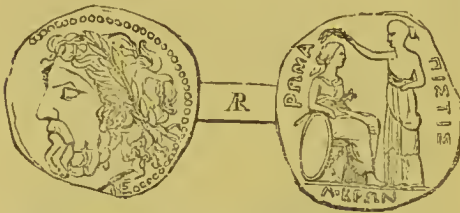
Coin of Locri Opuntii.

Obv. head of Persephone; *rev.* OPONTIAN; Ajax, son of Oileus, as a warrior.

Opuntian Locrians [AJAX, 2].—2. **Western Locris**, or the country of the **Locri Ozolae** (Ὀζόλαι), was bounded on the N. by Doris, on the W. by Aetolia, on the E. by Phocis, and on the S. by the Corinthian gulf. The origin of the name of Ozolae is uncertain. The ancients derived it from ὄζειν 'to smell,' on account of the undressed skins worn by the inhabitants, or on account of the great quantity of asphalt that grew in their country, or from the stench arising from mineral springs, beneath which the centaur Nessus is said to have been buried (*Paus.* x. 38, 1; *Strab.* p. 427); or from ὄζοι, vine-branches. The country is mountainous, and for the most part unproductive. Mt. Corax from Aetolia, and Mt. Parnassus from Phocis, occupy the greater part of it. The Locri Ozolae resembled their neighbours, the Aetolians, both in their predatory habits and in their mode of warfare. They were divided into several tribes, and are described by Thucydides as a rude and barbarous people, even in the Peloponnesian war. From B.C. 315 they belonged to the Aetolian League. (*Thuc.* i. 5, iii. 94; *Pol.* xviii. 30.) Their chief town was AMPHISSA.

Locri Epizephyrii (Λοκροὶ Ἐπιζεφύριοι: *Motta di Burzano*), one of the most ancient Greek cities in Lower Italy, was situated in the SE. of Bruttium, N. of the promontory of Zephyrium, from which it was said to have derived its surname Epizephyrii, though others suppose this name given to the place simply because it lay to the W. of Grecco. It was founded by the Locrians from Greece, B.C. 633. Strabo expressly says that it was founded by the Ozolae, and not by the Opuntii, as most writers

related: but his statement is not so probable as the common one. (Pind. *Ol.* x. 18, xi. 19; Strab. p. 259; Paus. iii. 19, 12; Pol. xii. 5-12; Verg. *Aen.* iii. 399). The inhabitants regarded themselves as descendants of Ajax Oilous; and as he resided at the town of Naryx among the Opuntii, the poets gave the name of *Narycia* to Locri (Ov. *Met.* xv. 705), and called the founders of the town the *Narycii Locri* (Verg. *Aen.* iii. 399). For the same reason the pitch of Bruttium is frequently called *Narycia* (Verg. *Georg.* ii. 438). Locri was celebrated for the excellence of its laws, which were drawn up by Zaleucus soon after the foundation of the city. [ZALEUCUS.] The town enjoyed great prosperity down to the time of the younger Dionysius, who resided here for some years after his expulsion from Syracuse, and committed the greatest atrocities against the inhabitants. It suffered much in the wars against Pyrrhus and in the second Punic war. The Romans allowed



Coin of Locri Epizephyrii.

Obv., head of Zeus; rev., AOKPΩN; Roma, (PRIMA) crowned by Fides (PIETAS). Probably struck in 274 B.C., after defeat of Pyrrhus, when the Romans conceded independence to the Locri.

it to retain its freedom and its own constitution, which was democratical (see coin); but it gradually sank in importance, and is rarely mentioned in later times. Near the town was an ancient and wealthy temple of Proserpina.

Locusta, or, more correctly, **Lucusta**, a woman celebrated for her skill in concocting poisons. She was employed by Agrippina in poisoning Claudius, and by Nero for despatching Britannicus. She was rewarded by Nero with ample estates; but under the emperor Galba she was executed with other malefactors of Nero's reign. (Juv. i. 71; Tac. *Ann.* xii. 66, xiii. 15; Suet. *Ner.* 33; Dio Cass. ix. 34.)

Lollia Paulina, granddaughter of M. Lollius, mentioned below, and heiress of his immense wealth. She was married to C. Memmius Regulus; but the emperor Caligula sent for her, divorced her from her husband, and married her, but soon divorced her again. After Claudius had put to death his wife Messalina, Lollia was one of the candidates for the vacancy, but she was put to death by Agrippina. (Tac. *Ann.* xii. 1; Suet. *Cal.* 25, *Claud.* 26.)

Lollianus (Λολλιανός), Greek sophist in the time of Hadrian and Antoninus Pius, was a native of Ephesus, and taught at Athens.

Lollius. 1. **M. Lollius Palicanus**, tribune of the plebs, B.C. 71, and an active opponent of the aristocracy (Cic. *Verr.* i. 47, ii. 41).—2. **M. Lollius**, consul 21, and governor of Gaul in 16. He was defeated by some German tribes who had crossed the Rhine. Lollius was subsequently appointed by Augustus as tutor to his grandson, C. Caesar, whom he accompanied to the East, B.C. 2. Here he incurred the displeasure of C. Caesar, and is said in consequence to have put an end to his life by poison. (Tac. *Ann.* i. 10; Vell. Pat. ii. 97, 102.) Horace addressed an Ode (iv. 9) to Lollius, and two Epistles (i. 2, i. 18) to the eldest son of Lollius.

Londinium, also called **Oppidum Londinense**, **Lundinium**, or **Londinum** (*London*), the capital of the Cantii in Britain, was situated on the S. bank of the Thames in the modern *Southwark*, though it afterwards spread over the other side of the river. It is not mentioned by Caesar, probably because his line of march led him in a different direction; and its name first occurs in the reign of Nero, when it is spoken of as a flourishing and populous town, frequented by Roman traders, and the chief emporium for commerce in Britain, although neither a Roman colony nor a municipium (Tac. *Ann.* xiv. 33). On the revolt of the Britons under Boudicca or Boadicca, A.D. 62, the Roman governor Suetonius Paulinus abandoned Londinium to the enemy, who massacred the inhabitants and plundered the town. From the effects of this devastation it gradually recovered, and the number of roads mentioned in the Itinerary as converging upon it mark it as an important place in the reign of Antoninus Pius, indeed as the second town of Britain in consideration. It was surrounded with a wall and ditch by Constantine the Great or Theodosius, the Roman governor of Britain; and about this time it was distinguished by the surname of *Augusta* (Amm. Marc. xxvii. 8, xxviii. 3). Londinium had now extended so much on the N. bank of the Thames, that it was called at this period a town of the Trinobantes, from which we may infer that the new quarter was both larger and more populous than the old part on the S. side of the river. The wall built by Constantine or Theodosius was on the N. side of the river, and is conjectured to have commenced at a fort near the present site of the Tower, and to have been continued along the Minories, to Cripplegate, Newgate, and Ludgate. London was the central point from which all the Roman roads in Britain diverged. It possessed a *Milliarium Aureum* [*Dict. of Ant.* s.v.], from which the miles on the roads were numbered. A fragment of this Milliarium is the celebrated 'London Stone.'

Longanus (*St. Lucia*), a river in the NE. of Sicily between Mylae and Tyndaris, on the banks of which Hiero gained a victory over the Mamertines (Pol. i. 9; Diod. xxii. 13).

Longinus, a distinguished Greek philosopher and grammarian of the third century of our era. He was called **Cassius Longinus** or **Dionysius Cassius Longinus**. The place of his birth is uncertain; he was brought up with care by his uncle Fronto, who taught rhetoric at Athens, whence it has been conjectured that he was a native of that city. He afterwards visited many countries, and became acquainted with all the illustrious philosophers of his age, such as Ammonius Saccas, Origen the disciple of Ammonius (not to be confounded with the Christian writer), Plotinus, and Amelius. He was a pupil of the two former, and was an adherent of the Platonic philosophy. On his return to Athens he opened a school, which was attended by numerous pupils, among whom the most celebrated was Porphyry. He seems to have taught philosophy and criticism, as well as rhetoric and grammar; and the extent of his information was so great that he was called 'a living library' and 'a walking museum.' After spending a considerable part of his life at Athens he went to the East, where he became acquainted with Zenobia, of Palmyra, who made him her teacher of Greek literature, and eventually her principal adviser. It was

mainly through his advice that she threw off her allegiance to the Roman empire. On her capture by Aurelian in 273, Longinus was put to death by the emperor. Longinus was probably the greatest philosopher of his age, but it is doubtful whether any of his works, except a few fragments, survive. The treatise *On the Sublime* (*Περὶ ὕψους*), a great part of which is still extant, is ascribed to him; but most critics now believe it to be the work of an earlier writer (according to some, Dionysius of Halicarnassus). By whatever author, it is written in an excellent style, and is among the best pieces of literary criticism in Greek. Ed. by O. Jahn, 1867.

Longinus, Cassius. [CASSIUS.]

Longobardi. [LANGOBARDI.]

Longûla. 1. (*Longulânus*: *Buon Riposo*), a town of the Volsci in Latium, not far from Corioli, and belonging to the territory of Antium, but destroyed by the Romans at an early period (*Liv.* ii. 33).—2. A town in Samnium (*Liv.* ix. 39).

Longus (*Δόγγος*), a Greek sophist, earlier than the fourth or fifth century of our era, is the author of *Ποιμενικά τὰ κατὰ Δάφνην καὶ Χλόην*, or *Pastoralia de Daphnide et Chloë*. Ed. by Passow, Lips. 1811.

Lōpādūsa (*Λοπαδοῦσα*: *Lampedusa*), an island in the Mediterranean, between Melita (*Malta*) and Byzacium in Africa (*Strab.* p. 834).

Lorîum or **Lorii**, a small place in Etruria with an imperial villa, twelve miles NW. of Rome on the Via Aurelia, where Antouinus Pius was brought up, and where he died (*Vit. Ant. P.* 12).

Lōrŷma (*τὰ Λόρῳμα*: *Aplotheki*, Ru.), a city on the S. coast of Caria, close to the promontory of Cynossema (*C. Aloupo*), opposite to Ialysus in Rhodes, the space between the two being about the shortest distance between Rhodes and the coast of Caria (*Thuc.* viii. 43; *Strab.* p. 652; *Liv.* xlv. 10).

Lōtis, a nymph, who, to escape the embraces of Priapus, was metamorphosed into a tree called after her Lotus (*Ov. Met.* ix. 347).

Lōtōphāgi (*Λωτοφάγοι*, i.e. *lotus-eaters*). Homer, in the *Odyssey*, represents Odysseus as coming in his wanderings to a coast inhabited by a people who fed upon a fruit called lotus, the effect of which was that everyone who ate it lost all wish to return to his native country, but desired to remain there with the Lotophagi, and to eat the lotus (*Od.* ix. 94). Afterwards, in historical times, the Greeks found that the people on the N. coast of Africa, between the Syrtes, and especially about the Lesser Syrtis, used to a great extent, as an article of food, the fruit of a plant which they identified with the lotus of Homer, and they called these people Lotophagi (*Hdt.* iv. 177; *Xen. Anab.* iii. 2, 25; *Plin.* v. 4). To this day, the inhabitants of the same part of the coast of *Tunis* and *Tripoli* eat the fruit of the plant which is supposed to be the lotus of the ancients, and drink a wine made from its juice, as the ancient Lotophagi are also said to have done. This plant, the *Zizyphus Lotus* of the botanists (or *jujube-tree*), is a prickly branching shrub, with fruit of the size of a wild plum, of a saffron colour and a sweetish taste. The ancient geographers also place the Lotophagi in the large island of Meninx or Lotophagitis (*Jerbah*), adjacent to this coast. They carried on a commercial intercourse with Egypt and with the interior of Africa, by the very same caravan routes which are used to the present day. This lotus shrub must be carefully dis-

tinguished from the sacred Egyptian lotus flower, a water lily of the Nile, which appears both as a symbol of Egyptian deities and in works of art.

Loxias (*Λοξίας*), a surname of Apollo, probably derived from his ambiguous oracles (*Λόξα*), though some have referred it to *λέγειν*.

Loxo (*Λοξώ*), daughter of Boreas, one of the Hyperborean maidens who brought the worship of Artemis to Delos, whence the name is also used as a surname of Artemis herself.

Lua, also called **Lua Mater** or **Lua Saturni**, one of the early Italian divinities, and a goddess of the earth; she is, like Ops, connected with Saturn, as his wife or feminine counterpart. The arms taken from a defeated enemy were dedicated to her, and burnt as a sacrifice, with a view of averting calamity; with which rite may be compared the *devotio* of the hostile armies to Tellus (*Liv.* viii. 1, xlv. 33; *Gell.* xiii. 23).

Luca (*Lucensis*: *Lucca*), a Ligurian city in Upper Italy, at the foot of the Apennines and on the river Ausus, NE. of Pisae. It was included in Etruria by Augustus; but in the time of Julius Caesar it was the most southerly city in Liguria, and belonged to Cisalpine Gaul. It was made a Roman colony B.C. 177. It was the place where Caesar, Pompey and Crassus met B.C. 56. (*Liv.* xxi. 59; *Vell. Pat.* i. 15; *Cic. ad Fam.* xiii. 13; *Suet. Jul.* 24.) There are remains of a large amphitheatre; but its real importance dates from the middle ages.

Lūcānia (*Lucānus*), a district in Lower Italy was bounded on the N. by Campania and Samnium, on the E. by Apulia and the gulf of Tarentum, on the S. by Bruttium, and on the W. by the Tyrrhene sea. It was separated from Campania by the river Silarus, and from Bruttium by the river Laus, and it extended along the gulf of Tarentum from Thurii to Metapontum. The country is mountainous, as the Apennines run through the greater part of it; but towards the gulf of Tarentum there is an extensive and fertile plain. Lucania was celebrated for its excellent pastures (*Hor. Ep.* i. 28); and its oxen were the finest and largest in Italy. The swine also were good; and a peculiar kind of sausage was known at Rome under the name of *Lucanica*. The coast of Lucania was inhabited chiefly by Greeks whose cities were numerous and flourishing. The most important were METAPONTUM, HERACLEA, THURII, BUXENTUM, ELEA or VELIA, POSIDONIA or PAESTUM. The original inhabitants were called by the Greeks Oenotrians [see p. 453]. The Lucanians proper were Samnites, a brave and warlike race, who left their mother-country and settled both in Lucania and Bruttium in the fifth century B.C. They not only expelled or subdued the Oenotrians, but they gradually acquired possession of most of the Greek cities on the coast. (*Strab.* pp. 252-255; *Diod.* xiv. 91, 101, 102.) They are first mentioned in B.C. 396 as the allies of the elder Dionysius in his war against Thurii. They were on the side of Rome during most part of the Samnite wars, but, having been disappointed in not obtaining the possession of Greek cities in Lucania promised them by Rome, they joined Pyrrhus, and were subdued by the Romans after Pyrrhus had left Italy. Before the second Punic war their forces consisted of 30,000 foot and 3000 horse: but in the course of this war, in which they took the side of Hannibal, their country was repeatedly laid waste, and never recovered its former prosperity.

Lūcānus, M. Annaeus, usually called **Lucan**,

a Roman poet, was born at Corduba in Spain, A.D. 39. His father was L. Annaeus Mella, a brother of M. Seneca, the philosopher. Lucan was carried to Rome at an early age, where his education was superintended by the most eminent preceptors of the day. His talents developed themselves at a very early age, and excited such general admiration as to awaken the jealousy of Nero, who, unable to brook competition, forbade him to recite in public. Stung to the quick by this prohibition, Lucan embarked in the famous conspiracy of Piso, was betrayed, and, by a promise of pardon, was induced to turn informer. He began by denouncing his own mother Acilia (or Atilia), and then revealed the rest of his accomplices without reserve. But he received a traitor's reward. After the more important victims had been despatched, the emperor issued the mandate for the death of Lucan, who, finding escape hopeless, caused his veins to be opened. When, from the rapid effusion of blood, he felt his extremities becoming chill, he began to repeat aloud some verses which he had once composed, descriptive of a wounded soldier perishing by a like death, and, with these lines upon his lips, expired, A.D. 65, in the twenty-sixth year of his age. (Life of Lucan by Suetonius, and [probably] by Vacca; cf. Quintil. x. 1, 90; Mart. xiv. 194; Serv. ad *Aen.* i. 382.)—Lucan wrote various poems, the titles of which are preserved, but the only extant production is a heroic poem, in ten books, entitled *Pharsalia*, in which the progress of the struggle between Caesar and Pompey is fully detailed, the events, commencing with the passage of the Rubicon, being arranged in regular chronological order. The tenth book is imperfect, and the narrative breaks off abruptly in the middle of the Alexandrian war, but we know not whether the conclusion has been lost, or whether the author ever completed his task. The whole of what we now possess was certainly not composed at the same time. In the earlier portions, written when he was still in favour with the emperor, we find liberal sentiments and the preference of Pompey to Caesar expressed in more moderate terms, accompanied by praise of Nero; but, as we proceed, the blessings of freedom are loudly proclaimed, and the invectives against tyranny and against Caesar are couched in bitter language, probably aimed at the emperor. The work contains great beauties and great defects. It is characterised by copious diction, lively imagination, and a bold and masculine tone of thought, with scattered lines or passages which rise to real magnificence; but it is at the same time disfigured by extravagance, far-fetched conceits, and unnatural similes. The best editions are by Weber, Lips. 1821–1831, and by Haskins, London, 1889.

Lūcānus, Ocellus. [OCELLUS.]

Luceius. 1. L., friend and neighbour of Cicero. His name frequently occurs at the commencement of Cicero's correspondence with Atticus, with whom Luceius had quarrelled (*ad Att.* i. 3, 5, 10, ii. 11, 14). Cicero attempted to reconcile his two friends. In B.C. 63 Luceius accused Catiline; and in 60 he became a candidate for the consulship, along with Julius Caesar, who agreed to support him; but he lost his election in consequence of the aristocracy bringing in Bibulus, as a counterpoise to Caesar's influence. Luceius seems now to have withdrawn from public life and to have devoted himself to literature. He was chiefly engaged in the composition of a history of

Rome, from the Social war. In 55 he had nearly finished the history of the Social, and of the first Civil, war, when Cicero wrote to his friend, pressing him to devote a separate work to the period from Catiline's conspiracy to Cicero's recall from banishment (*ad Fam.* v. 12). Luceius promised compliance with his request, but he appears never to have written the work (*ad Att.* iv. 6). On the breaking out of the Civil war in 49, he espoused the side of Pompey. He was subsequently pardoned by Caesar and returned to Rome, where he continued to live on friendly terms with Cicero (*ad Fam.* v. 13).—2. C., surnamed **Hirrus**, of the Pupinian tribe, tribune of the plebs 53, proposed that Pompey should be created dictator. In 52 he was a candidate with Cicero for the augurship, and in the following year a candidate with M. Caelius for the aedileship, but he failed in both. On the breaking out of the Civil war in 49, he joined Pompey. He was sent by Pompey as ambassador to Orodes, king of Parthia, but he was thrown into prison by the Parthian king. He was pardoned by Caesar after the battle of Pharsalia, and returned to Rome. (*Cic. ad Att.* viii. 5, 11; *Caes. B. C.* i. 15, iii. 82; Dio Cass. xlii. 2.)

Lucenses Callaici, one of the two chief tribes of the Callaici or Gallaeci on the N. coast of Hispania Tarraconensis, derived their name from their town Lucus Augusti.

Lucentum (*Alicante*), a town of the Contestani, on the coast of Hispania Tarraconensis (Plin. iii. 19).

Luceria (Lucerinus: *Lucera*), sometimes called **Nuceria**, a town in Apulia on the borders of Samnium, SW. of Arpi, was situated on a steep hill, and possessed an ancient temple of Minerva (Strab. pp. 264, 284; Plin. iii. 16). In the war between Rome and Samnium, it was first taken by the Samnites (B.C. 321), and next by the Romans (319); but having revolted to the Samnites in 314, all the inhabitants were massacred by the Romans, and their place supplied by 2500 Roman colonists (Liv. ix. 26; Vell. Pat. i. 14; Diod. xix. 72). Having thus become a Roman colony, it continued faithful to Rome in the second Punic war (Pol. iii. 88, 100; Liv. xxii. 9, xxvii. 10). In the time of Augustus it had declined in prosperity; but was still of sufficient importance in the third century to be the residence of the praetor of Apulia.

Luciānus (*Λουκιανός*), usually called **Lucian**, a Greek writer, born at Samosata, the capital of Commagene, in Syria. The dates of his birth and death are uncertain; but it has been conjectured, with much probability, that he was born about A.D. 120, and he probably lived till towards the end of that century. We know that some of his more celebrated works were written in the reign of M. Aurelius. Lucian's parents were poor, and he was at first apprenticed to his maternal uncle, who was a statuarius. He afterwards became an advocate, and practised at Antioch. Being unsuccessful in this calling, he employed himself in writing speeches for others, instead of delivering them himself. But he did not remain long at Antioch; and at an early period of his life he set out upon his travels, and visited the greater part of Greece, Italy, and Gaul. In these journeys he acquired a good deal of money as well as fame by lectures on rhetoric delivered in various towns. On his return to his native country, probably about his fortieth year, he abandoned the rhetorical profession, the artifices of which, he tells us, were foreign to his

temper. He still, however, occasionally travelled; for it appears that he was in Achaia and Ionia about the close of the Parthian war, 160-165; on which occasion, too, he seems to have visited Olympia and beheld the self-immolation of Peregrinus. About the year 170, or a little previously, he visited the false oracle of the impostor Alexander, in Paphlagonia. Late in life he obtained the office of procurator of part of Egypt, which office was probably bestowed on him by the emperor Commodus. The nature of Lucian's writings inevitably procured him many enemies, by whom he has been painted in very black colours. According to Suidas he was surnamed *the Blasphemer*, and was torn to pieces by dogs, as a punishment for his impiety; but on this account no reliance can be placed.—As many as eighty-two works have come down to us under the name of Lucian; but several of these are spurious. The most important of them are his *Dialogues*. They are of very various degrees of merit, and are treated in the greatest possible variety of style, from seriousness down to the broadest humour and buffoonery. Their subjects and tendency, too, vary considerably; for while some are employed in attacking the heathen philosophy and religion, others are mere pictures of manners without any polemic drift. Our limits only allow us to mention a few of the more important of these Dialogues:—The *Dialogues of the Gods*, twenty-six in number, consist of short dramatic narratives of some of the most popular incidents in the heathen mythology. The reader, however, is generally left to draw his own conclusions from the story, the author only taking care to put it in the most absurd point of view.—In the *Jupiter Convicted* a bolder style of attack is adopted; and the cynic proves to Jupiter's face that, everything being under the dominion of fate, he has no power whatever. As this dialogue shows Jupiter's want of power, so the *Jupiter the Tragedian* strikes at his very existence, and that of the other deities.—The *Vitarum Auctio*, or *Sale of the Philosophers*, is an attack upon the ancient philosophers. In this humorous piece the heads of the different sects are put up to sale, Hermes being the auctioneer.—The *Fisherman* is a sort of apology for the preceding piece, and may be reckoned among Lucian's best dialogues. The philosophers are represented as having obtained a day's life for the purpose of taking vengeance upon Lucian, who confesses that he has borrowed the chief beauties of his writings from them.—The *Banquet*, or *the Lapithae*, is one of Lucian's most humorous attacks on the philosophers. The scene is a wedding-feast, at which a representative of each of the principal philosophic sects is present. A discussion ensues, which sets all the philosophers by the ears, and ends in a pitched battle.—The *Nigrinus* is also an attack on philosophic pride; but its main scope is to satirise the Romans, whose pomp, vain-glory, and luxury are unfavourably contrasted with the simple habits of the Athenians.—The more miscellaneous class of Lucian's dialogues, in which the attacks upon mythology and philosophy are not direct but incidental, or which are mere pictures of manners, contains some of his best. At the head must be placed *Timon*, which may perhaps be regarded as Lucian's masterpicco.—The *Dialogues of the Dead* are perhaps the best known of all Lucian's works. The subject affords great scope for moral reflection, and for

satire on the vanity of human pursuits. Wealth, power, beauty, strength, not forgetting the vain disputations of philosophy, afford the materials.—The *Icaro-Menippus* is in Lucian's best vein, and a masterpiece of Aristophanic humour. Menippus, disgusted with the disputes and pretensions of the philosophers, resolves on a visit to the stars, for the purpose of seeing how far their theories are correct. By the mechanical aid of a pair of wings he reaches the moon, and surveys thence the miserable passions and quarrels of men. Hence he proceeds to Olympus, and is introduced to the Thunderer himself. Here he is witness of the manner in which human prayers are received in heaven. They ascend by enormous vent-holes, and become audible when Jupiter removes the covers. Jupiter himself is represented as a partial judge, and as influenced by the largeness of the rewards promised to him. At the end he pronounces judgment against the philosophers, and threatens in four days to destroy them all.—*Charon* is a dialogue of a graver turn than the preceding. Charon visits the earth to see the course of life there, and what it is that always makes men weep when they enter his boat. Mercury acts as his cicerone.—Lucian's merits as a writer consist in his knowledge of human nature; his strong common sense; the fertility of his invention; the raciness of his humour, and the simplicity and Attic grace of his diction. There was abundance to justify his attacks in the systems against which they were directed. Yet he establishes nothing in their stead. His aim is only to pull down; to spread a universal scepticism. Editions of Lucian by Hemsterhuis and Reitz, Amst. 1743, 4 vols. 4to; by Lebman, Lips. 1821-1831, 9 vols. 8vo; text by Jacobitz, 1874; select dialogues by E. Abbott, 1877; Heitland, 1878; Jerram, 1879.

Lucifer. [HESPERUS.]

Lūcilius. **L. C.**, was born at Suessa of the Aurunci, B.C. 148. He served in the cavalry under Scipio in the Numantine war; lived upon terms of the closest familiarity with Scipio and Laelius; and was either the maternal grand-uncle or, which is less probable, the maternal grandfather of Pompey the Great. He died at Naples, 103, in the 46th year of his age. Lucilius was the first to impress upon Roman satire its character of personal invective, following in this the Old Attic Comedy; but as this method of attack was not admitted upon the stage, the invective of Lucilius was literary, and not dramatic like that of Aristophanes. He gave to Roman satire that form which afterwards received full development in the hands of Horace, Persius, and Juvenal. Horace, while he censures the harsh verbalisation and the slovenly haste with which Lucilius threw off his compositions, acknowledges with admiration the fierceness and boldness of his attacks upon the vices and follies of his contemporaries. (*Hor. Sat.* i. 4, 6, i. 10, i. ii. 1, 16, 62; *Juv. i.* 165; *Pers. i.* 114.) Cicero, Varro, and Quintilian differ from Horace in giving praise to the style as well as the matter of his writings (*Cic. de Or.* i. 16, 72; *Quintil.* x. 1, 93; *Gell.* vi. 14). The *Satires* of Lucilius were divided into thirty books. Upwards of 300 fragments from these have been preserved, but the greatest number consist of isolated couplets, or single lines. It is clear from these fragments that his reputation for caustic pleasantries was by no means unmerited, and that in coarseness and broad personalities he

in no respect fell short of the licence of the Old Comedy, which would seem to have been, to a certain extent, his model. The fragments were published separately, by Franciscus Dousa, Lug. Bat. 4to, 1597; by L. Müller, Lips. 1872; by C. Lachmann, Berl. 1876.—2. **Lucilius Junior**, probably the author of an extant poem in 640 hexameters, entitled *Aetna*, which exhibits throughout great command of language, and contains not a few brilliant passages. Its object is to explain upon philosophical principles, after the fashion of Lucretius, the causes of the various volcanic phenomena. Lucilius Junior was the procurator of Sicily, and the friend to whom Seneca addresses his *Epistles*, his *Natural Questions*, and his tract *On Providence*, and whom he strongly urges to select this very subject of Aetna as a theme for his muse (Sen. *N.Q.* iii. 1, *Ep.* 26, 46, 59, 79). The *Aetna* was originally printed among Virgil's poems; it is included in Wernsdorf's *Poet. Lat. Min.* and is edited separately by Munro, 1867.

Lūcilla, Annia, daughter of M. Aurelius and the younger Faustina, was born about A.D. 147. She was married to the emperor L. Verus, and after his death (169) to Claudius Pompeianus. In 183 she engaged in a plot against her brother Commodus, which having been detected, she was banished to Capreae, and there put to death. (Dio Cass. lxxi. 1, lxxii. 4.)

Lūcina, the goddess of light, or rather the goddess that brings to light, and hence the goddess that presides over the birth of children. Hence she was identified both with Juno and with Diana, and became a surname to both these goddesses. Lucina corresponded to the Greek goddess Ilithyia. [ARTEMIS, DIANA, JUNO, ILITHYIA.]

Lucrētia, the wife of L. Tarquinius Collatinus, whose rape by Sex. Tarquinius led to the dethronement of Tarquinius Superbus and the establishment of the republic. [TARQUINIUS.]

Lucrētia Gens, originally patrician, but subsequently plebeian also. The surname of the patrician Lucretii was *Tricipitinus*, one of whom, Sp. Lucretius Tricipitinus, the father of Lucretia, was elected consul, with L. Junius Brutus, on the establishment of the republic, B.C. 509. The plebeian families are known by the surnames of *Gallus*, *Ofella*, and *Vespillo*, but none of them is of sufficient importance to require notice.

Lucrētīlis, a pleasant mountain in the country of the Sabines (Hor. *Od.* i. 17, 1), overhanging Horace's villa, a part of the modern *Monte Gennaro*. [See p. 428, a.]

T. Lucrētius Cārus, the Roman poet, respecting whose personal history our information is both scanty and suspicious. Jerome, in his additions to the Eusebian Chronicle, fixes B.C. 95 or 99 as the date of his birth, adding that he was driven mad by a love potion, that during his lucid intervals he composed several works which were revised by Cicero, and that he perished by his own hand in his 44th year. Donatus, in his *Life of Virgil*, places the death of Lucretius in Virgil's 15th year, which would assign 99 for the year of his birth and 55 for that of his death. It is probable that both Donatus and Jerome copied their statements from the lost portion of Suetonius *de Vir. Illustr.*; if so, the authority is not so late as it would appear to be. The story of the madness, which is adopted by Tennyson, must thus have been current in the time of Suetonius, and may have some elements of truth in it, though the poem is not such as would be written after the

mind began to fail. That Cicero edited the poem is nowhere else directly stated, but Munro has shown that there is some reason for believing it to be true. At any rate Cicero had already studied it within a few months of the death of Lucretius—that is, almost as soon as the book was published (*ad Q. Fr.* ii. 11). The writings of Lucretius are mentioned with praise also by Ovid (*Am.* i. 15, 23), by Statius (*Silv.* ii. 7, 76), and by Quintilian (x. 1, 87). Horace alludes to their influence (*Sat.* i. 5, 101), and that he was admired also by Virgil is clear from the numerous passages in which his diction is imitated.—The work which has immortalized the name of Lucretius is a philosophical didactic poem, composed in heroic hexameters, divided into six books, containing upwards of 7400 lines, addressed to C. Memmius Gemellus, who was praetor in 58, and is entitled *De Rerum Natura*. Lucretius showed his admiration for the teaching of Empedocles (i. 729), and, of his own countrymen, for Ennius (i. 117) and Cicero, whose *Aratea* he imitates in some passages; but his great master was Epicurus, for whom he expresses the most profound reverence (iii. 3–30). Epicurus maintained that the unhappiness and degradation of mankind arose in a great degree from the slavish dread which they entertained of the power of the gods, and from terror of their wrath; and the fundamental doctrine of his system was, that the gods, whose existence he did not deny, lived in the enjoyment of absolute peace, and totally indifferent to the world and its inhabitants. To prove this position he adopted the atomic theory of Leucippus, according to which the material universe was not created by the Supreme Being, but was formed by the union of elemental particles which had existed from all eternity, governed by certain simple laws. He further sought to show that all those striking phenomena which had been regarded by the vulgar as direct manifestations of divine power, were the natural results of ordinary processes. [EPICURUS.] To state clearly and develop fully the leading principle of this philosophy, in such a form as might render the study attractive to his countrymen, was the object of Lucretius, his work being simply an attempt to show that there is nothing in the history or actual condition of the world which does not admit of explanation without having recourse to the active interposition of divine beings. This creed is set forth by Lucretius to liberate men from fear of the gods and of death, and to give them peace of mind. Marvellous skill is displayed in the manner in which abstruse speculations and technicalities are luminously set forth in sonorous verse; and the severity of the subject is relieved from time to time by magnificent bursts of poetry, as fine as anything in the Latin language. Apart from the attractions of Lucretius as one of the greatest of Latin poets, it has interested modern science to trace out resemblances between the modern atomic theory and that which Lucretius expounds. Editions by Lambinus, 1570; Lachmann, 1850; Munro, 1864, 1886.

Lucrinus Lacus, was properly the inner part of the Sinus Cumanus or Putcolanus, a bay on the coast of Campania, between the promontory Misenum and Puteoli, running a considerable way inland. But at a very early period the Lucrine lake was separated from the remainder of the bay by a dike eight stadia in length, which was probably formed originally by some volcanic change, and was subsequently rendered

more complete by the work of man. (Diod. iv. 22; Strab. p. 245.) Being thus separated from the rest of the sea, it assumed the character of an inland lake, and is therefore called Lacus by the Romans. Its waters still remained salt, and were celebrated for their oyster beds (Hor. *Epod.* ii. 49, *Sat.* ii. 4, 32; Juv. iv. 141) Behind the Lucrine lake was another lake called Lacus AVERNUS. In the time of Augustus, Agrippa made a communication between the lake Avernus and the Lucrine lake, and also between the Lucrine lake and the Sinus Cumanus, thus forming out of the three the celebrated Julian Harbour (Dio Cass. xlviii. 50; Suet. *Aug.* 16; Vell. Pat. ii. 79; Verg. *Georg.* ii. 161). The Lucrine lake was filled up by a volcanic eruption in 1538, when a conical mountain rose in its place, called *Monte Nuovo*. The Avernus thus became again a separate lake, and there is no trace of the dike in the Gulf of Pozzuoli.

Lūcullus, Licinius, a celebrated plebeian family. **1. L.**, the grandfather of the conqueror of Mithridates, was consul B.C. 151, together with A. Postumius Albinus, and carried on war in Spain against the Vaccaei (Cic. *Brut.* 21, 81; Liv. *Ep.* 48).—**2. L.**, son of the preceding, was praetor, 103, and carried on war unsuccessfully against the slaves in Sicily. On his return to Rome he was accused, condemned, and driven into exile. (Cic. *Verr.* iv. 66; Flor. iii. 19, 11).—**3. L.**, son of the preceding, and celebrated as the conqueror of Mithridates. He was probably born about 110. He served with distinction in the Marsic or Social war, and accompanied Sulla as his quaestor into Greece and Asia, 88. When Sulla returned to Italy after the conclusion of peace with Mithridates in 84, Lucullus was left behind in Asia, where he remained till 80. In 79 he was curule aedile with his younger brother Marcus. So great was the favour at this time enjoyed by Lucullus with Sulla, that the dictator, on his death-bed, not only confided to him the charge of revising and correcting his Commentaries, but appointed him guardian of his son Faustus, to the exclusion of Pompey: a circumstance which is said to have first given rise to the enmity that ever after subsisted between the two. In 77 Lucullus was praetor, and at the expiration of this magistracy obtained the government of Africa, where he distinguished himself by the justice of his administration. In 74 he was consul with M. Aurelius Cotta. In this year the war with Mithridates was renewed, and Lucullus received the conduct of it. He carried on this war for eight years with great success. The details are given under MITHRIDATES, and it is only necessary to mention here the leading outlines. Lucullus defeated Mithridates with great slaughter, and drove him out of his hereditary dominions and compelled him to take refuge in Armenia with his son-in-law Tigranes (71). He afterwards invaded Armenia, defeated Tigranes, and took his capital Tigranocerta (69). In the next campaign (68) he again defeated the combined forces of Mithridates, and laid siege to Nisibis; but in the spring of the following year (67), a mutiny among his troops compelled him to raise the siege of Nisibis, and return to Pontus. Mithridates had already taken advantage of his absence to invade Pontus, and had defeated his lieutenants Fabius and Triarius in several successive actions. But Lucullus on his arrival was unable to effect anything against Mithridates, in consequence of the mutinous disposition of his troops. The adversaries of Lucullus availed themselves of so favourable an occasion,

and a decree was passed to transfer to Aelius Glabrio, one of the consuls for the year, the province of Bithynia and the command against Mithridates. But Glabrio was wholly incompetent for the task assigned him: on arriving in Bithynia, he made no attempt to assume the command, but remained quiet within the confines of the Roman province. Mithridates meanwhile ably availed himself of this position of affairs, and Lucullus had the mortification of seeing Pontus and Cappadocia occupied by the enemy before his eyes, without being able to stir a step in their defence. But it was still more galling to his feelings when, in 66, he was called upon to resign the command to his old rival Pompey, who had been appointed by the Manilian law to supersede both him and Glabrio. Lucullus did not obtain his triumph till 63, in consequence of the opposition of his enemies. He was courted by the aristocratical party, who sought in Lucullus a rival and antagonist to Pompey; but he soon began to withdraw gradually from public affairs, and devote himself more and more to a life of indolence and luxury. He died in 57 or 56. Previous to his death he had fallen into a state of complete dotage, so that the management of his affairs was confided to his brother Marcus. The name of Lucullus is almost as celebrated for the luxury of his latter years as for his victories over Mithridates. He amassed vast treasures in Asia, and these supplied him the means, after his return to Rome, of gratifying his taste for luxury and magnificence. His gardens in the suburbs of the city were laid out in a style of extraordinary splendour; but still more remarkable were his villas at Tusculum and in the neighbourhood of Neapolis. In the construction of the latter, with its parks, fish-ponds, &c., he had laid out vast sums in cutting through hills and rocks, and throwing out advanced works into the sea. So gigantic, indeed, was the scale of these labours for objects apparently so insignificant, that Pompey called him, in derision, the Roman Xerxes. He is said to have spent nearly £2000 on a single dinner at Rome; and even during his campaigns the pleasures of the table had not been forgotten, for he was the first to introduce cherries into Italy, which he had brought with him from Cerasus in Pontus. Lucullus was a patron of literature, and inclined to literary pursuits. He collected a valuable library, which was opened to the use of the literary public; and here he himself used to associate with the Greek philosophers and literati, and would enter warmly into their discussions. Hence the picture drawn by Cicero at the beginning of the *Academics* was probably to a certain extent taken from the reality. His constant companion from the time of his quaestorship had been Antiochus of Ascalon, from whom he adopted the precepts of the Academic school of philosophy. His patronage of the poet Archias is well known. He composed a history of the Marsic war in Greek. (*Life of Lucullus*, by Plutarch; Dio Cass. xxxiv. xxxv.; Cic. *Acad.* i. 1, ii. 1).—**4. L. or M.**, son of the preceding and of Servilia, half-sister of M. Cato, was a mere child at his father's death. His education was superintended by Cato and Cicero. After Caesar's death he joined the republican party, and fell at the battle of Philippi, 42. (Cic. *ad Att.* xiii. 6; Vell. Pat. ii. 71).—**5. M.**, brother of No. 3, was adopted by M. Terentius Varro, and consequently bore the names of M. TERENTIUS VARRO LUCULLUS. He fought under Sulla

in Italy, 82; was curule aedile with his brother, 79; praetor, 77; and consul, 73. After his consulship he obtained the province of Macedonia. He carried on war against the Dardanians and Bessi, and penetrated as far as the Danube. On his return to Rome he obtained a triumph, 71. He was a strong supporter of the aristocratical party. He pronounced the funeral oration of his brother, but died before 49. (Plut. *Sull.* 27, *Lucull.* 43; Flor. iii. 4, 7; Cic. *pro Dom.* 52.)

Lucūmo. [TARQUINIUS.]

Ludias. [LYDIAS.]

Lugdunensis Gallia. [GALLIA.]

Lugdūnum (Lugdunensis). 1. (*Lyon*), the chief town of Gallia Lugdunensis, situated at the foot of a hill at the confluence of the Arar (*Saône*), and the Rhodanus (*Rhone*), is said to have been founded by some fugitives from the town of Vienna, further down the Rhone. In the year after Caesar's death (B.C. 43) Lugdunum was made a Roman colony by L. Munatius Plancus, and became under Augustus the capital of the province, and the residence of the Roman governor (Dio Cass. xlv. 50; Strab. p. 192). Being situated on two navigable rivers, and being connected with the other parts of Gaul by roads which met at this town as their central point, it soon became a wealthy and populous place, and is described by Strabo as the largest city in Gaul next to Narbo. It received many privileges from the emperor Claudius; but it was burnt down in the reign of Nero (Sen. *Ep.* 91; Tac. *Ann.* xvi. 13). It was, however, soon rebuilt, and continued to be a place of great importance till A.D. 197, when it was plundered and the greater part of it destroyed by the soldiers of Septimius Severus, after his victory over his rival Albinus in the neighbourhood of the town (Herodian, iii. 23). From this blow it never recovered during the Roman dominion, and was more and more thrown into the shade by Vienna. Lugdunum possessed a vast aqueduct, of which the remains may still be traced for miles, a mint, and an imperial palace, in which Claudius was born, and in which many of the other Roman emperors resided. At the tongue of land between the Rhone and the Arar stood an altar dedicated by Drusus to Rome and the genius of Augustus, A.D. 12. For this altar the cantons annually chose the 'priest of the three Gauls'; here the Celtic diet met [see p. 354, a]; and here Caligula instituted contests in rhetoric; prizes being given to the victors, and contumelious punishments inflicted on the vanquished (Juv. i. 44; Suet. *Cal.* 20; Dio Cass. lix. 22). Lugdunum is memorable in the history of the Christian Church as the seat of the bishopric of Irenaeus, and on account of the persecutions which the Christians endured here in the second and third centuries.—2. **L. Batavōriam** (*Leyden*), the chief town of the Batavi. [BATAVI].—3. **L. Convenārūm** (*St. Bertrand de Comminges*), the chief town of the Convenae in Aquitania. [CONVENAE.]

Lūna. [SELENE.]

Lūna (Lunensis: *Luni*), an Etruscan town, situated on the left bank of the Macra, about four miles from the coast, originally formed part of Liguria, but became the most northerly city of Etruria when Augustus extended the boundaries of the latter country as far as the Macra. The town itself was never a place of importance, but it possessed a large and commodious harbour at the mouth of the river, called **Lunae Portus** (*Gulf of Spezzia*). In

B.C. 177 Luna was made a Roman colony, and 2000 Roman citizens were settled there (Liv. xli. 13). In the Civil war between Caesar and Pompey it had sunk into utter decay, but was colonised a few years afterwards (Lucan, i. 586; Strab. p. 222). Luna was celebrated for its white marble, which now takes its name from the neighbouring town of Carrara. The quarries appear not to have been worked before the time of Julius Caesar; but this marble was much used for public buildings in the reign of Augustus. The wine and the cheeses of Luna also enjoyed a high reputation (Mart. xiii. 30).

Lūnae Montes (*τὸ τῆς Σελήνης ὄρος*), a range of mountains which some of the ancient geographers believed to exist in the interior of Africa, covered with perpetual snow, and containing the sources of the Nile (Ptol. iv. 8, 3, 6).

Luperca. [LUPERCUS.]

Lupercus was merely another name for the Italian rural deity FAUNUS, who was also called Inuus (*i.e.* the god who gives fruitfulness to the flocks). The title Lupercus has been explained by many writers as meaning 'the protector of the flocks from wolves' (*lupus-arceo*); but on the whole it is likely that a more recent interpretation is right which makes the word only an equivalent of *lupus* (*cf. nov-erca*); and that the name of 'wolves' was given to Faunus and to his priests owing to some primitive worship of the wolf as a wolf-god, whether that is to be regarded as a relic of totemism or not. These rites were celebrated in the cave of the Luperca under the Palatine, and with them were connected the stories of the nurse of Romulus and Remus, who is called sometimes ACCA LARENTIA, sometimes **Lupa** or **Luperca** (Arnob. iv. 3; Lactant. i. 20), and sometimes appears as an actual she-wolf. It is likely that these stories of the wolf-nurse are more recent than the rites and the priesthood, and grew out of them. [See *Dict. of Ant.* art. *Lupercalia, Luperca*.] For an account of the deity, see FAUNUS.

Lupia. [LUPPIA.]

Lupiae or **Lupppiae**, (*Leuc*), a town in Calabria, between Brundisium and Hydruntum (Strab. p. 282).

Lupodūnum (*Ladenburg?*), a town in Germany on the river Nicer (*Neckar*) (Auson. *Mosel.* 423).

Luppia or **Lupia** (*Lippe*), a navigable river in the NW. of Germany, which falls into the Rhine at *Wesel* in *Westphalia*, and on which the Romans built a fortress of the same name. The river *Eliso* (*Alme*) was a tributary of the Luppia, and at the confluence of these two rivers was the fortress of *Aliso*. (Vell. Pat. ii. 105; Tac. *Ann.* i. 60; Strab. p. 291.)

Lūpus, **Rutiliūs**. 1. P., consul, with L. Julius Caesar, in B.C. 90, was defeated by the Marsi, and slain in battle (App. *B. C.* i. 40, 48; Flor. iii. 18).—2. P., tribune of the plebs, 56, and a warm partisan of the aristocracy. He was praetor in 49, and was stationed at Terracina with three cohorts. He afterwards crossed over to Greece. (Caes. *B. C.* i. 24, iii. 55).—3. Probably in the reign of Tiberius, the author of a rhetorical treatise in two books, entitled *De Figuris Sententiarum et Elocutionis*, which appears to have been originally an abridgment of a work by Gorgias of Athens, one of the preceptors of young M. Cicero, but which has evidently undergone many changes (Quint. ix. 2, 102). Its chief value is derived from the numerous translations which it contains of striking passages from the works of Greek

orators now lost.—Edited by Ruhken along with Aquila and Julius Ruffinianus, Lug. Bat. 1768, reprinted by Frotscher, Lips. 1831; by Draheim, Berl. 1874.

Lurco, M. Aufidius, tribune of the plebs, B.C. 61, the author of a law on bribery (*de Ambitu*). He was the maternal grandfather of the empress Livia, wife of Augustus. He was the first person in Rome who fattened peacocks for sale (Plin. x. 45).

Luscinius, Fabricius. [FABRICIUS.]

Lusi (*Λουσίολ*) a town in the N. of Arcadia, had a temple of Artemis Lusia (Paus. viii. 18, 8; Pol. iv. 18).

Lusitania, Lusitani. [HISPANIA.]

Lusones, a tribe of the Celtiberi in Hispania Tarraconensis, near the sources of the Tagus.

Lutatius Catulus. [CATULUS.]

Lutätius Cerco. [CERCO.]

Lutëtia, or, more commonly, **Lutëtia Parisiorum** (*Paris*), the capital of the Parisii in Gallia Lugdunensis, was situated on an island in the Sequana (*Seine*), and was connected with the banks of the river by two wooden bridges (Caes. B. G. vi. 3, vii. 58; Strah. p. 194). Under the emperors it became a place of importance, and the chief naval station on the Sequana. Here Julian was proclaimed emperor, A.D. 360 (Amm. Marc. xvii. 2, xx. 4).

Lycættus (*Λυκαθηττός*: *Mt. St. George*), a mountain in Attica, belonging to the range of Pentelicus, close to the walls of Athens on the NE. of the city, and on the left of the road leading to Marathon. [ATHENAE, p. 140.]

Lycæus (*Λυκαῖος*), or **Lyceus**, a lofty mountain in Arcadia, NW. of Megalopolis, from the summit of which a great part of the country could be seen. It was one of the chief seats of the worship of Zeus, who was hence surnamed *Lycæus* (Paus. viii. 38). Here was a temple of Zeus; and here also was celebrated the festival of the *Lycæa* (*Dict. of Ant.* s. v.). Pan was likewise called *Lycæus*, because he was born and had a sanctuary on this mountain.

Lycambes. [ARCHILOCHUS.]

Lycæon (*Λυκάων*), king of Arcadia, son of Pelasgus by Meliboea or Cyllene. The traditions about Lycæon represent him in very different lights. Some describe him as the first civiliser of Arcadia, who built the town of Lycosura, and introduced the worship of Zeus Lycæus. But he is more usually represented as an impious king, with fifty sons as impious as himself. Zeus visited the earth in order to punish them. The god was recognised and worshipped by the Arcadian people. Lycæon resolved to murder him; and in order to try if he were really a god, served before him a dish of human flesh. Zeus pushed away the table, and the place where this happened was afterwards called Trapezus. Lycæon and all his sons, with the exception of the youngest (or eldest), Nyctimus, were killed by Zeus with a flash of lightning, or according to others, were changed into wolves. (Paus. viii. 2; CALLISTO.) It is open to question whether in these stories we have reminiscences of ancient human sacrifices to the Pelasgian Zeus, or of a superstition akin to the northern wehr-wolf stories, or of pastoral rites of the Arcadians for protection against wolves, like the Roman Lupercalia: it is possible that all these origins may have a part in the myth: it is also possible that the name itself may originally have meant 'light,' in connexion with the Lycæan Zeus, and may have been falsely referred to wolves.—Callisto, the daughter of Lycæon, is said to have been

changed into the constellation of the Bear, whence she is called by the poets *Lycæonis Arctos*, *Lycæonia Arctos*, or *Lycæonia Virgo*, or by her patronymic *Lycæonis*.

Lycæonia (*Λυκαονία*: *Λυκάονες*: part of *Karaman*), a district of Asia Minor, assigned, under the Persian empire, to the satrapy of Cappadocia, but considered by the Greek and Roman geographers the SE. part of Phrygia; bounded on the N. by Galatia, on the E. by Cappadocia, on the S. by Cilicia Aspera, on the SW. by Isauria (which was sometimes reckoned as a part of it) and by Phrygia Paroreios, and on the NW. by Great Phrygia. It was a long narrow strip of country, its length extending in the direction of NW. and SE.; Xenophon, who first mentions it, describes its width as extending E. of Iconium (its chief city) to the borders of Cappadocia, a distance of 30 parasangs, about 110 miles. It forms a table-land between the Taurus and the mountains of Phrygia, deficient in good water, but abounding in flocks of sheep. The people, who were perhaps akin to the Pisidians, spoke a language mentioned in the *Acts of the Apostles* (xiv. 11) as a distinct dialect: they were warlike, and especially skilled in archery. After the overthrow of Antiochus the Great by the Romans, Lycæonia, which had belonged successively to Persia and to Syria, was partly assigned to Eumenes, and partly governed by native chieftains, the last of whom, Antipater, a contemporary of Cicero, was conquered by Amyntas, king of Galatia, at whose death, in B.C. 25, it passed, with Galatia, to the Romans (Dio Cass. liii. 26). In Trajan's reign it was united to the province of Cappadocia (Ptol. v. 6), its chief town being Iconium. In the fourth century A.D. it was a separate province.

Lycæum. [ATHENAE, p. 144, b.]

Lycæus. [APOLLO, p. 89, b.]

Lychnitis. [LYCHNIDUS.]

Lychnidus, more rarely **Lychnidium** or **Lychnis** (*Λύχνιδος*, *Λυχνίδιον*, *Λυχνίς*: *Λυχνίδιος*; *Achrita*, *Ochrida*), a town of Illyricum, was the ancient capital of the Dessaretii, but was in the possession of the Romans as early as their war with king Gentius. It was situated in the interior of the country, on a height on the N. bank of the lake **Lychnitis** (*Λυχνίτις*, or *ἡ Λυχνίδια λίμνη*), from which the river Drilon rises. The town was strongly fortified, and contained many springs. (Liv. xxvii. 32, xliii. 9; Strah. p. 323.) In the middle ages it was the residence of the Bulgarian kings, and called *Achris* or *Achrita*, whence its modern name.

Lycia (*Λυκία*: *Λύκιος*, Lycius: *Meis*), a small, but most interesting, district on the S. side of Asia Minor, jutting out into the Mediterranean in a form approaching to a rough semicircle, adjacent to parts of Caria and Pamphylia on the W. and E., and on the N. to the district of Cibyratis in Phrygia, to which, under the Byzantine emperors, it was considered to belong. It was bounded on the NW. by the little river Glaucus and the gulf of the same name, on the NE. by the mountain called CLIMAX (the N. part of the same range as that called Solyma), and on the N. its natural boundary was the Taurus, but its limits in this direction were not strictly defined. The N. parts of Lycia and the district of Cibyratis form together a high table-land, which is supported on the N. by the Taurus; on the E. by the mountains called Solyma (*Taktalu-Dagh*), which run from N. to S. along the E. coast of Lycia, far out into the sea, forming the SE. promontory of Lycia, called Sacrum Pr.

(*C. Khelidonia*); the summit of this range is 7800 feet high, and is covered with snow: the SW. and S. sides of this table-land are formed by the range called Massicytus (*Aktar Dagh*), which runs SE. from the E. side of the upper course of the river Xanthus: its summits are about 4000 feet high; and its S. side descends towards the sea in a succession of terraces, terminated by bold cliffs. The mountain system of Lycia is completed by the Cragus, which fills up the space between the W. side of the Xanthus and the Gulf of Glaucus, and forms the SW. promontory of Lycia: its summits are nearly 6000 feet high. The chief rivers are the Xanthus (*Echen-Chai*), which has its sources in the table-land S. of the Taurus, and flows from N. to S. between the Cragus and Massicytus, and the Limyrus, which flows from N. to S. between the Massicytus and the Solyma mountains. The valleys of these and the smaller rivers, and the terraces above the sea in the S. of the country were fertile in corn, wine, oil, and fruits, and the mountain slopes were clothed with splendid cedars, firs, and plane-trees: saffron also was one chief product of the land. The general geographical structure of the peninsula of Lycia, as connected with the rest of Asia Minor, bears no little resemblance to that of the peninsula of Asia Minor itself, as connected with the rest of Asia. According to the tradition preserved by Herodotus, the most ancient name of the country was Milyas (*ἡ Μιλιάς*), and the earliest inhabitants (probably of the Syro-Arabian race) were called Milῆae, and afterwards Solými: subsequently the Termilae, from Crete, settled in the country: and lastly, the Athenian Lycus, the son of Pandion, fled from his brother Aegeus to Lycia, and gave his name to the country. (Hdt. i. 173.) Homer, who gives Lycia a prominent place in the *Iliad*, represents its chieftains, Glaucus and Sarpedon, as descended from the royal family of Argos (Aeolids): he does not mention the name of Milyas; and he speaks of the Solymi as a warlike race, inhabiting the mountains, against whom the Greek hero Bellerophon is sent to fight, by his relative the king of Lycia (*Il.* vi. 171-184, x. 430, xii. 312; *Od.* v. 282.) Besides the legend of Bellerophon and the Chimæra, Lycia is the scene of another popular Greek story, that of the Harpies and the daughters of Pandarus; and memorials of both are preserved on the Lycian monuments now in the British Museum. On the whole, it is clear that Lycia was colonised by an immigrant Hellenic race (probably from Crete), which drove the native Solymi into the mountains further inland, and that its historical inhabitants were Greeks, though with a mixture of native blood. The earlier names were preserved in the district in the N. of the country called Milyas, and in the mountains called Solyma. The Lycians always kept the reputation they have in Homer, as brave warriors. They and the Cilicians were the only people W. of the Halys whom Croesus did not conquer, and they were the last who resisted the Persians. [XANTHUS.] Under the Persian empire they must have been a powerful maritime people, as they furnished fifty ships to the fleet of Xerxes. After the Macedonian conquest, Lycia formed part of the Syrian kingdom, from which it was taken by the Romans after their victory over Antiochus III. the Great, and given to the Rhodians. It was soon restored to independence, and formed a flourishing federation of cities, each having its own republican form of

government, and the whole presided over by a chief magistrate, called *Λυκίάρχης*. There was a federal council, composed of deputies from the twenty-three cities of the federation, in which the six chief cities, Xanthus, Patara, Pinara, Olympus, Myra, and Tios, had three votes each, certain lesser cities two each, and the rest one each: this assembly determined matters relating to the general government of the country, and elected the Lyciarches, as well as the judges and the inferior magistrates. (Strab. pp. 664, 665.) Internal dissensions at length broke up this constitution, and the country was united by the emperor Claudius to the province of Pamphylia (Suet. *Claud.* 25; Dio Cass. ix. 17). It was separated from Pamphylia in 313 A.D., and governed by a *praeses* of its own. [See also XANTHUS.]

Lycius (*Λύκιος*). [APOLLO.]

Lycómēdes (*Λυκομήδης*). 1. A king of the Dolopians, in the island of Scyros, near Euboea. It was to his court that Achilles was sent disguised as a maiden by his mother Thetis, who was anxious to prevent his going to the Trojan war. Here Achilles became the father of Pyrrhus or Neoptolemus by Deidamía, the daughter of Lycomedes. Lycomedes treacherously killed Theseus by thrusting him down a rock. [ACHILLES; THESEUS.]—2. An Arcadian general, a native of Mantinea and one of the chief founders of Megalopolis, B. C. 370. He afterwards showed jealousy of Thebes, and formed a separate alliance between Athens and Arcadia, in 366. He was murdered in the same year on his return from Athens, by some Arcadian exiles. (Xen. *Hell.* vii. 1, 23; Diod. xv. 59.)

Lycón (*Λύκων*). 1. An orator and demagogue at Athens, was one of the accusers of Socrates and prepared the case against him. When the Athenians repented of their condemnation of Socrates, they put Meletus to death and banished Anytus and Lycón. [SOCRATES.]—2. Of Troas, a Peripatetic philosopher, and the pupil of Straton, whom he succeeded as the head of the Peripatetic school, B. C. 272. He held that post for more than forty-four years, and died at the age of 74. He enjoyed the patronage of Attalus and Eumenes. He wrote on the boundaries of good and evil (*Cic. Fin.* v. 5, 13).

Lycóphron (*Λυκόφρων*). 1. Younger son of Periander, tyrant of Corinth, by his wife Melissa. For details see PERIANDER.—2. A citizen of Phærae, where he put down the government of the nobles and established a tyranny about B. C. 405. He afterwards endeavoured to make himself master of the whole of Thessaly, and in 404 he defeated the Larissæans and others of the Thessalians, who opposed him. (Xen. *Hell.* ii. 3, 4; Diod. xiv. 82.)—3. A son, apparently, of Jason, and one of the brothers of Thebe, wife of Alexander, the tyrant of Phærae, in whose murder he took part together with his sister and his two brothers, Tisiphonus and Pitholaus, 359. On Alexander's death the power appears to have been wielded mainly by Tisiphonus, though Lycophron had an important share in the government. Lycophron succeeded to the supreme power on the death of Tisiphonus, but in 352 he was obliged to surrender Phærae to Philip, and withdraw from Thessaly.—4. A grammarian and poet, was a native of Chalcis in Euboea, and lived at Alexandria, under Ptolemy Philadelphus (B. C. 285-247), who entrusted to him the arrangement of the works of the comic poets in the Alexandrian library. Lycophron himself wrote a work on Comedy. Ovid (*Ibis*, 533) states that he was killed by an arrow.—

Lycophron wrote a number of tragedies; but the only one of his poems which has come down to us is the *Cassandra* or *Alexandra*. This is a long iambic monologue of 1474 verses, in which Cassandra is made to prophesy the fall of Troy, the adventures of the Grecian and Trojan heroes, with other mythological and historical events, going back as early as the fables of Io and Europa, and ending with Alexander the Great. The work has no pretensions to poetical merit. It is simply a cumbrous store of traditional learning. Its obscurity obtained for its author the name *ὁ σκοτεινός*. It is useful for mythological reference; but for this purpose the *Scholium* of Isaac and John Tzetzes are far more valuable than the poem itself. Editions by Potter, Oxon. 1697, fol.; Bachmann, Lips. 1828; Kinkel, 1880.

Lýcōpōlis (*ἡ Λύκων πόλις*: *Siouf*, Ru.), a city of Upper Egypt, on the W. bank of the Nile, between Hermopolis and Ptolemais, said to have derived its name from the circumstance that an Aethiopian army was put to flight near it by a pack of wolves (Diod. ii. 88; *Ael. H. A.* x. 28).

Lycorēa (*Λυκωρεία*: *Λυκωρεός*, *Λυκώριος*, *Λυκωρείτης*), an ancient town at the foot of Mt. Lycorea (*Liakura*), which was the southern of the two peaks of Mt. Parnassus. [PARNASSUS.]

Lycōris. [CYTHERIS.]

Lycortas (*Λυκόρτας*), of Megalopolis was the father of Polybius, the historian, and the close friend of Philopoemen, whose policy he always supported. He is first mentioned in B.C. 189, as one of the ambassadors sent to Rome; and his name occurs for the last time in 168. (Justin. xxxii. 1.)

Lycosūra (*Λυκόσουρα*: *Λυκοσουρεός*: *Paleokrambavos* or *Sidhirokastro* near *Stala*), a town in the S. of Arcadia, and on the NW. slope of Mt. Lycaeus, and near the small river Plataniston, said by Pausanias to have been the most ancient town in Greece, and to have been founded by Lycaon, the son of Pelasgus (Paus. viii. 2, 4, 98).

Lycetus (*Λύκτος*: *Λύκτιος*), sometimes called **Lyttus** (*Λύττος*), a town in the E. of Crete, SE. of Cnossus, situated on a height of Mt. Argæus, eighty stadia from the coast. Its harbour was called Chersonesus. It is mentioned in the *Diad.* (ii. 64, xvii. 611). It was generally considered to be a Spartan colony, and its inhabitants were celebrated for their bravery (Arist. *Pol.* ii. 7). It was conquered and destroyed by the Cnossians, but it was afterwards rebuilt (*Pol.* iv. 53; Strab. p. 476).

Lycurgus (*Λυκούργος*). 1. Son of Dryas, and king of the Edones in Thrace. He is famous for his persecution of Dionysus and his worship in Thrace. Homer relates that, in order to escape from Lycurgus, Dionysus leaped into the sea, where he was kindly received by Thetis; and that Zeus thereupon blinded the impious king, who died soon afterwards, hated by the immortal gods (*Il.* vi. 130). This story has received many additions from later poets. Some relate that Dionysus, on his expeditions, came to the kingdom of Lycurgus, but was expelled by the impious king. Thereupon the god drove Lycurgus mad, in which condition he killed his son Dryas, and also hewed off one of his legs, supposing that he was cutting down vines. [DIONYSUS, pp. 293, 294.] The country now produced no fruit; and the oracle declaring that fertility should not be restored unless Lycurgus were killed, the Edonians carried him to Mount Pangæus,

where he was imprisoned in a cave (Soph. *Ant.* 955; Apollod. iii. 5, 1). Afterwards he was torn



Madness of Lycurgus. (Part of relief on a sarcophagus: Osterley, *Denkm.* ii. 37.)

[Lycurgus is swinging his axe over his wife, whom he is made to take for a vine. Two Furies with torches are driving him to madness, and a panther of Dionysus seems about to attack him.]

to pieces by horses or by panthers (Hyg. *Fab.* 132).—2. King in Arcadia, son of Aleus and Neaera, brother of Cepheus and Auge, husband of Cleophile, Eurynome, or Antiope, and father of Ancaeus, Epochus, Amphidamas, and Iasus. Lycurgus killed Areithous, who used to fight with a club. Lycurgus bequeathed this club to his slave Ereuthalion, his sons having died before him (*Il.* vii. 142).—3. Son of Pronax and brother of Amphithea, the wife of Adrastus (Paus. iii. 18, 12). He took part in the war of the Seven against Thebes, and fought with Amphiaræus. He is mentioned among those whom Asclepius called to life again after their death.—4. King of Nemea, son of Pheres and Periclymene, brother of Admetus, husband of Eurydice or Amphithea, and father of Opheltes.

Lycurgus (*Λυκούργος*). 1. The Spartan legislator. Of his history we have no certain information; and there are such discrepancies respecting him in the ancient writers, that many modern critics have denied his real existence altogether. There is no warrant for any such denial, though it is probable that the appropriate name given to his father is altogether fictitious (Aristotle, indeed, in *Pol.* iv. 11 = p. 1296, seems to place Lycurgus among the middle-class citizens), and that some of the institutions ascribed to him belong to a later date. The more generally received account about him was as follows. Lycurgus was the son of Eunomus, king of Sparta, and brother of Polydectes. The latter succeeded his father as king of Sparta, and afterwards died, leaving his queen with child. The ambitious woman proposed to Lycurgus to destroy her offspring if he would share the throne with her. He seemingly consented; but when she had given birth to a son (Charilaus), he openly proclaimed him king; and as next of kin, acted as his guardian. But to avoid all suspicion of ambitious design, with which the opposite party charged him, Lycurgus left Sparta, and set out on his celebrated travels, which have been magnified to a fabulous extent. He is said to have visited Crete, and there to have studied the wise laws of Minos. Next he went to Ionia and Egypt, and is reported to have penetrated into Libya, Iberia, and even India. In Ionia he is said to have met either with Homer himself, or at least with the Homeric poems, which he introduced into the mother country. The return of Lycurgus to Sparta was hailed by all parties. Sparta was in a state of anarchy, and he was considered the man

who alone could cure the diseases of the state. He undertook the task; yet before he set to work, he strengthened himself with the authority of the Delphic oracle, from which he is said to have obtained ordinances (*rhetrae*) on which he based his reforms, as follows: 'Found a temple to Zeus and Athene; arrange the tribes and Obes to the number of 30 [*i.e.* 10 Obes in each of the three tribes—probably an older institution]; appoint the Gerousia and Archagetæ (= kings). Convoke assemblies of the people between Babycæ and Cnacion, and there propose and enact laws by the will of the people.' The reform seems not to have been carried altogether peaceably. According to one legend Lycurgus lost an eye in a personal attack made upon him. The new division of the land among the citizens must have violated many existing interests. But all opposition was overborne, and the whole constitution, military and civil, was remodelled. After Lycurgus had obtained for his institutions an approving oracle of the national god of Delphi, he exacted a promise from the people not to make any alterations in his laws before his return. And now he left Sparta to finish his life in voluntary exile, in order that his countrymen might be bound by their oath to preserve his constitution inviolate for ever. Where and how he died nobody could tell. He vanished from the earth like a god, leaving no traces behind but his spirit; and he was honoured as a god at Sparta with a temple and yearly sacrifices down to the latest times. The date of Lycurgus is variously given, but it was probably a few years before 800 B.C. (Hdt. i. 65; Plut. *Lycurgus*; Strab. pp. 364, 482; Arist. *Pol.* v. 12 = p. 1316; [Xen.] *Rep. Lac.* x. 8; cf. Thuc. i. 18).—Lycurgus was regarded through all subsequent ages as the legislator of Sparta, and therefore almost all the Spartan institutions were ascribed to him as their author. We therefore propose to give here a sketch of the Spartan constitution, referring for details to the *Dict. of Antiq.*; though we must not imagine that this constitution was entirely the work of Lycurgus. The Spartan constitution was of a mixed nature: the monarchical principle was represented by the kings, the aristocracy by the senate, and the democratical element by the assembly of the people, and subsequently by their representatives, the ephors. The kings had originally to perform the common functions of the kings of the heroic age. They were high priests, judges, and leaders in war; but in all of these departments they were in course of time superseded more or less. As judges they retained only a particular branch of jurisdiction, that referring to the succession of property. As military commanders they were to some extent restricted and watched by commissioners sent by the senate; the functions of high priest were curtailed least, perhaps because least obnoxious. In compensation for the loss of power, the kings enjoyed great honours, both during their life and after their death. The senate or *Gerousia* consisted of 30 members, one from each Obes, all elected except the two kings, who were *ex officio* members, and represented each his own Obes. In their functions they replaced the old council of the nobles as a sort of privy council to the kings, but their power was greater, since the votes of the kings were of no greater weight than those of other senators; they had the right of originating and discussing all measures before they could be submitted to the decision

of the popular assembly; they had, in conjunction (later) with the ephors, to watch over the due observance of the laws and institutions; and they were judges in all criminal cases, without being bound by any written code. For all this they were not responsible, holding their office for life.—But with all these powers, the elders formed no real aristocracy. They were not chosen either for property qualification or for noble birth. The senate was open to the poorest citizen, who during sixty years had been obedient to the laws and zealous in the performance of his duties.—The mass of the people—that is, the Spartans of pure Doric descent—formed the sovereign power of the state. The popular assembly consisted of every Spartan of thirty years of age, and of unblemished character; only those were excluded who had not the means of contributing their portion to the *syssitia*. They met at stated times, to decide on all important questions brought before them, after a previous discussion in the senate. They had no right of amendment, but only that of simple approval or rejection, which was given in the rudest form possible, by shouting. The popular assembly, however, had neither frequent nor very important occasions for directly exerting their sovereign power. Their chief activity consisted in delegating it; hence arose the importance of the ephors, who were the representatives of the popular element of the constitution. The five ephors answer in many points to the Roman tribunes of the people. Their appointment is included by Herodotus among the institutions of Lycurgus, but it is probable that Aristotle is right in dating these later, from the reign of Theopompus. [*Dict. of Ant.* art. *Ephori.*] Their appointment was perhaps a concession to the people, at first as overseers of the markets and as magistrates who might check illegal oppression by kings or great men. Subsequently they absorbed most of the power in the state. To Lycurgus was ascribed also a prohibition to use written laws or to have any coinage but iron: but these traditions must refer to later customs, since there were neither coins nor written laws in Greece as early as Lycurgus.—With reference to their subjects, the few Spartans formed a most decided aristocracy. On the conquest of Peloponnesus by the Dorians, part of the ancient inhabitants of the country, under name of the *Perioici*, were allowed indeed to retain their personal liberty, but lost all civil rights, and were obliged to pay to the state a rent for the land that was left them. But a great part of the old inhabitants were reduced to a state of perfect slavery, different from that of the slaves of Athens and Rome, and more similar to the villanage of the feudal ages. These were called *HeLOTS*. They were allotted, with patches of land, to individual members of the ruling class. They tilled the land, and paid a fixed rent to their *masters*, not, as the *perioici*, to the state. The Spartans formed, as it were, an army of invaders in an enemy's country. Their city was a camp, and every man a soldier. At Sparta, the citizen only existed for the state; he had no interest but the state's, and no property but what belonged to the state. It was a fundamental principle of the constitution that all citizens were entitled to the enjoyment of an equal portion of the common property. This was done in order to secure to the commonwealth a large number of citizens and soldiers free from labour for their sustenance, and able to devote their whole time to warlike exercises,

in order thus to keep up the ascendancy of Sparta over her perioeci and helots. The Spartans were to be warriors and nothing but warriors. Therefore, not only all mechanical labour was thought to degrade them; not only was husbandry despised and neglected, and commerce prevented, or at least impeded, by prohibitive laws and by the use of iron money; but also the nobler arts and sciences were so effectually stifled that Sparta is a blank in the history of the arts and literature of Greece. The state took care of a Spartan from his cradle to his grave, and superintended his education in the minutest points. This was not confined to his youth, but extended throughout his whole life. The *syssitia*, or, as they were called at Sparta, *pliditia*, the common meals, may be regarded as an educational institution; for at these meals subjects of general interest were discussed and political questions debated. The youths and boys used to eat separately from the men, in their own divisions.—2. A Lacedaemonian, who, though not of the royal blood, was chosen king, in B.C. 220, together with Agesipolis III., after the death of Cleomenes. It was not long before he deposed his colleague and made himself sole sovereign, though under the control of the Ephori. He carried on war against Philip V. of Macedon, and the Achaeans. He died about 210, and Machanidas then made himself tyrant. (Pol. iv. 2, 35, v. 21, 91; Paus. iv. 29.)—3. An Attic orator, son of Lycophon, who belonged to the noble family of the Eteobutadae, was born at Athens, about B.C. 396. He was a disciple of Plato and Isocrates. In public life he was a warm supporter of the policy of Demosthenes, and was universally admitted to be one of the most virtuous citizens and upright statesmen of his age. He was *Tamias* or manager of the public revenue from 338 to 326, and discharged the duties of this office with such ability and integrity, that he raised the public revenue to the sum of 1200 talents. One of his laws enacted that bronze statues should be erected to Aeschylus, Sophocles, and Euripides, and that copies of their tragedies should be preserved in the public archives. He died while holding the office of President of the Theatre of Dionysus, in 323. A fragment of an inscription containing an account of his administration of the finances is still extant. There were fifteen orations of Lycurgus extant in antiquity; but only one has come down to us entire, the oration against Leocrates, which was delivered in 332. Leocrates, who had fled from Athens after the battle of Chaeronea, was indicted for treason. The oration is printed in the various collections of the Attic orators. [DEMOSTHENES.]

Lycus (Λύκος). 1. Son of Poseidon and Celaeno, who was transferred by his father to the Islands of the Blessed (Apollod. iii. 10, 1). By Aleyone, the sister of Celaeno, Poseidon begot Hyrieus, the father of the following.—2. Son of Hyrieus and Clonia, and brother of Nycteus. Polydorus, king of Thebes, married the daughter of Nycteus, by whom he had a son Labdacus; and on his death he left the government of Thebes and the guardianship of Labdacus to his father-in-law. Nycteus afterwards fell in battle against Epopeus, king of Sicyon, who had carried away his beautiful daughter Antiope. Lycus succeeded his brother in the government of Thebes, and in the guardianship of Labdacus. He surrendered the kingdom to Labdacus when the latter had grown up. On the death of Labdacus soon afterwards, Lycus again succeeded

to the government of Thebes, and undertook the guardianship of Laius, the son of Labdacus (Paus. ii. 6, 2, ix. 5, 5). Lycus marched against Epopeus, whom he put to death (according to other accounts Epopeus fell in the war with Nycteus), and he carried away Antiope to Thebes. She was treated with the greatest cruelty by Dirce, the wife of Lycus; in revenge for which her sons by Zeus—Amphion and Zethus—afterwards put to death both Lycus and Dirce. [AMPHION.]—3. Son of No. 2, or, according to others, son of Poseidon, was also king of Thebes. In the absence of Heracles, Lycus attempted to kill his wife Megara and her children, but was afterwards put to death by Heracles (Eur. *H. F.* 31; Hyg. *Fab.* 32).—4. Son of Pandion, and brother of Aegeus, Nisus, and Pallas. He was expelled by Aegeus, and took refuge in the country of the Termilae, which was called Lycia after him. He was honoured at Athens as a hero, and Pausanias asserts that the Lyceum derived its name from him. (It is more probably connected with Apollo Lycæus.) He is said to have introduced the Eleusinian mysteries into Andania in Messenia. He is sometimes also described as an ancient prophet, and the family of the Lycomedæ, at Athens, traced their name and origin from him. (Hdt. i. 173, vii. 92; Paus. i. 19, 4, iv. 1, 2, 20, x. 12; Aristoph. *Vesp.* 408.)—5. Son of Dascylus, and king of the Mariandynians, who received Heracles and the Argonauts with hospitality (Ap. Rh. ii. 139).—6. Of Rhegium, the father, real or adoptive, of the poet Lycophon, was a historical writer in the time of Demetrius Phalereus.

Lycus (Λύκος), the name of several rivers which are said to be so called from the impetuosity of their current. 1. (*Kılıç*), a little river of Bithynia, falling into the sea S. of Heraclea Pontica (Xen. *An.* vi. 2, 3).—2. (*Germeneh-Chai*), a considerable river of Pontus, rising in the mountains on the N. of Armenia Minor, and flowing W. into the Iris at Eupatoria (Strab. pp. 529, 547).—3. (*Choruk-Su*), a considerable river of Phrygia, flowing from E. to W. past Colossæ and Laodicea into the Maeander (Hdt. vii. 30; Strab. p. 578).—4. (*Nahr-el-Kelb*), a river of Phoenicia, falling into the sea N. of Berytus.—5. (*Great Zab* or *Ulu-Su*), a river of Assyria, rising in the mountains on the S. of Armenia, and flowing SW. into the Tigris, just below Larissa (*Nimroud*). The same as the Zabatus of Xenophon. (Curt. iv. 9; Xen. *An.* ii. 5, 1.)

Lydda (τὰ Λύδδα, ἡ Λύδδη; *Lud*), a town of Palestine, SE. of Joppa, and NW. of Jerusalem, at the junction of several roads which lead from the sea-coast, was destroyed by the Romans in the Jewish war, but soon after rebuilt, and called Diospolis (Jos. *B. J.* ii. 19, 3, iii. 4, 8).

Lýdia (Λυδία; *Lydis*, Lydus), a district of Asia Minor, in the middle of the W. side of the peninsula, between Mysia on the N. and Caria on the S., and between Phrygia on the E. and the Aegæan Sea on the W. The name had a widely-extended meaning when applied to the old Lydian kingdom; but of Lydia strictly so called the N. boundary, towards Mysia, was the range of mountains which form the N. margin of the valley of the Hermus, called Sardene, a SW. branch of the Phrygian Olympus: the E. boundary towards Phrygia was an imaginary line; and the S. boundary towards Caria was the river Maeander, or, according to some authorities, the range of mountains which, under the name of Messogis (*Kastane Dagh*) forms the N. margin of the valley of the Maeander, and is a

NW. prolongation of the Taurus. From the E. part of this range, in the SE. corner of Lydia, another branches off to the NW., and runs to the W. far out into the Aegean Sea, where it forms the peninsula opposite to the island of Chios. This chain, which is called Tmolus (*Kisilja Musa Daghi*), divides Lydia into two unequal valleys; of which the S. and smaller is watered by the river CAYSTER, and the N. forms the great plain of the HERMUS: these valleys are very beautiful and fertile, especially that of the Hermus. The E. part of Lydia, and the adjacent portion of Phrygia, about the upper course of the Hermus and its tributaries, is an elevated plain, showing traces of volcanic action, and hence called Catacecaumēne (*κατακεκαυμένη*). In early times the country had another name, Maeōnia (*Μηωνία, Μαονία*), by which alone it is known to Homer (*Il.* ii. 865, v. 43, x. 431); and this name was afterwards applied specifically to the E. and S. part of Lydia, and then, in contradistinction to it, the name Lydia was used for the NW. part (*Strab.* pp. 620, 625, 678, 680). It is a probable suggestion that the original Lydia of the lower Hermus was conquered by the Maeonians, a people of Phrygian origin, before the Homeric period, and that when Gyges established a national Lydian kingdom he restored the old name to the whole country. In the mythical legends the common name of the people and country, Lydi and Lydia, is derived from Lydus, the son of Atys, the first king. The Lydians appear to have been a race closely connected with the Carians and the Mysians, with whom they observed a common worship in the temple of Zeus Carius at Mylasa: they also practised the worship of Cybele, and other Phrygian customs. Some modern writers believe them to have been a people of Semitic origin, and find in this an explanation of the name, which is Oriental, and of some characteristics in their customs and religion. This would account for the tradition in *Hdt.* iii. 7 which derives one of the Lydian dynasties from Ninus. Amidst the uncertainties of the early legends, it is clear that Lydia was a very early seat of Asiatic civilisation, and that it exerted a very important influence on the Greeks. The Lydian monarchy, which was founded at Sardis, before the time of authentic history, grew up into an empire, under which the many different tribes of Asia Minor W. of the river Halys were for the first time united. Tradition mentioned three dynasties of kings: the Atyādae, which ended (according to the computations of chronologers) about B.C. 1221; the Heraclidae, which reigned 505 years, down to 716; and the Mermnādae, 160 years, down to 556. Only the last dynasty can be safely regarded as historical, and the fabulous element has a large place in the details of their history: their names and computed dates were:—(1) GYGES, B.C. 716–678; (2) ARDYS, 678–629; (3) SADYATTES, 629–617; (4) ALYATTES, 617–560; (5) CROESUS, 560 (or earlier)—546; under whose names an account is given of the rise of the Lydian empire in Asia Minor, and of its overthrow by the Persians under Cyrus. Under these kings the Lydians appear to have been a highly civilised, industrious, and wealthy people, practising agriculture, commerce, and manufactures, and acquainted with various arts; and exercising, through their intercourse with the Greeks of Ionia, an important influence on the progress of Greek civilisation. Among the inventions, or improvements, which the Greeks are said to have derived from them, were the weaving and

dyeing of fine fabrics (*Il.* iv. 141; *Claud. de Hapt. Pros.* i. 270); various processes of metallurgy; the use of gold and silver money, which the Lydians are said first to have coined, the former from the gold found on Tmolus and from the golden sands of the Pactolus (*Hdt.* i. 94); and various metrical and musical improvements, especially the scale or mode of music called the Lydian, and the form of the lyre called the magadis. (*Dict. of Antiq.* art. *Musica*.) The Lydians had also public games similar to those of the Greeks. Their high civilisation, however, was combined with a lax morality, and, after the Persian conquest, when they were forbidden by Cyrus to carry arms, they sank gradually into a state of effeminate luxuriousness, and their very name and language had almost entirely disappeared by the commencement of our era. Under the Persians, Lydia and Mysia formed the second satrapy: after the Macedonian conquest, Lydia belonged to the kings of Syria, and (after the defeat of Antiochus the Great by the Romans) to those of Pergamum, and so passed, by the bequest of Attalus III., to the Romans, under whom it formed part of the province of Asia.—On the tradition that Etruria was colonised by the Lydians, see ETRURIA. Hence the Roman poets use Lydian as equivalent to Etruscan (*Virg. Aen.* ii. 781, ix. 11).

Lydiādes (*Λυδιᾶδης*), a citizen of Megalopolis, who, though of an obscure family raised himself to the sovereignty of his native city, about B.C. 244. In 234 he voluntarily abdicated the sovereignty, and permitted Megalopolis to join the Achaean League as a free state. He was one of the noblest characters in the later Greek history. He was elected several times general of the Achaean League, and became a formidable rival to Aratus. He fell in battle against Cleomenes, 226. (*Pol.* ii. 44, 51; *Plut. Arat.* 30, 35, 37, *Cleom.* 6; *Paus.* viii. 27.)

Lydias or **Ludias** (*Λυδίας*, Ion. *Λυδῖης*, *Λουδίας*: *Karasmak* or *Mavronero*), a river in Macedonia, rises in Eordaea, passes Edessa, and after flowing through the lake on which Pella is situated, falls into the Axios, a short distance from the Thermaic gulf. In the upper part of its course it is called the Eordaeian river (*Ἐορδαϊκὸς ποταμὸς*) by Arrian. (*Eur. Baech.* 565; *Strab.* p. 330.) Herodotus (*vii.* 127) by mistake makes the Lydians unite with the Haliacmon, the latter of which is W. of the former.

Lydus (*Λύδωσ*), son of Atys and Callithea, and brother of Tyrrhenus, the mythical ancestor of the Lydians (*Hdt.* i. 7; *Dionys.* i. 27).

Lydus, Joannes Laurentius, was born at Philadelphia, in Lydia (whence he is called Lydus or the Lydian), in A.D. 490. He held various public offices, and lived to an advanced age. He wrote: 1. *Περὶ μνηῶν συγγραφή*, *De Mensibus Liber*, of which there are two epitomae, or summaries, and a fragment extant. 2. *Περὶ ἀρχῶν κ. τ. λ.* *De Magistratibus Republicae Romanae*. 3. *Περὶ διοσημειῶν*, *De Ostentis* (ed. Wachsmuth, 1863). The work *De Mensibus* is a historical commentary on the Roman calendar, with an account of the various festivals, derived from a great number of authorities, most of which have perished. Of the two summaries of this curious work, the larger one is by an unknown hand, the shorter one by Maximus Planudes. The work *De Magistratibus* was thought to have perished, but was discovered by Villoison in the suburbs of Constantinople, in 1785. The best edition of the complete works is by Bekker, Bonn, 1837.

Lygdāmis (*Λύγδαμῖς*). 1. Of Naxos, a dis-

tingnished leader of the popular party of the island in the struggle with the oligarchy. He conquered the latter, and obtained thereby the chief power in the state. He assisted Pisistratus in his third return to Athens; but during his absence his enemies seem to have got the upper hand again; for Pisistratus afterwards subdued the island, and made Lygdamis tyrant of it, about B.C. 540. In 532 he assisted Polycrates in obtaining the tyranny of Samos. (Hdt. i. 61, 64; Ar. Pol. v. 5; 'Ath. πολ. 15.)—2. Father of ARTEMISIA, queen of Halicarnassus, the contemporary of Xerxes.—3. Tyrant of Halicarnassus, the son of Pisindelis, and the grandson of Artemisia. Herodotus is said to have taken an active part in delivering his native city from the tyranny of this Lygdamis.

Lygii or **Ligiï**, an important people in Germany, between the Viadns (*Oder*) and the Vistula, in the modern *Silesia* and *Posen*, were bounded by the Burgundiones on the N., the Goths on the E., the Bastarnae and Osi on the W., and the Marsiugi, Silingae, and Semnones on the S. They were divided into several tribes, the chief of which were the Manimi, Duni, Elysi, Buri, Arii, Naharvali, and Helveconae. They first appear in history as members of the great Marcomannic league formed by Maroboduus in the reigns of Augustus and Tiberius. In the third century some of the Lygii migrated with the Burgundians westwards, and settled in the country bordering on the Rhine. (Tac. *Germ.* 43, *Ann.* xii. 29; Strab. p. 290; Dio Cass. lxxvii. 5.)

Lyncestis (*Λυγκηστis*), a district in the SW. of Macedonia, N. of the river Erigon, and upon the frontiers of Illyria. Its inhabitants, the **Lyncestae**, were Illyrians, and were originally an independent people, who were governed by their own princes, said to be descended from the family of the Bacchiadae. The Lyncestae appear to have become subject to Macedonia by a marriage between the royal families of the two countries. The ancient capital of the country was **Lyncus** (*ἡ Λύγκος*), though HERACLEA at a later time became the chief town in the district. (Thuc. ii. 99, iv. 83, 124; Strab. pp. 323, 326.) Ovid speaks of a river near Lyncus, the waters of which were said to be as intoxicating as wine (Ov. *Met.* xv. 329).

Lyncus (*Λυγκεύς*). 1. One of the 50 sons of Aegyptus, whose life was saved by his wife Hypermnestra, when all his other brothers were murdered by the daughters of Danaus on their wedding night. [AEGYPTUS.] A rite at Argos was derived from this story (or the story from the rite), a torch procession, said to commemorate the fact that Lyncus, when he had escaped safely to Lyrcæa, gave a signal to Hypermnestra of his arrival, by waving a torch (Paus. ii. 25, 4). Danaus kept Hypermnestra in strict confinement, but was afterwards prevailed upon to give her to Lyncus, who succeeded him on the throne of Argos. According to a different legend, Lyncus slew Danaus and all the sisters of Hypermnestra, in revenge for his brothers (Paus. ii. 16, 1; Apollod. ii. 1, 5; Ov. *Her.* 14). Lyncus was succeeded as king of Argos by his son ABAS.—2. Son of Aphareus and Arene, and brother of Idas, was one of the Argonauts, and famous for his keen sight. He is also mentioned among the Calydonian hunters, and was slain by Pollux. (Apollod. i. 8, 2; Ap. Rh. i. 151; Pind. *Nem.* x. 61; Hor. *Sat.* i. 2, 90; *Ep.* i. 1, 28; IDAS.)—3. Of Samos, the disciple of Theophrastus, and brother of the historian Duris, was a contem-

porary of Menander, and his rival in comic poetry (Athen. viii. p. 237; Plut. *Dem.* 27; Suid. s.v.).

Lyncus, king of Scythia, or, according to others, of Sicily, endeavoured to murder Triptolemus, who came to him with the gifts of Ceres, but metamorphosed by the goddess into a lynx (Ov. *Met.* v. 650; Serv. ad *Aen.* i. 327).

Lyrcæa or **Lyrcæum** (*Λυρκελα, Λύρκειον*), a small town in Argolis, situated on a mountain of the same name (Strab. p. 271; Paus. ii. 25, 4).

Lynnessus (*Λυνησσός*), a town in the interior of Mysia mentioned by Homer; destroyed before the time of Strabo (*Il.* ii. 690, xix. 60, xx. 92; Aesch. *Pers.* 324; Strab. p. 612).

Lysander (*Λύσανδρος*). 1. A Spartan, was of servile origin, or at least the offspring of a marriage between a freeman and a woman of inferior condition. (Ael. *V.H.* xii. 43; Athen. p. 271.) He obtained the citizenship, and became one of the most distinguished of the Spartan generals and diplomatists. In B.C. 407 he was appointed *navarchus*, and succeeded Cratesippidas in the command of the fleet off the coasts of Asia Minor. He fixed his headquarters at Ephesus, and soon obtained great influence, not only with the Greek cities, but also with Cyrus, who supplied him with large sums of money to pay his sailors. Next year, 406, he was succeeded by Callicratidas. In one year the reputation and influence of Lysander had become so great that Cyrus and the Spartan allies in Asia requested the Lacedaemonians to appoint Lysander again to the command of the fleet. The Lacedaemonian law, however, did not allow the office of *navarchus* to be held twice by the same person; and, accordingly, Aracus was sent out in 405, as the nominal commander-in-chief, while Lysander, virtually invested with the supreme direction of affairs, had the title of vice-admiral (*ἐπιστολεύς*). In this year he brought the Peloponnesian war to a conclusion, by the defeat and capture of the Athenian fleet off Aegospotami. Only eight Athenian ships made their escape, under the command of Conon. He afterwards sailed to Athens, and in the spring of 404 the city capitulated; the long walls and the fortifications of the Piræus were destroyed, and an oligarchical form of government was established, known by the name of 'The Thirty.' Lysander was now by far the most powerful man in Greece, and he displayed more than the usual pride and haughtiness which distinguished the Spartan commanders in foreign countries. He was passionately fond of praise, and took care that his exploits should be celebrated by the most illustrious poets of his time. He always kept the poet Choerilus in his retinue; and his praises were also sung by Antilochus, Antimachus of Colophon, and Niceratus of Heraclea. He was the first of the Greeks to whom Greek cities erected altars as to a god, offered sacrifices, and celebrated festivals. (Plut. *Lys.* 18; Paus. vi. 3, 14; Athen. p. 690.) His power and ambition caused the Spartan government uneasiness, and accordingly the Ephors recalled him from Asia Minor, to which he had again repaired, and for some years kept him without any public employment. On the death of Agis II. in 397, he secured the succession for Agesilaus, the brother of Agis, in opposition to Leotyichides, the reputed son of the latter. He did not receive from Agesilaus the gratitude he had expected. He was one of the members of the council, 30 in number, which was appointed to accompany the new king in his expedition into Asia in 396. Agosi-

laus purposely thwarted all his designs, and refused all the favours which he asked. On his return to Sparta, Lysander resolved to bring about the change he had long meditated in the Spartan constitution, by abolishing hereditary royalty, and making the throne elective. He is said to have attempted to obtain the sanction of the oracles of Delphi, Dodona, and Zeus Ammon, but without success. He does not seem to have ventured upon any overt act, and his enterprise was cut short by his death in the following year. On the breaking out of the Boeotian war in 395, Lysander was placed at the head of one army, and the king Pausanias at the head of another. Lysander marched against Haliartus, and perished in battle under the walls, 395. (Plut. *Lysander*; Xen. *Hell.* ii, iii.)—2. A Spartan ephor banished by the Lacedaemonians (Cic. *Off.* ii. 23, 80).

Lysandra (Λύσανδρα), daughter of Ptolemy Soter and Eurydice, the daughter of Autipater. She was married first to Alexander, the son of Cassander, king of Macedonia, and after his death to Agathocles, the son of Lysimachus. After the murder of her second husband, B.C. 284 [AGATHOCLES, No. 3], she fled to Asia, and besought assistance from Seleucus. The latter in consequence marched against Lysimachus, who was defeated and slain in battle 281. (Paus. i. 9, 10; Plut. *Demetr.* 31.)

Lysanias (Λυσάνιος). 1. Tetrarch of Abilene, was put to death by Antony, to gratify Cleopatra, B.C. 36 (Dio Cass. xlix. 32).—2. Apparently a descendant of the last, tetrarch of Abilene at the time when Jesus Christ entered upon his ministry (Luke, iii. 1).

Lysias (Λυσίας), an Attic orator, was born at Athens about B.C. 459. (This is the date in Dionys. *Lys.* 12, and [Plut.] *Vit. Lys.*; but it is conjectural; and some writers put the birth of Lysias as late as 444.) He was the son of Cephalus, who was a native of Syracuse, and had taken up his abode at Athens, on the invitation of Pericles. At the age of 15, Lysias and his brothers joined the Athenians who went as colonists to Thurii in Italy, 444, or followed them later. He there completed his education under the instruction of two Syracusans, Tisias and Nicias. He afterwards enjoyed great esteem among the Thurians, and seems to have taken part in the administration of the city. After the defeat of the Athenians in Sicily, he was expelled by the Spartan party from Thurii, as a partisan of the Athenians. He now returned to Athens, 412. During the rule of the Thirty (404) he was looked upon as an enemy of the government, his large property was confiscated, and he was thrown into prison; but he escaped, and took refuge at Megara (cf. *Lys. in Eratosth.* § 16). He joined Thrasybulus and the exiles, and in order to render them effectual assistance he sacrificed all that remained of his fortune. He gave the patriots 2000 drachmas and 200 shields, and engaged a band of 300 mercenaries. Thrasybulus procured him the Athenian franchise, which he had not possessed hitherto, since he was the son of a foreigner: but he was afterwards deprived of this right because it had been conferred without a probouleuma. Henceforth he lived at Athens as an isoteles, occupying judicial office, as it appears, solely with writing judicial speeches for others, and died in 378, at the age of 80.—Lysias wrote a great number of orations; and among those which were current under his name the ancient critics reckoned 230 as genuine. Of these 34 only are extant; and of these three are only

fragments: of the remaining 31 those *c. Andoc.*, *Alcib.* 2, *pro Polystr.*, *pro Milite*, and the *Funeral Oration* are probably spurious. Most of these orations were composed after his return from Thurii to Athens. The only one which he delivered himself is that against Eratosthenes, 403. The language of Lysias is perfectly pure, and may be regarded as one of the best specimens of the Attic idiom. All the ancient writers agreed that his orations were distinguished by grace and elegance, in what was called 'the plain style,' *i.e.* that which uses the language of ordinary life and avoids grandiloquence. Its style is clear and lucid; and his delineations of character striking and true to life. The orations of Lysias are contained in the collections of the Attic orators. [DEMOSTHENES.] Separate edition by Scheibe, 1886.

Lysicrates, CHORAGIC MONUMENT OF, vulgarly called the 'Lantern of Demosthenes,' was dedicated by Lysicrates in B.C. 335-34, as we learn from an inscription on the architrave,

which records that 'Lysicrates, son of Lysitheides of Cicyna, was choragus, when the boys of Acamantis conquered, when Theon played the flute, when Lysias wrote the piece, and when Euaenetus was archon.' It was the practice of the victorious choragi to dedicate to Dionysus the tripods which they had gained in the contests in the theatre. Some of these tripods were placed upon small temples, which were erected either in the precincts of the theatre, or in a street which ran



Choragic Monument of Lysicrates, restored.

along the eastern side of the Acropolis, from the Prytaneum to the Lenaean, or sacred enclosure of Dionysus near the theatre, and which was hence called the 'Street of Tripods.' (Paus. i. 20, § 1.) Of these temples only two now remain: the monument of Thrasyllus, and the monument of Lysicrates, which stood in the street itself. It appears that this street was formed entirely by a series of such monuments, and that from the inscriptions engraved on the architraves the dramatic chronicles or didascaliae were mainly compiled. The monument of Lysicrates is of the Corinthian order. It is a small circular building on a square base, of white marble, and covered by a cupola, supported by six Corinthian columns. Its whole height was 34 feet, of which the square basis was 14 feet (not shown in the cut), the body of the building to the summit of the columns 12 feet, and the entablature, together with the cupola and apex, 8 feet. There was no access to the interior, which was only six feet in diameter. The frieze, of which there are casts in the British Museum, represents the

destruction of the Tyrrhenian pirates by Dionysus and his attendants.

Lýsimáchia or **-ēa** (Λυσιμαχία, Λυσιμάχεια; Λυσιμαχεύς). 1. (*Eksemil*), an important town on the NE. of the gulf of Melas, and on the isthmus connecting the Thracian Chersonesus with the mainland, was founded B. C. 309 by Lysimachus, who removed to his new city the greater part of the inhabitants of the neighbouring town of Cardia (Strab. pp. 134, 331; Diod. x. 29; Pol. v. 34). It was subsequently destroyed by the Thracians, but was restored by Antiochus the Great (Liv. xxxiii. 38). Under the Romans it greatly declined; but Justinian built a strong fortress on the spot, which he called **Hexamilium** (Ἑξαμίλιον), doubtless from the width of the isthmus, under which name it is mentioned in the middle ages.—2. A town in the SW. of Aetolia, near Pleuron, situated on a lake of the same name, which was more anciently called Hydra (Strab. p. 460).

Lýsimáchos (Λυσίμαχος), king of Thrace, was a Macedonian by birth, and one of Alexander's generals, but of mean origin, his father Agathocles having been originally a Penest or serf in Sicily (Arrian, *Anab.* vi. 28). He was early distinguished for his undaunted courage, as well as for his great activity and strength of body. We are told by Q. Curtius that Lysimachus, when hunting in Syria, had killed a lion of immense size single-handed; and this circumstance is regarded by that writer as the origin of a fable gravely related by many authors, that on account of some offence, Lysimachus had been shut up by order of Alexander in the same den with a lion, but, though unarmed, had succeeded in destroying the animal, and was pardoned by

the country of the Getae; but he was reduced to the greatest distress by want of provisions, and was ultimately compelled to surrender with his whole army. Dromichaetes, king of the Getae, treated him with the utmost generosity, and restored him to liberty. In 288 Lysimachus united with Ptolemy, Seleucus and Pyrrhus in a common league against Demetrius, who had for some years been in possession of Macedonia, and was now preparing to march into Asia. Next year, 287, Lysimachus and Pyrrhus invaded Macedonia. Demetrius was abandoned by his own troops, and was compelled to seek safety in flight. Pyrrhus for a time obtained possession of the Macedonian throne, but he was expelled by Lysimachus in 286. Lysimachus was now in possession of all the dominions in Europe that had formed part of the Macedonian monarchy, as well as of the greater part of Asia Minor. He remained in undisturbed possession of these vast dominions till shortly before his death. His downfall was occasioned by a dark domestic tragedy. His wife Arsinoë, daughter of Ptolemy Soter, had long hated her stepson Agathocles, and at length, by false accusations, induced Lysimachus to put his son to death (Just. xvii. 1). This bloody deed alienated the minds of his subjects, and many cities of Asia broke out into open revolt. Lysandra, the widow of Agathocles, fled with her children to the court of Seleucus, who forthwith invaded the dominions of Lysimachus. The two monarchs met in the plain of Corus (Corupedium), and Lysimachus fell in the battle that ensued, B. C. 281. (Paus. i. 10; Appian, *Syr.* 62.) He was in his eightieth year at the time of his death.—Lysimachus founded **LYSIMACHIA**, on the Hellespont, and also enlarged and rebuilt many other cities.

Lysimelia (ἡ Λυσιμέλεια λίμνη), a marsh near Syracuse in Sicily, probably the same as the marsh anciently called Syraco from which the town of Syracuse is said to have derived its name (Thuc. viii. 53; Theoc. xvi. 84; SYRACUSÆ.)

Lysinöe (Λυσινόη; *Agelan?*), a town in Pisidia, S. of the lake Ascania (Liv. xxxviii. 15).

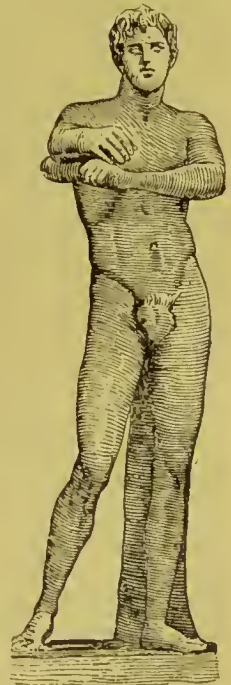
Lysippus (Λύσιππος), of Sicyon, one of the greatest Greek sculptors, was a contemporary of Alexander the Great. Originally a simple workman in bronze (*faber acerrimus*), he rose to the eminence which he afterwards obtained by the direct study of nature (Plin. xxxiv. 61). He rejected many of the old conventional rules which the early artists followed. He followed the school of Polyclitus, but changed the canons of it in many points, especially in making the head smaller and the body more slender. He aimed at idealising human beauty rather than that



Coin of Lysimachus, King of Thrace, ob. B.C. 281.

Obv., head of Alexander, with horn of Ammon [see p. 50]; rev., Athene holding Victory; ΒΑΣΙΛΕΥΣ ΑΥΣΙΜΑΧΟΥ.

the king in consideration of his courage (Curt. viii. 1, 15; Plut. *Demetr.* 27; Paus. i. 9, 5; Sen. *de Ir.* iii. 17). In the division of the provinces, after the death of Alexander (B. C. 323), Thrace and the neighbouring countries as far as the Danube were assigned to Lysimachus. For some years he was actively engaged in war with the warlike barbarians that bordered his province on the N. At length, in 315, he joined the league which Ptolemy, Seleucus and Cassander had formed against Antigonus; but he did not take any active part in the war for some time. In 306 he took the title of king, when it was assumed by Antigonus, Ptolemy, Seleucus, and Cassander. In 302 Lysimachus crossed over into Asia Minor to oppose Antigonus, while Seleucus also advanced against the latter from the East. In 301 Lysimachus and Seleucus effected a junction, and gained a decisive victory at Ipsus over Antigonus and his son Demetrius (Diod. xx. 106). Antigonus fell on the field, and Demetrius became a fugitive. The conquerors divided between them the dominions of the vanquished; and Lysimachus obtained for his share all that part of Asia Minor extending from the Hellespont and the Aegæan to the heart of Phrygia. In 291 Lysimachus crossed the Danube and penetrated into the heart of



Marble copy of the Apoxyomenus of Lysippus. (Vatican.)

at idealising human beauty rather than that

of the gods, and at representing the grace and mobility of the male figure. He made statues of gods, it is true, and among them of Zeus; but even in this field of art his favourite subject was the human hero Heracles. The works of Lysippus are said to have amounted to the enormous number of 1500. They were almost all, if not all, in bronze; in consequence of which none of them are extant. He made statues of Alexander at all periods of life, and in many different positions, which exercised considerable influence on succeeding art. Alexander's edict is well known, that no one should paint him but Apelles, and no one make his statue but Lysippus. (Plin. vii. 125; Hor. *Ep.* ii. 1, 240; Cic. *Fam.* v. 12.)

Lýsis (Λύσις), an eminent Pythagorean philosopher, who, driven out of Italy in the persecution of his sect, betook himself to Thebes, and became the teacher of Epaminondas, by whom he was held in the highest esteem (Paus. ix. 13; Cic. *de Or.* iii. 34, 139, *Off.* i. 44, 155).

Lýsis, a river of Caria, only mentioned by Livy (xxxviii. 15).

Lysistrátus, of Sicily, the brother of Lysippus, was a sculptor, and devoted himself to the making of portraits. He was the first who took a cast of the human face in gypsum; and from this mould he produced copies by pouring into it melted wax (Plin. xxxv. 153).

Lystra (ἡ Λύστρα, τὰ Λύστρα: *Khatyn-serai*, Ru.), a city of Lycaonia, on the confines of Isauria (*Act. Apost.* xiv. 8, 21; Plin. v. 147).

M.

Măcae (Μάκαι). 1. A people on the E. coast of Arabia Felix, probably about *Muscat* (Ptol. vi. 7, 14).—2. An inland people of Lihya, in the Regio Syrtica—that is, the part of N. Africa between the Syrtes (Hdt. iv. 175).

Macalla, a town on the E. coast of Bruttium, which was said to possess the tomb and a sanctuary of Philoctetes (Lycophr. *Alex.* 927).

Măcăr or **Măcăreus** (Μάκαρ or Μακαρεύς). 1. Son of Helios (or Crinacus) and Rhodos, fled from Rhodes to Leshos after the murder of Tenages (*Il.* xxiv. 544; Diod. v. 56).—2. Son of Aeolus, who committed incest with his sister Canace. [CANACE].—3. Son of Jason and Medea, also called Mermerus or Mormorus (Hyt. *Fab.* 239).—4. Of Lesbos, father of ISSA, hence called Macareis (Diod. v. 81; Ov. *Met.* vi. 124).

Macăria (Μακαρία), daughter of Heracles and Deianira (Paus. i. 32; Eur. *Heracle.*).

Maccabaei (Μακκαβαῖοι), the descendants of the family of the heroic Judas Maccabi or Maccabaeus, who successfully resisted the tyranny of Antiochus in Judaea. [For their history see *Dict. of the Bible.*]

Măcêdônia (Μακεδονία: *Μακεδόνες*), a country in Europe, said to have derived its name from Macednus, or Macedon, a son of Zeus, and Thyia, a daughter of Deucalion (Apollod. iii. 8, 1). The name first occurs in Herodotus, but another form was *Macêtia* (*Μακετία*); and accordingly the Macedonians are sometimes called *Maccetae* (Hesych. s. v.; Sil. It. xiii. 878; Stat. *Silv.* iv. 6). The country is said to have been originally named Emathia. Herodotus understood by the name *Macedonis* only the country to the S. and W. of the river Lydias (Hdt. vii. 127); but the boundaries of the ancient Macedonian monarchy, before the time of Philip, the father of Alexander, were: on the S. Olympus and the Cambunian

mountains, which separated it from Thessaly and Epirus; on the E. the river Strymon, which separated it from Thrace (Thuc. ii. 99); and on the N. and W. Illyria and Paconia, from which it was divided by no well defined limits. Macedonia was greatly enlarged by the conquests of Philip. He added to his kingdom Paconia on the N., so that the mountains Scordus and Oherlus now separated it from Moesia; a part of Thrace on the E. as far as the river Nestus, which Thracian district was usually called *Macedonia adjecta*; the peninsula Chalcidice on the S.; and on the W. a part of Illyria, as far as the lake Lychinitis. On the conquest of the country by the Romans, b.c. 168, Macedonia was divided into four districts, paying a land tax to Rome: they were quite independent of one another and had each a republican form of government and a general council:—(1) the country between the Strymon and the Nestus, with a part of Thrace E. of the Nestus, as far as the Hebrus, and also including the territory of Heraclea Sintica and Bisaltice, W. of the Strymon: the capital of this district was Amphipolis; (2) the country between the Strymon and the Axios, exclusive of those parts already named, but including Chalcidice: the capital Thessalonica; (3) the country between the Axios and Peneus: the capital Pella; (4) the mountainous country in the W.: the capital Pelagonia. (Liv. xlv. 17, 18, 30). After the conquest of the Achaeans, in 146, Macedonia was formed into a Roman province, and Thessaly and Illyria were incorporated with it; but at the same time the district E. of the Nestus was again assigned to Thrace. The Roman province of Macedonia accordingly extended at first as far S. as the province of Achaia, including in its limits Epirus; but under the empire its SE. limit was the Sinus Maliacus, and Epirus was detached from it. Thus it extended on the Aegaeon coast from the river Nestus to Oeta and the Sinus Maliacus and on the Adriatic coast from the river Drilon to the Aous (Ptol. iii. 17, 7.) It was originally governed by a proconsul; it was made by Tiberius one of the provinces of the Caesar; but it was restored to the senate by Claudius. Under Diocletian four provinces were carved out of Macedonia: (1) Thessaly; (2) *Epirus Nova* (the Illyrian coast); (3) *Macedonia Prima*; (4) *Macedonia Secunda* or *Salutaris*.—Macedonia may be described as a large plain, surrounded on three sides by lofty mountains. Through this plain, however, run many smaller ranges of mountains, between which are wide and fertile valleys, extending from the coast far into the interior. The chief mountains were SCORDUS, or SCARDUS, on the NW. frontier, towards Illyria and Dardania; further E. ORBELUS and SCOMIUS, which separated it from Moesia; and RHODOPE, which extended from Scomius in a SE. direction, forming the boundary between Macedonia and Thrace. On the S. frontier were the CAMBUNI MONTES and OLYMPUS. The chief rivers were in the direction of E. to W., the NESTUS, the STRYMON, the AXIUS, the largest of all, the LUDIAS or LYDIAS, and the HALIACMON.—The great bulk of the inhabitants of Macedonia consisted of Thracian and Illyrian tribes. At an early period some Greek tribes settled in the S. part of the country. They are said to have come from Argos, and to have been led by Gananus, Aëropus, and Perdicas, three descendants of Temenus, the Heraclid. Perdicas, the youngest of the brothers, was looked upon as the founder

of the Macedonian monarchy (Hdt. viii. 138). A later tradition, however, regarded Caranus, who was also a Heraclid from Argos, as the founder of the monarchy. These Greek settlers intermarried with the original inhabitants of the country. The dialect which they spoke was akin to the Doric, but it contained many barbarous words and forms; and the Macedonians were accordingly never regarded by the other Greeks as genuine Hellenes. Moreover, it was only in the S. of Macedonia that the Greek language was spoken; in the N. and NW. of the country the Illyrian tribes continued to speak their own language and to preserve their ancient habits and customs.



Coin of Macedonia, after Roman conquest.

Obv., head of Artemis in shield; rev., ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ and club of Heracles, surrounded by oak-wreath. This is a coin of the first region, struck when the Roman senate gave the Macedonian regions the right of coining silver, in 158 B.C.

Very little is known of the history of Macedonia till the reign of Amyntas I., who was a contemporary of Darius Hystaspis; but from that time their history is more or less intimately connected with that of Greece, till at length Philip, the father of Alexander the Great, became the virtual master of the whole of Greece. The conquests of Alexander extended the Macedonian supremacy over a great part of Asia; and the Macedonian kings continued to exercise their sovereignty over Greece till the conquest of Perseus by the Romans, 168, brought the Macedonian monarchy to a close. The details of the Macedonian history are given in the lives of the separate kings.

Macella (*Macellaro*), a small fortified town in the W. of Sicily, about fifteen miles E. of Segesta (Pol. i. 24).

Macer, Aemilius. 1. A Roman poet, a native of Verona, died in Asia, B.C. 16. He wrote a poem or poems upon birds, snakes, and medicinal plants, in imitation, it would appear, of the *Theriaca* of Nicander (Serv. ad *Æcl.* v. 1; Quintil. x. 1, 87; Ov. *Trist.* iv. 10, 43). The work now extant entitled *Aemilius Macer de Herbarum Virtutibus* belongs to the middle ages.—2. We must carefully distinguish from Aemilius Macer of Verona a poet Macer who wrote on the Trojan war, and who must have been alive in A.D. 12, since he is addressed by Ovid in that year (*ex Pont.* ii. 10, 2).—3. A Roman jurist, who lived in the reign of Alexander Severus. He wrote several works, extracts from which are given in the Digest.

Macer, Clōdīus, was governor of Africa at Nero's death, A.D. 68, when he laid claim to the throne. He was murdered at the instigation of Galba by the procurator Trebonius Garucianus. (Tac. *Hist.* i. 7, iv. 49; Suet. *Galb.* 11.)

Macer, Licinīus. [LICINIUS.]

Macestus (Μάκιστος: *Simaul-Su*, and lower *Susugherli*), a considerable river of Mysia, rises in the NW. of Phrygia, and flows N. through Mysia into the Rhyndacus (Strab. p. 576). It is probably the same river which Polybius (v. 77) calls Megistus (Μέγιστος).

Machaerūs (Μαχαίρουσ: Μαχαίρηνς), a strong border fortress in the S. of Peraea, in Palestine, on the confines of the Nabathaei: a stronghold of the Sicarii in the Jewish war (Jos. *Ant.* xiii. 16, B. J. vii. 6).

Machanīdas, tyrant of Lacedaemon, succeeded Lycurgus about B.C. 210. Like his predecessor, he had no hereditary title to the crown, but ruled by the swords of his mercenaries alone. He was defeated and slain in battle by Philopoemen, the general of the Achaeans in 207. (Pol. xi. 11, xiii. 6; Plut. *Philop.* 10.)

Māchāon (Μαχάων), son of Asclepius [see p. 131], was married to Anticlea, the daughter of Diocles, by whom he became the father of Gorgasus, Nicomachus, Alexanor, Sphyrus, and Polemocrates. Together with his brother Podalirius he went to Troy with thirty ships, commanding the men who came from Tricca, Ithome, and Oechalia. In this war he acted as the surgeon of the Greeks, and also distinguished himself in battle. He was himself wounded by Paris, but was carried from the field by Nestor (*Il.* ii. 729, iv. 193, xi. 505, 512, 598). Later writers mention him as one of the Greek heroes who were concealed in the wooden horse (Verg. *Aen.* ii. 263) and he is said to have cured Philoctetes (Tzet. ad Lyc. 911; Propert. ii. 1, 59). He was killed by Eurypylus, the son of Telephus, and received divine honours at Gerenia (Paus. iv. 3, 2).

Machlŷes (Μάχλυες), a people of Libya, near the Lotophagi, on the W. side of the lake Triton, in what was afterwards called Africa Propria (Hdt. iv. 179; Ptol. iv. 14, 11).

Machon (Μάχων), of Corinth or Sicyon, a comic poet, flourished at Alexandria, where he gave instructions respecting comedy to the grammarian Aristophanes of Byzantium (Athen. pp. 241, 664).

Macistus or Macistum (Μάκιστος, Μάκιστον: Μάκιστιος), a town of Elis in Triphylia, NE. of Lepreum, originally called Platanistum (Πλατανιστοῦς), and founded by the Caucones (Hdt. iv. 148; Strab. pp. 343, 345).

Macorāba (Μακορίζα: *Mecca*), a city in the W. of Arabia Felix; probably a sacred city of the Arabs before the time of Mohammed.

Macra (*Magra*), a small river rising in the Apennines and flowing into the Ligurian sea near Luna, which, from the time of Augustus, formed the boundary between Liguria and Etruria (Strab. p. 222; Plin. iii. 48).

Macriānus, one of the Thirty Tyrants, a distinguished general, who accompanied Valerian in his expedition against the Persians, A.D. 260. On the capture of that monarch, Macrianus was proclaimed emperor, together with his two sons Macrianus and Quietus. He assigned the management of affairs in the East to Quietus, and set out with the younger Macrianus for Italy. They were encountered by Aureolus on the confines of Thrace and Ilyria, defeated and slain, 262. Quietus was shortly afterwards slain in the East by Odenathus (Treb. *Trig. Tyr.* 12).

Macri Campi. [CAMPI MACRI.]

Macrinus, M. Opilius Sevērus, Roman emperor, April, A.D. 217–June, 218. He was born at Caesarea in Mauretania, of humble parents, A.D. 164, and rose at length to be praefect of the praetorians under Caracalla. He accompanied Caracalla in his expedition against the Parthians, and was proclaimed emperor after the death of Caracalla, whom he had caused to be assassinated. He conferred the title of Caesar

upon his son Diadumenianus, and at the same time gained great popularity by repealing some obnoxious taxes. But in the course of the same year he was defeated with great loss by the Parthians, and was obliged to retire into Syria. While here his soldiers, with whom he had become unpopular by enforcing among them order and discipline, proclaimed Elagabalus as emperor. With the troops which remained faithful to him, Macrinus marched against the usurper, but was defeated, and fled in disguise. He was shortly afterwards seized in Chalcedon, and put to death, after a reign of 14 months. (*Vit. Macrin.*; Dio Cass. lxxxviii. 11-41.)

Macro, Naevius Sertorius, a favourite of the emperor Tiberius, was employed to arrest the powerful Sejanus in A.D. 31, after whose death he was praefect of the praetorians during the remainder of Tiberius's reign and the earlier part of Caligula's. Macro was as cruel as Sejanus. He laid informations; he presided at the rack; and he lent himself to the most savage caprices of Tiberius during the last and worst period of his government. During the lifetime of Tiberius he paid court to the young Caligula; and he promoted an intrigue between his wife Ennia and the young prince. It was rumoured that Macro shortened the last moments of Tiberius by stifling him with the bedding as he recovered unexpectedly from a swoon. But Caligula became jealous of Macro, and compelled him to kill himself with his wife and children, 38. (*Tac. Ann.* vi. 15, 29, 45-50; *Suet. Tib.* 73; Dio Cass. lviii. 9-23, lix. 1-10.)

Macrobii (Μακρόβιοι, i.e. *Long-lived*), an Aethiopian people in Africa, placed by Herodotus (iii. 17) on the shores of the S. Ocean, i.e. probably beyond the S. frontier of Egypt (cf. *Plin.* vi. 190; *Mel.* iii. 9).

Macrocéphali (Μακροκέφαλοι), i.e. 'the people with long heads,' a tribe in the Caucasus (*Strab.* pp. 43, 520; *Plin.* vi. 11).

Macrobiius, the grammarian, whose full name was *Ambrosius Aurelius Theodosius Macrobius*. All we know about him is that he lived in the age of Honorius and Theodosius, that he was probably a Greek, and that he had a son named Eustathius. He states in the preface to his *Saturnalia* that Latin was to him a foreign tongue, and hence we may fairly conclude that he was a Greek by birth, more especially as we find numerous Greek idioms in his style. He may be the same as the Macrobius who in 399 was praefect of Spain, and in 422 was *praef. sacri cubiculi*. If so, he must have been converted to Christianity before he held the latter office and after he wrote his books, which are clearly the work of a pagan (*Cod. Theodos.* vi. 8, 1, xvi. 10, 15). His extant works are:—(1) *Saturnaliorum Conviviorum Libri VII.*, consisting of a series of dissertations on history, mythology, criticism, and various points of antiquarian research, supposed to have been delivered during the holidays of the Saturnalia at the house of Vettius Praetextatus, who was invested with the highest offices of state under Valentinian and Valens. The form of the work is avowedly copied from the dialogues of Plato, especially the *Banquet*: in substance it bears a strong resemblance to the *Noctes Atticae* of A. Gellius. The first book treats of the festivals of Saturnus and Janus, of the Roman calendar, &c. The second book commences with a collection of *bons mots*, ascribed to the most celebrated wits of antiquity; to these are appended a series of essays on matters connected with the pleasures of the table. The four following

books are devoted to criticisms on Virgil. The seventh book is of a more miscellaneous character than the preceding.—(2) *Commentarius ex Cicerone in Somnium Scipionis*, a tract much studied during the middle ages. The Dream of Scipio, contained in the sixth book of Cicero's *De Republica*, is taken as a text, which suggests a succession of discourses on the physical constitution of the universe, according to the views of the Neo-Platonists, together with notices of some of their peculiar tenets on mind as well as matter.—(3) *De Differentiis et Societatibus Graeci Latiniq; Verbi*, a treatise purely grammatical, of which only an abridgment is extant, compiled by a certain Joannes.—The best editions of the works of Macrobius are by Gronovius, Lug. Bat. 1670; L. Janus, 1852; and Eyssenhardt, Lips. 1868.

Macrōnes (Μάκρωνες), a warlike Caucasian people on the NE. shore of the Pontus Euxinus (*Hdt.* ii. 104, vii. 78; *Plin.* vi. 11).

Mactōrium (Μακτώριον; Μακτωπίπος), a town in the S. of Sicily, near Gela (*Hdt.* vii. 153).

Macynia (Μακυνία; Μακυνεύς), a town in the S. of Aetolia, near the mountain Taphiassus, E. of Calydon and the Evenus (*Strab.* pp. 451, 460).

Madianitae (Μαδιανίται, Μαδιηναίοι, Μαδιηνοί; O. T. Midianim), a powerful nomad people in the S. of Arabia Petraea, about the head of the Red Sea (see *Dict. of the Bible*).

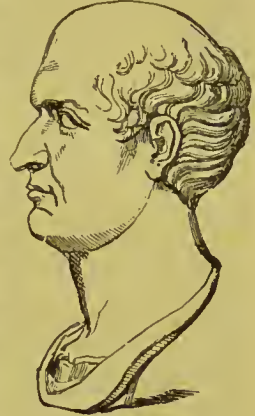
Madÿtus (Μάδυτος; Μαδύτιος; *Maito*), a seaport town on the Thracian Chersonesus (*Strab.* p. 331; *Liv.* xxxi. 16).

Maeander (Μαλανδρος; *Mendereh* or *Meinder*, or *Boyuk-Mendereh*, i.e. *the Great Mendereh*, in contradistinction to the *Little Mendereh*, the ancient Cayster), has its source in the mountain called Aulocrenas, above Celaenae, in the S. of Phrygia, close to the source of the Marsyas, which immediately joins it. [*CELAENAE.*] It flows in a general W. direction, with various changes of direction, but on the whole with a slight inclination to the S. After leaving Phrygia, it flows parallel to Mt. Messogis, on its S. side, forming the boundary between Lydia and Caria, and at last falls into the Icarian Sea between Myus and Priene. Its whole length is above 170 geographical miles. The Maeander is deep, but narrow, and very turbid; and therefore not navigable far up. Its upper course lies chiefly through elevated plains, and partly in a deep rocky valley: its lower course, for the last 110 miles, is through a beautiful wide plain, through which it flows in those numerous windings that have made its name a descriptive verb (*to meander*), and which it often inundates. The alteration made in the coast about its mouth by its alluvial deposit was observed by the ancients, and it has been continually going on. [See *LATICUS SINUS* and *MILETUS.*] The chief tributaries of the Maeander were, on the right or N. side, the Cludrus, Lethaeus, and Gaeson, and, on the left or S. side, the Obrimus, Lycus, Harpasus, and Marsyas. (*Il.* ii. 869; *Hes. Th.* 339; *Hdt.* vii. 26; *Xen. An.* i. 2, 7; *Strab.* p. 577; *Ov. Met.* viii. 162.)—As a god Maeander is described as the father of the nymph Cyane, who was the mother of Cauus. Hence the latter is called by Ovid (*Met.* ix. 573) *Maecandrius juvenis*.

Maecenas, C. Cilnius, was born some time between B.C. 73 and 63; and we learn from Horace (*Od.* iv. 11) that his birthday was the 13th of April. His family, though belonging wholly to the equestrian order, was of high antiquity and honour, and traced its descent from the *Lucumones* of Etruria. His paternal

ancestors, the *Cilnii*, are mentioned by Livy (x. 3, 5) as having attained great power and wealth at Arretium about B.C. 301. The maternal branch of the family was also of Etruscan origin, and it was from them that the name of Maecenas was derived, it being customary among the Etruscans to assume the mother's as well as the father's name. It is in allusion to this circumstance that Horace (*Sat.* i. 6, 3) mentions both his *avus maternus atque paternus* as having been distinguished by commanding numerous legions; a passage, by the way, from which we are not to infer that the ancestors of Maecenas had ever led the Roman legions. Although it is unknown where Maecenas received his education, it must doubtless have been a careful one. We learn from Horace that he was versed both in Greek and Roman literature; and his taste for literary pursuits was shown, not only by his patronage of the most eminent poets of his time, but also by several performances of his own, both in verse and prose. It has been conjectured that he became acquainted with Augustus at Apollonia before the death of Julius Caesar; but he is mentioned for the first time in B.C. 40, and from this year his name constantly occurs as one of the chief friends and ministers of Augustus. Thus we find him employed in B.C. 37 in negotiating with Antony; and it was probably on this occasion that Horace accompanied him to Brundisium, a journey which he has described in the fifth Satire of the first book. During the war with Antony, which was brought to a close by the battle of Actium, Maecenas remained at Rome, being entrusted with the administration of the civil affairs of Italy. During this time he suppressed the conspiracy of the younger Lepidus. It is probable, therefore, that he was not present at the battle of Actium; but it seems that he had intended to go to the war, for it is better to refer Hor. *Epod.* i. to that battle than, as some critics do, to the Sicilian expedition against Sext. Pompeius. On the return of Augustus from Actium, Maecenas enjoyed a greater share of his favour than ever, and, in conjunction with Agrippa, had the management of all public affairs. It is related that Augustus at this time took counsel with Agrippa and Maecenas respecting the expediency of restoring the republic; that Agrippa advised him to pursue that course, but that Maecenas strongly urged him to establish the empire. For many years Maecenas was trusted and honoured by Augustus; but between B.C. 21 and 16 he seems to have lost the favour of the emperor, and after the latter year he retired entirely from public life. The cause of this estrangement is enveloped in doubt. Dio Cassius attributes it to an intrigue carried on by Augustus with Terentia, Maecenas's wife, but the authority of Suetonius is better, and we should probably accept his account of the matter, that Maecenas had revealed to his wife that the conspiracy of her brother Murena had been discovered, and thus the conspirators were warned. This was regarded as an indiscretion which forfeited confidence, and Maecenas was not made *praefectus urbi* when that office was constituted, in 16, though in previous years he had as minister of Augustus, done much that would have belonged to the post. (Suet. *Aug.* 66; Dio Cass. liv. 19.) Maecenas died B.C. 8, and was buried on the Esquiline. He left no children, and he bequeathed his property to Augustus, who had continued or renewed his friendship, though without official appointments.

—Maecenas had amassed an enormous fortune. He had purchased a tract of ground on the Esquiline hill, which had formerly served as a burial-place for the lower orders (Hor. *Sat.* i. 8, 7). Here he had planted a garden and built a house, remarkable for its loftiness, on account of a tower by which it was surmounted, and from the top of which Nero is said to have afterwards contemplated the burning of Rome. In this residence he seems to have passed the greater part of his time, and to have visited the country but seldom. His house was the rendezvous of all the wits of Rome; and whoever could contribute to the amusement of the company was always welcome to a seat at his table. But his really intimate friends consisted of the greatest geniuses and most learned men of Rome; and if it was from his universal inclination towards men of talent that he obtained the reputation of a literary patron, it was by his friendship for such poets as Virgil and Horace that he deserved it. Virgil was indebted to him for the recovery of his farm, which had been appropriated by the soldiery in the division of lands, in B.C. 41; and it was at the request of Maecenas that he undertook the *Georgics*, the most finished of all his poems. [VERGIlius.] To Horace he was a still greater benefactor. He presented him with the means of comfortable subsistence, a farm in the Sabine country. If the estate was but a moderate one, we learn from Horace himself that the bounty of Maecenas was regulated by his own contented views and not by his patron's want of generosity. [For the relation between Horace and Maecenas, see HORATIUS.]—Of Maecenas's own literary productions only a few fragments exist. From these, however, and from the notices which we find of his writings in ancient authors, we are led to think that we have not suffered any great loss by their destruction; for, although a good judge of literary merit in others, he does not appear to have been an author of much taste himself. In his way of life Maecenas was addicted to every species of luxury. We find several allusions in the ancient authors to the effeminacy of his dress. He was fond of theatrical entertainments, especially pantomimes, as may be inferred from his patronage of Bathyllus, the celebrated dancer, who was a freedman of his. That moderation of character which led him to be content with his equestrian rank, probably arose from his love of ease and luxury, or it might have been the result of more prudent and political views. As a politician, the principal trait in his character was fidelity to his master, and the main end of all his cares was the consolidation of the empire. But at the same time he recommended Augustus to put no check on the free expression of public opinion, and above all to avoid that cruelty which for so many years had stained the Roman annals with blood.



Bust of Maecenas.

Maedi. [MAEDICA.]
Maecius Tarpa. [TARPA.]

Maedica (Μαιδική), the country of the Maedi, a powerful people in the W. of Thrace, on the W. bank of the Strymon, and the S. slope of Mt. Scomius. They frequently made inroads into the country of the Macedonians, till at length they were conquered by the latter, and their land incorporated with Macedonia. (Thuc. ii. 98; Strab. pp. 316, 331; Liv. xxvi. 25.)

Maelius, Sp., the richest of the plebeian knights, employed his fortune in buying up corn in Etruria in the great famine at Rome in B.C. 440. This corn he sold to the poor at a small price, or distributed it gratuitously. Such liberality gained him the favour of the plebeians, but at the same time exposed him to the hatred of the ruling class, particularly of the *praefectus annonae*, C. Minucius. Accordingly in the following year he was accused of having formed a conspiracy for the purpose of seizing the kingly power. Thereupon Cincinnatus was appointed dictator, and C. Servilius Ahala, the master of the horse. Maelius was summoned to appear before the tribunal of the dictator; but as he refused to go, Ahala, with an armed band of patrician youths, rushed into the crowd, and slew him. His property was confiscated, and his house pulled down; its vacant site, which was called the *Aequimaelium*, continued to subsequent ages a memorial of his fate. Later ages fully believed the story of Maelius's conspiracy, and Cicero repeatedly praises the glorious deed of Ahala. But his guilt is very doubtful. Ahala was brought to trial, and only escaped condemnation by a voluntary exile. (Liv. iv. 13; Cic. *de Sen.* 8, 28, *de Rep.* ii. 27; Flor. i. 26; Val. Max. vi. 3.)

Maenāca (Μαινάκη), a town of Hispania Baetica on the coast, the most westerly colony of the Phocaeans (Strab. p. 156).

Maenādes (Μαινάδες), a name of the Bacchantes, from *μαίνομαι*, 'to be mad,' because they were frenzied in the worship of Dionysus.



Maenade or Bacchantia, with snake-bound hair. (Thiersch. *Ueber die hellenischen bemalten Vasen.*)

Maenālus (τὸ Μαίναλον or Μαινάλιον ὄρος: *Roionon*), a mountain in Arcadia, which extended from Megalopolis to Tegea, was celebrated as the favourite haunt of the god Pan (Strab. p. 388; Paus. viii. 36, 7; Verg. *Ecl.* viii. 22). From this mountain the surrounding country was called *Maenālia* (Μαιναλία); and on the mountain was a town *Maenalus* (Thuc.

v. 64; Paus. iii. 11, 7). The mountain was so celebrated that the Roman poets frequently use the adjectives *Maenalius* and *Maenalis* as equivalent to Arcadian.

Maenius. 1. C., consul, B.C. 338, with L. Furius Camillus. The two consuls completed the subjugation of Latium; they were both rewarded with a triumph; and equestrian statues were erected to their honour in the forum (Liv. viii. 13). The statue of Maenius was placed upon a column, which is spoken of by later writers under the name of *Columna Maenia*, and which appears to have stood near the end of the forum, on the Capitoline. Maenius was dictator in 320, and censor in 318. In his censorship he allowed balconies to be added to the various buildings surrounding the forum, in order that the spectators might obtain more room for beholding the games which were exhibited in the forum; and these balconies were called after him *Maeniana* (*Dict. of Antiq.* s. v.).—**2.** The proposer of the law, about 286, which required the patres to give their sanction to the election of the magistrates before they had been elected, or, in other words, to confer, or agree to confer, the imperium on the person whom the comitia should elect (Cic. *Brut.* 14).—**3.** A contemporary of Lucilius, was a great spendthrift, who squandered all his property, and afterwards supported himself by playing the buffoon. He possessed a house in the forum, which Cato in his censorship (184) purchased of him, for the purpose of building the Basilica Porcia. (Hor. *Sat.* i. 1, 101, i. 3, 21, *Epist.* i. 15, 26.)

Maenōba (Μαινοβα), a town in the SE. of Hispania Baetica, near the coast, on a river of the same name (Mel. ii. 6, 7; Strab. p. 143).

Maeon (Μαίων), son of Haemon of Thebes. He and Lycophontes were the leaders of the band that lay in ambush against Tydeus, in the war of the Seven against Thebes. Maeon was the only one whose life was spared by Tydeus. Maeon in return buried Tydeus, when the latter was slain. (*Il.* iv. 394; Paus. ix. 18, 2.)

Maecōnia. [LYDIA.]

Maecōnides. [HOMERUS.]

Maecōtae. [MAEOTIS PALUS.]

Maecōtis Palus (ἡ Μαίωτις λίμνη: *Sea of Azov*), an inland sea on the borders of Europe and Asia, N. of the Pontus Euxinus (*Black Sea*), with which it communicates by the BOSPORUS CIMMERIUS. Its form may be described roughly as a triangle, with its vertex at its NE. extremity, where it receives the waters of the great river Tanaïs (*Don*): it discharges its superfluous water by a constant current into the Euxine. The ancients had very vague notions of its true form and size; the earlier geographers thought that both it and the Caspian Sea were gulfs of the great N. Ocean (Hdt. iv. 86; Strab. pp. 125, 307, 493; Plin. iv. 24). The Scythian tribes on its banks were called by the collective name of Maecōtae or Maecōtici (Μαιώται, Μαιωτικοί). The sea had also the names of Cimmerium or Bosporicum Mare. Aeschylus (*Prom.* 731) applies the name of Maecōtic Strait to the Cimmerian Bosporus (ἀλλὰν Μαιωτικὸς).

Maera (Μαίρα). **1.** The dog of Icarius, the father of Erigone. [ICARIUS, No. 1.]—**2.** Daughter of Proetus and Antea, a companion of Artemis, by whom she was killed, after she had become by Zeus the mother of Locrus (*Od.*

xi. 325).—3. Daughter of Atlas, was married to Tegeates, the son of Lycaon. Her tomb was shown both at Tegea and Mantinea in Arcadia (Paus. viii. 12, 4).

Maesa, Julia, sister-in-law of Septimius Severus, aunt of Caracalla, and grandmother of Elagabalus and Alexander Severus. She was a native of Emesa in Syria, and seems, after the elevation of Septimius Severus, the husband of her sister Julia Domna, to have lived at the imperial court until the death of Caracalla, and to have accumulated great wealth. She contrived and executed the plot which transferred the supreme power from Macrinus to her grandson Elagabalus. When she foresaw the downfall of the latter, she prevailed on him to adopt his cousin Alexander Severus. By Severus she was treated with the greatest respect; she enjoyed the title of Augusta during her life, and received divine honours after her death. [ELAGABALUS; SEVERUS.]

Maeson (*Μαίρων*), a comic actor, of Megara (whether the Sicilian or the Grecian Megara is disputed), from whom came the term *σκάρμματα μαιρωνικά*, for coarse jokes (Athen. p. 659). To him was attributed the proverb,

Ἄντ' ἐνεργεσίης Ἀγαμέμνονα δῆσαν Ἀχαιοί.

Maeuius. [BAVIUS.]

Magäba, a mountain in Galatia, 10 Roman miles E. of Ancyra (Liv. xxxviii. 19).

Magas (*Μάγας*), king of Cyrene, was a stepson of Ptolemy Soter, being the son of Berenice by a former marriage. He was a Macedonian by birth; and he seems to have accompanied his mother to Egypt, where he soon rose to a high place in the favour of Ptolemy. In B.C. 308 he was appointed to the command of the expedition destined for the recovery of Cyrene after the death of Ophellas. The enterprise was successful, and Magas obtained the government of the province. At first he ruled it only as a dependency of Egypt, but after the death of Ptolemy Soter he not only assumed the character of an independent monarch, but even made war on the king of Egypt. He married Apama, daughter of Antiochus Soter by whom he had a daughter, Berenice, afterwards the wife of Ptolemy Euergetes. He died 258. (Paus. i. 7; Athen. p. 550; Justin. xxvi. 3.)

Magdölum (*Μάγδαλον, Μάγδαλον*): O. T. Migdol, a city of Lower Egypt, near the NE. frontier, about twelve miles SW. of Pelusium: where Pharaoh Necho defeated the Syrians, according to Herodotus (ii. 159).

Magetobria or **Admagetobriga**, a town on the W. frontiers of the Sequani, near which the Gauls were defeated by the Germans shortly before Caesar's arrival in Gaul (Caes. B. G. i. 31).

Magi (*Μάγοι*), the name of the order of priests and religious teachers among the Medes and Persians. There is strong evidence that a class similar to the Magi, and in some cases bearing the same name, existed among other Eastern nations, especially the Chaldeans of Babylon; nor is it at all probable that either the Magi or their religion were of strictly Median or Persian origin: but in classical literature they are presented to us almost exclusively in connexion with Medo-Persian history. Herodotus represents them as one of the six tribes into which the Median people were divided (Hdt. i. 101, 107, 140). Under the Median empire, before the supremacy passed to the Persians, they were so closely connected with the throne, and had so great an influence in the state, that they evidently retained their

position after the revolution; and they had power enough to be almost successful in the attempt they made to overthrow the Persian dynasty after the death of Cambyses, by putting forward one of their own number as a pretender to the throne, alleging that he was Smerdis, the son of Cyrus, who had been put to death by his brother Cambyses (Hdt. iii. 67-68). It is clear that this was a plot to restore the Median supremacy. The defeat of this Magian conspiracy by Darius the son of Hystaspes and the other Persian nobles was followed by a general massacre of the Magi, which was celebrated by an annual festival (*τὰ Μαγοφόνια*), during which no Magian was permitted to appear in public. Still their position as the only ministers of religion remained unaltered. The breaking up of the Persian empire must have greatly altered their condition; but they continue to appear in history down to the time of the later Roman empire, and from them we get our word *magic* (*ἡ μαγική*, i.e. *the art or science of the Magi*).—The constitution or the reformation of the Magi as an order is ascribed by tradition to Zoroaster, as the Greeks and Romans called him. He is said to have restored the true knowledge of the supreme good principle (Ormuzd), and to have taught his worship to the Magi, whom he divided into three classes, *learners, masters, and perfect scholars*. [ZOROASTER.] They alone could teach the truths and perform the ceremonies of religion, foretell the future, interpret dreams and omens, and ascertain the will of Ormuzd by the arts of divination. They had three chief methods of divination: by calling up the dead, by cups or dishes, and by water. The forms of worship and divination were strictly defined, and were handed down among the Magi by tradition. Like all early priesthoods, they seem to have been the sole possessors of all the science of their age. To be instructed in their learning was esteemed the highest of privileges, and was permitted, with rare exceptions, to none but the princes of the royal family. Their learning became celebrated at an early period in Greece, by the name of *μαγεία*, and was made the subject of speculation by the philosophers, whose knowledge of it seems, however, to have been very limited; while their high pretensions, and the tricks by which their knowledge of science enabled them to impose upon the ignorant, soon attached to their name among the Greeks and Romans that bad meaning which is still connected with the words derived from it.

Magna Graecia. [GRAECIA.]

Magna Mater. [RHEA.]

Magnentius, Roman emperor in the West, A. D. 350-353, whose full name was FLAVIUS POPILIUS MAGNENTIUS. He was a German by birth, and after serving as a common soldier was eventually intrusted by Constans, the son of Constantine the Great, with the command of the Jovian and Herculan battalions who had replaced the ancient praetorian guards when the empire was remodelled by Diocletian. He availed himself of his position to organise a conspiracy against the weak and profligate Constans, who was put to death by his emissaries. Magnentius thereupon was acknowledged as emperor in all the Western provinces, except Illyria, where Vetranio had assumed the purple. Constantius hurried from the frontier of Persia to crush the usurpers. Vetranio submitted to Constantius at Sardica in December, 350. Magnentius was first defeated by Constantius at the sanguinary battle of Mursa on the Drave,

in the autumn of 351, and was obliged to fly into Gaul. He was defeated a second time in the passes of the Cottian Alps, and put an end to his own life about the middle of August, 353. Magnentius was a man of commanding stature and great bodily strength; but not one spark of virtue relieved the blackness of his career as a sovereign. The power which he obtained by treachery and murder he maintained by extortion and cruelty. (*Vict. Caes.* 41, 42; *Zosim.* ii. 41-54.)

Magnēs (*Μάγνης*), one of the most important of the earlier Athenian comic poets of the Old Comedy, was a native of the demus of Icaria or Icarus, in Attica. He flourished B. C. 460, and onwards, and died at an advanced age, shortly before the representation of the *Knights* of Aristophanes—that is, in 423. (*Aristoph. Equit.* 524.) He is said to have won a prize for comedy eleven times. He was famed for his mimetic dances (which formed one of the stages in the growth of comedy): for these he used choruses representing animals (in one play, frogs); and in this found an imitator in Aristophanes.

Magnēsia (*Μαγνησία*: *Μάγνης*, pl. *Μάγνητες*). 1. The most easterly district of Thessaly, was a long narrow slip of country, extending from the Peneus on the N. to the Pagasaeon gulf on the S., and bounded on the W. by the great Thessalian plain. It was a mountainous country, as it comprehended the Mts. Ossa and Pelion. Its inhabitants, the Magnetes, are said to have founded the two cities in Asia mentioned below.—2. **M. ad Sipylum** (*M. πρὸς Σιπύλῳ* or *ὑπὸ Σιπύλῳ*: *Manissa*, Ru.), a city in the NW. of Lydia, in Asia Minor, at the foot of the NW. declivity of Mount Sipylus, and on the S. bank of the Hermus, is famous in history as the scene of the victory gained by the two Scipios over Antiochus the Great, which secured to the Romans the empire of the East, B. C. 190. After the Mithridatic war, the Romans made it a libera civitas. It suffered, with other cities of Asia Minor, from the great earthquake in the reign of Tiberius; but it was still a place of importance in the fifth century. (*Strab.* p. 622; *Liv.* xxxvii. 37; *Tac. Ann.* ii. 47.)—3. **M. ad Maeandrum** (*M. ἡ πρὸς Μαιάνδρῳ*, *M. ἐπὶ Μαιάνδρῳ*: *Inek-bazar*, Ru.), a city in the SW. of Lydia, in Asia Minor, was situated on the

near the confluence of the rivers Lycus and Iris, begun by Mithridates Eupator and finished by Pompey (*Strab.* p. 556; *Appian, Mithr.* 73, 115).

Māgo (*Μάγων*). 1. A Carthaginian, said to have been the founder of the military power of Carthage, by introducing a regular discipline and organisation into her armies (*Just.* xviii. 7, xix. 1). He flourished from B. C. 550 to 500, and was probably the father of Hamilcar, who was slain in the battle against Gelo at Himera. [*HAMILCAR*, No. 1].—2. Commander of the Carthaginian fleet under Himilco in the war against Dionysius, 396. When Himilco returned to Africa after the disastrous termination of the expedition, Mago appears to have been invested with the chief command in Sicily. He carried on the war with Dionysius, but in 392 was compelled to conclude a treaty of peace, by which he abandoned his allies the Sicilians to the power of Dionysius. In 383 he again invaded Sicily, but was defeated by Dionysius and slain in the battle. (*Diod.* xiv. 59, 95, xv. 15.)—3. Commander of the Carthaginian army in Sicily in 344. He assisted Hicetas in the war against Timoleon; but, becoming apprehensive of treachery, he sailed away to Carthage. Here he put an end to his own life, to avoid a worse fate at the hands of his countrymen, who, nevertheless, crucified his lifeless body (*Plut. Timol.* 17-22).—4. Son of Hamilcar Barca, and youngest brother of the famous Hannibal. He accompanied Hannibal to Italy, and after the battle of Cannae (216) carried the news of this great victory to Carthage. (*Pol.* iii. 71, 79, 114; *Liv.* xxi. 54, xxii. 2, 46.) But, instead of returning to Italy, he was sent into Spain with a considerable force to the support of his other brother Hasdrubal, who was hard pressed by the two Scipios (215). He continued in this country for many years; and after his brother Hasdrubal quitted Spain in 208, in order to march to the assistance of Hannibal in Italy, the command in Spain devolved upon him and upon Hasdrubal, the son of Gisco. After their decisive defeat by Scipio at Silpia in 206, Mago retired to Gades, and subsequently passed the winter in the lesser of the Balearic islands, where the memory of his sojourn is still preserved in the name of the celebrated harbour, *Portus Magonis*, or *Port Mahon*. (*Liv.* xxviii. 23-37; *Appian, Hisp.* 25-37.) Early in the ensuing summer (205) Mago landed in Liguria, where he surprised the town of Genoa. Here he maintained himself for two years, but in 203 he was defeated with great loss in Cisalpine Gaul, by Quintilius Varus, and was himself severely wounded. Shortly afterwards he embarked his troops in order to return to Africa, but he died of his wound before reaching Africa. (*Liv.* xxx. 18; *App. Hisp.* 37; *Zonar.* ix. 13.) Cornelius Nepos (*Hann.* 7, 8), in opposition to all other authorities, represents Mago as surviving the battle of Zama, and says that he perished in a shipwreck, or was assassinated by his slaves.—5. Surnamed the Samnite, was one of the chief officers of Hannibal in Italy, where he held for a considerable time the chief command in Bruttium (*Liv.* xxv. 15).—6. Commander of the garrison of New Carthage when that city was taken by Scipio Africanus, 209. Mago was sent a prisoner to Rome (*Pol.* x. 8-19; *Liv.* xxvi. 44-51).—7. A Carthaginian of uncertain date, who wrote a work upon agriculture in the Punic language, in twenty-eight books. So great was the reputation of this work even at Rome, that after the destruction of Carthage, the senate ordered that it should be translated into Latin



Coin of Magnesia ad Maeandrum (2nd cent. B.C.).

Obv., head of Artemis; *rev.*, ΜΑΓΝΗΣΙΑΝΟΥ; Apollo beside tripod; below these, Maeander pattern, magistrate's name, ΕΥΦΡΟΝΟΣ ΜΑΓΝΗΣΙΑΝΟΥ; whole in oak-wreath.

river Lethæus, a N. tributary of the Maeander. It was destroyed by the Cimberians (probably about B. C. 700) and rebuilt by colonists from Miletus, so that it became an Ionian city by race as well as by position. It was one of the cities given to Themistocles by Artaxerxes. It was celebrated for its temple of Artemis Leucophryene (see coin), one of the most beautiful in Asia Minor, the ruins of which exist. (*Hdt.* i. 161, iii. 122; *Diod.* xi. 57; *Strab.* pp. 636, 647.)

Magnōpōlis (*Μαγνόπολις*), or **Eupatoria** **Magnopolis**, a city of Pontus, in Asia Minor,

by competent persons, at the head of whom was D. Silanus. It was subsequently translated into Greek, with some abridgment and alteration, by Cassius Diouysius of Ūtica. Mago's precepts on agricultural matters are continually cited by the Roman writers on those subjects in terms of the highest commendation. (Varro, *R. R.* i. 1, 10; Plin. xviii. 22; Colum. *R. R.* i. 1, 13.)

Magōnis Portus. [MAGO, No. 4.]

Magontiācum. [MOOONTIACUM.]

Maharbal (Μαάρβας), son of Himilco, and one of the most distinguished officers of Hannibal in the second Punic war. He is first mentioned at the siege of Saguntum. After the battle of Cannae he urged Hannibal to push at once with his cavalry upon Rome itself; and on the refusal of his commander, he is said to have observed, that Hannibal knew how to gain victories, but not how to use them. (Liv. xxi. 12, 45, xxii. 13, 46, 51; Flor. ii. 6.)

Maia (Μαῖα or Μαῖάς). 1. Daughter of Atlas and Pleione, was the eldest of the Pleiades, and the most beautiful of the seven sisters. In a grotto of Mt. Cyllene in Arcadia she became by Zeus the mother of HERMES. Arcas, the son of Zeus by Callisto, was given to her to be reared. [PLEIADES].—2. With this deity was sometimes confused an old Italian goddess Maja (= Bona Dea, Ops or Fauna) worshipped at Rome. She is mentioned in connexion with Vulcan, and was regarded by some as the wife of that god, though it seems for no other reason but because a priest of Vulcan offered a sacrifice to her on the 1st of May. [BONA DEA.]

Mājōriānus, Jūlius Vālērius, Roman emperor in the West, A.D. 457–461, was raised to the empire by Ricimer. His reign was chiefly occupied in making preparations to invade the Vandals in Africa; but the immense fleet which he had collected for this purpose in the harbour of New Carthage in Spain was destroyed by the Vandals in 460. Thereupon he concluded a peace with Genseric. His activity and popularity excited the jealousy of Ricimer, who compelled him to abdicate and then put an end to his life (Procop. *Vand.* i. 7).

Maījūma. [CONSTANTIA, No. 3.]

Malāca (Μαλαγα), an important town on the coast of Hispania Baetica, and on a river of the same name (*Guadalmedina*), was founded by the Phoenicians, and has always been a flourishing place of commerce (Strab. pp. 156–163; Avien. *Or. Mar.* 426).

Malalas. [MALELAS.]

Malanga (Μαλάγγα), a city of India, probably the modern *Madras* (Ptol. vii. 1, 92).

Malchus (Μάλχος), of Philadelphia in Syria, a Byzantine historian and rhetorician, wrote a history of the empire from A.D. 474 to 480, of which we have extracts, published along with Dexippus by Bekker and Niebuhr, Bonn, 1829.

Malēa (Μαλέα ἕκτρα: *C. Maria*), the S. promontory of the island of Lesbos (Thuc. iii. 4; Xen. *Hell.* i. 6, 26; Strab. p. 617).

Malēa, (Μαλέα or Μαλέαι: *C. St. Angelo* or *Malea*), a promontory on the SE. of Laconia, separating the Argolic and Laconic gulfs; the passage round it was dreaded by sailors. Here was a temple of Apollo, who hence bore the surname *Maleātes*. (Hdt. i. 82; Strab. p. 368.)

Malēlas, or **Malālās**, **Joannes** (Ἰωάννης ὁ Μαλέλα or Μαλάλα), a native of Antioch, and a Byzantine historian, lived shortly after Justinian the Great. The word *Malalas* signifies in Syriac an orator. He wrote a chronicle of universal history from the creation of the world

to the reign of Justinian inclusive. Edited by Dindorf, Bonn, 1831.

Malēnē (Μαλήνη), a city of Mysia, only mentioned by Herodotus (vi. 22).

Maliācus Sinus (Μαλιακός κόλπος: *Bay of Zeitun*), a narrow bay in the S. of Thessaly, running W. from the NW. point of the island of Euboea. On one side of it is the pass of Thermopylae. It derived its name from the Malienses, who dwell on its shores. It is sometimes called the *Lamiacus Sinus*, from the town of Lamia in its neighbourhood. (Hdt. iv. 33; Thuc. iii. 96; Paus. i. 4, 3.)

Mālis (Μαλις γῆ, Ionic and Att. Μηλις γῆ: *Μαλιεύς* or *Μηλιεύς*, Maliensis), a district in the S. of Thessaly, on the shores of the Maliacus Sinus, and opposite the NW. point of the island of Euboea. It extended as far as the pass of Thermopylae. Its inhabitants, the Malians, were Dorians, and belonged to the Amphictyonic League (Hdt. vii. 198).

Malli (Μαλλοί), an Indian people on both sides of the HYDRACTES: their capital is supposed to have been on the site of the fortress of *Mooltan* (Arrian, *An.* vi. 7–14; Strab. p. 701).

Mallus (Μαλλός), a city of Cilicia, on a hill a little E. of the mouth of the river Pyramus, was said to have been founded at the time of the Trojan war by Mopsus and Amphilochochus. It had a port called Magarsa. (Strab. p. 675.)

Maluginensis, a celebrated patrician family of the Cornelia gens in the early ages of the republic, the members of which frequently held the consulship. It disappears from history before the time of the Samnite wars. They sometimes united the surnames of Cossus and Maluginensis.—1. Ser. Cornelius Cossus Maluginensis, consul B.C. 485, in which year Sp. Cassius was condemned (Liv. ii. 41).—2. His son, L. Cornelius Maluginensis, consul B.C. 459; fought against the Aequi and Volsci (Liv. iii. 22–24).—3. P. Cornelius Maluginensis, consular tribune in 397 and 390 (Liv. v. 16, 36).

Malva. [MULUCHA.]

Mamaea, Jūlia, a native of Emesa in Syria, was daughter of Julia Maesa, and mother of Alexander Severus. She was a woman of integrity and virtue, and brought up her son with the utmost care. She was put to death by the soldiers along with her son, A.D. 235. [ELAGABALUS; SEVERUS.]

Māmercus. 1. Son of king Numa, according to one tradition, and son of Mars and Silvia, according to another. [MARS].—2. Tyrant of Catania, when Timoleon landed in Sicily, B.C. 344. After his defeat by Timoleon he fled to Messana, and took refuge with Hippon, tyrant of that city. But when Timoleon laid siege to Messana, Hippon took to flight, and Mamercus surrendered, stipulating only for a regular trial before the Syracusans. But as soon as he was brought into the assembly of the people there, he was condemned by acclamation, and executed like a common malefactor. (Plut. *Timol.* 13, 30, 34; Diod. xvi. 69, 82.)

Mamercus or **Mamercinus**, **Aemilius**, a distinguished patrician family which professed to derive its name from Mamercus in the reign of Numa. 1. L., thrice consul: namely, B.C. 484, 478, 473.—2. Tib., twice consul, 470 and 467.—3. Mam., thrice dictator, 437, 433, and 426. In his first dictatorship he carried on war against the Veientes and Fidenae. Lar Tolumnius, the king of Veii, is said to have been killed in single combat in this year by Cornelius Cossus. In his second dictatorship

Aemilius carried a law limiting to eighteen months the duration of the censorship, which had formerly lasted for five years. This measure was received with great approbation by the people; but the censors then in office were so enraged at it, that they removed him from his tribe, and reduced him to the condition of an acrarian (Liv. iv. 17-34).—4. **L.**, a distinguished general in the Samnite wars, was twice consul, 341 and 329, and once dictator, 335. In his second consulship he took Privernum, and hence received the surname of Privernas (Liv. viii. 1, 16, 20).

Mamers. [MARS.]

Mamertini. [MESSANA.]

Mamertium (Mamertini), a town in Bruttium, of uncertain site (Strab. p. 261).

Mamilia Gens, plebeian, was originally a distinguished family in Tusculum. They traced their name and origin to Mamilia, the daughter of Telegonus, the founder of Tusculum, and the son of Odysseus and the goddess Circe (Liv. i. 49; Dionys. iv. 45.) It was to a member of this family, **Octavius Mamilius**, that Tarquinius betrothed his daughter; and on his expulsion from Rome, he took refuge with his son-in-law, who, according to the tradition preserved by Livy, roused the Latin people against the infant republic, and perished in the great battle at the lake Regillus (Liv. ii. 15, 19). In B. C. 458, the Roman citizenship was given to L. Mamilius the dictator of Tusculum, because he had two years before marched to the assistance of the city when it was attacked by Herdonius (Liv. iii. 18, 29). The gens was divided into three families, *Limetanus*, *Turrianus*, and *Vitulus*, but none of them were of much importance. Among them was **Q. Mamil. Vitulus**, who took Agrigentum B. C. 262 (Pol. i. 17), and **C. Mamil. Limetanus**, tribune B. C. 110 (Sall. *Jug.* 40, 65).

Mammula, the name of a patrician family of the Cornelia gens, which was never of much importance in the state.

Mamurius Veturius. [VETURIUS.]

Mamurra, a Roman eques, born at Formiae, was the commander of the engineers (*praefectus fabrum*) in Julius Caesar's army in Gaul. He amassed great riches, the greater part of which, however, he owed to Caesar's liberality. He was the first person at Rome who used columns of solid marble for his house, and covered the walls with layers of marble (Plin. xxxvi. 48). He was in bad repute for licentiousness, and was violently attacked by Catullus in his poems, who called him *decoctor Formianus* (xli. 4). Mamurra seems to have been alive in the time of Horace, who calls Formiae, in ridicule, *Mamurrarum urbs* (*Sat.* i. 5, 37), from which we may infer that his name had become a byword of contempt. (See pp. 210, 211; Cat. xxix. 15, lvii. 2; Suet. *Jul.* 73; Cic. *Att.* vii. 7, xiii. 52.)

Mana Genita. [GENITA MANA.]

Mancia, Helvius, a Roman orator, about B. C. 90, who was remarkably ugly, and whose name is recorded chiefly in consequence of a laugh being raised against him on account of his deformity by C. Julius Caesar Strabo, who was opposed to him on one occasion in some lawsuit (Cic. *de Or.* ii. 66, 266).

Mancinus, Hostilius. 1. **A.**, was praetor urbanus B. C. 180, and consul 170, when he had the conduct of the war against Perseus, king of Macedonia. He remained in Greece for part of the next year (169) as proconsul. (Liv. xliii. 4-17; Pol. xxviii. 3).—2. **L.**, was legate of the

consul L. Calpurnius Piso (148) in the siege of Carthage, in the third Punic war. He was consul 145. (*App. Pun.* 110; Liv. *Ep.* 51).—3. **C.**, consul 137, had the conduct of the war against Numantia. He was defeated by the Numantines, and purchased the safety of the remainder of his army by making a peace with the Numantines. The senate refused to recognise it, and went through the hypocritical ceremony of delivering him over to the enemy, by means of the fetiales. This was done with the consent of Mancinus, but the enemy refused to accept him. On his return to Rome Mancinus took his seat in the senate, as heretofore, but was violently expelled from it by the tribune P. Rutilius, on the ground that he had lost his citizenship. As the enemy had not received him, it was a disputed question whether he was a citizen or not by the *Jus Postliminii* (see *Dict. of Ant.* s. v. *Postliminium*), but the better opinion was that he had lost his civic rights, and they were accordingly restored to him by a lex. (Cic. *de Or.* i. 40, 141, *Off.* iii. 30, 109; Vell. Pat. ii. 1; *App. Hisp.* 79-83.)

Mandane. [CYRUS.]

Mandonius. [INDBILIS.]

Mandri Fontes, a town in Phrygia, a day's march NE. of Anabura. It is wrongly written *Al-andri Fontes* in some editions (Liv. xxxviii. 16).

Mandriupium, Mandropus, or Mandrupolis (*Μανδρούπολις*), a town in the S. of Phrygia, on the lake Caralitis.

Mandubii, a people in Gallia Lugdunensis, in *Burgundy*, whose chief town was ALESIA.

Manduria (*Μανδύριον* in Plut.: *Casal Nuovo*), a town in Calabria, in the territory of the Salentines, on the road from Tarentum to Hydruntum, and near a small lake, which is said to have been always full to the edge, whatever water was added to or taken from it (Plin. ii. 226), a phenomenon which is still observed by the inhabitants. Here Archidamus III., king of Sparta, was defeated and slain in battle by the Messapians and Lucanians, B. C. 338 (Plut. *Ages.* 3; Paus. iii. 10, 5). It was taken by Fabius Maximus, B. C. 209, and never recovered its prosperity (Liv. xxvii. 15).

Manes (*i. e.* the 'good beings'), was the name given to the spirits of the dead (Fest. p. 146; Non. p. 66; Serv. ad *Aen.* ii. 268). They were regarded as disembodied and immortal, and were worshipped probably from the earliest times: hence they were spoken of as *Dii Manes*. They were represented as dwelling beneath the earth under the guardianship of **Mania** (who was also called *Lara* or *Larunda*), the mother of the *Lares* (Varro, *L. L.* ix. 61; Plin. xxxii. 2; *LARUNDA*). It was an ancient custom in all towns of Italy to dig a pit, called *Mundus*, like an inverted sky (cf. *Ov. Fast.* iv. 820; Plut. *Rom.* 10), which was supposed to represent the abode of the gods of the underworld, and especially of the *Manes*. Such a pit was on the Palatine hill at Rome, and was the *Mundus* of the old Palatine state (Fest. p. 258). The stone laid over this, and called *lapis manalis*, was regarded as the door of the underworld, through which the *Dii Manes* passed (Paul. p. 128). At the festivals of the gods of the underworld—that is, of *Dis Pater*, *Ceres*, and *Proserpina*, as well as of the *Manes*—this stone was removed: the ceremony was called '*Mundus patet*,' and took place three times a year—on August 24, October 5, and November 8. As the *Manes* then came forth from the earth these days were unlucky for business and for marriage, and to propitiate the dead, offerings were made, called

inferiae, especially at the *parentalia* in February (see *Dict. of Ant.* s.v.). The Manes were joined with the other powers of the underworld as the deities to whom the enemies' host was devoted to destruction by the ceremony of *devotio* (Liv. viii. 6, 9, 10, x. 28; Val. Max. i. 7, 3), which shows the existence of a very old superstition that the spirits of the dead could work death. [For the connexion of the Genius with the Dii Manes, see p. 360, a.]

Mānētho (*Μανεθῶς* or *Μανεθῶν*), an Egyptian, a native of Sobennytus, and priest of Heliopolis, who lived in the reign of the first Ptolemy (283–246 B. C.). He was the first Egyptian who gave in the Greek language an account of the religion and history of his country. He based his information upon the ancient works of the Egyptians themselves, and more especially upon their sacred books. The work in which he gave an account of the theology of the Egyptians and of the origin of the gods and the world bore the title of *τῶν Φυσικῶν Ἐπιτομή*. His historical work was entitled a *History of Egypt*. It was divided into three parts or books. The first contained the history of the country previous to the thirty dynasties, or what may be termed the mythology of Egypt, and also of the first dynasties. The second opened with the eleventh, twelfth, and concluded with the nineteenth dynasty. The third gave the history of the remaining eleven dynasties, and concluded with an account of Nectanebus, the last of the native Egyptian kings. This work of Manetho is lost; but large extracts, which provide a list of the dynasties, have been preserved by the ecclesiastical writers Georgius Syncellus and Eusebius. The original work contained an account of the kings arranged in order in thirty dynasties with a notice of the duration of each. In recent times the general correctness of Manetho's information has been proved by the deciphering of the hieroglyphics, and his list, though the names are sometimes corrupted, is a guide for assigning to the names of kings upon the monuments their true place in the dynasties, and a most important aid in computing the chronology. The fragments are collected by C. Müller, *Frag. Hist.*—There exists an astrological poem, entitled *Ἀποτελεσματικά*, in six books, which bears the name of Manetho; but it is spurious, and cannot have been written before the fifth century of our era. Edited by Axt and Rigler, Cologne, 1832; Köchly, 1858.

Mania. [MANES.]

Mānilius. 1. **M.**, was consul B. C. 149, the first year of the third Punic war, and carried on war against Carthage. He was celebrated as a jurist, especially as framer of deeds of purchase (Cic. *de Or.* i. 58, 246; Varro, *R. R.* ii. 2, 5), and is one of the speakers in Cicero's *De Republica* (i. 12).—2. **C.**, tribune of the plebs, B. C. 66, proposed the law granting to Pompey the command of the war against Mithridates and Tigranes, and the government of the provinces of Asia, Cilicia, and Bithynia. This bill was warmly opposed by Q. Catulus, Q. Hortensius, and the leaders of the aristocratical party, but was supported by Cicero in an oration which has come down to us. At the end of his year Manilius was brought to trial by the aristocratical party, and was condemned; but of what offence he was accused is uncertain. (Cic. *pro Leg. Manil.*; Dio Cass. xxxvi. 25; Vell. Pat. ii. 33; Appian, *Mithr.* 97; Plut. *Pomp.* 30.)—3. **Manilius** is the name generally given to the author of the *Astronomica*, a poem in five books written in the reign of Tiberius.

It has more to do with astrology than with astronomy, but is valuable for its learning and for the insight which it gives into the views entertained on that subject. The name of the author is only gathered from the later MSS., which vary between Manilius, Manlius, and Mallius. Editions by Bentley, 1739; Jacob, Berl. 1846.

Manlia Gens, an ancient and celebrated patrician gens at Rome. The chief families were those of ACIDINUS, TORQUATUS, and VULSO.

Manliāna (*Μανλιᾶνα*: *Miliana*, Ru.), a city of importance in Mauretania Caesariensis, where one of Pompey's sons died (Ptol. iv. 2, 25).

M. Manlius, consul B. C. 392, took refuge in the Capitol when Rome was taken by the Gauls, in 390. One night, when the Gauls endeavoured to ascend the Capitol, Manlius was roused from his sleep by the cackling of the geese in the temple of Juno; collecting hastily a body of men, he succeeded in driving back the enemy, who had just reached the summit of the hill. From this he is said to have received the surname of **Capitolinus**. In 385, he defended the cause of the plebeians, who were suffering from the harsh treatment of their patrician creditors. The patricians accused him of aspiring to royal power, and he was thrown into prison by the dictator Cornelius Cossus. The plebeians put on mourning for their champion, and were ready to take up arms in his behalf. The patricians in alarm liberated Manlius; but this act of concession only made him bolder, and he still championed the cause of the plebeians. In the following year the patricians charged him with high treason, and brought him before the people assembled in the Campus Martius; but as the Capitol which had once been saved by him could be seen from this place, the court was removed to the Poetelinian grove outside the Porta Nomentana. The patricians succeeded in procuring his condemnation, and the tribunes threw him down the Tarpeian rock. Thenceforth, it was said, none of the Manlia gens bore the praenomen of Marcus. (Liv. v. 47, vi. 14; Cic. *Rep.* ii. 27, 49.)

L. Manlius, also called Mallius and Mauilius, probably belonged to the age of Sulla, and wrote on mythology after the manner of Euhemerus (Dionys. i. 19; Plin. x. 4; Varro, *L. L.* v. 31).

Mannus, a son of Tuisco, was regarded by the ancient Germans, along with his father, as the founder of their race. They ascribed to Mannus three sons, from whom the three tribes of the Ingaevones, Hermiones, and Istaevones, or Iscaevones, derived their names (Tac. *Germ.* 2).

Mantiāna Palus. [ARSISSA PALUS.]

Mantineā (*Μαντινεία*, in Hom. *Μαντινείη*: *Μαντινεύς*), one of the most ancient and important towns in Arcadia, situated on the small river Ophis, near the centre of the E. frontier of the country. It is celebrated in history for the great battle fought under its walls between the Spartans and Thebans, in which Epaminondas fell, B. C. 362. According to tradition, Mantinea (which is mentioned in *Il.* ii. 607) was founded by Mantineus, the son of Lyacon, but it was formed in reality out of the union of four or five hamlets. (Paus. viii. 8, 4; Xen. *Hell.* v. 2, 6; Strab. p. 337.) Till the foundation of Megalopolis, it was the largest city in Arcadia, and it long exercised a kind of supremacy over the other Arcadian towns; but after the battle of 418 (Thuc. v. 65, 81), the Mantineans renounced their claim to this supremacy. In 385 the Spartans under Agesipolis attacked the city, and destroyed it by turning the waters of the Ophis against its walls, which were built of bricks, and the inhabitants were

dispersed in villages (Xen. *Hell.* v. 2, 6; Diod. xv. 5). After the battle of Leuctra the city recovered its independence, and the walls were rebuilt (Xen. *Hell.* vi. 5, 3). At a later period it joined the Achaean League, but notwithstanding formed a close connexion with its old enemy Sparta, in consequence of which it was severely punished by Aratus, who put to death its leading citizens and sold the rest of its inhabitants as slaves (Pol. ii. 57; Paus. viii. 8, 11). It never recovered the effects of this blow. Its name was now changed into *Antigonĩa*, in honour of Antigonus Doson, who had assisted Aratus in his campaign against the town. The emperor Hadrian restored to the place its ancient appellation, and rebuilt part of it in honour of his favourite Antinous, the Bithynian, who derived his family from Mantinea. The ruins belong to the buildings of the fourth century B.C. The plain, formerly well drained and fertile (Homer, *Il.* ii. 607, calls it *ἐπαρευνή*), is now swampy.

Mantius (*Μάντιος*), son of Melampus, and brother of Antiphates. [MELAMPUS.]

Manto (*Μαντώ*, -οῦς). 1. Daughter of the Theban soothsayer Tiresias, was herself prophetess of the Ismenian Apollo at Thebes. After the capture of Thebes by the Epigoni, she was sent to Delphi with other captives, as an offering to Apollo, and there became the prophetess of this god. Apollo afterwards sent her and her companions to Asia, where they founded the sanctuary of Apollo near the place where the town of Colophon was afterwards built. Rhaeus, a Cretan, who had settled there, married Manto, and became by her the father of Mopsus. According to Euripides, she had previously become the mother of Amphiloehus and Tisiphone, by Alcmaeon, the leader of the Epigoni. Being a prophetess of Apollo, she is also called *Daphne*, i.e. the laurel virgin. (Apollod. iii. 7, 4; Paus. vii. 3, 1, ix. 33, 1; Strab. p. 443.)—2. Daughter of Heracles, was likewise a prophetess, and the person from whom the town of Mantua received its name (Verg. *Aen.* x. 199).

Mantua (*Mantuānus*: *Mantua*), a town in Gallia Transpadana, on an island in the river Mincius, was not a place of importance, but is celebrated because Virgil, who was born at the neighbouring village of Andes, regarded Mantua as his birthplace. It seems to have been on friendly terms with Rome in the second Punic war (Liv. xxiv. 10), and later became a municipium. After the death of Caesar, Octavian assigned some of the lands of Cremona to his soldiers, and, as these were not sufficient, took some of the Mantuan territory also, which was the occasion of Virgil's loss of property. It was originally an Etruscan city, and is said to have derived its name from Manto, the daughter of

Heracles. (Verg. *Aen.* x. 200, *Ecl.* ix. 28, *Georg.* ii. 198; Strab. p. 213; Plin. iii. 130.)

Maracanda (*τὰ Μαρακάνδα*: *Samarkand*), the capital of the Persian province of Sogdiana, was seventy stadia in circuit. It was here that Alexander the Great killed his friend CLITUS. (Strab. p. 517; Arr. *An.* iii. 30.)

Maraphii (*Μαράφιοι*), one of the three noblest tribes of the Persians, standing, with the Maspii, next in honour to the Pasargadae (Hdt. i. 125).

Marathesium (*Μαραθήσιον*), a town on the coast of Ionia, between Ephesus and Neapolis; it belonged to the Samians, who exchanged it with the Ephesians for Neapolis, which lay nearer to their island. The modern *Scala Nova* marks the site of one of these towns, but it is doubtful which (Strab. p. 639).

Marathon (*Μαραθών*: *Μαραθώνιος*), a demus in Attica belonging to the tribe Leontis, was situated near a bay on the E. coast of Attica, 22 miles from Athens by one road, and 26 miles by another. It originally belonged to the Attic tetrapolis, and is said to have derived its name from the hero Marathon. This hero, according to one account, was the son of Epopeus, king of



Plan of the Plain of Marathon.

Sicyon, who having been expelled from Peloponnesus by the violence of his father, settled in Attica; while, according to another account, he was an Arcadian who took part in the expedition of the Tyndaridae against Attica, and devoted himself to death before the battle. (Paus. i. 32, 4, ii. 1, 1; Plut. *Thes.* 32.) It is mentioned as a notable place in *Od.* vii. 80. The site of the ancient town of Marathon was probably not at the modern village of *Marathon*, but at a place called *Vrana*, a little to the S. of Marathon. Marathon was situated in a plain, which extends along the seashore, about six miles in length, and from three miles to one mile and a half in breadth. It is surrounded on the other three sides by rocky hills and rugged mountains. Two marshes bound the extremity of the plain; the northern is more than a square mile in extent, but the southern

is much smaller, and is almost dry at the conclusion of the great heats. Through the centre of the plain runs a small brook. In this plain was fought the celebrated battle between the Persians and Athenians, B.C. 490. The Persians were drawn up on the plain, and the Athenians on some portion of the high ground above the plain, their headquarters being in the enclosure of Heracles, which overlooked the enemies' position (Hdt. vi. 108; Paus. i. 32). The tumulus raised over the Athenians who fell in the battle is still to be seen.

Maráthus (Μάραθος), an important city on the coast of Phoenicia, opposite to Aradus and near Antaradus (Strab. p. 753); it was destroyed by the people of Aradus in the time of the Syrian king Alexander Balas, a little before B.C. 150 (Diod. *Frag.* xxxiii.).

Marcella. 1. Daughter of C. Marcellus and Octavia, the sister of Augustus. She was thrice married: first, to M. Vipsanius Agrippa, who separated from her in B.C. 21, in order to marry Julia, the daughter of Augustus; secondly, to Julius Antonius, the son of the triumvir, by whom she had a son Lucius; thirdly, to Sext. Appuleius, consul A.D. 14, by whom she had a daughter, Appuleia Varilia (Plut. *Ant.* 87; Dio Cass. liii. 1, liv. 6; Suet. *Aug.* 63; *Tac. Ann.* ii. 50).—2. Wife of the poet Martial. [MARTIALIS.]

Marcellinus, the author of the Life of Thucydides. [THUCYDIDES.]

Marcellus, Claudius, an illustrious plebeian family. 1. M., celebrated as five times consul, and the conqueror of Syracuse. In his first



This coin, struck by P. Cornelius Lentulus Marcellinus [see below, No. 12], has on the obverse the head of Marcellus, the Conqueror of Syracuse. The reverse represents him carrying the *spolia opima* to the Temple of Jupiter Feretrius, with MARCELLVS COS. QVINQ.

consulship, B.C. 222, Marcellus and his colleague conquered the Insubrians in Cisalpine Gaul, and took their capital Mediolanum. Marcellus distinguished himself by slaying in battle with his own hand Britomartus or Viridomarus, the king of the enemy, whose spoils he afterwards dedicated as *spolia opima* in the temple of Jupiter Feretrius. This was the third and last instance in Roman history in which such an offering was made (Pol. ii. 34; Plut. *Marc.* 6; Val. Max. ii. 3, 5; Propert. v. 10, 40).—In 216 Marcellus was appointed praetor, and rendered important service to the Roman cause in the S. of Italy after the disastrous battle of Cannae. He was mainly answerable for the important repulse of Hannibal from Nola, and for the successful resistance in Campania in the following years. He had been destined for a command in Sicily, but he remained in the S. of Italy, with the title of proconsul. In the course of the same year he was elected consul in the place of Postumius Albinus, who had been killed in Cisalpine Gaul; but as the senate declared that the omens were unfavourable, Marcellus resigned the consulship. In 214 Marcellus was consul a third time, and still continued in the S. of Italy, where he carried on the war with ability, but without decisive results. In the summer of this year he was

sent into Sicily, since the party favourable to the Carthaginians had obtained the upper hand in many of the cities in the island. After taking Leontini, he proceeded to lay siege to Syracuse, both by sea and land. His attacks were vigorous and unremitting; but though he brought many powerful military engines against the walls, these were rendered wholly unavailing by the superior skill and science of Archimedes. Marcellus was at last compelled to turn the siege into a blockade. It was not till 212 that he obtained possession of the place. It was given up to plunder, and Archimedes was one of the inhabitants slain by the Roman soldiers. The booty found in the captured city was immense; and Marcellus also carried off many of the works of art with which the city had been adorned, to grace the temples at Rome. This was the first instance of a practice which afterwards became so general. In 210 he was consul a fourth time, and again had the conduct of the war against Hannibal. He fought a battle with the Carthaginian general near Numistro in Lucania, but without any decisive result. In 202 he retained the command of his army with the rank of proconsul. In 208 he was consul for the fifth time. He was slain in a cavalry reconnaissance near Venusia, at the age of 60, and was buried with due honours by order of Hannibal (Liv. xxvii. 28; Pol. x. 32; Val. Max. i. 6).—Marcellus appears to have been harsh, unyielding, and cruel; but he was a brave and experienced officer, and to him as much as to any other single commander was due the successful resistance which the Romans made to Hannibal after Cannae (Plut. *Marcellus*; Liv. xxii.—xxvii.).—2. M., son of the preceding, accompanied his father as military tribune, in 208, and was present with him at the time of his death. In 204 he was tribune of the people; in 200 curule aedile; in 198 praetor; and in 196 consul. In his consulship he carried on the war against the Insubrians and Boii in Cisalpine Gaul (Liv. xxxv. 5). He was censor in 189, and died 177 (Liv. xxxvii. 58, xli. 13).—3. M., consul 183, carried on the war against the Ligurians (Liv. xxxix. 54).—4. M., son of No. 2, was thrice consul, first in 166, when he gained a victory over the Alpine tribes of the Gauls; secondly, in 155, when he defeated the Ligurians; and thirdly, in 152, when he carried on the war against the Celtiberians in Spain. In 148 he was sent ambassador to Masinissa, king of Numidia, but was shipwrecked on the voyage, and perished. (Liv. xlv. 44, *Ep.* 48, 50; Pol. xxxv. 2; Strab. p. 141).—5. M., an intimate friend of Cicero, is first mentioned as curule aedile with P. Clodius in 56. He was consul in 51, and showed himself a bitter enemy to Caesar. Among other ways in which he displayed his enmity, he caused a citizen of Comum to be scourged, in order to show his contempt for the privileges lately bestowed by Caesar upon that colony (Cic. *ad Att.* v. 11; Suet. *Jul.* 28). But the animosity of Marcellus did not blind him to the imprudence of forcing on a war for which his party was unprepared; and at the beginning of 49 he in vain suggested the necessity of making levies of troops, before any open steps were taken against Caesar. His advice was overruled, and he was among the first to fly from Rome and Italy (Cic. *ad Fam.* viii. 13; Caes. *B.C.* i. 2). After the battle of Pharsalia (48) he withdrew to Mytilene, where he gave himself up to rhetoric and philosophy. At length, in 46, in a full assembly of the senate, C. Marcellus, the

cousin of the exile, threw himself at Caesar's feet to implore the pardon of his kinsman, and his example was followed by the whole body of the assembly. Caesar yielded to this demonstration of opinion, and Marcellus was declared to be forgiven. Cicero thereupon returned thanks to Caesar, in the oration *Pro Marcello*, which has come down to us. Marcellus set out on his return; but he was murdered at the Piræus, by one of his own attendants, P. Magius Chilo (Cic. *ad Fam.* vi. 6; *ad Att.* xiii. 10-22).—6. C., brother of the preceding, was consul 49. He is constantly confounded with his cousin, C. Marcellus [No. 8], who was consul in 50. He accompanied his colleague, Lentulus, in his flight from Rome, and eventually crossed over to Greece. In the following year (48) he commanded part of Pompey's fleet; but this is the last we hear of him (Dio Cass. xli. 1-3; Caes. *B.C.* i. 1-5, 14, 25).—7. C., uncle of the two preceding, was praetor in 80, and afterwards succeeded M. Lepidus in the government of Sicily. His administration of the province is frequently praised by Cicero in his speeches against Verres, as affording the most striking contrast to that of the accused. Marcellus himself was present on that occasion, as one of the judges of Verres (Cic. *Verr.* ii. 3, 21).—8. C., son of the preceding, and first cousin of M. Marcellus [No. 5], whom he succeeded in the consulship, 50. He enjoyed the friendship of Cicero from an early age, and attached himself to the party of Pompey, notwithstanding his connexion with Caesar by his marriage with Octavia. In his consulship he was the advocate of all the most violent measures against Caesar; but when the war actually broke out, he displayed the utmost timidity and helplessness. He could not make up his mind to join the Pompeian party in Greece; and after much hesitation he at length determined to remain in Italy. He readily obtained the forgiveness of Caesar, and thus was able to intercede with the dictator in favour of his cousin, M. Marcellus [No. 5]. He must have lived till near the close of 41, as his widow, Octavia, was pregnant by him when betrothed to Antony in the following year (Dio Cass. xlvi. 31).—9. M., son of the preceding and of Octavia, the daughter of C. Octavius and sister of Augustus, was born in 48. As early as 39 he was betrothed in marriage to the daughter of Sex. Pompey; but the marriage never took place, as Pompey's death, in 35, removed the occasion for it. In 27 he seems, with Tiberius, to have been one of the leaders of the boys in the 'Trojan' game, celebrated by order of Augustus, on which Virgil, as an eye-witness, probably founded his description. [*Dict. of Ant.* art. *Trojan Ludus.*] Augustus, who had probably destined the young Marcellus as his successor, adopted him as his son in 25, and at the same time gave him his daughter Julia in marriage. In 23 he was curule aedile, but in the autumn of the same year he was attacked by the disease of which he died shortly after at Baiae, notwithstanding all the skill and care of the celebrated physician Antonius Musa. He was in the twentieth year of his age, and was thought to have given so much promise of future excellence, that his death was mourned as a public calamity. Augustus himself pronounced the funeral oration over his remains, which were deposited in the mausoleum lately erected for the Julian family (Dio Cass. liii. 28, 31; Propert. iii. 18, 30). At a subsequent period (14) Augustus dedicated in his name the magnificent theatre near the

Forum Olitorium, of which the remains are still visible. But the most durable monument to the memory of Marcellus is to be found in the well-known passage of Virgil (*Aen.* vi. 861-887), which must have been recited to Augustus and Octavia before the end of 22.—10. M., called by Cicero, for distinction's sake, the father of Aeserninus (*Brut.* 86), served under Marius in Gaul in 102, and as one of the lieutenants of L. Julius Caesar in the Marsic war, 90 (Cic. *Brut.* 36; App. *B.C.* i. 40).—11. M. Claudius Marcellus Aeserninus, son or grandson of No. 10, quaestor in Spain in 48, under Q. Cassius Longinus, took part in the mutiny of the soldiers against Cassius (*Bell. Alex.* 57-64; Dio Cass. xlii. 15).—12. P. Cornelius Lentulus Marcellinus, son of No. 10, must have been adopted by one of the Cornelii Lentuli. He was one of Pompey's lieutenants in the war against the pirates, b.c. 67 (App. *Mithr.* 95).—13. Cn. Cornelius Lentulus Marcellinus, son of the preceding, was praetor 59, after which he governed the province of Syria for nearly two years, and was consul 56, when he showed himself a friend of the aristocratical party, and opposed all the measures of the triumvirate (Dio Cass. xxxix. 16).

Marcellus, Eprius, born of an obscure family at Capua, rose by his oratorical talents to distinction at Rome in the reigns of Claudius, Nero, and Vespasian. He was one of the principal delators under Nero, and accused many of the most distinguished men of his time (Tac. *Ann.* xiii. 23, xvi. 23, 26, 28, 33). He was brought to trial in the reign of Vespasian, but was acquitted, and enjoyed the patronage and favour of this emperor as well. In A.D. 69, however, he was convicted of having taken part in the conspiracy of Alienus Caecina, and therefore put an end to his own life (Dio Cass. lxvi. 16).

Marcellus, Nonius. [NONIUS MARCELLUS.]

Marcellus Sidētes, a native of Side, in Pamphylia, lived in the reigns of Hadrian and Antoninus Pius, A.D. 117-161. He wrote a long medical poem in Greek hexameter verse, consisting of 42 books, of which two fragments remain (ed. Lehrs, 1846).

Marcellus, Ulpius, a jurist, lived under Antoninus Pius and M. Aurelius. He is often cited in the Digest.

Marcia. 1. Wife of M. Regulus (Sil. It. vi. 403, 576).—2. Wife of M. Cato Uticensis, daughter of L. Marcus Philippus, consul B.C. 56. It was about 56 that Cato is related to have ceded her to his friend Q. Hortensius, with the approbation of her father. She continued to live with Hortensius till the death of the latter, in 50, after which she returned to Cato (App. *B.C.* ii. 99; Plut. *Cat. Min.* 25; Lucan, ii. 329).—3. Wife of Fabius Maximus, the friend of Augustus, learnt from her husband the secret visit of the emperor to his grandson Agrippa, and informed Livia of it, in consequence of which she became the cause of her husband's death, A.D. 18 or 14 (Tac. *Ann.* i. 5; Ov. *Fast.* vi. 802).—4. Daughter of Cremutius Cordus. [CORDUS.]—5. The favourite concubine of Commodus, organised the plot by which the emperor perished. [COMMODUS.] She subsequently became the wife of Eclectus, his chamberlain, also a conspirator, and was eventually put to death by Julianus, along with Laetus, who also had been actively engaged in the plot.

Marcia gens, claimed to be descended from Ancus Marcius, the fourth king of Rome. [ANCUS MARCIUS.] Hence one of its families subsequently assumed the name of Rex, and the

heads of Numa Pompilius and Ancus Marcius were placed upon the coins of the Marcii. But notwithstanding these claims to such high antiquity, no patricians of this name, with the exception of Coriolanus, are mentioned in the early history of the republic [CORIOLANUS]; and it was not till after the enactment of the Licinian laws that any member of the gens obtained the consulship. The names of the most distinguished families are CENSORINUS, PHILIPPUS, REX, and RUTILUS.

Marciāna, the sister of Trajan, and mother of Matadia, who was the mother of Sabina, the wife of the emperor Hadrian.

Marciānopōlis (Μαρκιανούπολις; *Devna*), an important city in the interior of Moesia Inferior, W. of Odessus, founded by Trajan, and named after his sister Marciana. It was situated on the high road from Constantinople to the Danube (Amm. Marc. xxvii. 6, 12).

Marciānus. 1. Emperor of the East A.D. 450-457, was a native of Thrace or Illyricum, and served for many years as a common soldier in the imperial army. Of his early history we have only a few particulars; but he had attained such distinction at the death of Theodosius II. in 450, that the widow of the latter, the celebrated Pulcheria, offered her hand and the imperial title to Marcian, who thus became Emperor of the East. Marcian was a man of resolution, and when Attila sent to demand the tribute which the younger Theodosius had engaged to pay, the emperor replied, 'I have iron for Attila, but no gold.' Attila swore vengeance; but he first invaded the Western Empire, and his death, two years afterwards, saved the East. In 451 Marcian assembled the council of Chalcedon, in which the doctrines of the Eutychians were condemned. He died in 457, and was succeeded by Leo (Procop. *Vand.* i. 4; Priscus, pp. 39, 72).—2. Of Heraclea in Pontus, a Greek geographer, of uncertain date, but who perhaps lived in the 5th century of the Christian era. He wrote a work in prose, entitled *A Periplus of the External Sea, both eastern and western, and of the largest Islands in it*. The 'External Sea' he used in opposition to the Mediterranean. This work was in two books; of which the former, on the E. and S. seas, has come down to us entire; but of the latter, which treated of the W. and N. seas, we possess only the last three chapters on Africa, and a mutilated one on the distance between Rome and the principal cities in the world. In this work he chiefly follows Ptolemy. He also made an epitome of the *Periplus* of Artemiodorus of Ephesus [ARTEMIODORUS, No. 4], of which we possess the introduction, and the periplus of Pontus, Bithynia, and Paphlagonia. Marcianus likewise published an edition of Menippus with additions and corrections. [MENIPPUS.] The works of Marcianus are edited by Müller, in the *Geographi Graeci Minores*, and separately by Hoffmann, *Marciani Periplus, &c.*, Lips. 1841.

Marciānus, Aelius, a Roman jurist, who lived under Caracalla and Alexander Severus. His works are frequently cited in the Digest.

Marciānus Capella. [CAPELLA.]

Marcus, an Italian seer, whose prophetic verses (*Carmina Marciana*) were first discovered by M. Atilius, the praetor, in B.C. 213. They were written in Latin, and two extracts from them are given by Livy, one containing a prophecy of the defeat of the Romans at Cannae, and the second, commanding the institution of the Ludi Apollinares. The Marcian prophecies

were subsequently preserved in the Capitol with the Sibylline books. Some writers mention only one person of this name, but others speak of two brothers, the Marcii.

Marcus. [MARCIA GENS.]

Marcus Mons or **Maecius** (τὸ Μάρκιον ὄρος), the scene of the defeat of Volscians and Latins by Camillus, B.C. 389. Plutarch says that it is about 25 miles from Rome, and Livy (who calls it Maecius) places it near Lanuvium. Some writers make it the modern *Colle di Due Torri*. (Plut. *Cam.* 33; Liv. vi. 2.)

Marcodurum (*Düren* on the *Roer*), the scene of a victory of Civilis, some distance west of Cologne (Tac. *Hist.* iv. 28).

Marcomanni (that is, men of the mark or border) a powerful German people of the Suevic race, originally dwelt in the SW. of Germany, between the Rhine and the Danube, on the banks of the Main; but under the guidance of their chieftain Maroboduus, who had been brought up at the court of Augustus, they migrated into the land of the Boii, a Celtic race, who inhabited Bohemia and part of Bavaria. Here they settled after subduing the Boii, and founded a powerful kingdom, which extended S. as far as the Danube. [MAROBODUUS.] At a later time, the Marcomanni, in conjunction with the Quadi and other German tribes, carried on a long and bloody war with the emperor M. Aurelius, which lasted during the greater part of his reign, and was only brought to a conclusion by his son Commodus purchasing peace of the barbarians as soon as he ascended the throne, A.D. 180. (Tac. *Germ.* 42; Dio Cass. lxxvii. 7; Amm. Marc. xix. 6.)

Mardēnē or **Mardÿēnē** (Μαρδηνή, Μαρδυνηή), a district of Persis, extending N. from Taocene to the W. frontier and to the sea-coast. It seems to have taken its name from some branch of the great people called Mardi or Amardi, who are found in various parts of W. and central Asia; for example, in Armenia, Media, Margiana, and, under the same form of name as those in Persis, in Sogdiana. (Hdt. i. 125; Strab. p. 524; Ptol. vi. 4, 3.)

Mardi. [AMARDI, MARDENE.]

Mardōnius (Μαρδόνιος), a distinguished Persian, was the son of Gobryas, and the son-in-law of Darius Hystaspis. In B.C. 492 he was sent by Darius, with a large armament, to punish Eretria and Athens for the aid they had given to the Ionians. But his fleet was destroyed by a storm off Mt. Athos, and the greater part of his land forces was cut to pieces by the Brygians, a Thracian tribe. On the accession of Xerxes, Mardonius was one of the chief instigators of the expedition against Greece, with the government of which he hoped to be invested after its conquest; and he was appointed one of the generals of the land army. After the battle of Salamis (480), he became alarmed for the consequences of the advice he had given, and persuaded Xerxes to return home with the rest of the army, leaving 300,000 men under his command for the subjugation of Greece. He was defeated in the following year (479), near Plataeae, by the Greek forces under Pausanias, and was slain in the battle. (Hdt. vi. 43, 94, vii. 5, 9, 82, viii. 100-144, ix. 1-65.)

Mardus. [AMARDUS.]

Mardÿēne, Mardyēni. [MARDENE.]

Mārēa, -ēa, -iā (Μαρῆν, Μαρῆλα, Μαρῆα; Μαρῆώτης, Mareota; *Mariūt*, Ru.), a town of Lower Egypt, in the district of Mareotis, on the S. side of the lake Mareotis, at the mouth of a canal (Thuc. i. 104; Diod. ii. 681; Athen. pp.

25, 38). It was a frontier garrison under the Pharaohs on the side of Libya, but declined in importance afterwards.

Mārēōtis (Μαρεώτις; Mareoticus). Also called Μαρεώτης Νόμος, a district of Lower Egypt, on the extremo NW., on the borders of the Libyae Nomos; it produced good wine (Strab. p. 796; Colum. *R. R.* iii. 2; Verg. *Georg.* ii. 91; Hor. *Od.* i. 37, 14).

Mārēōtis or **Marēa** (or -ia) **Lacus** (ἡ Μαρεώτις, Μαρεία, Μαρία λίμνη; *Birket-Mariūt*, or *El-Kreit*), a considerable lake in the NW. of Lower Egypt, separated from the Mediterranean by the neck of land on which Alexandria stood, and supplied with water by the Canopic branch of the Nile, and by canals. It was less than 300 stadia (80 geog. miles) long, and more than 150 wide. It was surrounded with vines, palms, and papyrus. It served as the port of Alexandria for vessels navigating the Nile.

Māres (Μάρες), a people of Asia, on the N. coast of the Euxine, served in the army of Xerxes, equipped with helmets of wickerwork, leathern shields, and javelins (Hdt. iii. 94, vii. 79).

Maresa, **Marescha** (Μαρσά, Μαρισά, Μαρισσά, Μαρεσχά; proh. Ru. SSW. of *Beit Jibrin*), an ancient fortress of Palestine, in the S. of Judaea, of some importance in the history of the early kings of Judah and of the Maccabees. The Parthians had destroyed it before the time of Eusebius; and it is probable that its ruins contributed to the erection of the city of Eleutheropolis (*Beit Jibrin*), which was afterwards built on the site of the ancient Baetogabra, two Roman miles NW. of Maresa, [See *Diet. of the Bible*, art. *Mareshah*.]

Marescha. [MARESA.]

Margiāna (ἡ Μαργιανή; the S. part of *Khiva*, SW. part of *Bokhara*, and NE. part of *Khorassan*), a province of the ancient Persian empire, and afterwards of the Greco-Syrian, Parthian, and Persian kingdoms, in Central Asia, N. of the mountains called Sariphi (*Ghoor*), a part of the chain of the Indian Caucasus, which divided it from Aria; and bounded on the E. by Bactriana, on the NE. and N. by the river Oxus, which divided it from Sogdiana and Scythia, and on the W. by Hyrcania. It received its name from the river Margus (*Murghab*), which flows through it, from SE. to NW., and is lost in the sands of the *Desert of Khiva*. On this river, near its termination, stood the capital of the district, Antiochia Margiana (*Merv*). With the exception of the districts round this and the minor rivers, which produced excellent wine, the country was for the most part a sandy desert. Its chief inhabitants were the Derbices, Parni, Tapuri, and branches of the great tribes of the Massagetae, Dahae, and Mardi. The country became known to the Greeks by the expeditions of Alexander and Antiochus I., the first of whom founded, and the second rebuilt, Antiochia; and the Romans of the age of Augustus obtained further information about it from the returned captives who had been taken by the Parthians and had resided at Antiochia. (Strab. p. 516; Ptol. vi. 10; Plin. vi. 46.)

Margites. [HOMERUS, p. 425, b.]

Margum or **Margus**, a fortified place in Moesia Superior, W. of Viminacium, situated on the river Margus (*Morava*) at its confluence with the Danube. Here Diocletian gained a decisive victory over Carinus. The river Margus, which is one of the most important of the southern tributaries of the Danube, rises in Mt. Orbelus. (Eutrop. ix. 13, x. 20.)

Margus. [MARGIANA.]

Maria. [MAREA, MAREOTIS.]

Mariaba (Μαρίαβα; *Mariab*), the chief town of the Sabaci in SW. Arabia (Strab. pp. 768, 778). It is uncertain whether this is the same place as the *Mariaba* mentioned by Strabo p. 782 (where some read *Marsiaba*) as the furthest point reached by Aelius Gallus, and as belonging to the tribe Rhamunitae. On the whole, it is probable that they were identical, and that the Rhamunitae were merely a branch of the Sabaci. It is likely that the *Mariba* of Plin. vi. 160 is also the same place.

Mariamna (Μαριάμμη, -ιάμη, -ιάμνη), a city of Coele-Syria, some miles W. of Emesa, assigned by Alexander the Great to the territory of Aradus (Arrian, *An.* ii. 14, 18).

Mariamne. [HERODES.]

Mariamne Turris, a tower at Jerusalem, built by Herod the Great.

Mariāna, a Roman colony on the E. coast of Corsica founded by C. Marius (Plin. iii. 80; Mel. ii. 7, 19; Sen. *Cons. ad Helv.* 8), the ruins of which are extant under their ancient name at the mouth of the river *Golo*.

Mariāna Fossa. [FOSSA.]

Mariandyni (Μαριανδύνοι), an ancient people of Asia Minor, on the N. coast, E. of the river Sangarius, in the NE. part of Bithynia. With respect to their ethnical affinities, it seems doubtful whether they were connected with the Thracian tribes (the Thyni and Bithyni) on the W., or the Paphlagonians on the E.; but the latter appears the more probable. (Hdt. iii. 90, vii. 72; Strab. pp. 345, 542; Xen. *An.* 4, 4; Aesch. *Pers.* 938.)

Marianus Mons (*Sierra Morena*), a mountain in Hispania Baetica, properly only a western offshoot of the Orospeida. The eastern part of it was called *Salus Castulonensis*, and derived its name from the town of Castulo. (Ptol. ii. 4, 15; cf. Strab. p. 142.)

Mārica, a Latin nymph, the mother of Latinus by Faunus, was worshipped by the inhabitants of Minturnae in a grove on the river Liris. Hence the country round Minturnae is called by Horace (*Od.* iii. 17, 7) *Maricae litora*.

Marinus (Μαρίνος). 1. Of Tyre, a Greek geographer, who lived in the middle of the second century of the Christian era, and was the immediate predecessor of Ptolemy. Marinus was undoubtedly the founder of mathematical geography in antiquity; and Ptolemy based his work upon that of Marinus. [PTOLEMAEUS.] The chief merit of Marinus was, that he put an end to the uncertainty that had hitherto prevailed respecting the positions of places, by assigning to each its latitude and longitude.—2. Of Flavia Neapolis, in Palestine, a philosopher and rhetorician, the pupil and successor of Proclus, whose Life he wrote, a work still extant, edited by Boissonade, Lips. 1814.

Mārisus (*Marosch*), called **Maris** (Μάρσις) by Herodotus, a river of Dacia, which according to the ancient writers falls into the Danube, but in reality it falls into the *Theiss*, and, along with this river, into the Danube (Hdt. iv. 49; Strab. p. 304).

Maritima, a seaport town of the Avatici, and a Roman colony in Gallia Narbonensis (Mel. ii. 5; Ptol. ii. 18, 8).

Mārius. 1. C., who was seven times consul, was born in B.C. 157, near Arpinum, of an obscure family. His father's name was C. Marius, and his mother's Fulcinia; and his parents, as well as Marius himself, were clients

of the noble plebeian house of the Herennii. So indigent, indeed, was the family, that young Marius is said to have worked as a common peasant for wages, before he entered the Roman army. (Comp. *Juv. viii. 246*; *Plut. Mar. 3*; *Plin. xxxiii. 150*.) He distinguished himself so much by his valour at the siege of Numantia in Spain (134), as to attract the notice of Scipio Africanus, who is said to have foretold his future greatness (*Cic. pro Balb. 20, 47*; *Val. Max. ii. 2, 3*). His name does not occur again for fifteen years; but in 119 he was elected tribune of the plebs, when he was 38 years of age. In this office he came forward as a popular leader, and proposed a law to give greater freedom to the people at the elections; and when the senate attempted to overawe him, he commanded one of his officers to carry the consul Metellus to prison. He now became a marked man, and the aristocracy opposed him with all their might. He lost his election to the aedileship, and with difficulty obtained the praetorship; but he acquired influence by his marriage with Julia, the sister of C. Julius Caesar, the father of the future ruler of Rome. In 109 Marius served in Africa as legate of the consul Q. Metellus in the war against Jugurtha, where he was soon regarded as the most distinguished officer in the army (*Sall. Jug. 46 ff.*). He also ingratiated himself with the soldiers, who praised him in their letters to their friends at Rome. His popularity became so great that he resolved to return to Rome, and become at once a candidate for the consulship; but it was with great difficulty that he obtained from Metellus permission to leave Africa. On his arrival at Rome he was elected consul with an enthusiasm which bore down all opposition before it; and he received from the people the province of Numidia, and the conduct of the war against Jugurtha (107). (*Sall. Jug. 73*.) On his return to Numidia he carried on the war with great vigour; and in the following year (106) Jugurtha was surrendered to him by the treachery of Bocchus, king of Mauretania. [JUGURTHA.] Marius sent his quaestor Sulla to receive the Numidian king from Bocchus (*Sall. Jug. 103 ff.*). This circumstance sowed the seeds of the personal hatred which afterwards existed between Marius and Sulla, since the enemies of Marius claimed for Sulla the merit of bringing the war to a close by obtaining possession of the person of Jugurtha. Meantime Italy was threatened by a vast horde of barbarians, who had migrated from the N. of Germany. The two leading nations of which they consisted were called Cimbri and Teutones, both probably of German race, though numbers of Celts had joined them, and Celtic leaders were prominent in their battles. Among these Celtic contingents were the Ambrones, and some of the Swiss tribes, such as the Tigurini. The whole host is said to have contained 300,000 fighting men, besides a much larger number of women and children. They had defeated one Roman army after another, and it appeared that nothing could check their progress. Everyone felt that Marius was the only man capable of saving the state, and he was accordingly elected consul a second time during his absence in Africa. Marius entered Rome in triumph on the 1st of January. Meantime the threatened danger was for a while averted. Instead of crossing the Alps, the Cimbri marched into Spain, which they ravaged for the next two or three years. But as the return of the barbarians was constantly ex-

pected, Marius was elected consul a third time in 103, and a fourth time in 102. In the latter of these years the Cimbri returned into Gaul. The barbarians now divided their forces. The Cimbri marched round the northern foot of the Alps, in order to enter Italy by the NE., crossing the Tyrolean Alps by the defiles of Tridentum (Trent). The Teutones and Ambrones, on the other hand, marched against Marius, who had taken up a position in a fortified camp on the Rhone. The decisive battle was fought near Aquae Sextiae (*Aix*). The carnage was dreadful. The whole nation was annihilated, for those who did not fall in the battle put an end to their own lives. The Cimbri, meantime, had forced their way into Italy. Marius was elected consul a fifth time (101), and joined the proconsul Catulus in the N. of Italy. The two generals gained a great victory over the enemy on a plain called the Campi Raudii, near Vercellae (*Vercelli*). The Cimbri met with the same fate as the Teutones; the whole nation was destroyed. Marius was received at Rome with unprecedented honours. He was hailed as the saviour of the state; his name was coupled with the gods in the libations and at banquets, and he received the title of third founder of Rome. The reform of Marius which had the most lasting effect was the reorganisation of the army. The richer classes now shrank from military service, and the middle class had almost disappeared. Accordingly Marius admitted all free-born citizens to the infantry, and abolished all old distinctions of rank. All recruits went through the same severe drill, like that of the gladiators, devised by P. Rutilius Rufus, so that the army was composed of professional soldiers, no longer a militia. The old distribution of maniples was replaced by making the cohort the unit. The cavalry was henceforth composed of foreign troops, Thracians, Africans and Gauls, and the light-armed troops were drawn from Liguria and the Balearic isles. Hence it is said with some truth that with Marius began the mercenary army. [For details see *Dict. of Antiq. art. Exercitus*.]—Hitherto the career of Marius had been a glorious one; but the remainder of his life is full of horrors, and brings out the worst features of his character. In order to secure the consulship a sixth time, he entered into close connexion with two of the worst demagogues that ever appeared at Rome, Saturninus and Glaucia. He gained his object, and was consul a sixth time in 100. In this year he drove into exile his old enemy Metellus; but shortly afterwards, when Saturninus and Glaucia took up arms against the state, Marius crushed the insurrection by command of the senate. [SATURNINUS.] For the next few years Marius took little part in public affairs. He possessed none of the qualifications which were necessary to maintain influence in the state during a time of peace, being an unlettered soldier, rude in manners, and arrogant in conduct. The general result of his policy showed his incapacity for politics. As the event proved, he had really acted so as to undermine what remained of the Gracchan constitution and to pave the way for a reaction towards oligarchy. The Social war again called him into active service (90). He served as legate of the consul P. Rutilius Lupus; and after the latter had fallen in battle, he defeated the Marsi in two successive engagements. Marius was now 67, and his body had grown stout and unwieldy; but he was still as greedy

of honour and distinction as he had ever been. He had set his heart upon obtaining the command of the war against Mithridates, which the senate had bestowed upon the consul Sulla at the end of the Social war (88). In order to gain his object, Marius allied himself to the tribune P. Sulpicius Rufus, who brought forward a law for distributing the Italian allies, who had just obtained the Roman franchise, among all the Roman tribes. As those new citizens greatly exceeded the old citizens in number, they would of course be able to carry whatever they pleased in the comitia. The law was carried notwithstanding the violent opposition of the consuls, and the tribes, in which the new citizens now had the majority, appointed Marius to the command of the war against Mithridates. Sulla fled to his army, which was stationed at Nola; and when Marius sent thither two military tribunes to take the command of the troops, Sulla not only refused to surrender the command, but marched upon Rome at the head of his army. Marius was now obliged to take to flight. After wandering along the coast of Latium, he was at length taken prisoner in the marshes formed by the river Liris, near Minturnae. The magistrates of this place resolved to put him to death, in accordance with a command which Sulla had sent to all the towns in Italy. A Gallic or Cimbrian soldier undertook to carry their sentence into effect, and with a drawn sword entered the apartment where Marius was confined. The part of the room in which Marius lay was in the shade; and to the frightened barbarian the eyes of Marius seemed to dart out fire; and from the darkness a terrible voice exclaimed—'Man, durst thou murder C. Marius?' The barbarian immediately threw down his sword, and rushed out of the house. (Plut. *Mar.* 37; Vell. Pat. ii. 19; Cic. *Fin.* ii. 32.) Straightway there was a revulsion of feeling among the inhabitants of Minturnae. They got ready a ship, and placed Marius on board. He reached Africa in safety, and landed at Carthage; but he had scarcely put his foot on shore before the Roman governor sent an officer to bid him leave the country. This last blow almost unmanned Marius: his only reply was—'Tell the praetor that you have seen C. Marius a fugitive sitting among the ruins of Carthage.' Soon afterwards Marius was joined by his son, and they took refuge in the island of Cercina. During this time a revolution had taken place at Rome, in consequence of which Marius was enabled to return to Italy. The consul Cinna (87), who belonged to the Marian party, had been driven out of Rome by his colleague Octavius, and had subsequently been deprived by the senate of the consulate. Cinna collected an army, and resolved to recover his honours by force of arms. As soon as Marius heard of these changes he left Africa, and joined Cinna in Italy. Marius and Cinna now laid siege to Rome. The failure of provisions compelled the senate to yield, and Marius and Cinna entered Rome as conquerors. The most frightful scenes followed. The guards of Marius stabbed everyone whom he did not salute, and the streets ran with the blood of the noblest of the Roman aristocracy. Among the victims of his vengeance were the great orator M. Antonius and his former colleague Q. Catulus. Without going through the form of an election, Marius and Cinna named themselves consuls for the following year (86). But he did not long enjoy the honour: he was now

in his 71st year; his body was worn out by the fatigues and sufferings he had recently undergone, and on the 18th day of his consulship he died of an attack of pleurisy, after seven days' illness. (Plut. *Marius*; Sall. *Jug. ll. c.*; App. *B. C.* i. 29, 40, 55; Liv. *Ep.* 66-80.)—2. *C.*, the son of the preceding, but only by adoption. He followed in the footsteps of his father, and was equally distinguished by merciless severity against his enemies. He was consul in 82, when he was 27 years of age. In this year he was defeated by Sulla near Sacriportus on the frontiers of Latium, whereupon he took refuge in the strongly fortified town of Praeneste. Here he was besieged for some time; but after Sulla's great victory at the Colline gate of Rome over Pontius Telesinus, Marius put an end to his own life, after making an unsuccessful attempt to escape. (Plut. *Sull.* 28-32; App. *B. C.* i. 87-94; Vell. Pat. ii. 26, 27.)—3. The false Marius. [AMATIUS.]—4. *M.*, a friend and neighbour of Cicero, who addressed four letters to him (*Fam.* vii. 1-4).—5. *M. Marius Gratiidianus*. See GRATIDIUS, No. 2.—6. *Marius Priscus*, proconsul of Africa, was tried and condemned for extortion. The younger Pliny and the historian Tacitus prosecuted. (Plin. *Ep.* ii. 11; Juv. i. 49, viii. 120.)—7. *M. Aurelius Marius*, one of the Thirty Tyrants, was the fourth of the usurpers who in succession ruled Gaul, in defiance of Gallienus. He reigned only two or three days, but there are coins of his extant. (Treb. Poll. *Trig. Tyr.* vii.)—8. *Marius Celsus*. [CELSUS.]—9. *Marius Maximus*, a Roman historian, who lived about A.D. 165-230, and wrote a continuation of Suetonius' biographies of the emperors from Nerva to Elagabalus. His work has perished, but it was much used by the writers of the *Historia Augusta*, who often insert extracts from it. He is usually identified with a Marius Maximus who appears in inscriptions as holding high offices, a praetor and a praefectus urbi (*C. I. L.* 1450, 1452), and there is no reason against it.—10. *Marius Victorinus*. [VICTORINUS.]

Marmarica (ἡ Μαρμαρική; Μαρμαρῖται; *E. part of Tripoli and NW. part of Egypt*), a district of N. Africa, between Cyrenaica and Egypt, but by some ancient geographers reckoned as a part of Cyrenaica, and by others as a part of Egypt; while others, again, call only the W. part of it, from the borders of Cyrenaica to the Catabathmus Magnus, by the name of Marmarica, and the E. part, from the Catabathmus Magnus to the Sinus Plinthinetes, Libyae Nomos. Inland it extended as far as the Oasis of Ammon. It was, for the most part, a sandy desert, intersected with low ranges of hills.—Its inhabitants were called by the general name of Marmaridae. Their chief tribes were the Adyrmachidae and Giligammae, on the coast, and the Nasamonae and Augiliae in the interior. (Strab. pp. 131, 798.)

Marmarium (Μαρμαρίον; Μαρμαρίος; *Marmari*), a place on the SW. coast of Euboea, with a temple of Apollo Marmarium, and celebrated marble quarries, which belonged to CARYSTUS.

Märo, Vergilius. [VERGIILIUS.]

Maroboduus—the Latinised form of the German **Marbod**—king of the Marcomanni, was a Suevoian by birth, and was born about B.C. 18. He was sent in his boyhood with other hostages to Rome, where he attracted the notice of Augustus, and received a liberal education. After his return to his native country, he succeeded in establishing a powerful kingdom in central Germany, along the N. bank of the

Danube, from Regensburg nearly to the borders of Hungary, which stretched far into the interior. His power excited the jealousy of Augustus, who had determined to send a formidable army to invade his dominions; but the revolt of the Pannonians and Dalmatians (A.D. 6) prevented the emperor from carrying his design into effect. Maroboduus eventually became an object of suspicion to the other German tribes, as a king who ruled too much after a Roman pattern; and was at length expelled from his dominions by Catualda, a chief of the Gothones, about A.D. 19. He took refuge in Italy, and Tiberius allowed him to pass the remainder of his life at Ravenna. He died in 85, at the age of 83 years. (Tac. *Ann.* ii. 44-46, 62; Vell. Pat. ii. 108; Strab. p. 290.)

Maron (Μάρων), son of Evanthes, and grandson of Dionysus and Ariadne, priest of Apollo at Maronea in Thrace. He appears in Homer as the hero of sweet wine, and gives to Odysseus the cask which he carries with him to the Cyclops (*Od.* ix. 197). In this Homeric story it seems that Dionysus is hardly yet recognised as a deity [see p. 293, b]. Thrace is the country from which wine comes to the Homeric heroes, and Ismarus was known to the Greeks as an early home of the vine. Hence Maron is a personification of the viticulture of Ismarus, and his father Evanthes is really the local Dionysus (cf. Eur. *Cycl.* 141); but in the Odyssey Maron is priest, not of Dionysus, but of Apollo. Other stories connect Maron with Oenopion (*i.e.* with Cretan viticulture), and he appears as = Silenus, or one of the companions of Dionysus. (Propert. ii. 32, 14; Athen. p. 33; Diod. i. 18; Nonn. *Dionys.* xiv. 99.)

Marōnēa (Μαρώνεια; Μαρωνίτης; *Marogna*), a town on the S. coast of Thrace, situated on



Coin of Maronea in Thrace (early in 3rd cent. B.C.).

Obv., horse; MAPP; rev., vine of Dionysus and caduceus; ΕΠΙ ΙΚΕΙΩ (magistrate's name).

the N. bank of the lake Ismarus and on the river Sthenas, more anciently called Ortageura (*Hdt.* vii. 109; Diod. i. 20; Plin. iv. 42). It belonged originally to the Cicones, but afterwards received colonists from Chios. It was celebrated for its excellent wine, and it is possible that Maron and Maronea are merely other forms of the name Ismarus. [ISMARUS, MARON.]

Marpessa (Μάρπησσα), daughter of Evenus and Alcippe. For details see IDAS.

Marpessa (Μάρπησσα), a mountain in Paros, from which the celebrated Parian marble was obtained. Hence Virgil (*Aen.* vi. 471) speaks of *Marpesia cautes*. [PAROS.]

Marrucini, a brave and warlike people in Italy, of the Sabellian race, occupying a narrow slip of country along the right bank of the river Aternus, and bounded on the N. by the Vestini, on the W. by the Pacligni and Marsi, on the S. by the Frentani, and on the E. by the Adriatic sea. Their chief town was TEATE, and at the mouth of the Aternus they possessed, in common with the Vestini, the seaport ATERNUM. Along with the Marsi, Pacligni, and the other

Sabellian tribes they fought against Rome; and together with them they submitted to the Romans in B.C. 304 (*Liv.* ix. 41; App. *B.C.* i. 39, 52; Strab. p. 241).

Marrūvium or **Marūvium**. 1. (*S. Benedetto*), the chief town of the Marsi (who are therefore called *gens Maruvia*, Virg. *Aen.* vii. 750), situated on the E. bank of the lake Fucinus, and on the road between Corfiuum and Alba Fucentia. Under the Romans it was a flourishing municipium. (Strab. p. 241; Plin. iii. 106.)—2. A town of the Aborigines in the country of the Sabines, not to be confounded with No. 1 (Dionys. i. 14).

Mars, though in Latin literature completely identified with ARES and invested with all the Greek myths belonging to that deity, was an ancient Italian god in no way connected with Ares, identified with him after the Greek mythology prevailed, merely because both had come to be regarded as peculiarly gods of war. The oldest form of his name seems to have been **Maurus**, of which **Mavors** and **Mars** were variations, and the name was also reduplicated into **Marmar** and **Mamers** and **Mamurius**. The god was addressed also as Marspiter or Maspiter (Mars-pater). Of all the theories of his original significance the most probable is that Mars was primarily the god of the year, and especially of the spring season of the year, representing the strength of nature in its productions and births. Hence some have connected his name with *Mas* (*i.e.* manly vigour), while several modern writers who regard him as the sun-god and equivalent to Apollo derive his name from the root *mar* (cf. *μαρμαίρω*), to *shine*. There are, no doubt, certain aspects of the worship of Mars which present resemblances to that of Apollo and make it likely that he was sometimes regarded in Italy as a light-giving god, perhaps as god of the sun, and therefore probably called Mars Lucetius in some inscriptions. Among the points in which the old mythology and ritual of Mars are compared with those of Apollo are the expulsion of winter and darkness by Mars in the spring by the clashing of the Salian shields [cf. p. 88, b], and in the curious rites of the Mamuralia or Equirria. But these resemblances may just as easily be traced to the conception of Mars as the god of the year, and particularly of the vigorous growth of the year in spring. Hence Mars was worshipped especially in his own month, March, the time of returning spring, in somewhat the same way as the return of Apollo was celebrated at Delphi, and Mamurius Vetus may well have symbolised the old season and the darkness of winter driven out by the new [*Dict. of Ant.* art. *Equirria* and *Salis*]. For the same reason Mars was honoured with offerings of firstfruits in spring, and on special occasions by the dedication of everything born in a particular spring—the Ver Sacrum of Umbro-Sabellian tribes, which is said to have caused various ancient migrations [*Dict. of Ant.* s.v. For the story of ANNA PERENNA, as indicating a connexion of Mars with the year, see p. 72]. It was natural that the aspect assumed by Mars and his worship should vary according to the character and requirements of the community. Among herdsmen he was—like other deities to some extent associated with him, such as Faunus or Lupercus—a god who averted evil from herds, and by agriculturists as one who helped their field labours; and in this character he was specially invoked in the old ritual of the *Fratres Arvales* [*Dict. of Ant.* s.v.], and the ploughing ox was sacred to him. But the warlike tribes, as the

Umbro-Sabellian nations were extending their conquests over Italy, regarded him more as their protector in war and leader in battle. Hence he was **Mars Gradivus**: that is, Mars who strides forward to the fight=*θούριος Ἄρης* (Serv. ad *Aen.* iii. 35). To this (whether or not it was the original use) belonged the war-dances of the *Salii* and their clashing of shields [*Dict. of Ant.* s.v.]; and the horse, as the warlike animal (*bellator equus*) was sacrificed to him (cf. *Ov. Fast.* i. 698; *Verg. Georg.* iii. 83). Mars was particularly the Sabine god (as Mars-Quirinus), but he was also a Latin god, second only to Jupiter and (at one time) Janus. Hence in the combination of both races at Rome there was a twofold settlement of this deity, the Mars of the Palatine associated with Picus and Faunus and with the story of Romulus and Remus, and the Mars-Quirinus of the Quirinal; and, while Jupiter of the Capitol became the supreme god of the city, and the provinces of agriculture &c. passed to other deities, Mars became gradually more exclusively the god of war, and when Greek mythology predominated was recognised as equivalent to Ares in all respects, though in ritual his original characteristics were traceable. He had his feminine counterpart in **NERIO**, the Sabine goddess of strength (cf. *Suet. Tib.* 1; *Gell.* xiii. 23), and from the myth of his sacred marriage with her was regarded as one of the deities who presided over marriage. It was perhaps for this reason that he was associated, too, with Juno, who was also worshipped on March 1st [see p. 463]. The legend that Mars was born from Juno, through the operation of a flower (*Ov. Fast.* v. 253) is due to Greek mythology. The most characteristic sanctuaries of Mars were the shrine in the *Regia* [*Dict. of Ant.* s.v.], where the sacred spears were kept, the movement of which was an omen of the utmost gravity (*Liv.* xl. 19; *Gell.* iv. 6); the Temple of Mars at the Porta Capena, from which the procession of knights started on July 15th; and his altar in the Campus Martius, where sacrifice was offered at the *Equirria*. Some trace of his still older worship under the symbol of a tree is traceable in the sacred oak of Mars (*Suet. Vesp.* 5), and the sacred fig which gave him the name Mars Ficanus. Of all the animals sacred to him the wolf was most regarded: the wolf was a symbol of Rome; was connected with the myths of her founder; was an omen specially noticed in battle (*Liv.* x. 27, xxii. 1). Some have taken the wolf as signifying winter subdued by Mars, or have compared the connexion of Apollo with the wolf. It is more probable that it was the sacred animal of some of the tribes, particularly of the Hirpini (whose name was derived from *herpus*=*lupus*), and that its dedication to Mars is a survival of that superstition. [For the representations of Mars, see **ARES**.]

Marsi. 1. A brave and warlike people of the Sabellian race, dwelt in the centre of Italy, in the high land surrounded by the mountains of the Apennines, in which the lake Fucinus is situated. Along with their neighbours the Paeligni, Marrucini, &c., they concluded a peace with Rome, B.C. 304. (*Pol.* ii. 24, 12; *Liv.* ix. 45.) Their bravery was proverbial; they were the prime movers of the celebrated war waged against Rome by the Socii or Italian allies in order to obtain the Roman franchise, and known by the name of the Marsic or Social war. Their chief town was **MARRUVIUM**.—The Marsi appear to have been acquainted with the medicinal properties of several of the plants

growing upon their mountains, and to have employed them as remedies against the bites of serpents, and in other cases (*Verg. Aen.* vii. 750; *Hor. Epod.* xvii. 29; *Sil. It.* viii. 495; *Plin.* xxi. 78; *Gell.* xvi. 11). Hence they were regarded as magicians, and were said to be descended from a son of Circe (*Plin.* vii. 15). Others again derived their origin from the Phrygian Marsyas, simply on account of the resemblance of the name (*Plin.* iii. 108).—2. A people in Germany, appear to have dwelt originally on both banks of the Ems, and to have been only a tribe of the Cherusci, although Tacitus makes them one of the most ancient peoples in Germany. They joined the Cherusci in the war against the Romans which terminated in the defeat of Varus, but were subsequently driven into the interior of the country by Germanic invasions. (*Tac. Germ.* 2, *Ann.* i. 50, 56.)

Marsigni, a people in the SE. of Germany, of Suevic extraction (*Tac. Germ.* 43).

Marsus, Domitius, a Roman poet of the Augustan age. He was living after the death of Virgil, but died before B. C. 8 (*Ov. Pont.* iv. 16, 3). He seems to have been a friend of Maecenas (*Mart.* viii. 56, 21), but is not mentioned by Horace, though some critics think that the awkward lines *Hor. Od.* iv. 4, 20–22, are introduced to ridicule the *Amazonis* of Marsus. He wrote poems of various kinds, but his epigrams were the most celebrated of his productions. Hence he is frequently mentioned by Martial, who speaks of him in terms of the highest admiration (*Mart.* iv. 29, v. 5, vii. 99). He wrote a beautiful epitaph on Tibullus, which has come down to us:

‘Te quoque Vergilio comitem non aequa, Tibulle,
Mors juvenem campos misit ad Elysios,
Ne foret aut elegis molles qui feret amores,
Aut caneret forti regia bella pedem.’

Marsyas (*Μαρσύας*). 1. A mythological personage, connected with the earliest period of Greek music. He is variously called the son of Hyagnis, or of Oeagrus, or of Olympus. Some make him a satyr, others a peasant. All agree in placing him in Phrygia. The following is the outline of his story:—Athena having, while playing the flute, seen the reflection of herself in water, and observed the distortion of her features, threw away the instrument in disgust. It was picked up by Marsyas, who no sooner began to blow through it than the flute, having once been inspired by the breath of a goddess, emitted of its own accord the most beautiful strains. Elated by his success, Marsyas was rash enough to challenge Apollo to a musical contest, the conditions of which were that the victor should do what he pleased with the vanquished. The Muses, or, according to others, the Nysaeans, were the umpires. Apollo played upon the cithara and Marsyas upon the flute; and it was not till the former added his voice to the music of his lyre that the contest was decided in his favour. As a just punishment for the presumption of Marsyas, Apollo bound him to a tree, and flayed him alive. His blood was the source of the river Marsyas, and Apollo hung up his skin in the cave out of which that river flows. His flutes (for, according to some, the instrument on which he played was the double flute) were carried by the river Marsyas into the Macander, and again emerging in the Asopus, were thrown on land by it in the Sicyonian territory, and were dedicated to Apollo in his temple at Sicyon. (*Hdt.* vii. 26; *Xen. An.* i. 2, 8; *Diod.* iii. 58; *Paus.* ii. 7, 9; *Ov. Met.* vi. 382, 400; *Hyg. Fab.* 167; *Apollod.* i. 4, 2.)

The fable evidently refers to the struggle between the citharoedic and auloedic styles of music, of which the former was connected with the worship of Apollo among the Dorians, and the latter with the rites of Cybele in Phrygia.



Marsyas. (From a statue at Florence. Osterley, *Denk. der alt. Kunst*, part 2, tav. 14.)

In the fora of ancient cities there was frequently placed a statue of Marsyas, which was probably intended to hold forth an example of the severe punishment of arrogant presumption. The statue of Marsyas in the forum of Rome is well known by the allusions of Horace (*Sat.* i. 6, 120), Juvenal (ix. 1, 2), and Martial (ii. 64, 7).—2. A Greek historian, was the son of Periander, a native of Pella in Macedonia, a contemporary of Alexander, with whom he is said to have been educated. His principal work was a history of Macedonia, in ten books, from the earliest times to the wars of Alexander. He also wrote other works, the titles of which are given by Suidas. (*Diod.* xx. 50; *Suid. s. v.*)—3. Of Philippi, commonly called the Younger, to distinguish him from the preceding, was also a Greek historian. The period at which he flourished is uncertain. (*Athen.* p. 467.)

Marsyas (*Μαρσῖας*). 1. A small and rapid river of Phrygia, a tributary of the Maeander, took its rise, according to Xenophon, in the palace of the Persian kings at Celaenae, beneath the Acropolis, and fell into the Maeander, outside of the city. Pliny, however, states that its source was in the valley called Aulocrene, about ten miles from Apamea Cibotus, which city was on or near the site of Celaenae. (*Xen. An.* i. 2, 8; *Plin.* v. 106; *Hdt.* vii. 28; *Curt.* iii. 1; *Strab.* p. 578.) Some modern travellers have identified it with the insignificant *Lidja*, but it is more probably the larger *Hudaverdi*. The explanation of Mr. Hogarth (*Journ. Hell. Stud.* 1888) is that the Maeander was the united river formed by the junction of the streams of the Marsyas, Orgas, and Obrimas rising from three separate springs about Apamea, and acquired its separate name after the point where the lowest springs, the Obrimas = *Lidja* (also called *Θερά* or 'hot springs') joined the other two.—2. (*Chinar-Chai*), a considerable river of Caria, having its source in the district called Idrias, flowing NW. and N. through the middle of Caria, past Stratonicea and Alabanda, and falling into the S. side of the Maeander, nearly opposite to Tralles (*Hdt.* v. 118).—3. In Syria, a small tributary of the Orontes, into which it falls on the E. side, near Apamea (*Plin.* v. 81).—4 (or *Massyas*). A name given to the extensive plain in Syria through which the upper course of the Orontes flows, lying between the ranges of Casius and Lebanon, and reaching from Apamea on the N. to Laodicea ad Libanum on the S. (*Strab.* pp. 753, 755).

Martiālis. 1. **M. Valērius**, the epigrammatic poet, was born at Bilbilis in Spain, in the third year of Claudius, A. D. 43. He came to Rome in the thirteenth year of Nero, 66; and after residing in the metropolis thirty-five years,

he returned to the place of his birth, in the third year of Trajan, 100. It is likely enough that he left Rome because Trajan did not approve of the obscenity which marked many of his poems. At Bilbilis he possessed an estate given to him, perhaps in admiration for his genius, by a wealthy lady named Marcella (xii. 31), who was probably only a patroness, though some believe her to have been his second wife; that he was married to her cannot be inferred from the expressions either in this epigram or in xii. 21, though it is not contradicted by them. His first, and perhaps his only, wife was named Cleopatra (iv. 22: unless that be a fancy name). He lived certainly to 101, perhaps to 104, but not later (*Plin. Ep.* iii. 21). His fame was extended and his books were eagerly sought for, not only in the city, but also in Gaul, Germany, and Britain; he secured the patronage of the emperors Titus and Domitian, and received for himself, although apparently without family, the privileges accorded to those who were the fathers of three children (*jus trium liberorum*), together with the rank of tribunos and the rights of the equestrian order (ii. 92, iii. 95, v. 13). His circumstances appear to have been easy during his residence at Rome, for he had a house in the city and a suburban villa near Nomentum (iii. 4, vi. 43, xii. 57); yet he complains of poverty (i. 77, iii. 38), whence some have imagined, that this was his wife's property, that he was divorced from her, and that so he became poor; but of all this there is no definite proof.—The extant works of Martial consist of a collection of short poems, all included under the general appellation *Epigrammata*, upwards of 1500 in number, divided into fourteen books. Those which form the last two books, usually distinguished respectively as *Xenia* and *Aphoreta*, amounting to 350, consist of distichs, descriptive of a vast variety of small objects, chiefly articles of food or clothing, such as were usually sent as presents among friends during the Saturnalia, and on other festive occasions. In addition to the above, nearly all the printed copies include thirty-three epigrams, forming a book apart from the rest, which has been commonly known as *Liber de Spectaculis*, because the contents relate to the shows exhibited by Titus and Domitian, but there is no ancient authority for the title. These three collections were first published, and then Martial proceeded to collect and publish his other epigrams in books, sometimes singly and sometimes several at one time. The *Liber de Spectaculis* and the first nine books of the regular series involve a great number of historical allusions, extending from the games of Titus (80) down to the return of Domitian from the Sarmatian expedition, in January, 94. The tenth book was published twice: the first edition was given hastily to the world; the second, that which we now read (x. 2), celebrates the arrival of Trajan at Rome, after his accession to the throne (99). The eleventh book seems to have been written mostly under Domitian, and published under Nerva. After a silence of three years (xii. proem.), the twelfth book was despatched from Bilbilis to Rome (xii. 3, 18), and must therefore be assigned to 101.—It is well known that the word *Epigram*, which originally denoted simply an inscription, was in process of time applied to any brief metrical effusion, whatever the subject might be, or whatever the form under which it was presented. Martial, however, first placed the epigram upon the narrow basis which it now occupies, and from his time the term has been in a great

measure restricted to devote a short poem, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece. Martial's epigrams are distinguished by singular fertility of imagination, prodigious flow of wit, and delicate felicity of language; and from no source do we derive more copious information on the national customs and social habits of the Romans during the first century of the empire. But, however much we admire the genius of the author, we feel no respect for the character of the man. The servile adulation with which he loads Domitian proves that he was a courtier of the lowest class; and, however much we may be attracted by the brilliancy and grace of much of his poetry, it is impossible to condone the obscenity which is scattered broadcast over his writings, evidently with no idea of moral censure but rather from impurity of thought.—The best edition of Martial is by Friedländer (Lips. 1836), whose *Sittengeschichte Roms* provides also an excellent commentary on Martial and Juvenal; select epigrams by Paley and Stone, 1881; Stephenson, 1888; books i. and ii. by J. E. B. Mayor. —2. **Gargilius**, a contemporary of Alexander Severus, who is cited by Vopiscus (*Prob.* ii. 7). He wrote on husbandry and medicinal herbs, and on veterinary art, following Pliny in many points. The fourth book of the *Medicina Plinii* (i.e. extracts on medicines from Pliny) was made up of excerpts from Gargilius Martialis. Part of his work on gardens was found by A. Mai on a palimpsest in the Royal Library at Naples.

Martiniānus, was elevated to the dignity of Caesar, by Licinius, when he was making preparations for the last struggle against Constantine. After the defeat of Licinius, Martinianus was put to death by Constantine, A.D. 323. (*Vict. de Caes.* 41.)

Martius Campus. [ROMA.]

Martyrōpōlis, or **Maipheraeta** (Μαρτυρόπολις; *Meia Farekin*), a city of Sophene, in Armenia Major, on the river Nymphus, a tributary of the Tigris; under Justinian, a strong fortress, and the residence of the first Dux Armeniae (*Procop. de Aed.* iii. 2).

Marullus, C. Epidius, tribune of the plebs, B.C. 44, removed, in conjunction with his colleague L. Caesetius Flavius, the diadem which had been placed upon the statue of C. Julius Caesar, and attempted to bring to trial the persons who had saluted the dictator as king. Caesar, in consequence, deprived him of the tribunate, and expelled him from the senate. (*Dio Cass.* xlv. 9; *Suet. Jul.* 79; *Vell. Pat.* ii. 68; *Cic. Phil.* xiii. 15, 31.)

Marūvium. [MARRUVIUM.]

Marus (*Mareh*), a river flowing into the Danube near Carnuntum (*Tac. Ann.* ii. 63).

Mascas (Μάσκας, Μασκάς; *Wady-el-Seba*), an E. tributary of the Euphrates, in Mesopotamia, mentioned only by Xenophon (*Anab.* i. 5), who describes it as surrounding the city of Corsete, and as being 35 parasangs from the Chaboras.

Mases (Μάσης; *Μασήτιος*), a town on the S. coast of Argolis, the harbour of Heruione (*Il.* ii. 562; *Strab.* p. 376; *Paus.* ii. 36, 2).

Māsīnissa (Μασσανάσις), king of the Numidians, was the son of Gala, king of the Massylians, the easternmost of the two great tribes into which the Numidians were at that time divided; but he was brought up at Carthage, where he appears to have received an education superior to that usual among his countrymen. In B.C. 212 the Carthaginians persuaded Gala

to declare war against Syphax, king of the neighbouring tribe of the Massaesylans, who had lately entered into an alliance with Rome. Masinissa was appointed by his father to command the invading force, with which he attacked and totally defeated Syphax. In the next year (211) Masinissa crossed over into Spain, and supported the Carthaginian generals there with a large body of Numidian horse. He fought on the side of the Carthaginians for some years; but after their great defeat by Scipio in 206, he secretly promised the latter to support the Romans as soon as they should send an army into Africa. (*Liv.* xxvii. 20, xxviii. 13, 16, 35; *Pol.* xi. 21; *Appian, Hisp.* 25, 27.) In his desertion of the Carthaginians he is said to have been also actuated by resentment against Hasdrubal, who had previously betrothed to him his beautiful daughter Sophonisba, but violated his engagement in order to bestow her hand upon Syphax, whose alliance the Carthaginians now preferred to that of Masinissa.—During the absence of Masinissa in Spain, his father Gala had died, and the throne had been seized by a usurper; but Masinissa on his return soon expelled the usurper and obtained possession of the kingdom (*Liv.* xxix. 29). He was now attacked by Syphax and the Carthaginians, who were anxious to crush him before he could receive assistance from Rome. He was repeatedly defeated by Syphax and his generals, and with difficulty escaped falling into the hands of his enemies. But the arrival of Scipio in Africa (204) soon changed the posture of affairs. Masinissa instantly joined the Roman general, and rendered the most important services to him during the remainder of the war. He took a prominent part in the defeat of the combined forces of Syphax and Hasdrubal, and in conjunction with Laelius was reduced Cirta, the capital of Syphax. Among the captives that fell into their hands on this occasion was Sophonisba, the wife of Syphax, and the same who had been formerly promised in marriage to Masinissa himself. The story of his hasty marriage with her, and its tragical termination, is related elsewhere. [SOPHONISBA.] In the decisive battle of Zama (202), Masinissa commanded the cavalry of the right wing, and contributed in no small degree to the successful result of the day. (*Liv.* xxx. 29–35; *Pol.* xv. 12.) On the conclusion of the final peace between Rome and Carthage, he was rewarded with the greater part of the territories which had belonged to Syphax, in addition to his hereditary dominions (*Liv.* xxx. 44; *Pol.* xv. 18). From this time till the commencement of the third Punic war there elapsed an interval of more than 50 years, during the whole of which period Masinissa continued to reign with undisputed authority over the countries thus subjected to his rule. At length, in 150, he declared open war against Carthage, and these hostilities led to the outbreak of the third Punic war. Masinissa died in the second year of the war, 148. On his death-bed he had sent for Scipio Africanus the younger, at that time serving in Africa as a military tribune, but he expired before his arrival, leaving it to the young officer to settle the affairs of his kingdom. He died at the advanced age of 90, having retained in an extraordinary degree his bodily strength and activity to the last, so that in the war against the Carthaginians, only two years before, he commanded his army in person. His character has been often assailed for his desertion of the Carthaginians, and it must be

admitted that he was not a man of scrupulous faith. But, on the other hand, it must be remembered that as a native prince he had reason to hate Carthaginian oppression, and that personally he had wrongs and want of faith on their part to resent. It is impossible to deny his claims to respect for the vigour and success of his rule and his unconquerable energy and fortitude. He was the father of a numerous family; but three only of his legitimate sons survived him, Micipsa, Mastanabal, and Gulussa. Between these three the kingdom was portioned out by Scipio, according to the dying directions of the old king. (Pol. xxxvii. 3; App. Pun. 71, 106; Val. Max. viii. 13; Cic. *de Sen.* 10; Sall. *Jug.* 5.)

Masius Mons (τὸ Μάσιον ὄρος: *Karajeh Daghi*), a mountain chain in the N. of Mesopotamia, between the upper course of the Tigris and the Euphrates, running from the main chain of the Taurus SE. along the border of Mygdonia (Strab. p. 506).

Maso, C. Papirius, consul B.C. 231, carried on war against the Corsicans, whom he subdued; and from the booty obtained in this war he dedicated a temple to FONS. Maso was the maternal grandfather of Scipio Africanus the younger, his daughter Papiria marrying Aemilius Paulus. (Val. Max. iii. 6, 5.)

Massa, Baebius, or Bebius, was accused by Pliny the younger and Herennius Senecio of plundering the province of Baetica, of which he had been governor, A.D. 93. He was condemned, but escaped punishment by the favour of Domitian, and from this time he became one of the informers and favourites of the tyrant. (Tac. *Hist.* iv. 50, *Agr.* 45; *Juv.* i. 34; *Mart.* xii. 29.)

Massaesylis or -ii. [MAURETANIA: NUMIDIA.]

Massāga (τὰ Μάσσαγα), the capital city of the Indian people ASSACENI.

Massāgētae (Μασσαγέται), a wild and warlike people of Central Asia, in Scythia intra Imaium, N. of the Jaxartes (the Araxes of Herodotus) and the *Sea of Aral*, and on the peninsula between this lake and the Caspian. Their country corresponds to that of the *Kirghiz Tartars* in the N. of *Independent Tartary*. Some of the ancient geographers give them a greater extent towards the SE., and Herodotus appears to include under the name all the nomad tribes of Asia E. of the Caspian. They appear to have been of the Turkoman race; their manners and customs resembled those of the Scythians in general, except that they had a practice of killing and eating their aged people. (Hdt. i. 201-214; Strab. p. 512; Arrian, *An.* iv. 16.) Their chief appearance in ancient history is in connexion with the expedition undertaken against them by Cyrus the Great, in which Cyrus was defeated and slain. [CYRUS.]

Massāni (Μασσανοί), a people of India, on the lower Indus, near the Island of Pattalene (Diod. xv. 102).

Massicus Mons, a range of hills in the NW. of Campania near the frontiers of Latium, celebrated for its excellent wine, the produce of the vineyards on the southern slope of the mountain, which have a volcanic soil. The celebrated Falernian wine came from the eastern side of this mountain. (Verg. *Georg.* ii. 143, *Aen.* vii. 724; Hor. *Od.* i. 1, 19; Col. iii. 8.)

Massicytus or Massicytes (Μασσικύτης), one of the principal mountain chains of LYCIA.

Massilia (Μασσαλία: Μασσαλιώτης, Massiliensis: *Marsailles*), a Greek city in Gallia Narbonensis, on the coast of the Mediterranean, in the country of the Salyes. It was situated on

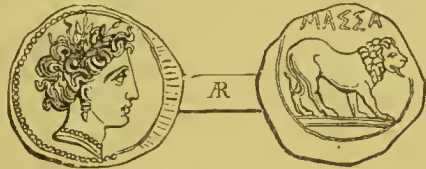
a promontory, which was connected with the mainland by a narrow isthmus, and was washed on three sides by the sea. Its excellent harbour, called Lacydon (Mel. ii. 5), the old port, was formed by a small inlet of the sea, about half a mile long and a quarter of a mile broad. This harbour had only a narrow opening, and before it lay an island, where ships had good anchorage.



Plan of the Neighbourhood of Marseilles.

A, site of the modern town; B, mount above the citadel; C, modern port; D, Pont Neuf; E, citadel; F, Catalan village and harbour; G, Port l'Endoome; H, I. d'If; I, Rateneau I.; K, Pomègues I.

Massilia was founded by the Phocaeans of Asia Minor about B.C. 600, according to the traditions, by friendly agreement with the natives, and soon became a very flourishing city. (Athen. p. 576; Justin. xliii. 3.) It extended its dominion over the barbarous tribes in its neighbourhood, and planted several colonies on the coast of Gaul and Spain, such as ANTIPOLIS, NICAEA, and EMPORIUM. Its naval power and commercial greatness soon excited the jealousy of the Carthaginians, who made war upon the city, but the Massilians not only maintained their independence, but defeated the Carthaginians in a sea-fight (Thuc. i. 13; Paus. x. 8, 6). At an early period they cultivated the friendship of the Romans, to whom they always continued faithful allies. Accordingly when the SE. corner of Gaul was made a Roman province, the Romans allowed Massilia to retain its independence and its own constitution. (Liv. xxi. 20; Pol. iii. 95; Cic. *pro Font.* 1; Caes. *B. C.* i. 35.) This constitution was aristocratic. The city was governed by a senate of 600 persons called Timuchi. From these were selected 15 presidents, who formed a sort of committee for carrying on the ordinary business of the government, and three of these were intrusted with



Coin of Massilia (4th cent. B.C.).

Obv., head of Artemis, crowned with olive wreath; rev., MASSIA, lion.

the executive power. (Strab. p. 179; Cic. *de Rep.* i. 27, 43.) The inhabitants retained the religious rites of their mother country, and they honoured especially the Ephesian Artemis, whose statue was said to have been brought from Ephesus together with the shoot of the first olive planted at Massilia. Massilia was for many centuries one of the most important commercial cities in the ancient world. In the civil war between Caesar and Pompey (B.C. 49), it espoused the

cause of the latter, but after a protracted siege, in which it lost its fleet, it was obliged to submit to Caesar. (Caes. *B. C.* i. 34-36, ii. 1-22; Dio Cass. xli. 25.) Its inhabitants had long paid attention to literature and philosophy; and under the early emperors it became one of the chief seats of learning, to which the sons of many illustrious Romans resorted to complete their studies, but it never regained its old importance under the Roman empire.—The modern *Marseilles* occupies the site of the ancient town, but contains no remains of ancient buildings.

Massīva. 1. A Numidian, grandson of Gah, king of the Massylians, and nephew of Masinissa, whom he accompanied into Spain (Liv. xxvii. 19).—2. Son of Gulussa, and grandson of Masinissa, was assassinated at Rome by order of Jugurtha, because he claimed the kingdom of Numidia (Sall. *Jug.* 35; Liv. *Ep.* 64).

Massūrius Sabinus. [SABINUS.]

Massyli or -ii. [MAURETANIA: NUMIDIA.]

Mastanābal or **Manastābal**, the youngest of the three legitimate sons of Masinissa, between whom Numidia was divided by Scipio after the death of the aged king (B.C. 148). He died before his brother Micipsa, and left two sons, Jugurtha and Gauda. (App. *Pun.* 106; Sall. *Jug.* 5, 65.)

Mastaura (τὰ Μάστουρα: *Mastavro*, Ru.), a city of Lydia on the borders of Caria, near Nysa (Strab. p. 650).

Mastiāni (Μαστιανοί), a people on the S. coast of Spain between Calpe and Nova Carthago (Pol. iii. 33).

Mastūsia. 1. The SW. point of the Thracian Chersouesus, opposite Sigeum.—2. A mountain of Lydia, on the S. slope of which Smyrna lay.

Maternus, Curiatius, a Roman rhetorician and tragic poet (Tac. *Dial.* 2, 5, 11).

Maternus Firmicus. [FIRMICUS.]

Mātho. 1. One of the leaders of the Carthaginian mercenaries in their war against Carthage, after the conclusion of the first Punic war, B.C. 241. He was eventually taken prisoner and put to death (Pol. i. 69-88).—2. A pompous, blustering advocate, ridiculed by Juvenal and Martial (Juv. i. 30; Mart. iv. 80, vii. 10).

Mātho, Pompōnius. 1. M', consul B.C. 233, carried on war against the Sardinians, whom he defeated. In 217 he was magister equitum; in 216 praetor; and in 215 propraetor in Cisalpine Gaul (Liv. xxii. 33, xxiv. 10).—2. M., brother of the preceding, consul 231, also carried on war against the Sardinians. He was likewise praetor in 217. He died in 204. (Liv. xxix. 38).—3. M., probably son of No. 2, aedile 206, and praetor 204, with Sicily as his province (Liv. xxxi. 12).

Matīāna (Ματιανή, Ματιανοί, -νή, -ηνοί, Hdt.), the SW.-most district of Media Atropatene, along the mountains separating Media from Assyria, of which the inhabitants were called Matiani. The great salt lake of Spaura (Ματιανή λίμνη: *Lake of Urmī*) was in this district. Their territory extended up into Armenia. (Hdt. iii. 94, v. 52; Strab. pp. 73, 509.)

Matinius, a Roman money-lender and banker (Cic. *ad Att.* v. 21; SCAPTIVS).

Matīnus, a mountain in Apulia, running into the sea, was one of the offshoots of Mons Garganus, and is frequently mentioned by Horace in consequence of his being a native of Apulia (Hor. *Od.* i. 28, 3, iv. 2, 27, *Epod.* 16, 28).

Matisco (Μάκον), a town of the Aedni in Gallia Lugdunensis on the Arar (Caes. *B. G.* vii. 90, viii. 4).

Matīus Calvēna, C., a Roman eques, and a friend of Caesar and Cicero. After Caesar's

death he espoused the side of Octavianus, with whom he became very intimate. (Cic. *ad Fam.* xi. 27, 28, *ad Att.* ix. 11, xiv. 1, xvi. 11; Suet. *Jul.* 52; Tac. *Ann.* xii. 60.)

Matron (Μάρτων), of Pitana, a celebrated writer of parodies upon Homer, probably lived a little before the time of Philip of Macedon (Athen. pp. 5, 31, 699).

Matrōna (*Marne*), a river in Gaul, which formed the boundary between Gallia Lugdunensis and Belgica, and which falls into the Sequana, a little S. of Paris (Caes. *B. G.* i. 1).

Mattiāci, a people in Germauy, who dwelt on the E. bank of the Rhine, between the Main and the Lahn, and were a branch of the Chatti. They were subdued by the Romans, who, in the reign of Claudius, had fortresses and silvermines in their country. After the death of Nero they revolted against the Romans and took part with the Chatti and other German tribes in the siege of Moguntiacum. (Tac. *Germ.* 29, *Ann.* xi. 20, *Hist.* iv. 37.) From this time they disappear from history; and their country was subsequently inhabited by the Alemani. Their chief towns were Aquae Mattiacae (*Wiesbaden*), and Mattiacum (*Marburg*), which must not be confounded with Mattium, the capital of the Chatti. A sort of pomade called *Mattiacae pilae* was imported by the Romans from their country (Mart. xiv. 27; *Dict. of Ant.* art. *Sapo*).

Mattium (*Maden*), the chief town of the Chatti, situated on the Adrana (*Eder*), was destroyed by Germanicus (Tac. *Ann.* i. 56).

Matūta, commonly called **Mater Matūta**, was an old Italian goddess of the dawn, and her name is connected with *mane*, *matutinus* (Lucret. v. 656; Fest. p. 122). Like other goddesses of light, she was a goddess of child-birth and therefore invoked by women. Hence she was worshipped by married women at the Matralia on the 11th of June (Varro, *L. L.* v. 106; Ov. *Fast.* vi. 475). She was also worshipped as a goddess of the sea and of harbours, like Ino Leucothea, with whom she was identified. [*Dict. of Ant.* art. *Matralia*.] A temple was dedicated to Matuta at Rome in the Forum Boarium by king Servius, and was restored by the dictator Camillus, after the taking of Veii (Liv. v. 19, xxv. 7). Other noted seats of her worship were at Satricum in the Volscian territory, and at Pisaurum (Liv. vi. 33; *C. I. L.* i. 177).

Maurētānia or **Mauritānia** (ἡ Μαυρονσία: Μαυρόσιοι, Μαύροι, Maurusii, Mauri), the W.-most of the divisions of N. Africa, lay between the Atlantic on the W., the Mediterranean on the N., Numidia on the E., and Gaetulia on the S.; but the districts embraced under the names of Mauretania and Numidia respectively were of very different extent at different periods. The earliest known inhabitants of all N. Africa W. of the Syrtes were the Gaetulians, who were displaced and driven inland by peoples of Asiatic origin, who are found in the earliest historical accounts settled along the N. coast under various names; their chief tribes being the Mauri or Maurusii, W. of the river Malva or Malucha (*Muluia* or *Mohalou*); thence the Massaclyii, to (or nearly to) the river Ampsaga (*Wady-el-Kebir*), and the Massylii between the Ampsaga and the Tusca (*Wady-Zain*), the W. boundary of the Carthaginian territory. Of these people, the Mauri, who possessed a greater breadth of fertile country between the Atlas and the coasts, seem to have applied themselves more to the settled

pursuits of agriculture than their kindred neighbours on the E., whose unsettled warlike habits were moreover confirmed by their greater exposure to the intrusions of the Phœnician settlers. Hence arose a difference, which the Greeks marked by applying the general name of *Νομάδες* to the tribes between the Malva and the Tusca; whence came the Roman names of Numidia for the district, and Numidae for its people. [NUMIDIA.] Thus Mauretania was at first only the country W. of the Malva, and corresponded to the later district of Mauretania Tingitana, and to the modern empire of *Marocco*, except that the latter extends further S.; the ancient boundary on the S. was the Atlas. The Romans first became acquainted with the country during the war with Jugurtha, B.C. 106; of their relations with it, till it became a Roman province, about 83, an account is given under *Bocchus*. During this period the kingdom of Mauretania had been increased by the addition of the W. part of Numidia, as far as Saldæ, which Julius Caesar bestowed on Bogud, as a reward for his services in the African war. A new arrangement was made about 25, when Augustus gave Mauretania to Juba II., in exchange for his paternal kingdom of Numidia. (Tac. *Ann.* iv. 23; Dio Cass. lix. 25; Suet. *Cal.* 26; Strab. pp. 828, 831, 840.) Upon the murder of Juba's son, Ptolemaeus, by Caligula (A.D. 40), Mauretania became finally a Roman province, and was formally constituted as such by Claudius, who added to it nearly half of what was still left of Numidia—namely, as far as the Ampsaga—and divided it into two parts, of which the W. was called Tingitana, from its capital Tingis (*Tangier*), and the E. Caesariensis from its capital Julia Caesarea (*Zershell*), the boundary between them being the river Malva, the old limit of the kingdom of Bocchus I. (Dio Cass. lx. 9; Plin. v. 2; Tac. *Hist.* i. 11.) The latter corresponded to the W. and central part of the modern regency (and now French colony) of *Algiers*. These 'Mauretaniae duae' were governed by an equestrian procurator. In the later division of the empire under Diocletian and Constantine, the E. part of Caesariensis, from Saldæ to the Ampsaga, was erected into a new province, and called M. Sitifensis from the inland town of Sitif (*Setif*); at the same time the W. province, M. Tingitana, seems to have been placed under the same government as Spain, so that we still find mention of the 'Mauretaniae duae,' meaning now, however, Caesariensis and Sitifensis. From A.D. 429 to 534 Mauretania was in the hands of the Vandals, and in 650 and the following years it was conquered by the Arabs. Its chief physical features are described under *AFRICA* and *ATLAS*.

Mauri. [MAURETANIA.]

Mauriciānus, Junius, a Roman jurist, lived under Antoninus Pius (A.D. 138–161). His works are cited in the Digest.

Mauricus, Junius, an intimate friend of Pliny, was banished by Domitian, but recalled from exile by Nerva (Plin. *Ep.* iv. 22; Tac. *Hist.* iv. 40, *Agr.* 45).

Mauritania. [MAURETANIA.]

Maurus, Terentiānus. [TERENTIANUS.]

Maurusii. [MAURETANIA.]

Mausōlus or Maussōlus (Μαύσωλος or Μάυσωλος), king of Caria, was the eldest son of Hecatomnus, whom he succeeded in the sovereignty, B.C. 377. In 362 he took part in the general revolt of the satraps against Artaxerxes Mnemon, and availed himself of that opportunity to extend his dominions. In 358 he

joined with the Rhodians and others in the war waged by them against the Athenians, known by the name of the Social war. He died in 353, leaving no children, and was succeeded by his wife and sister Artemisia. The extravagant grief of the latter for his death, and the honours she paid to his memory—especially by the erection of the costly monument which was called from him the Mausoleum—are related elsewhere. [ARTEMISIA.] (For an account of the Mausoleum, see *Dict. of Ant.* s.v.)

Mavors. [MARS.]

Maxentius, Roman emperor A.D. 306–312, whose full name was **M. Aurelius Valerius Maxentius.** He was the son of Maximianus and Eutropia, and received in marriage the daughter of Galerius; but he was passed over in the division of the empire which followed the abdication of his father and Diocletian in A.D. 305. Maxentius, however, did not tamely acquiesce in this arrangement, and, being supported by the praetorian troops, who had been recently deprived of their exclusive privileges, he was proclaimed emperor at Rome in 306. He summoned his father, Maximianus, from his retirement in Lucania, who again assumed the purple. The military abilities of Maximianus were of great service to his son, who was of indolent and dissolute habits. Maximianus compelled the Caesar Severus, who had marched upon Rome, to retreat in haste to Ravenna, and soon afterwards treacherously put him to death (307). The emperor Galerius now marched in person against Rome, but Maximianus compelled him likewise to retreat. Soon afterwards Maxentius, having shaken off his father's control, crossed over to Africa, which he ravaged with fire and sword, because it had submitted to the independent authority of a certain Alexander. Upon his return to Rome Maxentius openly aspired to dominion over all the Western provinces, and declared war against Constantine, alleging, as a pretext, that the latter had put to death his father Maximianus. He began to make preparations to pass into Gaul; but Constantine anticipated his movements, and invaded Italy. The struggle was brought to a close by the defeat of Maxentius at Saxa Rubra near Rome, October 27th, 312. Maxentius tried to escape over the Milvian bridge into Rome, but perished in the river. Maxentius is represented as a monster of rapacity, cruelty, and lust. (Zos. ii. 9–18; Zonar. xii. 33, xiii. 1.)

Maxilūa, a town in Hispania Baetica, where bricks were made so light as to swim upon water. See *CALENTUM*.

Maxima Caesariensis. [BRITANNIA.]

Maximianopolis (Μαξιμιανούπολις: O. T. Hadad Rimmon). 1. A city of Palestine, in the valley of Megiddo, a little to the SW. of Megiddo.—2. Also called **Porsulæ**, a town in Thrace on the Via Egnatia, NE. of Abdera (Procop. *de Aed.* iv. 11).

Maximiānus, I., Roman emperor, A.D. 286–305, whose full name was **M. Aurelius Valerius Maximianus.** He was born of humble parents in Pannonia, and had acquired such fame by his services in the army, that Diocletian selected this rough soldier for his colleague, and created him first Caesar (285), and then Augustus (286), conferring at the same time the honorary appellation of *Herculius*, while he himself assumed that of *Jovius*. The subsequent history of Maximian has been fully detailed in former articles. [DIOCLETIANUS; CONSTANTINUS I.; MAXENTIUS.] It is sufficient

to relate hero that, after having been compelled to abdicate, at Milan (305), he was again invested with the imperial title by his son Maxentius, in the following year (306), to whom he rendered important services in the war with Severus and Galerius. Having been expelled from Rome shortly afterwards by his son, he took refuge in Gaul with Constantine, to whom he had given his daughter Fansta in marriage. Here he again attempted to resume the imperial throne, but was easily deposed by Constantine (308). Two years afterwards he endeavoured to induce his daughter Fansta to destroy her husband, and was in consequence compelled by Constantine to put an end to his own life (Zosim. ii. 7-11; Zonar. xii. 31-33).—**II.**, Roman emperor, A.D. 305-311, usually called **Galerius Valerius Maximianus**. He was born near Sardica in Dacia, and was the son of a shepherd. He rose from the ranks to the highest commands in the army, and was appointed Caesar by Diocletian, along with Constantius Chlorus, in 292. At the same time he was adopted by Diocletian, whose daughter Valeria he received in marriage, and was entrusted with the command of Illyria and Thrace. In 297 he undertook an expedition against the Persian monarch Narses, in which he was unsuccessful, but in the following year (298) he defeated Narses with great slaughter, and compelled him to conclude a peace. Upon the abdication of Diocletian and Maximian (305), Galerius became Augustus or emperor. In 307 he made an unsuccessful attempt to recover Italy, which had owned the authority of the usurper Maxentius. [**MAXENTIUS.**] He died in 311. He was a cruel persecutor of the Christians; and it was at his instigation that Diocletian issued the ordinance (303) which for so many years deluged the world with innocent blood. (Zosim. ii. 8-11; Zonar. xii. 31-34; Euseb. *H. E.* x. 1-3.)

Maximinus. **I.**, Roman emperor A.D. 235-238, whose full name was **C. Julius Verus Maximinus**, was born in a village on the confines of Thrace, of barbarian parentage. Brought up as a shepherd, he attracted the attention of Septimius Severus, by his gigantic stature and marvellous feats of strength, and was permitted to enter the army. He rose to the highest rank in the service; and on the murder of Alexander Severus by the troops in Gaul (235), he was proclaimed emperor. He immediately bestowed the title of Caesar on his son Maximus. During his reign he carried on war against the Germans with success; but his government was characterised by a degree of oppression and cruelty hitherto unexampled. The Roman world at length tired of this monster. The senate and the provinces gladly acknowledged the two Gordians, who had been proclaimed emperors in Africa; and after their death the senate itself proclaimed Maximus and Balbinus emperors (238). As soon as Maximinus heard of the elevation of the Gordians, he hastened from his winter-quarters at Sirmium. Having crossed the Alps, he laid siege to Aquileia, and was there slain by his own soldiers along with his son Maximus, in April. The most extraordinary tales are related of the physical powers of Maximinus, which are almost incredible. His height exceeded eight feet. The circumference of his thumb was equal to that of a woman's wrist, so that the bracelet of his wife served him for a ring. It is said that he was able single-handed to drag a loaded waggon, could with his fist knock out the teeth, and with a

kick break the leg, of a horse (Script. Aug. *Maximin. Duo*; Herodian, vii. viii).—**II.**, Roman emperor 305-314, originally called **Daza**, and subsequently **Galerius Valerius Maximinus**. He was the nephew of Galerius by a sister, and in early life was a shepherd in his native Illyria. Having entered the army, he rose to the highest rank in the service; and upon the abdication of Diocletian in 305, he was adopted by Galerius and received the title of Caesar. In 308 Galerius gave him the title of Augustus; and on the death of the latter in 311, Maximinus and Licinius divided the East between them. In 313 Maximinus attacked the dominions of Licinius, who had gone to Milan, to marry the sister of Constantine. He was, however, defeated by Licinius near Heraclea, and fled to Tarsus, where he soon after died. Maximinus surpassed all his contemporaries in the profligacy of his private life, in the general cruelty of his administration, and in the hatred with which he persecuted the Christians. (Zosim. ii. 8; Euseb. *H. E.* ix. 2.)

Maximus. **1.** Of Ephesus or Smyrna, one of the teachers of the emperor Julian, to whom he was introduced by Aedesius. Maximus was a philosopher of the Neo-Platonic school, and, like many others of that school, both believed in and practised magic. On the accession of Julian, Maximus was held in high honour at the court, and accompanied the emperor on his fatal expedition against the Persians, which he had prophesied would be successful. In 364 he was accused of having caused by sorcery the illness of the emperors Valens and Valentinian, and was thrown into prison, where he was exposed to cruel tortures. He owed his liberation to the philosopher Themistius. In 371 Maximus was accused of taking part in a conspiracy against Valens, and was put to death (*Amm. Marc.* xxix. 1).—**2.** Of Epirus, or perhaps of Byzantium, was also an instructor of the emperor Julian in philosophy and heathen theology. He wrote in Greek, *De insolubilibus Oppositionibus*, published by H. Stephans, Paris, 1554, appended to the edition of Dionysius Halicarnassus, as well as other works.

Maximus, Fabius. **1. Q. Fabius Maximus Rullianus**, was the son of M. Fabius Ambustus, consul B.C. 360. Fabius was master of the horse to the dictator L. Papirius Cursor in 325, whose anger he incurred by giving battle to the Samnites during the dictator's absence, and contrary to his orders. Victory availed Fabius nothing in exculpation. A hasty flight to Rome, where the senate, the people, and his aged father interceded for him with Papirius, barely rescued his life, but could not avert his degradation from office. (*Liv.* viii. 29-35; *Val. Max.* ii. 7.) In 322 Fabius obtained his first consulship. It was the second year of the second Samnite war, and Fabius was the most eminent of the Roman generals in that long and arduous struggle for the empire of Italy. In 315 he was dictator, and was completely defeated by the Samnites at Lautulae. In 310 he was consul for the second time, and carried on the war against the Etruscans. In 308 he was consul a third time, and is said to have defeated the Samnites and Umbrians. (*Liv.* ix. 22-42; *Diod.* xx. 27-44.) He was censor in 304, when he seems to have confined the libertini to the four city tribes, and to have increased the political importance of the equites (*Liv.* ix. 46). In 297 he was consul for the fifth time, and in 296 for the sixth time. In the latter year he commanded at the great battle

of Sentinum, when the combined armies of the Samnites, Gauls, Etruscans, and Umbrians were defeated by the Romans. (Liv. x. 21-30.)

—2. **Q. Fabius Maximus Gurgus**, or the Glutton, from the dissoluteness of his youth, son of the last. His mature manhood atoned for his early irregularities. (Juv. vi. 267; Macrob. ii. 9.) He was consul 292, and was completely defeated by the Pentrian Samnites. He escaped degradation from the consulate, only through his father's offer to serve as his lieutenant for the remainder of the war. In a second battle the consul retrieved his reputation, and was rewarded with a triumph, of which the most remarkable feature was old Fabius riding beside his son's chariot. (Plut. *Fab.* 24; Dionys. xvi. 15.) He was consul the second time 276. Shortly afterwards he went as legatus from the senate to Ptolemy Philadelphus, king of Egypt. He was consul a third time, 265.—3. **Q. Fabius Maximus**, with the agnomen **Verrucosus**, from a wart on his upper lip, **Ovicula**, or the Lamb, from the mildness or apathy of his temper, and **Cunctator**, from his caution in war, was grandson of Fabius Gurgus (Plut. *Fab.* i.; Varr. *R. R.* ii. 1). He was consul for the first time 233, when **Lignria** was his province; censor 230; consul a second time 228; opposed the agrarian law of C. Flaminius 227; was dictator for holding the comitia in 221; and in 218 was legatus from the senate to Carthage, to demand reparation for the attack on Saguntum. In 217, immediately after the defeat at Trasimenus, Fabius was appointed dictator. From this period, so long as the war with Hannibal was merely defensive, Fabius became the leading man at Rome. On taking the field he laid down a simple and immutable plan of action. He avoided all direct encounter with the enemy; moved his camp from highland to highland, where the Numidian horse and Spanish infantry could not follow him; watched Hannibal's movements with unrelaxing vigilance, and cut off his stragglers and foragers. The narratives of his enclosure of Hannibal in one of the upland valleys between Cales and the Vulturinus, and the Carthaginian's adroit escape by driving oxen with blazing faggots fixed to their horns up the hill-sides, are well-known. But at Rome and in his own camp the caution of Fabius was misinterpreted. It is probable, also, that a more forward strategy was now advisable to prevent Hannibal from carrying out his projects, though the tactics of Fabius were of the highest value in order to give the Romans time to regain some confidence after Trasimene. The expedient, however, which was adopted was absurd: the people divided the command between him and M. Minucius Rufus, his master of the horse. Minucius was speedily entrapped, and would have been destroyed by Hannibal had not Fabius generously hastened to his rescue. Fabius was consul for the third time in 215, and for the fourth time in 214. In 213 he served as legatus to his own son, Q. Fabius, consul in that year, and an anecdote is preserved which exemplifies the strictness of the Roman discipline. On entering the camp at Succsula, Fabius advanced on horseback to greet his son. He was passing the lictors when the consul sternly bade him dismount. 'My son,' exclaimed the elder Fabius, 'I wished to see whether you would remember that you were consul.' (Liv. xxiv. 44.) Fabius was consul for the fifth time in 209, in which year he retook Tarentum. In the closing years of the

second Punic war Fabius appears to less advantage. The war had become aggressive (and rightly so) under a new race of generals. Fabius disapproved of the new tactics; he dreaded the political supremacy of Scipio, and was his uncompromising opponent in his scheme of invading Africa. He died in 203. (Life by Plutarch; Pol. iii. 87-106; Liv. xx.-xxx.; Appian, *Annib.* 11-16; Cic. *de Sen.* 4, 17.)—4. **Q. Fabius Maximus**, elder son of the preceding, was praetor 214 and consul 213. He was legatus to the consul M. Livius Salinator 207. He died soon after this period, and his funeral oration was pronounced by his father. (Cic. *N. D.* iii. 32.)—5. **Q. Fabius Maximus Aemilianus**, was by birth the eldest son of L. Aemilius Paulus, the conqueror of Perseus, and was adopted by No. 3. Fabius served under his father (Aemilius) in the Macedonian war, 168, and was despatched by him to Rome with the news of his victory at Pydna. (Pol. xxix. 6.) He was praetor in Sicily 149-148, and consul in 145. Spain was his province, where he encountered, and at length defeated, Viriathus. Fabius was the pupil and patron of the historian Polybius. (Pol. xviii., xxxii. 8-10; Liv. xlv. 35.)—6. **Q. Fabius Maximus Allobrogicus**, son of the last. He was consul 121; and he derived his surname from the victory which he gained in this year over the Allobroges and their ally, Bituitus, king of the Arverni in Gaul. He was censor in 108. He was an orator and a man of letters. (Cic. *pro Mur.* 36, 75; Plin. vii. 166.)—7. **Q. Fabius Maximus Servilianus**, was adopted from the gens Servilia by No. 5. He was uterine brother of Cn. Servilius Caepio, consul in 141. He himself was consul in 142, when he carried on war with Viriathus. (Appian, *Hisp.* 70.)

Maximus, Magnus Clemens, Roman emperor, A.D. 383-388, in Gaul, Britain, and Spain, was a native of Spain. He was proclaimed emperor by the legions in Britain in 383, and forthwith crossed over to Gaul to oppose Gratian, who was defeated by Maximus, and was shortly afterwards put to death. Theodosius found it expedient to recognise Maximus as emperor of Gaul, Britain, and Spain, in order to secure Valentinian in the possession of Italy. Maximus, however, aspired to the undivided empire of the West, and accordingly in 387 he invaded Italy at the head of a formidable army. Valentinian was unable to resist him, and fled to Theodosius in the East. Theodosius forthwith prepared to avenge his colleague. In 388 he forced his way through the Noric Alps, took Aquileia by storm and there put Maximus to death. Victor, the son of Maximus, was defeated and slain in Gaul by Arbogates, the general of Theodosius. (Zosim. iv. 35 ff.; Oros. vii. 34 ff.)

Maximus, Petronius, Roman emperor, A.D. 455, belonged to a noble Roman family, and enjoyed some of the highest offices of stato under Honorius and Valentinian III. In consequence of the violence offered to his wife by Valentinian, Maximus formed a conspiracy against this emperor, who was assassinated, and Maximus himself proclaimed emperor in his stead. His reign, however, lasted only two or three months. Having forced Eudoxia, the widow of Valentinian, to marry him, she resolved to avenge the death of her former husband, and accordingly Genseric was invited to invade Italy. When Genseric landed at the mouth of the Tiber, Maximus was slain by a band of Burgundian mercenaries, commanded

by some old officers of Valentinian. (Procop. *B. Vand.* i. 4, 5; Sidon. *Ep.* i. 9, ii. 13.)

Maximus Planudes. [PLANUDES.]

Maximus Tyrius, a native of Tyre, a Greek rhetorician and Platonic philosopher, lived during the reigns of the Antonines and of Commodus. Some writers suppose that he was one of the tutors of M. Aurelius; but it is more probable that he was a different person from Claudius Maximus, the Stoic, who was the tutor of this emperor. Maximus Tyrius appears to have spent the greater part of his life in Greece, but he visited Rome once or twice. There are extant forty-one Dissertations (*Διαλέξεις* or *Δόγματα*) of Maximus Tyrius on theological, ethical and other philosophical subjects, written in an easy and pleasing style, but not characterised by much depth of thought. The best edition is by Reiske, Lips. 1774-5, 2 vols.

Maximus, Valerius. [VALERIUS.]

Maxūla. [ADES.]

Maxyēs (*Μάγυες*), a people of N. Africa, on the coast of the Lesser Syrtis, on the W. bank of the river Triton, who claimed descent from the Trojans. They shaved the right side of the

other writers, by Hecate, the daughter of Perses. (*Hes. Th.* 961; Apollod. i. 9, 23; Diod. iv. 45). She was celebrated for her skill in magic. The most important parts of her story are given under ABSYRTUS, ARGONAUTAE, and JASON. It is enough to state here that when Jason came to fetch the golden fleece, she fell in love with the hero, assisted him in accomplishing the object for which he had visited Colchis, and afterwards fled with him as his wife to Greece; that they were driven from Iolcus because she had deceived the daughters of Pelias into killing their father [see p. 458, b], and went to Corinth, where Medea, having been deserted by Jason for the youthful daughter of Creon, king of Corinth, took fearful vengeance upon her faithless spouse by murdering the two children whom she had by him, and by destroying his young wife by a poisoned garment; and that she then fled to Athens in a chariot drawn by winged dragons. So far her story has been related in the articles mentioned above. Her flight from Corinth is represented in the annexed cut. The old man on the left is Creon; before him is his daughter Creusa falling to



Medea. (From a sarcophagus at Mantua. Carli, *Dissertationi due*, Mantova, 1785.)

head, and painted their bodies with vermilion. (*Hdt.* iv. 191.)

Mazāca. [CAESAREA, No. 1.]

Mazara (*Μαζάρα*: *Μαζαράιος*: *Mazzara*), a town on the W. coast of Sicily, situated on a river of the same name, between Lilybaeum and Selinus, and founded by the latter city, was taken by the Romans in the first Punic war (*Diod.* xiii. 54, xxiii. 9).

Mazices (*Μάζιγες*), a people of N. Africa, in Mauretania Caesariensis, on the S. slope of M. Zalacus (*Ptol.* iv. 2, 19; *Lucau*, iv. 681). They, as well as the MAXYES, are thought to be the ancestors of the *Amazirghs*.

Mecyberna (*Μηκυβερνα*: *Μηκυβερναῖος*: *Molivo*), a town of Macedonia in Chalcidice, at the head of the Toronaic gulf, E. of Olynthus, of which it was the scaport. From this town part of the Toronaic gulf was subsequently called Sinus Mecybernaeus. (*Hdt.* vii. 122; *Thuc.* v. 39; *Strab.* p. 330.)

Mēdāba (*Μήδαβα*), a city of Peraea in Palestine.

Mēdaura, Ad Medēra, or Amedēra (*Ηαῖδρα*), a city of N. Africa, on the borders of Numidia and Byzacena, a Roman colony, and the birth-place of Appuleius. (*Appul.* *Apol.* p. 443; *Ptol.* iv. 3, 30; *Procop.* *de Aed.* vi. 6.)

Mēdēa (*Μήδεια*), daughter of Acētes, king of Colchis, by the Oceanid Idyia, or, according to

the ground; then the children of Medea in front of a terminal head of Neptune; then Medea with sword in hand; and finally Medea making off in the serpent-car. At Athens she is said to have married King Aegeus, or to have been beloved by Sisyphus. Zeus himself is said to have sued for her, but in vain, because Medea dreaded the anger of Hera; and the latter rewarded her by promising immortality to her children. Her children are, according to some accounts, Mermerus, Pheres or Thessalus, Alcimenes, and Tisander; according to others, she had seven sons and seven daughters, while others mention only two children, Medus (some call him Polyxenus) and Eriopis, or one son, Argus. (*Apollod.* i. 9, 28; *Diod.* iv. 54.) Respecting her flight from Corinth, there are different traditions. In the Attic story, she fled to Athens and married Aegeus, but when it was discovered that she plotted to poison Theseus she escaped and went to Asia, the inhabitants of which were called after her Medes (*Paus.* ii. 3, 7; *Plut.* *Thes.* 12; *Ov. Met.* vii. 391). Others relate that she first fled from Corinth to Heracles at Thebes, who had promised her his assistance while yet in Colchis, in case of Jason being unfaithful to her. She cured Heracles, who was seized with madness; and as he could not afford her the assistance he had promised she went to Athens-

(Diod. iv. 54.) She is said to have given birth to her son Medus after her arrival in Asia, where she had married a king; whereas others state that her son Medus accompanied her from Athens to Colchis, where her son slew Perses, and restored her father Aëtes to his kingdom. The restoration of Aëtes, however, is attributed by some to Jason, who accompanied Medea to Colchis. (Diod. iv. 55; Tac. *Ann.* vi. 41; Hyg. *Fab.* 26; Just. xlii. 2.) Another legend makes her the wife of Achilles in Elysium (Schol. ad Eur. *Med.* 10, ad Ap. Rh. iv. 814).

Μεδῶν (Μεδῶν: Μεδῶνιος). 1. Or **Medion** (*Katuna*), a town in the interior of Acarnania, near the road which led from Limnaea to Stratos (Thuc. iii. 106; Pol. ii. 2, 3).—2. A town on the coast of Phocis near Anticyra, destroyed in the Sacred war, and never rebuilt (Paus. x. 3, 2).—3. A town in Boeotia, mentioned by Homer, situated at the foot of Mt. Phoenicus, near Onchestus and the lake Copais (*Il.* ii. 501; Strab. p. 410).—4. A town of the Labeates in Dalmatia, near Scodra (Liv. xlv. 23).

Μεδία (ἡ Μηδία: Μῆδος, Mēdus), an important country of W. Asia, occupying the extreme W. of the great table-land of *Iran*, and lying between Armenia on the N. and NW., Assyria and Susiana on the W. and SW., Persis on the S., the great desert of Aria on the E., and Parthia, Hyrcania, and the Caspian on the NE. Its boundaries were, on the N. the Araxes, on the W. and SW. the range of mountains called Zagros and Parachoatras (*Mts. of Kurdistan and Lowristan*), which divided it from the Tigris and Euphrates valley, on the E. the Desert; and on the NE. the Caspii Montes (*Elburz M.*), the country between which and the Caspian, though reckoned as a part of Media, was possessed by the Gelae, Mardi, and other independent tribes. Media thus corresponded nearly to the modern province of *Irak-Ajemi*. It was for the most part a fertile country, producing wine, figs, oranges and citrons, and honey, and supporting an excellent breed of horses. It was well peopled, and was altogether one of the most important provinces of the ancient Persian empire. (Strab. pp. 522–526.) After the Macedonian conquest, it was divided into two parts, Great Media (ἡ μεγάλη Μηδία), and Atropatēne. [ΑΤΡΟΠΑΤΗΝΕ.] The earliest history of Media is involved in much obscurity. Herodotus and Ctesias (in Diodorus) give different chronologies for its early kings (Hdt. i. 95; Diod. ii. 24, 32). Ctesias makes ARBACES the founder of the monarchy, about B.C. 842, and reckons eight kings from him to the overthrow of the kingdom by Cyrus. Herodotus reckons only four kings of Media: namely, (1) DEIOCES, B.C. 710–657; (2) PHRAORTES, 657–635; (3) CYAXARES, 635–595; (4) ASTYAGES, 595–560. The last king was dethroned by a revolution which transferred the supremacy to the Persians, who had formerly been the subordinate people in the united Medo-Persian empire. [CYRUS.] The Medes made more than one attempt to regain their supremacy; the usurpation of the Magian Pseudo-Smerdis was no doubt such an attempt [MAGI]; and another occurred in the reign of Darius II., when the Medes revolted, but were soon subdued (B.C. 408). With the rest of the Persian empire, Media fell under the power of Alexander; it next formed a part of the kingdom of the Seleucidae, from whom it was conquered by the Parthians, in the second century B.C., from which time it belonged to the Parthian, and then to the later Persian

empire. The people of Media were a branch of the Indo-Germanic family, and nearly allied to the Persians; their language was a dialect of the Zend, and their religion the Magian. According to Herodotus they were at first called Arii (Hdt. vii. 62). They were divided into six tribes, the Buzae, Parataceni, Struchates, Arizanti, Budii, and Magi. In the early period of their history, they were eminent warriors, especially as mounted archers (Xen. *Anab.* ii. 1, 7); but the long prevalence of peace, wealth and luxury reduced them to a by-word for effeminacy.—It is important to notice the use of the names **Medus** and **Medi** by the Roman poets, for the nations of Asia E. of the Tigris in general, and the Parthians in particular (Hor. *Od.* ii. 16, 6).

Mediæ Murus (τὸ Μηδίας καλούμενον τείχος), an artificial wall, which ran from the Euphrates to the Tigris, at the point where they approach nearest, a little above 33° N. lat. and divided Mesopotamia from Babylonia. It is described by Xenophon (*Anab.* ii. 4), as being twenty parasangs long, 100 feet high, and twenty thick, and was built of baked bricks, cemented with asphalt. Its erection was ascribed to Semiramis, and hence it was also called τὸ Σεμιράμιδος διατείχισμα. (Strab. pp. 80, 529.)

Mediōlānum (Mediolanensis), more frequently called by Greek writers **Mediōlānium** (Μεδιολάνιον), the names of several cities founded by the Celts. 1. (*Milan*), the capital of the Insubres in Gallia Transpadana, was situated in an extensive plain between the rivers Ticinus and Addua (Liv. v. 34; Strab. p. 213). It was taken by the Romans B.C. 222, and afterwards became a municipium (Pol. ii. 34; Eutrop. iii. 6; Oros. iv. 13; Tac. *Hist.* i. 70; Plin. iii. 138). It was a head-quarters of military government in North Italy from which the movements of the barbarians across the Alps could be watched, as appears even in the time of Augustus (Suet. *Aug.* 20). On the new division of the empire made by Diocletian, it became the residence of his colleague Maximianus, and continued to be the usual residence of the emperors of the West (Eutrop. ix. 27; Zos. ii. 10, 17), till the irruption of Attila—who took and plundered the town—induced them to transfer the seat of government to the more inaccessible town of Ravenna. Mediolanum was at this time one of the first cities of the empire; it possessed an imperial mint, and was the seat of an archbishopric. It is celebrated in ecclesiastical history as the see of St. Ambrose. On the fall of the Western empire, it became the residence of Theodoric the Great and the capital of the Ostrogothic kingdom, and surpassed even Rome itself in populousness and prosperity. It received a fearful blow in A.D. 539, when, in consequence of having sided with Belisarius, it was taken by the Goths under Vitiges, a great part of it destroyed, and its inhabitants put to the sword (Procop. *B.G.* ii. 8, 21). It, however, gradually recovered from the effects of this blow, and was a place of importance under the Lombards.—2. (*Saintes*), a town of the Santones in Aquitania, NE. of the mouth of the Garumna; subsequently called Santones after the people, whence its modern name (Strab. p. 190; Amm. Marc. xv. 11).—3. (*Château Meillan*), a town of the Bituriges Cubi in Aquitania, NE. of the town last mentioned.—4. (*Evreux*), a town of the Auleri Ebuovices in the N. of Gallia Lugdunensis, S. of the Sequana, on the road from Rotomagus to Lutetia Parisiorum; subsequently called

Civitas Ebroicorum, whence its modern name (Ptol. ii. 8, 11).—5. A town of the Segusiani in the S. of Gallia Lugdunensis.—6. A town in Gallia Belgica, on the road from Colonia Trajana to Colonia Agrippina.—7. (*Malpas?*), a town in Britain between Deva (*Chester*) and Uriconium (*Wroxeter*).

Mediomatrīci, a people in the SE. of Gallia Belgica on the Mosella, S. of the Treviri, originally extended to the Rhine, but in the time of Augustus they had been driven from this river by the Vangiones, Nemetes, and other German tribes. Their chief town was Divodūrum (*Metz*). (Caes. *B.G.* iv. 10; Strab. p. 193.)

Mediterrāneum Mare. [INTERNUM MARE.]

Meditrina, a Roman divinity of the art of healing, in whose honour the festival of the Meditrinalia was celebrated in the month of October (*Dict. of Ant. art. Meditrinalia*).

Medma, or **Mesma** (*Μέδμα, Μέσμα*), a Greek city of Southern Italy on the W. coast of Bruttii, founded by the Locrians (Strab. p. 256; Scyl. p. 4). Its name is probably preserved in the river *Mesima*.

Medōacus or **Medūacus**, a river in Venetia in the N. of Italy, formed by the union of two rivers, the Medoacus Major (*Brenta*) and Medoacus Minor (*Bacchiglione*), which falls into the Adriatic sea near Edron, the harbour of Patavium (Liv. x. 2; Plin. iii. 121).

Medobriga (*Marvao*, on the frontiers of Portugal), a town in Lusitania, on the road from Emerita to Scalabis (*Bell. Alex.* 48; Plin. iv. 118).

Mēdōcus. [AMADOCUS.]

Mēdōn (*Μέδων*). 1. Son of Oileus, and brother of the lesser Ajax, fought against Troy, and was slain by Aeneas (*Il.* ii. 727, xiii. 693, xv. 332).—2. Son of Codrus. [CODRUS.]

Mēdūli, a people in Aquitania, S. of the mouth of the Garumna, in the modern *Medoc*. There were excellent oysters found on their shores (Auson. *Epist.* iv. v. vii).

Medulli, a people on the E. frontier of Gallia Narbonensis and in the Maritime Alps, in whose country the Druentia (*Durance*) and Duria (*Dora Riparia*) took their rise (Strab. p. 203).

Medullia (Medullinus: *Sant' Angelo*), a colony of Alba, in the land of the Sabines, situated between the Tiber and the Anio. Tarquinius Priscus incorporated their territory with the Rouan state (Liv. i. 33, 38; Dionys. ii. 36, vi. 34).

Medullinus, **Furius**, an ancient patrician family at Rome, the members of which held the highest offices of state in the early times of the republic (Liv. ii. 39, 43, 54).

Medullus, a mountain in Hispania Tarraconensis, near the Minius (Flor. iv. 12).

Mēdus, a son of Medea. [MEDEA.]

Mēdus (*Μήδος*), a small river of Persis, flowing from the confines of Media, and falling into the Araxes near Persepolis (Strab. p. 729).

Medūsa. [GORGONES.]

Megabāzus or **Megabūzus** (*Μεγάβαζος, Μεγάβυζος*). 1. One of the seven Persian nobles who conspired against the Magian Smerdis, B.C. 521. Darius left him with an army in Europe, when he recrossed the Hellespont, on his return from Scythia, 506. He subdued Perinthus and the other cities on the Hellespont and the coast of Thrace (Hdt. iii. 70, iv. 143, v. 1–16).—2. Son of Zopyrus, and grandson of the above, was one of the commanders in the army of Xerxes, 480. He afterwards commanded the army sent against the Athenians in Egypt, 468 (Hdt. vii. 82; Thuc. i. 109).

Megabocchus, C., was tried together with

T. Albius for extortion in Sardinia (Cic. *Fragm. pro Scaur.* ii. 40), apparently one of the Catilinarian conspirators (Cic. *ad Att.* ii. 7).

Megacles (*Μεγακλής*). 1. A name borne by several of the Alcmaeonidae. The most important of these was the Megacles who put to death Cylon and his adherents, after they had taken refuge at the altar of Athene, B.C. 612. [CYLON.]—2. A Syracusan, brother of Dion, and brother-in-law of the elder Dionysius. He accompanied Dion in his flight from Syracuse, 358, and afterwards returned with him to Sicily.

Mēgaera. [EUMENIDES.]

Mēgālia or **Megāris**, a small island in the Tyrrhene sea, opposite Neapolis (Plin. iii. 82).

Megalōpōlis (*ἡ Μεγάλη πόλις, Μεγαλόπολις; Μεγαλοπολιτης*). 1. (*Sinano*), the most recent, but the most important of the cities of Arcadia, was founded on the advice of Epaminondas, after the battle of Leuctra, B.C. 371, and was formed out of the inhabitants of thirty-eight villages. It was situated in the district Maenalia, near the frontiers of Messenia, on the river Helisson, which flowed through the city, dividing it into two nearly equal parts. It stood on the site of the ancient town Orestion or Orestia; was fifty stadia (six miles) in circumference; and contained, when it was besieged by Polysperchon, about 15,000 men capable of bearing arms, which would give us a population of about 70,000 inhabitants. Megalopolis was for a time subject to the Macedonians; but soon after the death of Alexander the Great, it was governed by a series of native tyrants, the last of whom, Lydiades, voluntarily resigned the government, and united the city to the Achaean League, B.C. 234. It became in consequence opposed to Sparta, and was taken and plundered by Cleomenes, who killed or drove into banishment all its inhabitants, and destroyed a great part of the city, 222. After the battle of Sellasia in the following year, it was restored by Philopoemen, who again collected the inhabitants; but it never recovered its former prosperity. Philopoemen and the historian Polybius were natives of Megalopolis. The ruins of its theatre, once the largest in Greece, are important in archaeology, particularly as regards the disputed question of a raised stage. The excavations of 1890–91 by the British School of Athens have explored the theatre, and discovered the ground plan of the adjoining Thersilion or great assembly hall of the Arcadians, and of the Agora and temple of Zeus across the river.—2. A town in Caria. [APHRODISIAS.]—3. A town in Pontus. [SEBASTIA.]—4. A town in the N. of Africa, in Byzacena; it was taken and destroyed by Agathocles.

Meganira. [METANIRA.]

Megapenthes (*Μεγαπένης*). 1. Son of Proetus, father of Anaxagoras and Iphianira, and king of Argos. He exchanged his dominion for that of Perseus, so that the latter received Tiryns instead of Argos. (Paus. ii. 18, 4; Apollod. ii. 4).—2. Son of Menelaus by an Aetolian slave, Pieris or Teridaë. Menelaus brought about a marriage between Megapenthes and a daughter of Alector. According to a Rhodian tradition, Megapenthes expelled Helen from Argos, who thereupon fled to Polyxo at Rhodes. (*Od.* iv. 11; Paus. iii. 19, 2.)

Megāra, wife of Heracles. [See p. 396, a.]

Mēgāra (*τὰ Μέγαρα*, in Lat. *Megara*, -ae, and pl. *Megara*, -orum; *Μεγαρεῖς*, Megarensis). 1. (*Megara*), the capital of MEGARIS, was situated 8 stadia (1 mile) from the sea opposite the island Salamis, about 26 miles from Athens and 31

miles from Corinth. It consisted of three parts: (1) the ancient Pelasgian citadel, called *Caria*, said to have been built by Car, the son of Phoroneus, which was situated on a hill NW. of the later city. This citadel contained the ancient and celebrated *Megaron* (μέγαρον) or temple of Demeter, from which the town is supposed to have derived its name. (Paus. i. 39, 5.) (2) The modern citadel, situated on a lower hill to the SW. of the preceding, and called *Alcathoe*, from its reputed founder Alcathous, son of Pelops (Paus. i. 42; Ov. *Met.* vii. 443, viii. 7). (3) The town properly so called, situated at the foot of the two citadels, said to have been founded by the Pelopidae under Alcathous, and subsequently enlarged by a Doric colony under Alethes and Athenenes at the time of Codrus. Its seaport was *Nisaea* (Νισαία), which was connected with Megara by two walls, eight stadia in length, built by the Athenians when they had possession of Megara, B.C. 461–445 (Thuc. i. 103); but as Pegae also belonged to the Megarians they, like the Corinthians, had ports on both seas, and a through traffic. Nisaea is said to have been built by Nisus, the son of Pandion; and the inhabitants of Megara are sometimes called Nisaeans Megarians (οἱ Νισαῖοι Μεγαρεῖς) to distinguish them from the Hyblaeans Megarians (οἱ Ἵβλαῖοι Μεγαρεῖς) in Sicily. In front of Nisaea lay the small island

democratical form of government established (Plut. *Q. Gr.* 18). After the Persian wars, Megara was for some time at war with Corinth, and was thus led to form an alliance with Athens, and to receive an Athenian garrison into the city, 461; but the oligarchical party having got the upper hand the Athenians were expelled, 441. In the Peloponnesian war it suffered greatly, and in 424 was only saved from capture by the approach of Brasidas (Thuc. iii. 51, iv. 56, 109). Megara after this gradually declined in power, partly from these party quarrels, but also because she was a small state in comparison with her neighbours. The city was taken and its walls destroyed by Demetrius Poliorcetes; it was taken again by the Romans under Q. Metellus; and in the time of Augustus it had ceased to be a place of importance.—Megara is celebrated as the city of THEOGNIS, and, in the history of philosophy, as the seat of a philosophical school, usually called the Megarian, which was founded by Euclid, a native of the city, and a disciple of Socrates. [EUCLIDES, No. 2.]—2. A town in Sicily on the E. coast, N. of Syracuse, founded by Doriaus from Megara in Greece, B.C. 728, on the site of a small town Hybla, and hence called *Megara Hyblaea*, and its inhabitants Megarenses Hyblaei (Μεγαρεῖς Ἵβλαῖοι). From the time of Gelon it belonged to Syracuse.



Minoa. Nisaea.

Megara.

Minoa (Μίνωα), which added greatly to the security of the harbour.—In the most ancient times Megara and the surrounding country are said to have been inhabited by Leleges. It subsequently became annexed to Attica; and Megaris formed one of the four ancient divisions of Attica. (Strab. p. 392.) It was next conquered by the Dorians, and was for a time subject to Corinth (Hdt. v. 76); but it finally asserted its independence, and rapidly became a wealthy and powerful city (Paus. vi. 19, 13). To none of these events can any date be assigned with certainty. An inscription mentions the victory of Orsippus of Megara at Olympia in 720 B.C., the first athlete who ran entirely naked: it states also that he won back much territory (probably from Corinth) for his own city (*C. I. G.* 1050; cf. Paus. i. 44, 1). Its power at an early period is attested by the flourishing colonies which it founded, of which SELYMBRIA, CHALCEDON, and BYZANTIUM, and the Hyblaeans Megara in Sicily, were the most important. Its navy was a match for that of Athens, with which it contested the island of Salamis; and it was not till after a long struggle that the Athenians succeeded in obtaining possession of this island. The government was originally an aristocracy as in most of the Doric cities; but Theagenes, who put himself at the head of the popular party, obtained the supreme power about B.C. 620 (Arist. *Pol.* v. 5, 9=p. 1305). Theagenes was afterwards expelled; and a

(Hdt. vii. 156; Thuc. vi. 4; Strab. p. 269.) It was taken and plundered by the Romans in the second Punic war, and from that time sank into insignificance, but it is still mentioned by Cicero under the name of Megaris. [HYBLA.]

Megareus (Μεγαρεύς), son of Onchestus, also called a son of Poseidon and Oenope, of Hippomenes, of Apollo, or of Aegaeus. He was a brother of Abrote, the wife of Nisus, king of Megara, and the father of Evippus, Timalcus, Hippomenes, and Evaechme. Megara is said to have derived its name from him. (Paus. i. 39; Ov. *Met.* x. 605.)

Megaris (ἡ Μεγαρίς or ἡ Μεγαρικὴ, sc. γῆ), a small district in Greece between the Corinthian and Saronic gulfs, originally reckoned part of Hellas proper, but subsequently included in the Peloponnesus. It was bounded on the N. by Boeotia, on the E. and NE. by Attica, and on the S. by the territory of Corinth. It contained about 143 square miles. The country was very mountainous; and its only plain was the one in which the city of Megara was situated, which was called τὸ Λευκὸν πεδῖον (Schol. ad *Od.* v. 333). It was separated from Boeotia by Mt. Cithaeron, and from Attica by the mountains called the Horns (τὰ κέρατα) on account of their two projecting summits (Strab. p. 395; Diod. xiii. 65). The Geranean mountains extended through the greater part of the country, and formed its S. boundary towards Corinth (Thuc. i. 105; Paus. i. 40, 7). There were two

roads through these mountains from Corinth, one called the Scironian pass, which ran along the Saronic gulf, passed by Crommyon and Megara, and was the direct road from Corinth to Atheus (Strab. p. 391; Hdt. viii. 71; Paus. i. 44, 7; Eur. *Hipp.* 1208); the other ran along the Corinthian gulf, passed by Geranea and Pegae, and was the road from Corinth into Boeotia. The only town of importance in Megaris was its capital, Megara. [MEGARA.]

Megasthenes (Μεγασθένης), a Greek writer who was sent by Selucus Nicator as ambassador to Sandracottus, king of the Prasii, where he resided some time. He wrote a work on India, in four books, entitled *Indica* (τὰ Ἰνδικά), to which later Greek writers were chiefly indebted for their accounts of the country. (Strab. pp. 70, 702; Arrian, *An.* v. 6; Athen. p. 153.)

Megēs (Μέγης), son of Phyleus, and grandson of Augeas, was one of the suitors of Helen, and led his bands from Dulichium and the Echinades against Troy (*Il.* ii. 625, v. 69, xv. 520; Paus. x. 25, 2).

Megiddo (Μαγεδδῶ, Μαγεδῶ: *Lejjun*?), a considerable city of Palestine, on the river Kishon, in a valley of the same name, which formed a part of the great plain of Jezreel or Esdraelou, on the confines of Galilee and Samaria. It was probably the same place which was called **Legio** under the Romans. [See *Dict. of the Bible.*]

Megistāni, a people of Armenia, in the district of Sophene, near the Euphrates.

Megiste (Μεγίστη), an island off Lycia, opposite Antiphellus (Strab. p. 666; Liv. xxxvii. 22).

Mēla, river. [MELLA.]

Mela, Fabius, a Roman jurist, often cited in the Digest; probably of the Augustan age.

Mela, Mella, M. Annaeus, the youngest son of M. Annaeus Seueca, the rhetorician, and brother of L. Seneca, the philosopher, and of Gallio. By his wife Acilia he had at least one son, the celebrated Lucan. After Lucan's death, A.D. 65, Mela laid claim to his property; and as he was rich, he was accused of being privy to Piso's conspiracy, and anticipated a certain sentence by suicide. (*Tac. Ann.* xv. 48; Dio Cass. lxii. 25.)

Mela, Pomponius, the first Roman author who composed a formal treatise upon Geography, was a native of Spain, and probably flourished under the emperor Claudius (iii. 49). His work is entitled *De Situ Orbis Libri III.* It contains a brief description of the whole world as known to the Romans. The text is often corrupt, but the style is simple, and the Latinity is pure; and although everything is compressed within the narrowest limits, we find the monotony of the catalogue occasionally diversified by animated and pleasing pictures. Editions by Parthey, Berlin, 1867; Frick, Lips. 1880.

Melaena Acra (ἡ Μέλαινα ἄκρα). 1. (*Kara Burnu*, which means the same as the Greek name, i.e. the *Black Cape*), the NW. promontory of the great peninsula of Ionia: formed by Mt. Mimas; celebrated for the millstones hewn from it (Strab. p. 645).—2. (*C. San Nicolo*), the NW. promontory of the island of Chios.—3. (*Tshilè*) a promontory of Bithynia, a little E. of the Bosphorus, between the rivers Rhebas and Artanes; also called Καλίνακρον and Βιθυνίας ἄκρον (Ap. Rh. ii. 651).

Mēlaenæ (Μελαιναί: Μελαινεύς). 1. Or **Melaenææ** (Μελαιναί), a town in the W. of Arcadia on the Alpheus, NW. of Buphagium, and SE. of Heraea (Paus. viii. 26, 8).—2. A

demus in Attica, on the frontiers of Boeotia, belonging to the tribe Antiochia.

Mēlambium (Μελάμβιον), a town of Thessaly in Pelasgiotis, belonging to the territory of Scotussa (Pol. xviii. 9).

Mēlampus (Μελάμπος). 1. Son of Amythaon by Idomene, or by Aglaia, or by Rhodope, and a brother of Bias (Apollod. i. 9, 1; Diod. iv. 68). He was looked upon by the ancients as the first mortal who was endowed with prophetic powers, as the person who first practised the medical art, and who established the worship of Dionysus in Greece (Hdt. ii. 49). He is said to have been married to Iphianassa, by whom he became the father of Mantius and Antiphates (*Od.* xv. 225; Diod. l.c.). Abas, Bias, Mauto, and Pronoe are also named by some writers as his children. Before his house there stood an oak tree containing a serpent's nest. The old serpents were killed by his servants, but Melampus took care of the young ones and fed them carefully. One day, when he was asleep, they cleaned his ears with their tongues. On his waking he perceived, to his astonishment, that he now understood the language of birds, and that with their assistance he could foretell the future. In addition to this he acquired the power of prophesying from the victims that were offered to the gods; and, after having an interview with Apollo on the banks of the Alpheus, he became a most renowned soothsayer. During his residence at Pylos his brother Bias was one of the suitors for the hand of Pero, the daughter of Neleus. The latter promised his daughter to the man who should bring him the oxen of Iphiclus, which were guarded by a dog whom neither man nor animal could approach. Melampus undertook the task of procuring the oxen for his brother, although he knew that the thief would be caught and kept in imprisonment for a year, after which he was to come into possession of the oxen. Things turned out as he had said; Melampus was thrown into prison, and in his captivity he learned from the wood-worms that the building in which he was imprisoned would soon break down. He accordingly demanded to be let out, and as Phylacus and Iphiclus thus became acquainted with his prophetic powers, they asked him in what manner Iphiclus, who had no children, was to become a father. Melampus, on the suggestion of a vulture, advised Iphiclus to take the rust from a knife and drink it in water during ten days. (Paus. iv. 36, 2; Apollod. i. 9, 12.) This was done, and Iphiclus became the father of Podarces. Melampus now received the oxen as a reward for his good services, drove them to Pylos, and thus gained Pero for his brother. Afterwards Melampus obtained possession of a third of the kingdom of Argos in the following manner:—In the reign of Anaxagoras, king of Argos, the women of the kingdom were seized with madness, and roamed about the country in a frantic state. Melampus cured them of their frenzy, on condition that he and his brother Bias should receive an equal share with Anaxagoras in the kingdom of Argos. Melampus and Bias married the two daughters of Proetus, and ruled over two-thirds of Argos. (Hdt. ix. 34; Apollod. ii. 2, 2; Strab. p. 346; Ov. *Met.* xv. 322; PROETUS).—2. The author of two little Greek works of no value, entitled *Divinatio ex Palpatione* and *De Navis Olaccis in Corpore*. He lived probably in the third century B.C. at Alexandria. Edited by Franz, in *Scriptores Physiognomiae Veteres*, Altenburg, 1780.

Melanchlaeni (Μελάγχλωνοι), a people in the N. of Sarmatia Asiatica, about the upper course of the river Tauais (*Don*), resembling the Scythians in manners, though of a different race. Their name was derived from their dark clothing. (Hdt. iv. 20, 100; Ptol. v. 9, 19.)

Mēlanippē (Μελανίππη), daughter of Chiron, also called Evippe. Being with child by Aeolus, she fled to mount Pelion; and in order that her condition might not become known, she prayed to be metamorphosed into a mare. Artemis granted her prayer, and in the form of a horse she was placed among the stars. (Aristoph. *Thesm.* 512; Hyg. *Fab.* 86.) Another account describes her metamorphosis as a punishment for having despised Artemis, or for having divulged the counsels of the gods (Hyg. *Astr.* ii. 18). Her story was the subject of two tragedies by Euripides, *Μελανίππη ἡ σοφὴ*, and *Μελανίππη ἡ δεσμώτις* (see *Fragm.* of Euripides, ed. Dindorf). The former was imitated by Ennius, the latter by Accius. (Cic. *Tusc.* iii. 9, 20; *Off.* i. 31, 114; Juv. viii. 229; AEOULUS.) Melanippe seems sometimes to be confused with Arne, the mother of Aeolus and Boeotus by Poseidon.

Mēlanippides (Μελανιπίδης). 1. A dithyrambic poet of Melos, contemporary of Pindar (Suid. *s.v.*).—2. A later dithyrambic poet of the same place, who lived about B.C. 470–420. He is highly praised by Xenophon (*Mem.* i. 4, 3). He died at the court of Perdiccas. (Plut. *Mus.* p. 1141; Arist. *Rhet.* iii. 9; Athen. p. 616.) *Fragm.* in Bergk, *Poët. Lyr. Graec.*

Mēlanippus (Μελανίππος), son of Astacus of Thebes, who, in the attack of the Seven on his native city, slew Tydeus and Mecisteus. His tomb was shown in the neighbourhood of Thebes on the road to Chalcis. (Hdt. v. 67; Aesch. *Sept.* 409; Paus. ix. 18, 1.)

Melanopus (Μελάνωπος), son of Laches, went on an embassy to Mausolus, King of Caria, captured a vessel of Naucratis, and illegally retained the prize money. He had also been accused of embezzlement during an embassy to Egypt. (Dem. *c. Timocr.* pp. 703, 740, §§ 12, 127.)

Melanogaetūli. [GAETULIA.]

Mēlanthiūs (Μελάνθιος). 1. Also called Melantheus, son of Dolus, was a goat-herd of Odysseus, who sided with the suitors of Penelope, and was killed by Odysseus (*Od.* xvii. 212, xxii. 474).—2. An Athenian tragic poet, of whom little is known beyond the attacks made on him by Aristophanes and the other comic poets. The most important passage respecting him is in the *Peace* of Aristophanes (796, &c.). He was celebrated for his wit, of which several specimens are preserved by Plutarch (*Symp.* pp. 631, 633).—3. Or Melanthus, a Greek painter of the Sicyonian school, was contemporary with Apelles (B.C. 332), with whom he studied under Pamphilus. He was one of the best colourists of all the Greek painters (Plin. xxxv. 50, 76).

Mēlanthiūs (Μελάνθιος, prob. *Melet-Irma*), a river of Pontus, in Asia Minor, E. of the Prom. Jasonium; the boundary between Pontus Polemoniacus and Pontus Cappadocius.

Mēlanthus or **Mēlanthiūs** (Μελανθος), one of the Nelidae, and king of Messenia, whence he was driven out by the Heraclidae, on their conquest of the Peloponnesus; and, following the instructions of the Delphic oracle, took refuge in Attica. In a war between the Athenians and Boeotians, Xanthus, the Boeotian king, challenged Thymoetes, king of Athens and the last of the Thesidae, to single combat. Thymoetes declined the challenge on the

ground of age and infirmity. Melanthus undertook it on condition of being rewarded with the throne in the event of success. So ran the story, which strove afterwards to disguise the violent change of dynasty. He slew Xanthus, and became king, to the exclusion of the Thesidae. According to Pausanias, the conqueror of Xanthus was Andropomus, the father of Melanthus; according to Aristotle, it was Codrus, his son. (Hdt. i. 147, v. 65; Arist. *Pol.* v. 10; Paus. ii. 18, iv. 5, vii. 1.)

Melantii Scopuli, rocky islets near Myconus in the Aegaeon sea (Strab. p. 636; Ap. Rh. iv. 1707).

Mēlas (Μέλας), the name of several rivers whose waters were of a dark colour. 1. (*Mauro Nero* or *Mauro Potamo*), a small river in Boeotia, which rises seven stadia N. of Orchomenus, becomes navigable almost from its source, flows between Orchomenus and Aspledon, and loses the greater part of its waters in the marshes connected with lake Copais. A small portion of its waters fell in ancient times into the river Cephissus (Strab. p. 467).—2. A river of Thessaly in the district Malis, flows near Heraclea and Trachis, and falls into the Maliac gulf (Hdt. vii. 198; Strab. p. 428).—3. A river of Thessaly in Phthiotis, falls into the Apidanus (Lucan, iv. 374).—4. A river of Thrace, flows first SW., then NW., and falls N. of Cardia into the Melas Sinus (Hdt. vi. 41).—5. (*Manavgat-Su*), a navigable river, fifty stadia (five geog. miles) E. of Side, was the boundary between Pamphylia and Cilicia.—6. (*Kara-Su*, i.e. *the Black River*), in Cappadocia, rises in M. Argaeus, flows past Mazaca, and, after forming morasses, falls into the Halys, and not (as Strabo says) into the Euphrates. (Ptol. v. 6, 8; Strab. p. 538.)

Mēlas Sinus (Μέλας κόλπος: *Gulf of Saros*), a gulf between the coast of Thrace on the NW. and the Thracian Chersonesus on the SE., into which the river Melas flows.

Meldi or **Meldae**, a people in Gallia Lugdunensis upon the river Sequana (*Seine*), near Paris (Ptol. ii. 8, 15; Strab. p. 194; Plin. iv. 107). If the reading Meldi in Caesar, *B. G.* v. 5, is correct, it must be assumed that there was a people of the same name on the coast near Ictius Portus.

Mēlēāger (Μελέαγρος). 1. Son of Oeneus and Althaea, the daughter of Thestius, husband of Cleopatra, and father of Polydora. He was one of the most famous Aetolian heroes of Calydon, and distinguished himself by his skill in throwing the javelin. He took part in the Argonautic expedition. At the time of his return home, the fields of Calydon were laid waste by a monstrous boar, which Artemis had sent against the country, because Oeneus, the king of the place, once neglected to offer up a sacrifice to the goddess. No one dared encounter the terrible animal, till at length Meleager, with a band of other heroes, slew the animal; but the Calydonians and Curetes quarrelled about the head and hide, and at length waged open war against each other; and in this fight the brother of Althaea, a prince of the Curetes, was slain by Meleager. The warfare continued, and the Calydonians were always victorious so long as Meleager went out with them. But when his mother Althaea pronounced a curse upon him, Meleager stayed at home with his wife, Cleopatra. The Curetes now began to press Calydon very hard. It was in vain that the old men of the town made him the most brilliant promises if he would again join in the fight, and that his father, his sisters,

and his mother supplicated him. At length, however, he yielded to the prayers of his wife, Cleopatra: he put the Curetes to flight, but he never returned home, for the Erinnyes, who had heard the curse of his mother, overtook him. Such is the more ancient form of the legend, as we find it in Homer (*Il.* ix. 527, seq.). In the later traditions Meleager collects the heroes from all parts of Greece to join him in the hunt. Among others was the fair maiden Atalanta; but the heroes refused to hunt with



Meleager. (From a painting at Pompeii.)

her, until Meleager, who was in love with her, overcame their opposition. Atalanta gave the animal the first wound, and it was at length slain by Meleager. He presented the hide to Atalanta, but the sons of Thestius took it from her, whereupon Meleager in a rage slew them. This, however, was the cause of his own death, which came to pass in the following way. When he was seven days old the Moerae appeared, declaring that the boy would die as soon as the piece of wood which was burning on the hearth should be consumed. Althaea, upon hearing



Althaea and the Fates. (Zoege, *Bassi rilievi*, tav. 46.)

this, extinguished the firebrand, and concealed it in a chest. Meleager himself became invulnerable; but after he had killed the brothers of his mother, she lighted the piece of wood, and Meleager died. Althaea, too late repenting of what she had done, put an end to her life; and Cleopatra died of grief. The sisters of Meleager wept unceasingly after his death, until Artemis changed them into guinea-hens (*μελεαγρίδες*), which were transferred to the island of Leros. Even in this condition they mourned during a certain part of the year for

their brother. Two of them, Gorge and Deianira, through the mediation of Dionysus, were not metamorphosed. (*Apollod.* i. 8, 2; *Diod.* iv. 34; *Hyg. Fab.* 171; *Anton. Lib.* 2; *Ov. Met.* viii. 450, 531.) The story of the burning log is clearly not known to Homer, but is at least as old as Phrynichus (*Paus.* x. 31, 2). The meta-

morphosis of the Meleagrides was mentioned by Sophocles, who said that amber came from their tears (*Plin.* xxxvii. 41). Some later traditions make Ares the father of Meleager (*Ov. l.c.*; *Hyg. l.c.*). Meleager is represented in paintings and in sculpture (especially in the statues at Rome and Berlin) as a young man with a hunting spear and a dog by his side. A group by Scopas in the temple at Tegea is mentioned by Pausanias (viii. 45, 4). The boar-hunt is a favourite subject for sculptures in relief.—



Meleager (Berlin).

2. Son of Neoptolemus, a Macedonian officer in the service of Alexander the Great. After the death of Alexander the Great (B.C. 323) Meleager resisted the claims of Perdiccas to the regency, and was eventually associated with the latter in this office. Shortly afterwards, however, he was put to death by order of Perdiccas. (*Arrian, An.* i. 4, 20, iii. 11; *Curt.* x. 21-29.)—3. Son of Euerates, the celebrated writer and collector of epigrams, was a native of Gadara in Palestine, and lived about B.C. 60. There are 131 of his epigrams in the Greek Anthology. An account is given under PLANUDES.

Mēlētus or Melitus (*Μέλητος*: *Μέλιτος*), an obscure tragic poet, but notorious as one of the accusers of Socrates, was an Athenian, of the Pitthean demus. He is represented by Plato and Aristophanes and their scholiasts as a frigid and licentious poet, and a worthless and profligate man. In the

accusation of Socrates it was Meletus who laid the indictment before the Archon Basileus; but in reality he was the most insignificant of the accusers; and according to one account he was bribed by Anytus and Lyeon to take part in the affair. Soon after the death of Socrates, the Athenians repented of their injustice, and Meletus was stoned to death. (*Plat. Apol.* pp. 25, 26; *Athen.* p. 551; *Diod.* xiv. 37; *Diog. Laërt.* ii. 43.)

Mēlia (*Μελία*), a nymph, daughter of Oceanus, became by Inachus the mother of Phoroneus

and Aegialeus or Pegeus; and by Silenus the mother of the centaur Pholus; and by Poseidon of Amycus. She was carried off by Apollo, and became by him the mother of Ismenius, and of the seer Tenerus. She was worshipped in the Ismenium, the sanctuary of Apollo, near Thebes. (Paus. ix. 10, 26; Strab. p. 418; Apollod. ii. 5, 4). In the plural form, the *Melivæ* or *Meliades* (Μελίαι, Μελιάδες) are the nymphs who, along with the Gigantes and Erinnyes, sprang from the drops of blood that fell from Uranus and were received by Gaea (Hes. *Th.* 187).

Meliboea (Μελίβοια: Μελιβοεύς). 1. A town on the coast of Thessaly in Magnesia, between Mt. Ossa and Mt. Pelion, is said to have been built by Magnes, and to have been named Meliboea in honour of his wife (Hdt. vii. 188; Strab. p. 443). It is mentioned by Homer (*Il.* ii. 717) as belonging to the dominions of Philoctetes, who is hence called by Virgil (*Aen.* iii. 401) *dux Meliboeus*. It was celebrated for its purple dye (Lucret. ii. 499; Virg. *Aen.* v. 251).—2. A small island at the mouth of the river Orontes in Syria.

Meliceretes. [PALAEMON.]

Melinno (Μελίννω), a lyric poetess of Locri in S. Italy who wrote the ode to Rome beginning *Χαίρε μοι Πόρω*, which has been wrongly ascribed to Erinna. She lived in the third century B.C.

Melissus (Μέλισσος). 1. Of Samos, a Greek philosopher, the son of Ithageneus, was, according to the common account, the commander of the fleet opposed to Pericles, B.C. 440 (Plut. *Per.* 26). He belonged to the Eleatic school, and was a pupil of Parmenides (Arist. *de Xenoph. Gorg. et Meliss.* 1).—2. A Latin grammarian and a comic poet, was a freedman of Maecenas, and was entrusted by Augustus with the arrangement of the library in the portico of Octavia (Suet. *Gramm.* 21).

Mēlita or **Mēlite** (Μελίτη: Μελιταῖος, Melitensis). 1. (*Malta*), an island in the Mediterranean sea, situated 58 miles from the nearest point of Sicily, and 179 miles from the nearest point of Africa. Its greatest length is $17\frac{1}{2}$ miles, and its greatest breadth $9\frac{1}{2}$ miles. The island was first colonised by the Phoenicians, who used it as a place of refuge for their ships, on account of its excellent harbours. It afterwards passed into the hands of the Carthaginians, but was taken possession of by the Romans in the second Punic war, and annexed to the province of Sicily (Liv. xxi. 51). The Romans, however, appear to have neglected the island, and it is mentioned by Cicero as a frequent resort of pirates (Cic. *Verr.* iv. 46). It contained a town of the same name founded by the Carthaginians, and two celebrated temples, one of Juno on a promontory near the town, and another of Heracles in the SE. of the island. The inhabitants manufactured fine cloth, which was in much request at Rome. They also exported a considerable quantity of honey; and from this island, according to some authorities, came the *catuli Melitæi*, the favourite lapdogs of the Roman ladies (Strab. p. 277; Athen. p. 518); Pliny, iii. 151, believes that they came from the Adriatic island.—2. (*Meleda*), a small island in the Adriatic sea off the coast of Illyria (Dalmatia), NW. of Epidaurus (Ptol. ii. 16, 14; Plin. iii. 141).—3. A demus in Attica, which also formed part of the city of Athens, was situated S. of the inner Ceramicus, and probably included the hill of the Museum. One of the gates of Athens was called the Melitian gate, because it led to this demus. [See p. 142].—4.

A lake in Aetolia near the mouth of the Achelous, belonging to the territory of the town Oeniadae.

Melitaea, **Melitæa** or **Melitia** (Μελιταία, Μελίτεια, Μελιτία: Μελιταιεύς), a town of Thessaly, in Phthiotis, on the N. slope of Mt. Othrys, and near the river Enipeus. It is said to have been called Pyrrha in more ancient times, and the tomb of Hellen, son of Deucalion, was in its market-place (Thuc. iv. 78; Strab. p. 432).

Mēlitē (Μελίτη), a nymph, one of the Nereids (*Il.* xviii. 42; Hcs. *Th.* 246).

Mēlitēnē (Μελιτηνή), a district of Eastern Cappadocia, celebrated for its fertility. The town **Melitene** (*Malatia*) stood near the Euphrates at the junction of roads leading from Pontus to Mesopotamia and from Cappadocia to Amida in Armenia (Strab. p. 537; Tac. *Ann.* xv. 26; Procop. *de Aed.* iii. 4). It was the station of the Twelfth Legion (*Fulminata*) after 70 A.D., and in the later division of provinces was the capital of Armenia Secunda. In A.D. 577 the Romans defeated Chosroes near it.

Mēlito (Μελίτων), bishop of Sardes in the reign of M. Aurelius. (*Dict. of Christ. Biogr.*)

Mella or **Mela** (*Mella*), a river in Gallia Transpadana, flowing by Brixia and falling into the Ollius (Catull. 77, 83; Verg. *Georg.* iv. 278).

Mellaria. 1. A town of the Bastuli in Hispania Baetica between Belon and Calpe, on the road from Gades to Malaca (Plut. *Sertor.* 12; Strab. p. 140; Ptol. ii. 4, 6; Plin. iii. 7).—2. A town in the same province, considerably N. of the former, on the road from Corduba to Emerita (Plin. iii. 14).

Melodūnum (*Melun*), a town of the Senones in Gallia Lugdunensis, on an island of the Sequana (*Seine*), and on the road from Ageudicum to Lutetia Parisiorum (Caes. B. G. vii. 58).

Mēlos (Μήλος: Μήλιος: *Milo*), an island in the Aegean sea, and the most westerly of the group of the Cyclades, whence it was called *Zephyria* by Aristotle (Plin. iv. 70). It is about seventy miles N. of the coast of Crete, and sixty-five E. of the coast of Peloponnesus. Its length is about fourteen miles from E. to W., and its breadth about eight miles. It contains on the N. a deep bay, which forms an excellent harbour, and on which was situated a town, bearing the same name as the island. The island is of volcanic origin; it contains hot springs and mines of sulphur and alum (Athen. p. 43; Plin. xxxv. 174). Its soil is very fertile, and it produced in antiquity, as it does at present, abundance of corn, oil, wine, &c. It was first colonised by the Phoenicians, who are said to have called it *Byblus* or *Byblis*, after the Phoenician town Byblus. It was afterwards colonised by Lacedaemonians, or at least by Dorians; and consequently in the Peloponnesian war it embraced the side of Sparta. (Hdt. viii. 48; Thuc. v. 84-116; Diod. xii. 80; Strab. p. 484.) In B.C. 426 the Athenians made an unsuccessful attack upon the island; but in 416 they obtained possession of the town after a siege of several months, killed all the adult males, sold the women and children as slaves, and peopled the island by an Athenian colony.—Melos was the birthplace of Diagoras, the atheist, whence Aristophanes calls Socrates also the Melian (*Nub.* 830). The 'Venus of Milo,' now in the Louvre, was found here in 1820.

Melpōmēnē. [MUSAE.]

Memini, a people in Gallia Narbonensis, on the W. bank of the Durentia, whose chief town was Carpentoracte (*Carpentras*).

Memmia Gens, a plebeian gens at Rome,

whose members do not occur in history before B. C. 173. They pretended to be descended from the Trojan Mnesthus (Virg. *Aen.* v. 117).

Memmius. 1. **C.**, tribuno of the plebs B. C. 111, was an ardent opponent of the oligarchical party at Rome during the Jugurthino war. Among the nobles impeached by Memmius were L. Calpurnius Bestia and M. Aemilius Scaurus. Memmius was slain by the mob of Saturninus and Glaucia, while a candidate for the consulship in 100 (Cic. *Cat.* iv. 2; Appian, *B. C.* i. 32; Sall. *Jug.* 27-34).—2. **C. Memmius Gemellus**, tribune of the plebs 66, curule aedile 60, and praetor 58. He belonged at that time to the Suetorian party, since he impeached P. Vatinius, opposed P. Clodius, and was vehement in his invectives against Julius Caesar. But before he competed for the consulship, 54, he had been reconciled to Caesar, who supported him with all his interest. Memmius, however, again offended Caesar by revealing a certain coalition with his opponents at the comitia. He was impeached for ambitus, and, receiving no aid from Caesar, withdrew from Rome to Mytilene, where he was living in the year of Cicero's proconsulate. Memmius married Fausta, a daughter of the dictator Sulla, whom he divorced after having by her at least one son, C. Memmius. [No. 3.] He was eminent both in literature and in eloquence. Lucretius dedicated his poem, *De Rerum Natura*, to him. He was a man of profligate character, and wrote indecent poems (Plut. *Lucull.* 37; Cic. *ad Att.* i. 18, iv. 15-18, *ad Fam.* xiii. 1-3; Plin. *Ep.* v. 3; Ov. *Trist.* ii. 433; Gell. xix. 9).—3. **C. Memmius**, son of the preceding, was tribune of the plebs 54, when he prosecuted A. Gabinius for malversation in his province of Syria, and Domitius Calvinus for ambitus at his consular comitia. Memmius was stepson of T. Annius Milo who married his mother, Fausta, after her divorce. He was consul suffectus 34 (Val. Max. viii. 1, 3; Dio Cass. xlix. 42; Cic. *ad Q. Fr.* iii. 2).—4. **P. Memmius Regulus**, consul suffectus A. D. 81, afterwards praefect of Macedonia and Achaia. He was the husband of Lollia Paulina, and was compelled by Caligula to divorce her. (Tac. *Ann.* xii. 23; Suet. *Cal.* 25; Dio Cass. lix. 12.)

Memnon (Μέμνων). 1. The beautiful son of Tithonus and Eos (Aurora), and brother of Emathion. He does not belong to the Iliad, but is mentioned in the Odyssey as the handsomest of mortals and as the slayer of Antilochus (*Od.* iv. 187, xi. 522). As son of the Dawn he comes in all variations of the myth from the land of the sun; but this is placed sometimes in the extreme south, sometimes in the east. Memnon is brought into the Trojan story by Arctinus in his *Aethiopsis*: he was a prince of the Ethiopians, who came to the assistance of his uncle Priam, for Tithonus and Priam were half-brothers, both being sons of Laomedon by different mothers. He came to the war in armour made for him by Hephaestus, and slew Antilochus, the son of Nestor, but was himself slain by Achilles, after a long and fierce combat. While the two heroes were fighting, Zeus weighed their fates, and the scale containing Memnon's sank. (Quint. Smyrn. i.; Dict. Cret. iv. 2, 3; cf. Pind. *Pyth.* vi. 31, *Ol.* ii. 83, *Nem.* iii. 63, vi. 50.) Details have been added by a succession of poets. The mother of Memnon was inconsolable at his death. She wept for him every morning; and the dew-drops of the morning are the tears of Eos. To soothe the grief of his mother, Zeus caused a number of birds to issue out of the funeral pile on which

the body of Memnon was burning, which, after flying thrice around the burning pile, divided into two separate companies, which fought so fiercely, that half of them fell down upon the ashes of the hero, and thus formed a funeral sacrifice for him. These birds were called *Memnonides*, and, according to a story current on the Hellespont, they visited every year the tomb of the hero. At the entreaties of Eos, Zeus conferred immortality upon Memnon (Ov. *Met.* xiii. 576-622; Serv. ad *Aen.* i. 493, 755; Paus. x. 31, 2).—The weighing of the fates, which recalls the Homeric weighing of the fates of Hector and Achilles (*Il.* xxii. 209), gave the name to the *Ψυχοστασία* of Aeschylus, in which the mothers of the two heroes stand on either side each entreating for her son (Plut. *de Aud. Poët.* 17; Pollux, iv. 130). There are besides various traditions belonging to different countries as to the country whence Memnon came, and the place and manner of his burial. Ctesias says that Memnon was sent by the king of Assyria to aid his feudatory Priam, while the Egyptians said that he had come directly from Egypt (Diod. ii. 22). The stories are harmonised in a later tradition which makes Memnon come from Ethiopia and Egypt to Susa (where he built the citadel called *Memnonium*) and thence to Troy (Paus. x. 31; cf. Hdt. v. 53, vii. 151). The body of Memnon was saved from dishonour and borne away for burial, like that of Sarpedon in *Il.* xvi. 667. In the play of Aeschylus Eos herself, by a mechanical contrivance, was shown bearing it away (Poll. iv. 130); in another account it is wafted to its grave near the Aesepus by the winds (Quint. Smyrn. ii. 549); in another, the Ethiopians themselves carry it home to Tithonus (Diod. ii. 22). Tombs of Memnon were shown in Egypt, on the banks of the Phrygian Aesepus, and at Paltus on the Syrian coast (Strab. pp. 587, 728). It must remain a matter of doubt how far the connexion of the myth with different places may have been due to accidental similarity of local names. At Susa, for instance, it is certain that the acropolis was called *τὸ Μενώνιον*, and it is possible that the story may have been subsequently attached to it. The most famous of all the traditions is that which represented a colossal statue near Thebes as the figure of Memnon the son of Eos. The statue is really that of Amenhotep III. (or Amenophis), who reigned in the eighteenth dynasty, about 1430 B. C. It was placed there beside another statue of Thi, the wife of Amenhotep, and a Mesopotamian princess, and was the work of a royal architect and minister, who bore the same name as his master; at some time or other it began to give forth a musical note when it was touched by the rising sun—explained by modern writers as due to 'the sudden change of temperature creating currents of air, which pressed through crevices of the stone and caused a melancholy singing note.' It may have been an attempt to account for it, and some likeness in the name, which attached the story of Memnon to his mother the Dawn to this statue: not, however, as it appears, at a very early date. The name *τὸ Μενώνιον* had been applied when Strabo visited the place and heard the musical note (not recorded before his time), though he does not definitely state the vocal statue to be Memnon's. A little later it is frequently alluded to as Memnon's statue (Plin. xxxvi. 68; Tac. *Ann.* ii. 61; Juv. xv. 5; Lucian, *Tox.* 27). Pausanias (i. 42) in describing it notices correctly that the Egyptians themselves called it the statue, not of Memnon, but

of Phamenoph (*i.e.* Amnophis). On the statue were inscribed also verses by visitors, mostly of the first and second cent. A. D. (*C. I. G.* 4738). Herodotus (ii. 106) mentions with disapproval a conjecture that a monument between Smyrna and Ephesus (really Hittite: see p. 218, b) was a figure of Memnon. It may be noted as a curious coincidence that the recently discovered correspondence of Amenhotep III. and IV. shows that they were intimately connected by alliance and by marriage with kings of Babylon, Assyria, and Mesopotamia, and also with the prince of a country apparently near Paltus in Syria. In art the weighing of the fates of Memnon and Achilles is a favourite subject for vase paintings, as is also the bearing of the body of the dead Memnon: in some he is carried by Eos; in one, like Sarpedon, by Death and Sleep.

—2. A native of Rhodes, joined Artabazus, satrap of Lower Phrygia, who had married his sister, in his revolt against Darius Ochus. When fortune deserted the insurgents they fled to the court of Philip. Mentor, the brother of Memnon, being high in favour with Darius, interceded on behalf of Artabazus and Memnon, who were pardoned and again received into favour. On the death of Mentor, Memnon, who possessed great military skill and experience, succeeded him in his authority, which extended over all the W. coast of Asia Minor (about B. C. 336). When Alexander invaded Asia, Memnon defended Halicarnassus against Alexander, until it was no longer possible to hold out. He then collected an army and a fleet, with the design of carrying the war into Greece, but died at Mytilene in 333, before he could carry his plan into execution. His death was an irreparable loss to the Persian cause; for several Greek states were prepared to join him, had he carried the war into Greece. (*Arrian, An. i.* 12–23, ii. 1; *Diod. xvi.* 34, 52, xvii. 18–21.)—3. A native of Heraclea Pontica, wrote a large work on the history of that city. Of how many books it consisted we do not know. Photius had read from the ninth to the sixteenth inclusive, of which portion he has made a tolerably copious abstract. The first eight books he had not read, and he speaks of other books after the sixteenth. The ninth book began with an account of the tyrant Clearchus, the disciple of Plato and Isocrates, and the sixteenth book came down to the time of Julius Caesar, after the latter had obtained the supreme power. The work was probably written in the time of Augustus, and certainly not later than the time of Hadrian or the Antonines. The Excerpta of Photius are published separately, by Orelli, Lips. 1816.

Memnōnium. [MEMNON.]

Memphis (Μέμφις, Μένφ: O. T. Moph: Μεμφίτης, Memphites; in Egyptian Men-rufer, 'the good abode'; *Menf* and *Metrahenny*, Ru.), a great city of Egypt which stood on the left (W.) bank of the Nile, about ten miles above the pyramids of *Jizeh*, near the N. limit of the Heptanomis, or Middle Egypt, a nome of which (Μεμφίτης) was named after the city. It was connected by canals with the lakes of Moeris and Mareotis. It was the chief seat of the worship of Ptah (whom the Greeks identified with Hephaestus). It was of unknown antiquity, its foundation being ascribed to Menes, and was the capital of the third, fifth, seventh and eighth dynasties. It ranked during the great period of Thebes as second only to that city, and after the downfall of Thebes remained the wealthiest and most important city of Egypt (though it was partially destroyed by

Cambyzes in B. C. 524) until Alexandria superseded it. In the time of its splendour it is said to have been 150 stadia in circumference, and half a day's journey in every direction. Of the splendid buildings with which it was adorned, the chief were the palace of the Pharaohs; the temple-palace of the god-bull Apis; the temple of Serapis, with its avenue of sphinxes, now covered by the sand of the desert; and the temple of Ptah. (*Hdt. ii.* 99, 114, 136, 153, 154; *Diod. i.* 50; *Strab.* pp. 803–817.)

Menaenum or Menae (Menenius Cic., Menaeus Plin., but on coins Menaenus; *Mineo*), a town on the E. coast of Sicily, S. of Hybla, the birthplace and residence of the Sicel chief Ducetius, who was long a formidable enemy of the Greek cities in Sicily. [DUCETIUS.] On his fall the town lost all its importance. (*Diod. xi.* 78, 88, 90; *Cic. Verr.* iii. 22, 42).

Mēnālippus. [MELANIPPUS.]

Mēnander (Μένανδρος), of Athens, the most distinguished poet of the New Comedy, was the son of Diopithes and Hegesistrate, and flourished in the time of the successors of Alexander. He was born B. C. 342. His father, Diopithes, commanded the Athenian forces on the Hellespont in the year of his son's birth. Alexis, the comic poet, was the uncle of Menander, on the father's side; and we may naturally suppose that the young Menander derived from his uncle his taste for the comic drama, and was instructed by him in its rules of composition. His character must have been greatly influenced by his intimacy with Theophrastus and Epicurus, of whom the former was his teacher and the latter his intimate friend. His taste and sympathies were altogether with the philosophy of Epicurus; and in an epigram he declared that 'as Themistocles rescued Greece from slavery, so Epicurus from unreason.' From Theophrastus, on the other hand, he must have derived much of that skill in the discrimination of character which we so much admire

in the *Characteres* of the philosopher, and which formed the great charm of the comedies of Menander. Of the actual events of his life we know but little. He enjoyed the friendship of Demetrius Phalereus, whose attention was first drawn to him by admiration of his works. Ptolemy,

the son of Lagus, was also one of his admirers; and he invited the poet to his court at Alexandria; but Menander seems to have declined the proffered honour. He died at Athens B. C. 291, at the age of fifty-two, and is said to have been drowned while swimming in the harbour of Piraeus. Notwithstanding Menander's fame as a poet, his public dramatic career was not eminently successful; for, though he composed upwards of 100 comedies, he only gained the prize eight times. His preference for vivid delineation of character instead of coarse jesting may have been the reason why he was not so great a favourite with the common people as his principal rival, Philemon, who is said, moreover, to have used unfair means of gain-



Bust of Menander. (Visconti, *Icon. Gr.* vi. 3.)

ing popularity. Menander appears to have borne the popular neglect very lightly, in the consciousness of his superiority; and once, when he happened to meet Philemon, he is said to have asked him, 'Pray, Philemon, do you not blush when you gain a victory over me?' The neglect of Menander's contemporaries has been amply compensated by his posthumous fame. His comedies retained their place on the stage down to the time of Plutarch, and the unanimous consent of antiquity placed him at the head of the New Comedy, and on an equality with the great masters of the various kinds of poetry. It is clear that in the New Comedy Menander had much more scope for an ingenious plot than was attainable in the older comedy: in the first place, because it was no longer a political pasquinade attacking known persons, under real or feigned names, but a picture of social life, in which the characters were typical, and whatever satire was used was directed at manners, not at persons; and secondly, the Chorus, which was an impediment to the plot, was abandoned. Menander seems to have been skilful in the invention and development of his story—usually an intrigue or love-story—clever in his character-drawing, polished and witty in his dialogue. His comedies were imitated by the Roman dramatists, by Plautus in the *Bacchides*, *Stichus*, and *Poenulus*, and still more by Terence, who was little more than a translator of Menander. But we cannot form from any one play of Terence a fair notion of the corresponding play of Menander, as the Roman poet frequently compressed two of Menander's plays into one by what was called *Contaminatio*. Of Menander's comedies only fragments are extant, edited by Meineke, in *Fragm. Comic. Graec.*

Menapii, a powerful people in the N. of Gallia Belgica, originally dwelt on both banks of the Rhine, but were afterwards driven out of their possessions on the right bank by the Uspetes and Tenchteri, and inhabited only the left bank near its mouth, and W. of the Mosa (Caes. *B.G.* ii. 4, iv. 4, 22, 38; Tac. *Hist.* iv. 28; Strab. pp. 194, 199). Their country was covered with forests and swamps. They had a fortress near the Mosa called Castellum Menapiorum (*Cassel*, a little N. of *Hazebrouck*).

Mēnas (Μηνᾶς), also called **Mēnōdōrus** (Μηνόδορος) by Appian, a freedman of Pompey the Great, was one of the principal commanders of the fleet of Sext. Pompey in his war against Octavian and Antony, B.C. 40. In 39 he tried in vain to dissuade his master from concluding a peace with Octavian and Antony; and, at an entertainment given to them by Sextus on board his ship at Misenum, Menas suggested to him to cut the cables of the vessel, and, running it out to sea, despatch both his rivals. The treacherous proposal, however, was rejected by Pompey. (Dio Cass. *xlvi.* 30, 36-45; Appian, *B. C.* v. 56, 66, 70-73; Plut. *Ant.* 32; Vell. Pat. ii. 73, 77.) On the breaking out of the war again in 38, Menas deserted Pompey and went over to Octavian. In 36 he returned to his old master's service; but in the course of the same year he again played the deserter, and joined Octavian. In 35 he accompanied Octavian in the Pannonian campaign, and was slain at the siege of Siscia. (Dio Cass. *xlvi.* 54, *xlix.* 1, 37; App. *B. C.* v. 77-101; Suet. *Aug.* 74.) According to the old scholiasts, this Menas is the person so vehemently attacked by Horace in his fourth Epode. It is difficult to reconcile with this Horace's description of the

person attacked in the Epode as 'tribunus militum.' There is less difficulty in accepting the tradition that the fickleness of Menas is alluded to in *Od.* iii. 3, 16.

Mēndē or **Mendae** (Μένδη: Μενδαῖος), a town on the W. coast of the Macedonian peninsula Pallene and on the Thermaic gulf, was a colony of the Eretrians, and was celebrated for its wine. It was for some time a place of considerable importance, but was ruined by the foundation of Cassandria. (Hdt. vii. 123; Thuc. iv. 123, 130; Paus. x. 5, 27; Liv. xxxi. 45.)

Mendes (Μένδης: Μενδήσιος: Ru. near *Matarieh*), a considerable city of the Delta of Egypt, on the S. side of the lake of Tanis (*Menzaleh*), and on the bank of one of the lesser arms of the Nile, named after it *Μενδήσιον στόμα*: the seat of the worship of the sacred ram **Mendes**, whose worship the Greeks connected with that of Pan. Mendes became the capital of the 29th and 30th dynasties. (Hdt. ii. 42, 46; Diod. i. 84; Strab. p. 802.)

Mēnēcles (Μενεκλῆς). 1. Of Alabanda, a celebrated rhetorician. He and his brother Hierocles taught rhetoric at Rhodes, where the orator M. Antonius heard them, about B.C. 94 (Cic. *Brut.* 95, 325, *de Or.* ii. 23; Strab. p. 661).—2. A historian of Barce mentioned by Athenaeus, p. 184.

Mēnēcrātes (Μενεκράτης). 1. A Syracusan physician at the court of Philip, king of Macedonia, B.C. 359-336. He made himself ridiculous by calling himself 'Jupiter,' and assuming divine honours. There is a tale that he was invited one day by Philip to a magnificent entertainment, where the other guests were sumptuously fed, while he himself had nothing but incense and libations, as not being subject to the human infirmity of hunger. He was at first pleased with his reception, but afterwards perceiving the joke, and finding that no more substantial food was offered him, he left the party in disgust. (Athen. p. 289; Ael. *V.H.* xii. 51).—2. Tiberius Claudius **Menecrates**, a physician mentioned by Galen, composed more than 150 medical works, of which only a few fragments remain.

Mēnēdēmus (Μενέδημος), a Greek philosopher, was a native of Eretria, and though of noble birth was poor, and worked for a livelihood either as a builder or as a tent-maker. According to one story he seized the opportunity afforded by his being sent on some military service to Megara, to hear Plato, and abandoned the army to addict himself to philosophy; but it may be questioned whether he was old enough to have heard Plato. According to another story, he and his friend Asclepiades got their livelihood as millers, working during the night, that they might have leisure for philosophy in the day (Athen. p. 168). The two friends afterwards became disciples of Stilpo at Megara. From Megara they went to Elis, and placed themselves under the instruction of some disciples of Phaedo. On his return to Eretria Menedemus established a school of philosophy, which was called the Eretrian. He did not, however, confine himself to philosophical pursuits, but took an active part in the political affairs of his native city, and came to be the leading man in the state. He went on various embassies to Lysimachus, Demetrius, and others; but being suspected of the treacherous intention of betraying Eretria into the power of Antigonus, he quitted his native city secretly, and took refuge with Antigonus in Asia. Here he starved himself to death in

the 74th year of his age, probably about B.C. 277. (Diog. Laërt. ii. 125-144; Strab. p. 393.) Of the philosophy of Menedemus little is known, except that it closely resembled that of the Megarian school. [EUCLEIDES, No. 2.]

Mênêlâi, or **-us, Portus** (Μενελαῖος λιμνη, Μενελαος: *Marsa-Toubrouk*, or *Ras-el-Milhr?*), an ancient city on the coast of Marmarica, in N. Africa, founded, according to tradition, by Menelaus. It is remarkable as the place where Agesilaus died. (Hdt. ii. 119; Strab. pp. 40, 838; Nep. Ages. 8.)

Mênêlâium. [THERAPAE.]

Mênêlâus (Μενελαος, Μενέλεως, or Μενέλαος). 1. Son of Plisthenes or Atreus, and younger brother of Agamemnon. His early life is related under AGAMEMNON. He was king of Lacedaemon, and married to the beautiful Helen, by whom he became the father of Hermione. When Helen had been carried off by

rived at Sparta on the very day on which Orestes was engaged in burying Clytaemnestra and Aegisthus (*Od.* iv. 365). Henceforward he lived with Helen at Sparta in peace and wealth, and his palace shone in its splendour like the sun or the moon. When Telemachus visited Sparta to inquire after his father, Menelaus was solemnising the marriage of his daughter Hermione with Neoptolemus, and of his son Megapenthes with a daughter of Alector (*Od.* iv. 1-80; Paus. iii. 14, 6). In the Homeric poems Menelaus is described as a man of an athletic figure; he spoke little, but what he said was always impressive; he was brave and courageous, but milder than Agamemnon, intelligent and hospitable. According to the prophecy of Proetus in the *Odyssey* (iv. 561), Menelaus and Helen were not to die, but the gods were to conduct them to Elysium: for Helen was the daughter and Menelaus the son-in-law of Zeus. Menelaus was worshipped as a hero at Therapne, where his tomb and that of Helen were shown. Respecting the tale that Helen never went to Troy, but was detained in Egypt, see HELENA. [For the conjectural history of the rule of the Pelopidae in the Peloponnesus see MYCENAE and TIRYNS; and for the Trojan war see TROJA.]—2. Son of Lagus, and brother of Ptolemy Soter, held possession of Cyprus for his brother, but was defeated and driven out of the island by Demetrius Poliorcetes, B.C. 306 (Diod. xx. 21-53; Plut. *Demetr.* 15-17).—3. A Greek mathematician, a native of Alexandria, the author of an extant treatise in three books, on the Sphere. He made astronomical observations at Rome in the first year of the emperor Trajan, A.D. 98.

Mênêlâus (Μενελαος), a city of Lower Egypt, on the Canopic branch of the Nile, named after the brother of Ptolemy the son of Lagus. It was made the capital of the district between the lakes of Moeris and Mareotis (νομὸς Μενελαίτης). (Strab. pp. 801, 803.)

Mênênius Lanâtus. 1. **Agrippa**, consul, B.C. 503, conquered the Sabines. It was owing to his mediation that the first great rupture between the patricians and plebeians, when the latter seceded to the Sacred Mount, was brought to a happy and peaceful termination in 493; and it was upon this occasion he is said to have related to the plebeians his well-known fable of the belly and the members (Liv. ii. 16, 32; Dionys. v. 44, 49).—2. **T.**, consul 477, was defeated by the Etruscans. He had previously allowed the Fabii to be destroyed by the Etruscans, although he might have assisted them with his army. For this act of treachery he was brought to trial by the tribunes and condemned to pay a fine. He took his punishment so much to heart, that he shut himself up in the house and died of grief. (Liv. ii. 51; Dionys. ix. 18-27; Gell. xviii. 21.)

Mênes or **Mêna** (Μήνης), first king of Egypt, according to tradition. Herodotus records of him that he built Memphis on a piece of ground which he had rescued from the river by turning it from its former course, and erected therein a magnificent temple to Hephaestus (Ptah). Diodorus tells us that he introduced into Egypt the worship of the gods and the practice of sacrifices, as well as a luxurious style of living. His date is placed at 4000-4500 B.C. (Hdt. ii. 4, 99; Diod. i. 43, 45, 89; Plut. *Is. et Os.* 8.)

Menesthêi Portus (*Puerto de S. Maria*), a harbour in Hispania Baetica, not far from Gades, with an oracle of Menestheus, who is said to have settled in Spain (Strab. p. 140).



Menelaus and Helen. (Millingen, *Anc. Uned. Mon.* pl. 32.)

Paris, Menelaus and Odysseus sailed to Troy in order to demand her restitution. Menelaus was hospitably treated by Antenor, but the journey was of no avail; and the Trojan Antimachus even advised his fellow-citizens to kill Menelaus and Odysseus (*Il.* xi. 139). Thereupon Menelaus and his brother Agamemnon resolved to march against Troy with all the forces that Greece could muster. In the Trojan war Menelaus was under the special protection of Hera and Athene, and distinguished himself by his bravery in battle (*Il.* ii. 581, iv. 8, 129, v. 50, 576, xiii. 614). He killed many illustrious Trojans, and would have slain Paris also in single combat, had not the latter been carried off by Aphrodite in a cloud (*Il.* iii. and iv.). Menelaus was one of the heroes concealed in the wooden horse; and as soon as Troy was taken he and Odysseus hastened to the house of Deiphobus, who had married Helen after the death of Paris, and put him to death in a barbarous manner (*Od.* iv. 280, viii. 518; Verg. *Aen.* vi. 523). Menelaus is said to have been secretly introduced into the chamber of Deiphobus by Helen, who thus became reconciled to her former husband. He was among the first that sailed away from Troy, accompanied by his wife Helen and Nestor; but he was eight years wandering about the shores of the Mediterranean and in Egypt, before he reached home (*Od.* iii. 276-312, iv. 125, 228; cf. Hdt. ii. 118, 116; Paus. x. 25 2 Strab. p. 801). He ar-

Mēnestheus (Μενεσθεύς). 1. Son of Peteos, an Athenian king, who led the Athenians against Troy. With the assistance of the Tyndarids, he is said to have driven Theseus from his kingdom, but to have been afterwards expelled by the Theseids and to have died in Spain. (*Il.* ii. 552, iv. 327; *Paus.* i. 17, 6, ii. 25, 6; *Plut. Thes.* 32; *Strab.* p. 140.)—2. Son of Iphicrates, the famous Athenian general, by the daughter of Cotys, king of Thrace. He married the daughter of Timotheus; and in 356 was chosen commander in the Social war, his father and his father-in-law being appointed to aid him with their counsel and experience. They were all three impeached by their colleague, CHARES, for alleged misconduct and treachery in the campaign; but Iphicrates and Menestheus were acquitted. (*Nep. Iph.* 3, *Tim.* 3; *Diod.* xvi. 21.)

Mēnix or **Lotophagētis**, aft. **Girba** (Μήνιγξ, Λωτοφαγίτις, Λωτοφάγων νήσος: *Jerbah*), a considerable island, close to the coast of Africa Propria, at the SE. extremity of the Lesser Syrtis, with two cities, Mēnix (*Menax*) on the NE., and Girba, or Gerra, on the SW. It was the birthplace of the emperors Vibius Gallus and Volusianus. (*Strab.* pp. 25, 123, 157, 334; *Aurel. Vict. Ep.* 31.)

Mēnippē (Μενίππη), daughter of Orion and sister of Metioche. These two sisters put themselves to death in order to propitiate the two Erinyes who had visited Aonia with a plague. They were metamorphosed by Persephone and Hades into comets, and the Aonians erected to them a sanctuary near Orchomenos. (*Ov. Met.* xiii. 685; *Ant. Lib.* 25.)

Mēnippus (Μένιππος).—1. Usurped the rule of Oresus in Euboea, with the aid of Philip of Macedon (*Dem. de Cor.* pp. 248, 252; *Diod.* xvi. 74).—2. An officer of Philip V. of Macedon (*Liv.* xxvii. 32, xxviii. 5; *Pol.* x. 42).—3. An envoy from Antiochus to Rome; afterwards incited and aided the Aetolians in their war with Rome (*Liv.* xxxiv. 57, xxxv. 32, 50).—4. A Cynic philosopher, and originally a slave, was a native of Gadara in Coele-Syria. He seems to have been a hearer of Diogenes, and flourished about B.C. 60. He amassed great wealth as a usurer, but was cheated out of it all, and committed suicide. We are told that he wrote nothing serious, but that his books were full of jests; whence it would appear that he was one of those Cynic philosophers who threw all their teaching into a satirical form. In this character he is several times introduced by Lucian. His works are lost; but we have considerable fragments of Varro's *Saturae Menippeae*, written in imitation of Menippus. (*Diog. Laërt.* ii. 99, vi. 101.)

Mennis, a city of Adiabene, in Assyria, only mentioned by Curtius (v. 1).

Mēnōdōtus (Μηνόδοτος), a physician of Nicomedia in Bithynia, who was a pupil of Antiochus of Laodicea, and tutor to Herodotus of Tarsus; he belonged to the medical sect of the Empirici, and lived probably about the beginning of the second century after Christ.

Mēnoceus (Μενοικεύς). 1. A Theban, grandson of Pentheus, and father of Hipponome, Jocasta, and Creon (*Eur. Phoen.* 10; *Apollod.* ii. 4, 5).—2. Grandson of the former, and son of Creon. He put an end to his life because Tiresias had declared that his death would bring victory to his country, when the seven Argive heroes marched against Thebes. His tomb was at Thebes near the Neitian gate. (*Eur. Phoen.* 768, 930; *Paus.* ix. 25; *Apollod.* iii. 6, 7.)

Menoetius (Μενολτιος). 1. Son of Iapetus

and Clymene or Asia, and brother of Atlas, Prometheus, and Epimethens. He was killed by Zeus with a flash of lightning, in the battle with the Titans, and was hurled into Tartarus. (*Hes. Th.* 507; *Apollod.* i. 2, 3).—2. Son of Actor and Aegina, husband of Polymele or Sthenele, and father of Patroclus, who is hence called *Menoetiades*. Menoetius fled with the young Patroclus, who had slain the son of Amphidamas, to Peleus in Phthia, and had him educated there. (*Il.* xi. 770, xxiii. 85; *Strab.* p. 425.)

Mēnon (Μένων).—1. A noble of Pharsalus in Thessaly who aided the Athenians at Eion (*Thuc.* ii. 22, iv. 102; *Dem. c. Arist.* pp. 686, 687).—2. A Thessalian adventurer, was one of the generals of the Greek mercenaries in the army of Cyrus the Younger when the latter marched into Upper Asia against his brother Artaxerxes, B.C. 401. After the death of Cyrus he was apprehended along with the other Greek generals by Tissaphernes, and was put to death by lingering tortures, which lasted for a whole year. His character is drawn in the blackest colours by Xenophon. He is the same as the Menon introduced in the dialogue of Plato which bears his name. (*Xen. An.* i. 1, 10, ii. 6, 21; *Diod.* xiv. 19, 27.)

Mens, a personification of mind, worshipped by the Romans, had a sanctuary on the Capitol.

Mentēsa (Mentesānus), surnamed **Bastia**, a town of the Oretani in Hispania Tarraconensis, on the road from Castulo to Carthago Nova. (*Liv.* xxvi. 17; *Ptol.* ii. 6, 59.)

Mentor (Μέντωρ). 1. Son of Alcimus and faithful friend of Odysseus, frequently mentioned in the *Odyssey* (ii. 226, iii. 13, xxiv. 445).—2. A Greek of Rhodes, who, with his brother Memnon, rendered active assistance to Artabazus. When the latter found himself compelled to take refuge at the court of Philip, Mentor entered the service of Nectanabis, king of Egypt. He was sent to the assistance of Tennes, king of Sidon, in his revolt against Darius Ochus; and when Tennes went over to the Persians, Mentor was taken into the service of Darius. He rose rapidly in the favour of Darius, and eventually received a satrapy, including all the western coast of Asia Minor. His influence with Darius enabled him to procure the pardon of his brother Memnon. He died in possession of his satrapy, and was succeeded by his brother Memnon. [*MEMNON.*] (*Diod.* xvi. 42-52; *Arrian, An.* vii. 419).—3. The most celebrated silver-chaser among the Greeks, who must have lived before B.C. 356, since some of his work perished with the temple of Ephesus in that year. His works were vases and cups, which were most highly prized by the Romans (*Plin.* vii. 127, xxxiii. 154; *Propert.* i. 14, 2; *Mart.* xi. 15, 5; *Cic. Verr.* iv. 18, 38; *Juv.* viii. 104.)

Menyllus (Μένυλλος) commanded at Mynychia for Antipater after the Lamian war (*Diod.* xviii. 18; *Plut. Phoc.* 28-31).

Mercūri Promontorium. [*HERMAEUM.*]

Mercūrius, a Roman divinity of commerce and gain, especially the tutelary god of the mercatores and their guild (*collegium*). The character of the god is clear from his name, which is connected with *merx* and *mercari*. It is, however, doubtful whether he was a god of the original settlers at Rome of the Latin and Sabine stock. There is more reason to believe that his worship was introduced by the Etruscans, possibly first in consequence of the development of the corn trade with Etruria and with Sicily (*Liv.* ii. 34), and grew in importance

under the Tarquins, as the commerce was extended not only to Magna Graecia but also to Carthage. The equivalent god of commerce among the Etruscans was called Turms (probably an Etruscan word, not a corruption of Hermes), and it is likely that the Romans adopted the worship of that deity, but substituted a name formed from their own language. The earliest temple to Mercury was built near the Circus Maximus, B.C. 493 (Liv. ii. 21, 27), where his festival was celebrated, together with that of Maia, on the Ides of May (Macrob. i. 12, 19). Besides this, numerous shrines of the god were set up in streets frequented by traders, and various names were applied to the statues in them: e.g. Mercurius Malevolus, M. Sobrius, M. Epulo (Fest. pp. 161, 296; C. I. L. vi. 522), some of which may refer to the character which the sculptor gave in each case to the statue. Hence one street was called Sobrius Vicus, which some have curiously explained as being named from the absence of wine-shops in the street, or because milk, and not wine, was offered (Fest. p. 297). The title Epulo designated Mercury as one of the deities honoured with banquets by the Epulones. Merchants also visited the well near the Porta Capena, to which magic powers were ascribed; and with water from that well they used to sprinkle themselves and their merchandise, that they might be absolved from guilt of lying, and make a large profit (Ov. *Fast.* v. 673). The name of Mercury's Well clung even in the middle ages to this spot, which is still traceable. The Romans of later times identified Mercurius, the patron of merchants and tradespeople, with the Greek Hermes (as god of gain), and transferred all the attributes and myths of the latter to the former. The Fetiales, however, never recognised the identity, and instead of the *caduceus* used a sacred branch as the emblem of peace. [*Dict. of Ant. art. Sagmina.*] For the Greek myths transferred to Mercurius, and for representations of him in works of art, see HERMES.

Mercūrius Trismegistus. [HERMES TRISMEGISTUS.]

Mērīōnes (Μηρίωνης), a Cretan hero, son of Molus, who, conjointly with Idomeneus, led the Cretans in 80 ships against Troy. He was one of the bravest heroes in the Trojan war, and usually acted together with Idomeneus. Later traditions relate that on his way homeward he was thrown on the coast of Sicily, where he was received by the Cretans who had settled there; whereas according to others he returned safely to Crete, and was buried and worshipped as a hero, together with Idomeneus, at Cnossus. (*Il.* ii. 651, viii. 264, xvii. 669; *Diod.* iv. 79.)

Mermērus (Μέρμερος). 1. Son of Jason and Medea, also called Macareus or Mormorus, was murdered, together with his brother Pheres, by his mother at Corinth (Apollod. i. 9, 28; *Diod.* iv. 54).—2. Son of Pheres, and grandson of Jason and Medea (*Od.* i. 260).

Mermessus or **Myrmessus** (Μερμησσός, Μυρμησσός), also written **Marmessus** and **Marpessus**, a town of Mysia, in the territory of Lampascus, not far from Polichna; the native place of a sibyl (Paus. x. 12, 2; *Suid. s.v.*).

Merobaudes, Flavius, a general and a poet, whose merits are recorded in an inscription on the base of a statue dug up in the Ulpian forum at Rome in the year 1812 or 1813. We learn from the inscription that the statue was erected in A.D. 435. He wrote a *Laus Christi*, and some historical poems, especially on Aëtius, of which fragments were discovered by Niebuhr upon a

palimpsest belonging to the monastery of St. Gall, and were published by him at Bonn, 1823; also in Weber's *Corp. Poët. Lat.*

Mērōē (Μερόη: pts. of Nubia and Sennar), the island, so called, and almost an island in reality, formed by the rivers Astapus (*Blue Nile*) and Astaboras (*Atbarah*), and the portion of the Nile between their mouths, was a district of Ethiopia. Its capital, also called Meroë, stood near the N. point of the island, on the E. bank of the Nile, below the modern *Shendy*, where the plain, near the village of *Assour*, is covered with ruins of temples, pyramids, and other works, in a style closely resembling the Egyptian. Standing in a fertile district, rich in timber and minerals, at the foot of the highlands of *Abyssinia*, and at the junction of two great rivers, Meroë became at a very early period a chief emporium for the trade between Egypt, N. Africa, Ethiopia, Arabia, and India, and the capital of a powerful state. From Meroë, in the eighth century B. C., was founded the Ethiopian dynasty (the twenty-fifth), which reigned at Thebes [see p. 30, b]. The power at Meroë was generally in the hands of a ruling caste of priests, who chose a king from among themselves, and bound him to govern according to their laws; until king Ergamenes (about B.C. 300) threw off the yoke of the priests (whom he massacred) and converted his kingdom into an absolute monarchy.—For further details see AETHIOPIA, and AEGYPTUS.

Merom Lacus. [SEMECHONITIS.]

Mērōpē (Μερόπη). 1. One of the Heliades or sisters of Phaëthon (Ov. *Met.* ii. 340; *Hyg. Fab.* 154).—2. Daughter of Atlas, one of the Pleiades, and wife of Sisyphus of Corinth, by whom she became the mother of Glaucus. In the constellation of the Pleiades she is the seventh and the least visible star, because she is ashamed of having had intercourse with a mortal man (Apollod. i. 9, 3, iii. 10, 1; Ov. *Fast.* iv. 175).—3. Daughter of Cypselus, wife of Cresphontes, and mother of Aegyptus. For details, see AEGYPTUS.

Mērops (Μέροψ). 1. King of the island of Cos, husband of the nymph Etheamea, and father of Eumelus. His wife was killed by Artemis, because she had neglected to worship that goddess. Merops, in order to rejoin his wife, wished to make away with himself, but Hera changed him into an eagle, whom she placed among the stars. (*Eur. Hel.* 384; *Hyg. Astr.* ii. 16; *Ant. Lib.* 15).—2. King of the Ethiopians, by whose wife, Clymene, Helios became the father of Phaëthon (Strab. p. 33; Ov. *Met.* i. 763).—3. King of Rhyndacus, on the Hellespont, also called Macar or Macareus, was a celebrated soothsayer, and father of Chite, Arisbe, Amphius, and Adrastus (*Il.* ii. 831, xi. 329; *Strab.* p. 586).

Merūla, L. Cornēlius, was flamen dialis, and, on the deposition of L. Cinna in B.C. 87, was elected consul in his place. On the capture of Rome by Marius and Cinna at the close of the same year, Merula put an end to his own life. (*App. B. C.* i. 65-75; *Tac. Ann.* iii. 58; *Plut. Mar.* 41, 45.)

Mesambria (Μεσαμβρία: *Bushehr*), a peninsula on the coast of Persis, near the river Padargus, the present *Abu-shir*.

Meschēla (Μεσχέλα: prob. near *Bonah*), a large city on the coast of N. Africa, said to have been founded by Greeks returning from the Trojan war. It was taken by Eumachus, the lieutenant of Agathocles (*Diod.* xx. 57).

Mesembria (Μεσημβρία, Herod. *Μεσαμβρία*: *Μεσημβριανός*). 1. (*Missivri* or *Messuri*), a

celebrated town of Thrace on the Pontus Euxinus, and at the foot of Mt. Haemus, founded by the inhabitants of Chalcedon and Byzantium in the time of Darius Hystaspis, and hence called a colony of Megara, since those towns were founded by the Megarians (Hdt. vi. 33; Strab. p. 319; Ptol. iii. 10, 8).—2. A town in Thrace, but of much less importance, on the coast of the Aegaean sea, and in the territory of the Cicones, near the mouth of the Lissus, and the most westerly of the Samothracian settlements on the mainland (Hdt. vii. 108).

Mēsēnē (Μεσηνή, i.e. *Midland*), a name given to that part of Babylonia which consisted of the great island formed by the Euphrates, the Tigris, and the Royal Canal; containing the greater part of Babylonia (Strab. p. 84).

Mēsōa or **Messōa**. [SPARTA.]

Mēsōgis. [LYDIA, p. 507, b.]

Mēsōmēdes (Μεσομήδης), a lyric and epigrammatic poet under Hadrian and the Antonines, was a native of Crete, and a freedman of Hadrian, whose favourite Antinous he celebrated in a poem. A salary which he had received from Hadrian, was diminished by Antoninus Pius. Three poems of his are preserved in the Greek Anthology.

Mēsōpōtāmia (Μεσοποταμία, ἡ Μέση τῶν ποταμῶν: O. T. Aram Naharaim, i.e. *Syria between the Rivers*: LXX Μεσοποταμία Συρίας: *Al-Jesira*, i.e. *The Island*), a district of W. Asia, named from its position between the Euphrates and the Tigris, of which rivers the former divided it from Syria and Arabia on the W., the latter from Assyria on the E.: on the N. it was separated from Armenia by a branch of the Taurus, called Masius, and on the S. from Babylonia by the Median Wall. The name was probably first used by the Greeks in the time of the Seleucidae (Arrian, vii. 7; Tac. *Ann.* vi. 43). In earlier times the country was reckoned a part, sometimes of Syria, and sometimes of Assyria. Nor in the division of the Persian empire was it recognised as a distinct country, but it belonged to the satrapy of Babylonia. Excepting the mountainous region on the N. and NE. formed by the chain of MASIUS, and its prolongation parallel to the Tigris, the country formed a vast plain, broken by few hills, well watered by rivers and cauals, and very fertile, except in the S. part, which was more like the Arabian Desert, on the opposite side of the Euphrates. Besides corn, and fruit, and spices (e.g. the *amomum*), it produced fine timber, and supported large herds of cattle; in the S., or desert part, there were numerous wild animals, such as wild asses, gazelles, ostriches, and lions. Its chief mineral products were naphtha and jet (Curt. v. 1, 12; Strab. xvi. 747). The N. part of Mesopotamia was divided into the districts of MYGDONIA and OSROËNE. It belonged successively to the Assyrian, Babylonian, Persian, Macedonian, Syro-Grecian, Parthian and later Persian empires, but at times formed part of the Roman empire. Trajan conquered it in 115, when he formed the three provinces called Armeuia, Assyria, and Mesopotamia; but Hadrian relinquished it. Aurelius reconquered it, and founded a colony at Singara; Sept. Severus founded others at Nisibis and Rhessaena. (Dio Cass. lxxviii. 22, lxxxv. 1, 3; Eutrop. viii. 6.) It was really of small value to Rome, and little else but a battlefield. Jovian finally gave it up to the Persians (Amm. Marc. xxv. 9).—In a wider sense the name is sometimes applied to the whole country between the Euphrates and the Tigris.

Mespīla (ἡ Μέσιλα: Ru. at *Kouyounjik*, opp. to *Mosul*, Layard), a city of Assyria, on the E. side of the Tigris, which Xenophon (*Anab.* iii. 4) mentions as having been formerly a great city, inhabited by Medes, but in his time fallen into decay. It had a wall six parasangs in circuit, composed of two parts: namely, a base fifty feet thick and fifty high, of polished stone full of shells (the limestone of the country), upon which was built a brick wall fifty feet thick and 100 high. It had served, according to tradition, as the refuge for the Median queen when the Persians overthrew the empire of the Medes, and it resisted all the efforts of the Persian king to take it, until a thunderstorm frightened the inhabitants into a surrender.

Messa (Μέσσα, Μέσση: *Mezapo*), a town and harbour in Laconia near C. Taenarum (*Il.* ii. 502; Paus. iii. 25, 9).

Messābātēnē or **-icē** (Μεσσαβατηνή, Μεσσαβατική: *Μεσσαβάται*), a small district on the SE. margin of the Tigris and Euphrates valley, on the borders of Media, Persis, and Susiana, reckoned sometimes to Persis and sometimes to Susiana. The name is derived from the mountain passes in the district. (Strab. pp. 524, 744.)

Messālina. [MESSALLINA.]

Messalla, less correctly **Messāla**, the name of a distinguished family of the Valeria gens at Rome. They appear for the first time on the consular Fasti in B.C. 263, and for the last in A.D. 506.—1. **M. Valerius Maximus Corvinus Messalla**, was consul B.C. 263, and, in conjunction with his colleague M. Otacilius, carried on the war with success against the Carthaginians in Sicily. The two consuls concluded a peace with Hiero. In consequence of his relieving Messana he obtained the cognomen of Messalla. His triumph was distinguished by two remarkable monuments of his victory—by a pictorial representation of a battle with the Sicilian and Punic armies, which he placed in the Curia Hostilia, and by a sun-dial (Hologium), from the booty of Catania, which was set up on a column behind the rostra, in the forum. Messalla was censor in 252. (Pol. i. 16, 17; Liv. *Ep.* 16; Plin. vii. 214, xxxv. 22).—2. **M. Valerius Messalla**, consul 226 (Zonar. xviii. 19).—3. **M. Valerius Messalla**, praetor peregrinus 194, and consul 188, when he had the province of Liguria (Liv. xxxiv. 54, xxxviii. 42, xlii. 28).—4. **M. Valerius Messalla**, consul 161, and censor 154 (Val. Max. ii. 9, 9).—5. **M. Valerius Messalla Niger**, praetor 63; consul 51; and censor 55. He belonged to the aristocratic party. He married a sister of the orator Q. Hortensius. (Dio Cass. xxxvii. 46; Caes. *B. G.* i. 2; Cic. *ad Fam.* viii. 2).—6. **M. Valerius Messalla**, son of the preceding; consul 53; belonged, like his father, to the aristocratic party; but in consequence probably of his eumity to Pompey, he joined Caesar in the Civil war, and served under him in Africa. He was in high repute for his skill in augury, on which science he wrote. (Cic. *ad Fam.* vi. 18, *ad Att.* iv. 16; Dio Cass. xl. 17, 45; *Bell. Afr.* 28; Gell. xiii. 14).—7. **M. Valerius Messalla Corvinus**, son of the preceding, was educated partly at Athens, where probably began his intimacy with Horace and L. Bibulus (Hor. *Sat.* i. 10, 81; App. *B. C.* iv. 38). After Caesar's death (44) he joined the republican party, and attached himself especially to Cassius, whom, long after, when he had become the friend of Octavianus, he was accustomed to call 'my general' (Tac. *Ann.* iv. 34; Dio Cass. xlvii. 24; Vell. Pat. ii. 71). Messalla was proscribed,

but since his kinsmen proved his absence from Rome at the time of Caesar's assassination, the triumvirs erased his name from the list, and offered him security for his person and property. Messalla, however, rejected their offers, followed Cassius into Asia, and at Philippi, in the first day's battle, turned Octavianus's flank, stormed his camp, and narrowly missed taking him prisoner (Plut. *Brut.* 41). After the death of Brutus and Cassius, Messalla, with a numerous body of fugitives, took refuge in the island of Thasos. His followers, though defeated, were not disorganised, and offered him the command. But he induced them to accept honourable terms from Antony, to whom he attached himself until Cleopatra's influence made his ruin certain and easy to be foreseen. Messalla then again changed his party, and served Augustus effectively in Sicily, 36; against the Salassians, a mountain tribe lying between the Graian and the Pennine Alps, 34; and at Actium, 31. (App. *B. C.* v. 102-113; Dio Cass. xlix. 38; Strab. p. 189.) A decree of the senate had abrogated Antony's consulship for 31, and Messalla was appointed to the vacant place. He was proconsul of Aquitania in 28-27, and obtained a triumph for his reduction of that province. Shortly before or immediately after his administration of Aquitania, Messalla held a prefecture in Asia Minor. He was deputed by the senate, probably in 30, to greet Augustus with the title of 'Pater Patriae'; and the opening of his address on that occasion is preserved by Suetonius (*Aug.* 58; cf. *Ov. Fast.* ii. 127, *Trist.* ii. 39; Dio Cass. lvi. 8, 41). During the disturbances at the comitia in 27, Augustus nominated Messalla to the revived office of warden of the city; but he resigned it in a few days. Messalla soon afterwards withdrew from all public employments except his augurship, to which Augustus had specially appointed him, although, at the time of his admission, there was no vacancy in the augural college. About two years before his death, which happened about the middle of Augustus's reign, B.C. 3-A.D. 8, Messalla's memory failed him, and he often could not recall his own name (Tac. *Dial.* 17). His tomb was of remarkable splendour. Messalla was distinguished as much in the literary as in the political world of Rome. He was a patron of learning and the arts, and was himself a historian, a poet, a grammarian, and an orator. He wrote commentaries on the civil wars after Caesar's death, and a genealogical work, *De Romanis Familiis*. (Plut. *Brut.* 40, 41, 45, 53; Tac. *Ann.* iv. 34; Suet. *Aug.* 74; Plin. xxxiii. 50.) The treatise, however, *De Progenie Augusti*, which sometimes accompanies Eutropius and the minor Roman historians, is the forgery of a much later age. Messalla's poems were of a satirical or even licentious character (Plin. *Ep.* v. 3). His writings as a grammarian were numerous and minute, comprising treatises on construction and lexicography, and on the powers and uses of single letters (Quint. i. 7, 37). His eloquence reflected the character of his age. More smooth and correct than vigorous or original, he persuaded rather than convinced, and conciliated rather than persuaded (Quint. iv. 1, 8). He recommended and practised translation from the Greek orators; and his version of the *Phryne* of Hypcrides was thought to exhibit remarkable skill in either language (Quint. x. 5, 2). His political eminence, the wealth he inherited or acquired in the civil wars, and the favour of Antony and Augustus,

rendered Messalla one of the principal persons of his age, and an effective patron of its literature. His friendship for Horace and his intimacy with Tibullus are well known. In the elegies of the latter poet, the name of Messalla is continually introduced. (Hor. *Od.* iii. 21, *Sat.* i. 6, 42, *A. P.* 371; Tib. i. 7, iv. 1.) The dedication of the *Ciris*, a doubtful work, is not sufficient proof of his friendship with Virgil; but the companion of 'Plotius and Varius, of Maecenas and Octavius' (Hor. *Sat.* i. 10, 81), cannot well have been unknown to the author of the *Eclogues* and *Georgics*. He directed Ovid's early studies (*ex Pont.* iv. 16), and Tiberius sought his acquaintance in early manhood, and took him for his model in eloquence.—8. M. Valerius Messalla Barbatus Appianus, was consul B.C. 12, and died in his year of office. He was the father (or grandfather) of the empress Messallina. (Dio Cass. liv. 28; Suet. *Claud.* 26.)—9. L. Valerius Messalla Volesus, consul A.D. 5, and afterwards proconsul of Asia, where his cruelties drew on him the anger of Augustus and a condemnatory decree from the senate (Tac. *Ann.* iii. 68).—10. L. Vipstanus Messalla, legionary tribune in Vespasian's army, A.D. 70, was brother of Aquilius Regulus, the notorious delator in Domitian's reign (Plin. *Ep.* i. 5). He is one of Tacitus' authorities for the history of the civil wars after Galba's death, and a principal interlocutor in the dialogue *De Oratoribus*. (Tac. *Hist.* iii. 9, 18, iv. 42, *Dial.* 15-25.)

Messallina, or Messalina. 1. Statilia, granddaughter of T. Statilius Taurus, cos. A.D. 11, was the third wife of the emperor Nero, who married her in A.D. 66. She had previously espoused Atticus Vestinus, whom Nero put to death without accusation or trial, merely that he might marry Messallina (Tac. *Ann.* xv. 68; Suet. *Ner.* 35, *Oth.* 10).—2. Valeria, daughter of M. Valerius Messalla Barbatus and of Domitia Lepida, was the third wife of the emperor Claudius. She



Bust of Messallina, wife of Claudius. (From the Capitol, Rome.)

married Claudius, to whom she was previously related, before his accession to the empire. Her profligacy and licentiousness were noto-

rious; and the absence of virtue was not concealed by any sense of shame or regard for decorum. She was as cruel as she was profligate; and many members of the most illustrious families of Rome were sacrificed to her fears or her hatred. She long exercised an unbounded empire over her weak husband, who alone was ignorant of her infidelities. For some time she was supported in her career of crime by the freedmen of Claudius; but when Narcissus, the most powerful of the emperor's freedmen, perceived that he should probably fall a victim to Messallina's intrigues, he determined to get rid of her. The insane folly of Messallina furnished the means of her own destruction. Having conceived a violent passion for a handsome Roman youth, C. Silius, she publicly married him with all the rites of a legal conubium during the absence of Claudius at Ostia, A.D. 48. Narcissus persuaded the emperor that Silius and Messallina would not have dared such an outrage had they not determined also to deprive him of empire and life. Claudius wavered long, and at length Narcissus himself issued Messallina's death-warrant. She was put to death by a tribune of the guards in the gardens of Lucullus. (Tac. *Ann.* xi. 26-38; Dio Cass. lx. 14-31; Suet. *Claud.* 17-39; Juv. vi. 115-135, x. 333, xiv. 331.)

Messāna (Μεσσήνη, Μεσάνα Dor.: Μεσάνιος: *Messina*), a celebrated town on the N.E. coast of Sicily, on the straits separating Italy from this island, which are here about four miles broad. It was originally a town of the Sicels, and was called **Zancle** (Ζάγκλη), or a sickle, on account of the shape of its harbour, which is formed by a singular curve of sandy shore. The first Greek colonists were, according to Thucydides, pirates from the Chalcidian town of Cumæ in Italy, who were joined by Chalcidians from Eubœa, and, according to Strabo, by Naxians; but these two accounts are not contradictory, for since Naxos in Sicily was also a colony from Chalcis, we may easily suppose that the Naxians joined the other Chalcidians in the foundation of the town (Thuc. vi. 4; Strab. p. 268; Paus. iv. 23, 7; Diod. iv. 85). Since the people of Zancle helped the Chalcidians to found Rhegium, in conjunction with Messenians expelled during the first Messenian war, Zancle itself must have been founded between 735 (the date of Naxos) and the end of the first Messenian war. [RHEGIUM.] Zancle soon became so powerful that it founded the town of Himera, about B.C. 648. After the capture of Miletus by the Persians, the inhabitants of Zancle invited the Ionians, who had been expelled from their native country, to settle on their 'beautiful coast' (καλή ακτή, Hdt. vi. 22); and a number of Samians and other Ionic Greeks accepted their offer. On landing in the S. of Italy, they were persuaded by Anaxilaus, tyrant of Rhegium, to take possession of Zancle during the absence of Scythes, the tyrant of the city, who was engaged in the siege of some other Sicilian town. But their treachery was soon punished; for Anaxilaus himself shortly afterwards drove the Samians out of Zancle, and made himself master of the town, the name of which he changed into *Messana* or *Messene*, both because he was himself a Messenian, and because he transferred to the place a body of Messenians from Rhegium. (Hdt. vi. 22, vii. 164; Thuc. *l.c.*; Strab. *l.c.*; Diod. xi. 48.) Anaxilaus died 476; and about ten years afterwards (466) his sons were driven out of Messana and Rhegium, and republican

governments established in these cities. Messana now enjoyed great prosperity for several years, and in consequence of its excellent harbour and advantageous position, it became a place of great commercial importance. The Athenians failed in their attempt to seize it in 415 (Thuc. vi. 48, 74). But in 396 it was taken by the Carthaginians, who destroyed the town because they saw that they should be unable to maintain so distant a possession against the power of Dionysius of Syracuse (Diod. xiv. 56-58). Dionysius began to rebuild it in the same year, and besides collecting the remains of the former population, he added a number of Locrians, Messenians, and others, so that its inhabitants were of a very mixed kind. After the banishment of the younger Dionysius, Messana was for a short time free, but it fell into the power of Agathocles about 312 (Diod. xix. 65, 102). Among the mercenaries of this tyrant were a number of Mamertini, an Oscan people from Campania, who had been sent from home under the protection of the god Mamers or Mars to seek their fortune in other lands. These Mamertini were quartered in Messana; and after the death of Agathocles (282) they made themselves masters of the town, killed the male inhabitants, and took possession of their wives, their children, and their property. The town was now called **Mamertina**, and the inhabitants



Coin of Messana (5th cent. B.C.).

Obv., MEEANION; hare, dolphin below; *rev.*, biga drawn by mules; charioteer crowned by Victory. (Anaxilaus won a victory with mules at Olympia, and introduced hares into Sicily.)

Mamertini; but its ancient name of Messana continued to be in more general use (Pol. i. 7; Diod. xxi. 18; Cic. *Verr.* ii. 5, 46, iii. 6). The new inhabitants could not lay aside their old predatory habits, and in consequence became involved in a war with Hiero of Syracuse, who defeated them in several battles, and would probably have conquered the town, had not the Carthaginians come in to the aid of the Mamertini, and, under the pretext of assisting them, taken possession of their citadel. The Mamertini had at the same time applied to the Romans for help, who gladly availed themselves of the opportunity to obtain a footing in Sicily. Thus Messana was the immediate cause of the first Punic war, 264. (Pol. i. 10; Diod. xxiii. 1; Liv. *Ep.* 16.) The Mamertini expelled the Carthaginian garrison, and received the Romans. Messana then passed under the Roman dominion, but nominally as a *civitas foederata*, retaining its own land and subject to tribute only in time of war (Cic. *Verr.* v. 22, 56; Plut. *Pomp.* 10). It was the headquarters of the fleet of Sextus Pompeius, and, probably on that account, lost its privileges, and simply received the Roman franchise as an *oppidum civium Romanorum* (Plin. iii. 88), but still continued a flourishing place, and as late as the Gothic wars was an important fortress (Ptol. iii. 8, 9; Procop. *B.G.* i. 8. iii. 39).

Messāpia (Μεσσηπία), the Greek name of CALABRIA.

Messāpium (τὸ Μεσάπιον ὄρος), a mountain in Bœotia on the E. coast, near the town Anthedon, from which Messapus is said to have sailed to the S. of Italy (Strab. p. 405).

Messāpus (Μέσσᾶπος), a Bœotian, from whom Messapia in the S. of Italy was believed to have derived its name (Strab. *l.c.*).

Messēnē (Μεσσηνή), daughter of Triopas, and wife of Polycaon, whom she induced to take possession of the country which was called after her, Messenia. She introduced there the worship of Zeus and the mysteries of the great goddess of Eleusis (Paus. iv. 1, 3, 27).

Messēnē (Μεσσηνή: Μεσσηνίος). 1. (*Mavromati*), the later capital of Messenia, was founded by Epaminondas B.C. 369, and completed and fortified within the space of eighty-five days. It was situated at the foot of the steep hill of Ithome, which was celebrated as a fortress in the history of the Messenian wars, and now formed the acropolis of the new city. (Paus. iv. 27; Diod. xv. 66.) Messene was one of the most strongly fortified cities of Greece. It was surrounded by massive walls built entirely of stone and flanked with numerous towers (Paus. iv. 31). There are still considerable remains of some of these towers, as well as the foundations of the walls, and of several public buildings. The northern gate of the city is extant, and opens into a circular court, 62 feet in diameter. The city was supplied with water from a fountain called *Clepsydra*, still a fine spring.—2. See MESSANA.

Messēniā (Μεσσηνία: Μεσσηνίος; in older writers *Μεσσηνή*: *Od.* xxi. 15; cf. *Pind. Pyth.* iv. 126), a country in Peloponnesus, bounded on the E. by Laconia, on the N. by Elis and Arcadia, and on the S. and W. by the sea. It was separated from Laconia by Mt. Taygetus; but part of the W. slope of Taygetus belonged to Laconia; and it is difficult to determine the exact boundaries between the two countries, as they were different at different periods. In the most ancient times the river Nedon formed the boundary between Messenia and Laconia towards the sea; but later the true frontier line was further SE., at a woody hollow called Choerius, twenty stadia S. of Abia (Paus. iv. 1), in the mountain district which Tacitus speaks of as *Ager Dentheliatas* (*Ann.* iv. 43). The river Neda formed the N. frontier between Messenia and Elis. The area of Messenia is about 1162 square miles. It was for the most part a mountainous country, and contained only two plains of any extent, in the N. the plain of *Stenyclus*, and in the S. a still larger plain, through which the Pamisus flowed, and which was called *Macaria* or the Blessed, on account of its great fertility (Strab. p. 361). There were, however, many smaller valleys among the mountains; and the country was much less rugged and far more productive than the neighbouring Laconia. Hence Messenia is described by Pausanias as the most fertile country in Peloponnesus; and it is praised by Euripides on account of its climate, which was neither too cold in winter nor too hot in summer (*Eur. ap. Strab.* p. 366). The most ancient inhabitants of Messenia were Leleges, intermingled with Argives. According to tradition Polycaon, the younger son of Lelex, married the Argive Messene, a daughter of Triopas, and named the country Messene in honour of his wife. This is the name by which it is called in Homer, who does not use the form Messenia. Five generations afterwards Aeolians settled in the country, under the guidance of Perieres, a son

of Aeolus. His son Aphaeus gave a home to Neleus, who had been driven out of Thessaly, and who founded the town of Pylos, which became the capital of an independent sovereignty. For a long time there was properly no Messenian kingdom. The western part of the land belonged to the dominions of the Neleid princes of Pylos, of whom Nestor was the most celebrated, and the eastern to the Lacedaemonian monarchy. Thus it appears to have remained till the conquest of Peloponnesus by the Dorians, when Messenia fell to the share of Cresphontes, who destroyed the kingdom of Pylos, and united the whole country under his sway. The ruling class were Iow Dorians, and they continued to speak the purest Doric down to the latest times. The Spartans soon coveted the more fertile territory of their brother Dorians; and after many disputes between the two nations, and various inroads into each other's territories, open war at length broke out. This war, called the first Messenian war, lasted twenty years, B.C. 743-723; and notwithstanding the gallant resistance of the Messenian king, Aristodemus, the Messenians were obliged to submit to the Spartans after the capture of their fortress Ithome, and to become their subjects. [ARISTODEMUS.] After bearing the yoke thirty-eight years, the Messenians again took up arms under their heroic leader Aristomenes. [ARISTOMENES.] The second Messenian war



Coin of Messenia (4th cent. B.C.).

Obv., head of Demeter; rev., MEZZANION; figure of Zeus bearing the eagle (supposed to be copied from the statue by Aggladas).

lasted seventeen years, B.C. 685-668, and terminated with the conquest of Ira and the complete subjugation of the country. Most of the Messenians emigrated to foreign countries, and those who remained behind were reduced to the condition of Helots or serfs. In this state they remained till 464, when the Messenians and other Helots took advantage of the devastation occasioned by the great earthquake at Sparta to rise against their oppressors. This third Messenian war lasted ten years, 464-455, and ended by the Messenians surrendering Ithome to the Spartans on condition of their being allowed a free departure from Peloponnesus. They settled at Naupactus on the Corinthian gulf opposite Peloponnesus, which town the Athenians had lately taken from the Locri Ozolae, and gladly granted to such deadly enemies of Sparta. At the conclusion of the Peloponnesian war (404) the unfortunate Messenians were obliged to leave Naupactus and take refuge in Italy, Sicily, and other countries; but when the supremacy of Sparta was overthrown by the battle of Leuctra, Epaminondas resolved to restore the independence of Messenia. He accordingly gathered together the Messenian exiles from the various lands in which they were scattered; and in the summer of 369 he founded the town of Messene at the foot of Mt. Ithome. [MESSENE.] Messenia was never again subdued by the Spartans, and it maintained its independence till the conquest

of Greece by the Romans, 146, when it formed part of the province of ACHAIA.

Mestlêta or **Mestchetha** (*Mitzkhetl*) a city of Iberia, in Asia, on the river Cyrus.

Mestra (*Μήστρα*), daughter of Erysichthon, and granddaughter of Triopas, whence she is called *Triopeis* by Ovid. She was sold by her hungry father, that he might obtain the means of satisfying his hunger. In order to escape from slavery, she prayed to Poseidon, who loved her, and who conferred upon her the power of metamorphosing herself whenever she was sold. According to one tradition she became afterwards the wife of Antolycus (*Ov. Met. viii. 738-878*; *Tzetz. ad Lyc. 1393*; *Ant. Lib. 17*, where the name is *Hypermetra*; cf. *ERYSICHTHON*).

Messogis [*LYDIA*, p. 507, b].

Metagonitis (*Μεταγωνίτις*: *Μεταγωνίται*, *Metagonitai*), a name applied to the N. coast of Mauretania Tingitana (*Marocco*), between the Fretum Gaditanum and the river Mulucha; derived probably from the Carthaginian colonies (*μεταγώνια*) settled along it (*Ptol. iv. 2, 10*; *Pol. iii. 33*). There was on this coast a promontory called Metagonium, the modern *Ras-el-Harsbah* (*Strab. p. 827*; *Mel. i. 7, 1*).

Metallinum or **Metellinum** (*Metallinensis*: *Medellin*), a Roman colony in Lusitania on the Anas, near Augusta Emerita (*Plin. iv. 17*).

Mêtânira (*Μετάνειρα*), wife of Celeus, and mother of Triptolemus, received Demeter on her arrival in Attica. Pausanias called her *Meganaera*. (*Hymn. in Cer. 161*; *Apollod. i. 5, 1*; *Paus. i. 39, 1*). For details see *CELEUS*.

Mêtaphrastes, **Symëon** (*Συμεών ὁ Μεταφράστης*), a Byzantine writer, lived in the ninth and tenth centuries, and held high offices at the Byzantine court. His surname *Metaphrastes* was given to him on account of his having composed a paraphrase of the Lives of the Saints. He wrote a Byzantine history, entitled *Annales*, beginning with the emperor Leo Armenus, A.D. 813, and finishing with Romanus, the son of Constantine Porphyrogenitus, 963. Edited by Bekker, Bonn, 1838.

Metapontum, the Roman name for the Greek **Metapontium** (*Μεταπόντιον*: *Μεταπόντιος*, *Metapontinus*: *Torre di Mare*), a celebrated Greek city in the S. of Italy, on the Tarentine gulf, and on the E. coast of Lucania, is said to have been originally called *Metabum* (*Μέταβον*). It was an Achaean colony, under the command of a leader named Leucippus, but probably occupied the site of an older city (which would account for traditions of its early settlement by Pylians of the time of Nestor or by Phocians) which had been destroyed before the Achaeans of Sybaris and Crotona founded a new city there about 700 B.C. (*Strab. pp. 222, 264*;

Diod. iv. 67.) Pythagoras transferred his school to Metapontum and died there. In 415 they allied themselves to the Athenians. (*Thuc. vi. 44, vii. 33*.) Its fertility was so great that the people of Metapontum dedicated a golden harvest at Delphi (*Strab. p. 264*). It fell into the



Coin of Metapontum (4th cent. B.C.).

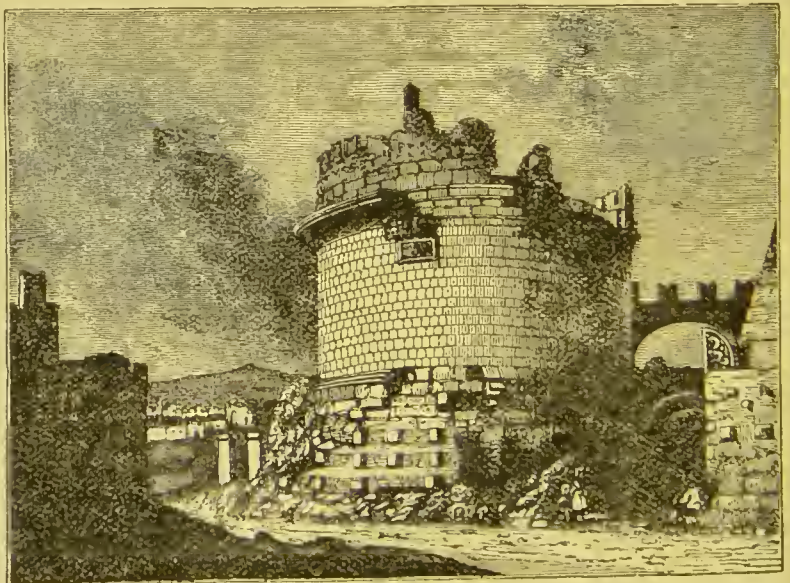
Obv., AΕΥΚΙ; head of Leucippus, the founder; *rev.*, ear of corn, as sign of fertility.

hands of the Romans with the other Greek cities in the S. of Italy in the war against Pyrrhus; but it revolted to Hannibal after the battle of Cannae (*Liv. xxii. 61*). From the time of the second Punic war it disappears from history, and was in ruins in the time of Pausanias (*vi. 19, 11*).

Metaurum. [*METAURUS*, No. 2.]

Mëtaurus. 1. (*Metaro*), a small river in Umbria, flowing into the Adriatic sea, but rendered memorable by the defeat and death of Hasdrubal, the brother of Hannibal, on its banks, B.C. 207. It rises in the group of Apennines called *Monte Nerone*, and flows forty-five miles into the sea, two miles S. of *Fano*. (*Strab. p. 227*; *Sil. It. viii. 449*; *Hor. Od. iv. 4, 387*).—2. (*Marro*), a river on the E. coast of Bruttium, at whose mouth was the town of Metaurum.

Metella, **Caecilia**. 1. Daughter of Met. Maccdonicus [No. 3], married Scipio Nasica (consul 111 B.C.). Her grandson was Metellus Scipio [No. 15] (*Cic. Brut. 58, 212*).—2. Daughter of Met. Balearicus [No. 5], married App. Claud. Puleher, and was mother of P. Clodius, Cicero's enemy [*CLAUDIUS*, No. 21].—3. Daughter of Met. Calvus [No. 4] and mother of Lucullus (*Plut.*



Tomb of Caecilia Metella, on the Appian Way. (See *Metella*, No. 6.)

Lucull. 1).—4. Daughter of Met. Dabuatius [No. 9], married first to Scaurus, secondly to Sulla, who avenged upon Athens an affront offered to her by the Athenians (*Plut. Sull. 6*,

18, 22, 35; Cic. *Scaur.* 45).—5. Daughter (probably) of Met. Nepos [No. 14], wife of P. Lentulus Spinther, the younger, from whom she was divorced in 45 (Hor. *Sat.* ii. 3, 339; Cic. *ad Att.* xi. 15, 23. xii. 52, xiii. 7).—6. Daughter of Met. Creticus [No. 16], and wife of Crassus, the son of the triumvir, to whose memory the magnificent tomb on the Appian Way was raised.

Metellus, a distinguished plebeian family of the Caecilia gens at Rome. 1. **L. Caecilius Metellus**, consul B.C. 251, carried on the war in Sicily against the Carthaginians. In the following year he gained a great victory at Panormus over Hasdrubal, the Carthaginian general. The elephants which he took in this battle were exhibited in his triumph at Rome. (Pol. i. 39, 40; Plin. vii. 139). Metellus was consul a second time in 249, and was elected pontifex maximus in 248, and held this dignity for twenty-two years. He must therefore have died shortly before the beginning of the second Punic war. In 241 he rescued the Palladium when the temple of Vesta was on fire, but lost his sight in consequence. (Ov. *Fast.* vi. 436; Dionys. ii. 66; Val. Max. i. 4, 4). He was dictator in 224, for the purpose of holding the comitia.—2. **Q. Caecilius Metellus**, son of the preceding, was plebeian aedile 209; curule aedile 208; served in the army of the consul Claudius Nero 207, and was one of the legates sent to Rome to convey the joyful news of the defeat and death of Hasdrubal; and was consul, with L. Veturius Philo, 206. In his consulship he and his colleague carried on the war against Hannibal in Bruttium, where he remained as proconsul during the following year. In 205 he was dictator for the purpose of holding the comitia. Metellus survived the second Punic war many years, and was employed in several public commissions. (Liv. xxviii. 9, xxxix. 24; Cic. *Brut.* 14, 57; Val. Max. vii. 2, 3).—3. **Q. Caecilius Metellus Macedonicus**, son of the last, was praetor 148, and carried on war in Macedonia against the usurper Andiscus, whom he defeated and took prisoner. He next turned his arms against the Achaeans, whom he defeated at the beginning of 146. On his return to Rome in 146 he triumphed, and received the surname of Macedonicus. Metellus was consul in 143, and received the province of Nearer Spain, where he carried on the war with success for two years against the Celtiberi. He was succeeded by Q. Pompeius in 141. Metellus was censor 131. He died 115, full of years and honours. He is frequently quoted by the ancient writers as an extraordinary instance of human felicity. He had filled all the highest offices of the state with reputation and glory, and was carried to the funeral pile by four sons, three of whom had obtained the consulship in his lifetime, while the fourth was a candidate for the office at the time of his father's death. (Liv. *Ep.* 49, 50, 52, 53, 59; Vell. Pat. i. 11; Cic. *Fin.* v. 27, 82; Paus. vii. 13, 15).—4. **L. Caecilius Metellus Calvus**, brother of the last, consul 142 (Cic. *ad Att.* xii. 5; Val. Max. viii. 5).—5. **Q. Caecilius Metellus Balearicus**, eldest son of No. 3, was consul 123, when he subdued the inhabitants of the Balearic islands, and received in consequence the surname of Balearicus. He was censor 120. (Liv. *Ep.* 60; Diod. v. 17; Strab. p. 167).—6. **L. Caecilius Metellus Diadematus**, second son of No. 3, has been frequently confounded with Metellus Dalmaticus, consul 119 [No. 9]. Metellus Diadematus received the latter surname from his wearing for a long time a bandage round his forehead, in consequence of

an ulcer. (Cic. *post Red. ad Quirit.* 3, 6; Plut. *Cor.* 11.) He was consul 117.—7. **M. Caecilius Metellus**, third son of No. 3, was consul 115, the year in which his father died. In 114 he was sent into Sardinia as proconsul, and suppressed an insurrection in the island, in consequence of which he obtained a triumph in 113, on the same day as his brother Caprarius. (Eutrop. iv. 25).—8. **C. Caecilius Metellus Caprarius**, fourth son of No. 3. The origin of his surname is quite uncertain. He was consul 113, and carried on war in Macedonia against the Thracians, whom he subdued. He obtained a triumph in consequence in the same year, and on the same day with his brother Marcus. He was censor 102 with his cousin Metellus Numidicus. (Vell. Pat. ii. 8; Tac. *Germ.* 37).—9. **L. Caecilius Metellus Dalmaticus**, elder son of No. 4, and frequently confounded, as has been already remarked, with Diadematus [No. 5], was consul 119, when he subdued the Dalmatians, and obtained in consequence the surname Dalmaticus. With the booty obtained in this war he repaired the temple of Castor and Pollux. He was censor with Cn. Domitius Ahenobarbus in 115, and he was also pontifex maximus. (Cic. *Clu.* 42, 119.) He was alive in 100, when he is mentioned as one of the senators of high rank who took up arms against Saturninus (Liv. *Ep.* 62; Appian, *Illyr.* 11; Plut. *Pomp.* 2).—10. **Q. Caecilius Metellus Numidicus**, younger son of No. 4, was one of the most distinguished members of his family. The character of Metellus stood very high among his contemporaries; in an age of growing corruption his personal integrity remained unsullied; and he was distinguished for his abilities in war and peace. He was one of the chief leaders of the aristocratic party at Rome. He was consul 109, and carried on the war against Jugurtha in Numidia with great success. [JUGURTHA.] He remained in Numidia during the following year as proconsul; but, as he was unable to bring the war to a conclusion, his legate, C. Marius, industriously circulated reports in the camp and the city that Metellus designedly protracted the war for the purpose of continuing in the command. These rumours had the desired effect. Marius was raised to the consulship, Numidia was assigned to him as his province, and Metellus saw the honour of finishing the war snatched from his grasp. [MARIUS.] On his return to Rome in 107 he was received with the greatest honour. He celebrated a splendid triumph, and received the surname of Numidicus. In 102 he was censor with his cousin Metellus Caprarius. In 100 the tribune Saturninus and Marius resolved to ruin Metellus. Saturninus proposed an agrarian law, to which he added the clause that the senate should swear obedience to it within five days after its enactment, and that whosoever should refuse to do so should be expelled the senate and pay a heavy fine. Metellus refused to take the oath and was therefore expelled the senate; but Saturninus, not content with this, brought forward a bill to punish him with exile. The friends of Metellus were ready to take up arms in his defence; but Metellus quitted the city and retired to Rhodes, where he bore his misfortune with great calmness. He was, however, recalled to Rome in the following year (99), on the proposition of the tribune Q. Calpurnius. The orations of Metellus are spoken of with praise by Cicero, and they continued to be read with admiration in the time of Fronto. (Sall.

Jug. 43-88; *Plut. Marius*; *Flor.* iii. 16; *Liv. Ep.* 65, 69; *App. B. C.* i. 28-33; *Cic. pro Balb.* 5, 11.—11. **Q. Caecilius Metellus Nepes**, son of Balearicus [No. 5], and grandson of Macedonicus [No. 3], appears to have received the surname of Nepos because he was the eldest grandson of the latter. Metellus Nepos exerted himself in obtaining the recall of his kinsman Metellus Numidicus from banishment in 99, and was consul in 98 with T. Didius. In this year the two consuls carried the Lex Caecilia Didia. (*Cic. post Red. in Sen.* 15, *ad Att.* ii. 9.)—12. **Q. Caecilius Metellus Pius**, son of Numidicus [No. 10], received the surname of Pius on account of the love which he displayed for his father when he besought the people to recall him from banishment in 99. He was praetor 89, and was one of the commanders in the Marsic or Social war. He was still in arms in 87, prosecuting the war against the Samnites, when Marius landed in Italy and joined the consul Cinna. The senate, in alarm, summoned Metellus to Rome; but as he was unable to defend the city against Marius and Cinna he crossed over to Africa. After remaining in Africa three years he returned to Italy and joined Sulla, who also returned to Italy in 83. In the war which followed against the Marian party, Metellus was one of the most successful of Sulla's generals, and gained several important victories both in Umbria and in Cisalpine Gaul. In 80 Metellus was consul with Sulla himself, and in the following year (79) he went as proconsul into Spain, in order to prosecute the war against Sertorius, who adhered to the Marian party. Here he remained for the next eight years, and found it so difficult to obtain any advantages over Sertorius that the senate sent Pompey to his assistance with proconsular power and another army. Sertorius, however, was a match for them both, and would probably have continued to defy all the efforts of Metellus and Pompey if he had not been murdered by Perperna and his friends in 72. [SERTORIUS.] Metellus was pontifex maximus, and, as he was succeeded in this dignity by Julius Caesar in 63, he must have died either in this year or at the end of the preceding. (*Sall. Jug.* 64; *Plut. Mar.* 42, *Sertor.* 12-27; *Vell. Pat.* ii. 15, 28-30.)—13. **Q. Caecilius Metellus Celer**, elder son of Nepos [No. 11]. In 66 he served as legate in the army of Pompey in Asia; and was praetor in 63, the year in which Cicero was consul (*Cic. Sull.* 23, 65). During his year of office he afforded warm and efficient support to the aristocratical party. He prevented the condemnation of C. Rabirius by removing the military flag from the Janiculum. He co-operated with Cicero in opposing the schemes of Catiline; and, when the latter left the city to make war upon the republic, Metellus had the charge of the Picentine and Senonian districts. By blocking up the passes he prevented Catiline from crossing the Apennines and penetrating into Gaul, and thus compelled him to turn round and face Antonius, who was marching against him from Etruria. In the following year, 62, Metellus went with the title of proconsul into the province of Cisalpine Gaul, which Cicero had relinquished because he was unwilling to leave the city. In 60, Metellus was consul with L. Afranius, and opposed all the efforts of his colleague to obtain the ratification of Pompey's acts in Asia, and an assignment of lands for his soldiers. He died in 59, and it was suspected that he had been poi-

soned by his wife Clodia, with whom he lived on the most unhappy terms, and who was a woman of the utmost profligacy. (*Sall. Cat.* 57; *Dio Cass.* xxxvii., xxxviii.; cf. *Index to Cicero.*)—14. **Q. Caecilius Metellus Nepos**, younger son of the elder Nepos [No. 11]. He served as legate of Pompey in the war against the pirates and in Asia from 67 to 64. He returned to Rome in 63 in order to become a candidate for the tribunate, that he might thereby favour the views of Pompey. His election was opposed by the aristocracy, but without success. His year of office was a stormy one. One of his first acts in entering upon his office on the 10th of December, 63, was a violent attack upon Cicero. He maintained that the man who had condemned Roman citizens without a hearing ought not to be heard himself, and accordingly prevented Cicero from addressing the people on the last day of his consulship, and only allowed him to take the usual oath, whereupon Cicero swore that he had saved the state. In the following year (62) Metellus brought forward a bill to summon Pompey, with his army, to Rome, in order to restore peace; but on the day on which the bill was to be read the two parties came to open blows, and Metellus was obliged to take to flight. He repaired to Pompey, with whom he returned to Rome in 61. He was praetor in 60, and consul in 57 with P. Leutulus Spithæus. Notwithstanding his previous enmity with Cicero, he did not oppose his recall from exile. In 56 Metellus administered the province of Nearer Spain, where he carried on war against the *Yaccæi*. He died in 55. Metellus did not adhere strictly to the political principles of his family. He did not support the aristocracy, like his brother; nor, on the other hand, can he be said to have been a leader of the democracy. He was, in fact, little more than a servant of Pompey, and, according to his bidding, at one time opposed and at another supported Cicero. [See *Index to Cicero*; *Dio Cass.* xxxvii. 38-51, xxxix. 1-7, 54.]—15. **Q. Caecilius Metellus Pius Scipio**, the adopted son of Metellus Pius [No. 12]. He was the son of P. Scipio Nasica, praetor 94, and grandson of Caecilia Metella, daughter of Macedonicus [No. 3]. Hence his name is given in various forms. Sometimes he is called P. Scipio Nasica, sometimes Q. Metellus Scipio, and sometimes simply Scipio or Metellus. (*Cic. Brut.* 58, 212; *Dio Cass.* xl. 51.) He was tribune of the plebs in 59, and was a candidate for the consulship along with Plautius Hypsæus and Milo in 53. He was supported by the Clodian mob, since he was opposed to Milo; but in consequence of the disturbances in the city the comitia could not be held for the election of consuls. After the murder of Clodius at the beginning of 52 Pompey was elected sole consul. In the course of the same year Pompey married Coruella, the daughter of Scipio, and on the 1st of August he made his father-in-law his colleague in the consulship. Scipio showed his gratitude by using every effort to destroy the power of Caesar and strengthen that of Pompey. He took an active part in all the proceedings which led to the breaking out of the Civil war in 49; and in the division of the provinces made among the Pompeian party he obtained Syria, to which he hastened without delay. After plundering the province in the most unmerciful manner, he crossed over into Greece in 48 to join Pompey. He commanded the centre of the Pompeian army at the battle

of Pharsalia. After the loss of the battle he fled, first to Corcyra and then to Africa, where he received the chief command of the Pompeian troops. He was defeated by Caesar at the decisive battle of Thapsus in 46. He attempted to escape by sea, but his squadron having been overpowered by P. Sittius, he put an end to his own life. Metellus Scipio never exhibited any proofs of striking abilities either in war or in peace. In public he showed himself cruel, vindictive, and oppressive; in private he was mean, avaricious, and licentious, even beyond most of his contemporaries. (Plut. *Pomp.* 55, *Caes.* 30, *Cic.* 15; App. *B. C.* ii. 60-100; *Caes. B. C.* i. 1-4, iii. 31, *Bell. Afric.* 79.)—16. **Q. Caecilius Metellus Creticus**, was consul 69, and carried on war against Crete, which he subdued in the course of three years. He returned to Rome in 66, but was unable to obtain a triumph, in consequence of the opposition of Pompey, to whom he had refused to surrender his command in Crete, which Pompey had claimed in virtue of the Gabinian law, which had given him the supreme command in the whole of the Mediterranean. Metellus, however, could not relinquish his claim to a triumph, and accordingly resolved to wait in the neighbourhood of the city till more favourable circumstances. He was still before the city in 63, when the conspiracy of Catiline broke out. He was sent into Apulia to prevent an apprehended rising of the slaves; and in the following year, 62, after the death of Catiline, he was at length permitted to make his triumphal entrance into Rome, and received the surname of Creticus. Metellus, as was to be expected, joined the aristocracy in their opposition to Pompey, and succeeded in preventing the latter from obtaining the ratification of his acts in Asia. (Liv. *Ep.* 98-100; Flor. iii. 7, iv. 12; Vell. Pat. ii. 34; Dio Cass. xxxvi. 1; Sall. *Cat.* 30.)—17. **L. Caecilius Metellus**, brother of the last, was praetor 71, and as proprætor succeeded Verres in the government of Sicily in 70. He defeated the pirates, and compelled them to leave the island. His administration is praised by Cicero; but he nevertheless attempted, in conjunction with his brothers, to shield Verres from justice. He was consul 68 with Q. Marcius Rex, but died at the beginning of the year. (Cic. *Verr.* iii. 53, 122, v. 21, 55; Dio Cass. xxxv. 4.)—18. **M. Caecilius Metellus**, brother of the two last, was praetor 69, in the same year that his eldest brother was consul. The lot gave him the presidency in the court *de pecuniis repetundis*, and Verres was very anxious that his trial should come on before Metellus. (Cic. *Verr.* i. 8, 9.)—19. **L. Caecilius Metellus Creticus**, was tribune of the plebs, 49, and a warm supporter of the aristocracy. He did not fly from Rome with Pompey and the rest of his party; and he attempted to prevent Caesar from taking possession of the sacred treasury, and only gave way upon being threatened with death. (Plut. *Caes.* 35, *Pomp.* 62; *Caes. B. C.* i. 33; Dio Cass. xli. 17; App. *B. C.* ii. 41; Lucan, iii. 114.)

Methana. [METHONE, No. 4.]

Metharme (*Μεθάρμη*): daughter of king Pygmalion, and wife of Cinyras. See CINYRAS.

Methonē (*Μεθώνη*: *Μεθωναίος*). 1. Or **Mothone** (*Μοθώνη*: *Μοθονι*), a town at the SW. corner of Messenia, with an excellent harbour, protected from the sea by a reef of rocks, of which the largest was called Mothon. The ancients regarded Methone as the Pegasus of Homer (*Il.* ix. 294). After the conquest of Mes-

senia, it became one of the Lacedaemonian harbours, and is mentioned as such in the Peloponnesian war. The emperor Trajan made it a free city. (Strab. p. 359; Paus. iv. 35.)—2. (*Eleutherokhorōi*), a Greek town in Macedonia on the Thermaic gulf, forty stadia NE. of Pydna, was founded by the Eretrians, and is celebrated from Philip having lost an eye at the siege of the place. After its capture by Philip it was destroyed, but was subsequently rebuilt, and is mentioned by Strabo as one of the towns of Macedonia. (Thuc. iv. 129, vi. 7; Strab. p. 330; Diod. xvi. 31.)—3. A town in Thessaly mentioned by Homer, which does not occur in historical times (*Il.* ii. 716). The ancients placed it in Magnesia.—4. Or **Methana** (*Μέθανα*: *Methana* or *Mitone*), an ancient town in Argolis, situated on a peninsula of the same name, opposite the island of Aegina. The peninsula runs a considerable way into the sea, and is connected with the mainland by a narrow isthmus, lying between Troezen and Epidaurus. The town lay at the foot of a mountain of volcanic origin. (The name appears as *Μεθώνη* in Thuc. iv. 45; but, according to Strabo, not in all MSS. In Strab. p. 374, and Paus. ii. 34, it is *Μέθανα*.)

Méthora (*Μέθορα*, *Μόδουρα* ή *τῶν Θεῶν*: *Matra*, the sacred city of Krishna), a city of India in the Ganges, on the river Jonanes (*Jumna*), was a great seat of the worship of the Indian god whom the Greeks identified with Heracles (Arrian, *Ind.* 8; Plin. vi. 69).

Methydrium, (*Μεθύδριον*: *Μεθυδριεύς*), a town in central Arcadia, 170 stadia N. of Megalopolis (Paus. viii. 35, 36; Thuc. v. 58).

Methymna (*ή Μήθυμνα*, *Μέθυμνα*, the former generally in the best writers; also on coins the Aeolic form *Μάθυμνα*: *Μηθυμναίος*, *Μεθυμναίος*: *Molivo*), the second city of LESBOS, stood at the north extremity of the island, and had a good harbour. It was the birthplace of the musician and dithyrambic poet Arion, and of the historian



Coin of Methymna (4th cent. B.C.).

Obv., head of Athene; rev., ΜΑΘΥΜΝΑΙΩΝ; lyre inclosed in a square.

Hellanicus. The celebrated Lesbian wine came from its neighbourhood. In the Peloponnesian war it remained faithful to Athens, even during the great Lesbian revolt [MYTILENE]; afterwards it was sacked by the Spartans (B.C. 406) and never quite recovered its prosperity, though in the time of Diocletian it was reckoned among the chief towns of the *Insularum Provincia*. (Hdt. i. 151; Thuc. iii. 2, 18; Liv. xlv. 31; Hierocl. p. 686.)

Métion (*Μητίων*), son of Erechtheus and Praxithea, and husband of Alcippe. His sons, the Metionidae, expelled their cousin Pandion from his kingdom of Athens, but were themselves afterwards expelled by the sons of Pandion. (Apollod. iii. 15; Paus. i. 5, 3.)

Mētis (*Μήτις*), the personification of prudence, is described as a daughter of Oceanus and Tethys, and the first wife of Zeus. Afraid lest she should give birth to a child wiser and more powerful than himself, Zeus devoured her in the first month of her pregnancy. After-

wards he gave birth to Atheno, who sprang from his head. [See p. 138, a.]

Mētius. [METTIUS.]

Mēton (Μέτων), an astronomer of Athens, who, in conjunction with Euctemon, introduced the cycle of nineteen years, by which he adjusted the course of the sun and moon, since he had observed that 235 lunar months correspond very nearly to nineteen solar years. The beginning of this cycle has been placed B.C. 432. [See further in *Dict. of Ant. art. Calendarium.*] We have no details of Meton's life, with the exception that his father's name was Pausanias, and that he feigned insanity to avoid sailing for Sicily in the ill-fated expedition of which he is stated to have had an evil presentiment. (Ael. *V. H.* x. 7; Diod. xii. 36.)

Metrodōrus (Μητροδώρος). 1. Of Cos, son of Epicharmus, and grandson of Thyrsus. Like several of that family, he addicted himself partly to the study of the Pythagorean philosophy, partly to the science of medicine. He wrote a treatise upon the works of Epicharmus. He lived about B.C. 460. (Iambl. *Vit. Pyth.* 34.)—2. Of Lampsacus, a contemporary and friend of Anaxagoras. He wrote on Homer, the leading feature of his system of interpretation being that the deities and stories in Homer were to be understood as allegorical modes of representing physical powers and phenomena. He died 464. (Diog. Laërt. ii. 11.)—3. Of Chios, a disciple of Democritus, or, according to other accounts, of Nessus of Chios, lived about 330. He was a philosopher of considerable reputation, and professed the doctrines of the Sceptics in their fullest sense. He also studied, if he did not practise, medicine, on which he wrote much. He was the instructor of Hippocrates and Anaxarchus. (Diog. Laërt. ix. 58; Cic. *Acad.* ii. 23, 73.)—4. A native of Lampsacus or Athens, was the most distinguished of the disciples of Epicurus, with whom he lived on terms of the closest friendship. He died 277, in the fifty-third year of his age, seven years before Epicurus, who would have appointed him his successor had he survived him. The philosophy of Metrodorus appears to have been of a more grossly sensual kind than that of Epicurus. Perfect happiness, according to Cicero's account, he made to consist in having a well-constituted body. He found fault with his brother Timocrates for not admitting that the appetite was the test and measure of everything that pertained to a happy life. He was the author of several works, quoted by the ancient writers. (Cic. *Tusc.* v. 37, 109, *N. D.* i. 40, 113, *Fin.* ii. 28, 92; Diog. Laërt. x. 22.)—5. Of Scepsis, a philosopher, who was raised to a position of great influence and trust by Mithridates Eupator, being appointed supreme judge without appeal even to the king. Subsequently he was led to desert his allegiance, when sent by Mithridates on an embassy to Tigranes, king of Armenia. Tigranes sent him back to Mithridates, but he died on the road. According to some accounts he was despatched by order of the king; according to others he died of disease. He is frequently mentioned by Cicero; he seems to have been particularly celebrated for his powers of memory. In consequence of his hostility to the Romans he was surnamed the *Roman-hater*. (Cic. *de Or.* ii. 88, 360; Strab. p. 609.)—6. Of Stratonice in Caria, was at first a disciple of the school of Epicurus, but afterwards attached himself to Carneades. He lived about 110. (Diog. Laërt. x. 9; Cic. *Acad.* ii. 6, 16.)

Mōtrōpōlis (Μητρόπολις). 1. The ancient capital of Phrygia, but in historical times an inconspicuous place. (Strab. pp. 576, 663; Athen. p. 574; Liv. xxxviii. 15.) It stood between Celaenae and Synnada and in the great road from Ephesus to the Cappadocian Caesarea. Its site is, according to Ramsay, half-way between the modern towns *Tatarlı* and *Haiderlı*.—2. In Lydia (*Turbalı*, Ru.), a city in the plain of the Cayster, between Ephesus and Smyrna, 120 stadia from the former and 200 from the latter (Strab. p. 632).—3. (*Kastri*), a town of Thessaly in Histiacotis, near the Peneus, and between Gomphi and Pharsalus, formed by the union of several small towns, to which Ithome also belonged (Strab. p. 438; Caes. *B. C.* iii. 81).—4. Another town of Thessaly, near Gyrtion (Liv. xxxvi. 10).—5. A town of Acarnania in the district Amphiloehia, between the Ambracian gulf and the river Achelous (Pol. iv. 64).

Mettius or Metius. 1. Curtius. [CURTIUS.]

—2. Fuffetius, dictator of Alba in the reign of Tullus Hostilius, third king of Rome. After the combat between the Horatii and Curiatii had determined the supremacy of the Romans, Mettius was summoned to aid them in a war with Fideneae and the Veientes. On the field of battle Mettius drew off his Albans to the hills, and awaited the issue of the battle. On the following day the Albans were all deprived of their arms, and Mettius himself, as the punishment of his treachery, was torn asunder by chariots driven in opposite directions. (Liv. i. 23-28; Dionys. iii. 5-30.)

Metūlum, the chief town of the Iapydes in Illyricum, was near the frontiers of Liburnia, and was situated on two peaks of a steep mountain. Augustus nearly lost his life in reducing this place, the inhabitants of which fought against him with the most desperate courage. (Strab. p. 207; Dio Cass. xlix. 35.)

Mevānia (Mevānas, -ātis: *Beragna*), an ancient city in the interior of Umbria on the river Tinea, was situated on the road from Rome to Ancona in a very fertile country, and was celebrated for its breed of beautiful white oxen. It was a strongly fortified place, though its walls were built only of brick. (Liv. ix. 41; Tac. *Hist.* iii. 55; Verg. *Georg.* ii. 146; Lucan, i. 473; Strab. p. 227; Plin. xxxv. 173.)

Mezentius (Μεζέντιος), king of the Tyrrhenians or Etruscans, at Caere or Agylla, was expelled by his subjects on account of his cruelty, and took refuge with Turnus, king of the Rutulians, whom he assisted in the war against Aeneas and the Trojans. Mezentius and his son Lausus were slain in battle by Aeneas. This is the account of Virgil (Verg. *Aen.* viii. 480, x. 639, 785, 800). Livy and Dionysius, however, say nothing about the expulsion of Mezentius from Caere, but represent him as an ally of Turnus, and relate that Aeneas disappeared during the battle against the Rutulians and Etruscans at Lannivium. Dionysius adds that Ascanius was besieged by Mezentius and Lausus; that he besieged in a sally by night slew Lausus, and then concluded a peace with Mezentius, who from henceforth continued to be their ally. (Liv. i. 2; Dionys. i. 64.) Another tradition states that Mezentius demanded from the Latins the produce of their vineyards, but they vowed the firstfruits to Jupiter and so won the victory (Plut. *Q. R.* 45; Ov. *Fast.* iv. 881; Macrob. iii. 5; see p. 464, b).

Micipsa (Μικίψας), king of Numidia, the eldest of the sons of Masinissa. After the death of

the latter (B.C. 148) the sovereign power was divided by Scipio between Micipsa and his two brothers, Gulussa and Mastanabal, in such a manner that the possession of Cirta, the capital of Numidia, together with the financial administration of the kingdom, fell to the share of Micipsa. It was not long, however, before the death of both his brothers left him in possession of the undivided sovereignty of Numidia, which he held from that time without interruption till his death. His rule was mild and equitable, and he encouraged literature and art. (Diod. xxxv. *Sall. Jug.* 5-11; *Flor.* iii. 2; *Strab.* p. 832.) He died in 118, leaving the kingdom to his two sons, Adherbal and Hiempsal, and their adopted brother JUGURTHA.

Micon (Μίκων), of Athens, son of Phanochus, was a very distinguished painter and also a sculptor, contemporary with Polygnotus, about B.C. 460. Several of his pictures are mentioned by Pausanias as in the *Stoa Poecile* and the Temple of Theseus (i. 17, 18), and by Pliny (xxxv. 59). Among his statues Pausanias mentions Callias the pancratiast at Olympia (vi. 6, 1).

Midaëum (Μιδάειον), a city of Phrygia Epictetus, between Dorylaenm and Pessinus; the place where Sextus Pompeius was captured by the troops of Antony, B.C. 35 (*Strab.* p. 576; *Dio Cass.* xlix. 18).

Midas (Μίδας), son of Gordius and Cybele, is said to have been a wealthy but effeminate king of Phrygia, a pupil of Orpheus, and a promoter of the worship of Dionysus (*Hdt.* i. 14; *Paus.* i. 4, 5; *Strab.* p. 304). His wealth is alluded to in a story connected with his childhood, for it is said that while a child, ants carried grains of wheat into his mouth, to indicate that one day he should be the richest of all mortals (*Cic. Div.* i. 96, 78; *Ael. V.H.* xii. 45). He is said to have built the town of Ancyra, and as king of Phrygia he is called *Berecynthius heros* (*Ov. Met.* xi. 106). There are several stories connected with Midas, of which the following are the most celebrated. (1) Silenus, the companion and teacher of Dionysus, had gone astray in a state of intoxication, and was caught by country people in the rose gardens of Midas. He was bound with wreaths of flowers and led before the king. These gardens were in Macedonia, near Mount Bermion or Bromion, where Midas was king of the Briges, with whom he afterwards emigrated to Asia, where their name was changed into Phryges. Midas received Silenus kindly; and, after treating him with hospitality, he led him back to Dionysus, who allowed Midas to ask a favour of him.

Midas in his folly desired that all things which he touched should be changed into gold. The request was granted; but as even the food which he touched became gold, he implored the god to take his favour back. Dionysus ac-

cordingly ordered him to bathe in the source of Paeolus near Mount Tmolus. This bath saved Midas, but the river from that time had an abundance of gold in its sand. (*Hyg. Fab.* 191; *Ov. Met.* xi. 90; *Verg. Ecl.* vi. 13.)—(2) Midas, who was himself related to the race of Satyrs, once had a visit from a Satyr, who indulged in all kinds of jokes at the king's expense. Thereupon Midas mixed wine in a well; and when the Satyr had drunk of it, he fell asleep and was caught. (*Paus.* i. 4, 5; *Athen.* p. 45.) This well of Midas was at different times assigned to different localities. Xenophon (*Anab.* i. 2, § 13) places it in the neighbourhood of Thymbrium and Tyraenm, and Pausanias at Ancyra.—(3) Once when Pan and Apollo were engaged in a musical contest on the flute and lyre, Midas was chosen to decide between them. The king decided in favour of Pan, whereupon Apollo changed his ears into those of an ass. Midas contrived to conceal them under his Phrygian cap, but the servant who used to cut his hair discovered them. The secret so much harassed this man that, as he could not betray it to a human being, he dug a hole in the earth, and whispered into it, 'King Midas has ass's ears.' He then filled the hole up again, and his heart was relieved. But on the same spot a reed grew up, which in its whispers betrayed the secret. (*Hyg. Fab.* 191; *Ov. Met.* xi. 146; *Pers.* i. 121; cf. *Aristoph. Plut.* 287.) Midas is said to have killed himself by drinking the blood of an ox (*Strab.* p. 61).—The rock tomb of Midas, so



Tomb of Midas at Dogan-lu in Phrygia.

called, is SW. of Pessinus between Orcistus and Conni, and is interesting as one of the earliest specimens of sculptured architecture, adorned with ornaments chiefly composed of squares.—It is probable that the stories of Midas grew

out of his patronage of the worship of Dionysus as Sabazius. The musical contest, like that of *MARSYAS*, represents a rivalry between the flutes of the Phrygian orgies and the lyro of Apollo's worshippers; the story of the ass's ears may have arisen from Midas being shown in Satyric drama with pointed ears like a Satyr, by exaggeration compared to ass's ears, perhaps in allusion to the ass which appeared in processions, bearing Silenus.

Midēa or **Midēā** (Μίδεια, Μιδέα: Μιδεάτης), a town in Argolis, of uncertain site, destroyed by the Argives, is said to have been called Persepolis, because it had been fortified by Perseus.

Midianitae. [MADIANITAE.]

Midias (Μειδίας), an Athenian of wealth and influence, was a violent enemy of Demosthenes, the orator. In B.C. 354 Midias assaulted Demosthenes when he was discharging the duties of Choregus, during the celebration of the great Dionysia. Demosthenes brought an accusation against Midias; but the speech which he wrote for the occasion, and which is extant, was never delivered, since Demosthenes dropped the accusation, in consequence of his receiving the sum of thirty minae.

Mieza (Μίεζα: Μιεζεύς), a town of Macedonia in Emathia, S.W. of Pella, and not far from the frontiers of Thessaly (Ptol. iii. 13, 39).

Milānion (Μελανίων), husband of Atalanta. For details, see ATALANTA.

Milētōpōlis (Μιλητόπολις: *Mihalich*, or *Hamamlî?* Ru.), a city of Mysia, in Asia Minor, at the confluence of the river Rhyn-dacus and Macesus, and somewhat E. of the lake which was named after it, **Lacus Miletopolitis** (Μιλητοπολιτίς λίμνη: *Lake of Maniyas*). This lake, also called Aphnitis, lies some miles W. of the larger lake of Artynia (*Abullionte*). (Strab. pp. 575, 681; Plin. v. 123, 142.)

Milētōpōlis. [BORYSTHENES.]

Milētus (Μίλητος), son of Apollo and Aria of Crete. Being beloved by Minos and Sarpedon, he attached himself to the latter, and fled from Minos to Asia, where he built the city of Miletus (Apollod. iii. 1, 2; Paus. vii. 2, 3). Ovid (*Met.* ix. 442) calls him a son of Apollo and Deïone, and hence Deïonides.

Milētus (Μίλητος, Dor. Μίλατος: *Milēsius*, and on inscriptions, *Μελίσιος*: *Milēsius*). 1. One of the greatest cities of Asia Minor, belonged territorially to Caria and politically to Ionia, being the S.-most of the twelve cities of the Ionian confederacy. It is mentioned by Homer as a Carian city; and one of its early names, *Lelegeis*, is a sign that the Leleges also formed a part of its population. (*Il.* ii. 887; *Hdt.* i. 146; *Strab.* p. 664; *Plin.* v. 112.) Its first Greek colonists were said to have been Cretans who were expelled by Minos; the next were led to it by Neleus at the time of the so-called Ionic migration. Its name was probably transferred from the Cretan Miletus (No. 2), though traditionally taken from the leader of the colonists [see above]. It was in earlier times called **Pityusa** (Πιτυούσα), and **Anactoria** (Ἀνακτορία). The city stood upon the S. headland of the Sinus Latmicus, opposite to the mouth of the Maeander, and possessed four distinct harbours, protected by a group of islets, called Lado, Dromiscus, and Perne. The city wall enclosed two distinct towns, called the outer and inner; the latter, which was also called Old Miletus, stood upon an eminence overhanging the sea, and was of great strength. Its territory extended on both sides of the Maeander, as far apparently as the promontories of Mycale on the N. and

Posidium on the S. It was rich in flocks; and the city was celebrated for its woollen fabrics, the *Milesia vellera* (Athen. pp. 23, 428, 691; *Verg. Georg.* iii. 306, iv. 335). At a very early period it became a great maritime state, extending its commerce throughout the Mediterranean, and even beyond the Pillars of Hercules, but more especially in the direction of the Euxine, along the shore of which the Milesians planted several important colonies, such as Cyzicus, Sinope, Abydos, Istropolis, Tomi, Olbia or Borysthenes, Apollonia, Odessus, and Panticapaeum. Naucratis in Egypt was also a colony of Miletus. It also occupies a high place in the early history of Greek literature as the birthplace of the philosophers Thales, Anaximander, and Anaximenes, and of the historians Cadmus and Hecataeus. After the rise of the Lydian monarchy, Miletus, by its naval strength, resisted the attacks of Alyattes and Sadyattes for eleven years, but fell before Croesus, whose success may perhaps be ascribed to the intestine factions which for a long period weakened the city (*Hdt.* i. 17–20). With the rest of Ionia, it was conquered by Harpagus, the general of Cyrus, in B.C. 557 (*Hdt.* i. 141); and under the dominion of the Persians it still retained its prosperity till the great Ionian revolt, of which Miletus was the centre [ARISTAGORAS; HISTIAEUS], and after the suppression of which it was destroyed by the Persians (B.C. 494). (*Hdt.* vi. 6; *Strab.* p. 635.) After the battle of Mycale it recovered its liberty and



Coin of Miletus.

Obv., head of Apollo, laureate; rev., lion standing and looking back at star; in front, monogram, MI; below, magistrate's name, MNAΣEΑΣ (didrachma, B.C. 300–250).

eventually gained sufficient importance to offer (though in vain) resistance to Alexander the Great, which brought upon it a second ruin (Arrian, *An.* i. 18). Under the Roman empire it still appears as a place of some consequence, until its final destruction by the Turks. (*Tac. Ann.* iv. 63.)—Its ruins are difficult to discover, on account of the great change made in the coast and harbour by the river Maeander. [MAEANDER.] They are on the site of the village of *Palatia*, on the S. bank of the *Mendereh*.—2. Miletus in Crete, on the NE. coast, mentioned by Homer (*Il.* ii. 647), but not standing in Strabo's time (*Strab.* p. 479).

Milichus (Μείλιχος), a small river in Achaia, which flows by the town of Patrae, and is said to have been originally called *Amilichus* (Ἀμείλιχος) on account of the human victims sacrificed on its banks to Artemis (Paus. vii. 19, 9).

Milo or **Milon** (Μίλων). 1. Of Crotona, son of Diotimus, an athlete, famous for his extraordinary bodily strength. He was six times victor in wrestling at the Olympic games, and as often at the Pythian; but having entered the lists at Olympia a seventh time, he was worsted by the superior agility of his adversary. By these successes he obtained great distinction among his countrymen, so that he was even appointed to command the army which defeated the Sybarites, B.C. 511. Many stories are related by ancient writers of Milo's extra-

ordinary feats of strength: such as his carrying a heifer of four years old on his shoulders through the stadium at Olympia, and afterwards eating the whole of it in a single day. The mode of his death is thus related: as he was passing through a forest when enfeebled by age, he saw the trunk of a tree which had been partially split upon by woodcutters, and attempted to rend it further, but the wood closed upon his hands, and thus held him fast, in which state he was attacked and devoured by wolves. (Hdt. iii. 137; Diod. xii. 9; Paus. vi. 14; Athen. p. 412; Gell. xv. 16; Cic. *de Sen.* 10.)—2. A general in the service of Pyrrhus king of Epirus, who sent him forward with a body of troops to garrison the citadel of Tarentum, previous to his own arrival in Italy. When Pyrrhus finally quitted that country and withdrew into Epirus, he still left Milo in charge of the citadel of Tarentum, together with his son Helenus. (Zonar. viii. 2; Just. xxv. 3.)—3. **T. Annius Milo Papiniānus**, was the son of C. Papius Celsus and Annia, and was adopted by his maternal grandfather, T. Annius Luscus. He was born at Lanuvium, of which place he was in B.C. 53 dictator or chief magistrate. Milo was a man of a daring and unscrupulous character; and as he was deeply in debt, he resolved to obtain a wealthy province. For this purpose he connected himself with the aristocracy. As tribune of the plebs, B.C. 57, he took an active part in obtaining Cicero's recall from exile, and from this time he carried on a fierce and memorable contest with P. Clodius. In 58 Milo was candidate for the consulship, and Clodius for the praetorship of the ensuing year. Milo supported the senate in opposition to the popular party, which favoured Pompey and Caesar, at present the joint rulers of the state; and since Pompey wished to become temporary dictator, for reasons at this time approved by Caesar, he hoped to make the affray on the Appian road a handle for getting rid of Milo. [POMPEIUS.] Each of the candidates kept a gang of gladiators, and there were frequent combats between the rival ruffians in the streets of Rome. At length, on the 20th of January, 52, Milo and Clodius met apparently by accident at Bovillae on the Appian road. An affray ensued between their followers, in which Clodius was slain. At Rome such tumults followed upon the burial of Clodius that Pompey was appointed, not indeed dictator, but sole consul to restore order to the state. Pompey immediately brought forward various laws in connexion with the late disturbances. As soon as these were passed Milo was formally accused. All Pompey's influence was directed against him; but Milo was not without hope, since the higher aristocracy, from jealousy of Pompey, supported him, and Cicero undertook his defence. His trial opened on the 4th of April, 52. He was impeached on three counts—*de Vi*, *de Ambitu*, or bribery, and *de Sodalitiis* or illegal interference with the freedom of elections. L. Domitius Ahenobarbus, a consular, was appointed quaesitor by a special law of Pompey's, and all Rome and thousands of spectators from Italy thronged the forum and its avenues. But Milo's chances of acquittal were wholly marred by the virulence of his adversaries, who insulted and obstructed the witnesses, the process, and the conductors of the defence. Pompey availed himself of these disorders to line the forum and its encompassing hills with soldiers. Cicero was intimidated, and Milo was condemned. Had he even been

acquitted on the first count, *de Vi*, the two other charges of bribery and conspiracy awaited him. He therefore went into exile. Cicero, who could not deliver, re-wrote and expanded the defence of Milo—the extant oration—and sent it to him at Marseilles. Milo remarked, 'I am glad this was not spoken, since I must have been acquitted, and then had never known the delicate flavour of these Marseilles mullets.' Caesar refused to recall Milo from exile in 49, when he permitted many of the other exiles to return. In the following year (48) M. Caelius, the praetor, had, during Caesar's absence, promulgated a bill for the adjustment of debts, and needing desperate allies, invited Milo to Italy. At the head of a band of criminals and runaway slaves, Milo appeared in the S. of Italy, but was opposed by the praetor, Q. Pedius, and slain under the walls of an obscure fort in the district of Thurii.—Milo, in 57, married Fausta, a daughter of the dictator Sulla. She proved a faithless wife, and Sallust, the historian, was scoundily scourged by Milo for an intrigue with her. (See Index to Cicero; Plutarch's Lives of Pompey, Cicero, and Caesar; Dio Cass. xxxix. 6–21; App. B. C. ii. 16–24, 48.)

Miltiādes (Μιλτιάδης). 1. Son of Cypselus, was a man of considerable distinction in Athens in the time of Pisistratus. The Doloncians, a Thracian tribe dwelling in the Chersonesus, being hard pressed in war by the Absinthians, applied to the Delphic oracle for advice, and were directed to admit a colony led by the man who should be the first to entertain them after they left the temple. This was Miltiades, who, eager to escape from the rule of Pisistratus, gladly took the lead of a colony under the sanction of the oracle, and became tyrant of the Chersonesus, which he fortified by a wall built across its isthmus. In a war with the people of Lampsacus he was taken prisoner, but was set at liberty on the demand of Croesus. He died without leaving any children, and his sovereignty passed into the hands of Stesagoras, the son of his half-brother Cimon. Sacrifices and games were instituted in his honour, in which no Lampsacene was suffered to take part. (Hdt. vi. 34, 38, 103.)—2. Son of Cimon and brother of Stesagoras, became tyrant of the Chersonesus on the death of the latter, being sent out by Pisistratus from Athens to take possession of the vacant inheritance. By a stratagem he got the chief men of the Chersonesus into his power and threw them into prison, and took a force of mercenaries into his pay. In order to strengthen his position still more, he married Hegesipyla, the daughter of a Thracian prince named Olorus. (Hdt. vi. 39.) He joined Darius Hystaspis on his expedition against the Scythians, and was left with the other Greeks in charge of the bridge over the Danube (Hdt. iv. 137). When the appointed time had expired, and Darius had not returned, Miltiades recommended the Greeks to destroy the bridge and leave Darius to his fate. Some time after the expedition of Darius an inroad of the Scythians drove Miltiades from his possessions; but after the enemy had retired, the Doloncians brought him back. It appears to have been between this period and his withdrawal to Athens that Miltiades conquered and expelled the Pelasgian inhabitants of Lemnos and Imbros, and subjected the islands to the dominion of Attica. Lemnos and Imbros belonged to the Persian dominions; and it is probable that this encroachment on the Persian possessions was the cause which drew upon

Miltiades the hostility of Darius, and led him to fly from the Chersonesus, when the Phocian fleet approached, after the subjugation of Ionia. Miltiades reached Athens in safety, but his eldest son, Metiochus, fell into the hands of the Persians. At Athens Miltiades was arraigned, as being amenable to the penalties enacted against tyranny, but was acquitted. When Attica was threatened with invasion by the Persians under Datis and Artaphernes, Miltiades was chosen one of the ten generals. Miltiades by his arguments induced the polemarch Callimachus to give the casting vote in favour of risking a battle with the enemy, the opinions of the ten generals being equally divided. Miltiades waited till his turn came, and then drew his army up in battle array on the ever memorable field of Marathon. [MARATHON.] After the defeat of the Persians Miltiades endeavoured to urge the Athenians to measures of retaliation, and induced them to entrust to him an armament of seventy ships, without knowing the purpose for which they were designed. He proceeded to attack the island of Paros, for the purpose of gratifying a private enmity. His attacks, however, were unsuccessful; and after receiving a dangerous hurt in the leg, while penetrating into a sacred enclosure on some superstitious errand, he was compelled to raise the siege and return to Athens, where he was impeached by Xanthippus for having deceived the people. His wound had turned into a gangrene, and being unable to plead his cause in person, he was brought into court on a couch, his brother, Tisagoras, conducting his defence for him. He was condemned, but on the ground of his services to the state the penalty was commuted to a fine of 50 talents, the cost of the equipment of the armament. Being unable to pay this, he was thrown into prison, where he died of his wound. The fine was paid by his son Cimon. (Hdt. vi. 132-136; Nep. *Miltiades*.)

Milvius Pons. [ROMA.]

Milyas (*ἡ Μιλύς*: *Μιλύαι*, Milyae), was originally the name of all Lycia (Hdt. i. 173); but it was afterwards applied to the high table-land in the N. of Lycia, between the Cadmus and the Taurus, and extending considerably into Pisidia. Its people seem to have been the descendants of the original inhabitants of Lycia (Hdt. vii. 77; Strab. pp. 570, 573, 667). After the defeat of Antiochus the Great, the Romans gave it to Eumenes, king of Pergamus (Liv. xxxviii. 39), eventually it became part of the province called Lycia-Pamphylia or Pamphylia.

Mimallōnes (*Μιμάλλωνες*), the Macedonian name of the Bacchantes, or, according to others, of Bacchic Amazons. Ovid (*Ars Am.* i. 541) uses the form Mimalionides.

Mimas (*Μίμας*), 1. A giant, said to have been killed by Ares, or by Zeus, with a flash of lightning. The island of Prochyte, near Sicily, was supposed to rest upon his body. (Eur. *Ion*, 215; Hor. *Od.* iii. 4, 53; Sil. It. xii. 147; GIGANTES.)—2. Son of Amycus and Theano, companion of Aeneas (Verg. *Aen.* x. 702).—3. A mountain in the peninsula of Erythrae on the coast of Ionia, which terminates in the promontory Melaena. Its spurs run also S. and W. to the promontories of Coryceum and Argennum, but its name belongs to the N. part of the range. (*Od.* iii. 172; Thuc. viii. 34; Strab. pp. 613, 645; Ov. *Met.* ii. 222.)

Mimnermus (*Μίμνερμος*), a celebrated elegiac poet, generally called a Colophonian, but properly a native of Smyrna, was descended from

those Colophonians who reconquered Smyrna from the Aeolians. He flourished from about B.C. 634 to 600. (Strab. p. 643; Athen. pp. 470, 597.) He was a contemporary of Solon, who, in an extant fragment of one of his poems, addresses him as still living. Only a few fragments of Mimnermus have come down to us. They belong chiefly to a poem entitled *Nanno*, and are addressed to the flute-player of that name. The compositions of Mimnermus form an epoch in the history of elegiac poetry. Before his time the elegy had been devoted chiefly either to warlike or national, or to convivial and joyous subjects. Archilochus had, indeed, occasionally employed the elegy for lamentation, but Mimnermus was the first who systematically made it the vehicle for plaintive, mournful, and erotic themes. A double motive for his strain of melancholy may be found in the condition of his country, at that time under Lydian dominion, and in his own disappointment in love. The instability of human happiness, the helplessness of man, the cares and miseries to which life is exposed, the brief season that man has to enjoy himself in, the wretchedness of old age, are plaintively dwelt upon by him, while love is held up as the only consolation that men possess. As an erotic poet he was held in high estimation in antiquity. (Hor. *Epist.* ii. 2, 100.) The fragments are published separately by Bach, Lips. 1826.

Minaei (*Μιναιοί*), one of the chief peoples of Arabia, dwelt on the W. coast of Arabia Felix, and in the interior of the peninsula, and carried on a large trade in spices, incense, &c. (Strab. pp. 768, 776; Plin. xii. 54).

Minas Sabbatha (*Μέγας Σαβάρθθ*), a fort in Babylonia, built in the time of the later Roman empire, on the site of Seleucia, which the Romans had destroyed (Zos. iii. 23).

Mincius (*Μίνκιος*), a river in Gallia Transpadana, flows through the lake Benacus (*Lago di Garda*), and falls into the Po, a little below Mantua (Verg. *Ecl.* vii. 13, *Georg.* iii. 15, *Aen.* x. 286; Strab. p. 209; Liv. xxxii. 30).

Mindarus (*Μίνδαρος*), a Lacedaemonian, succeeded Astyocheus in the command of the Lacedaemonian fleet, B.C. 411. He was defeated and slain by the Athenians near Cyzicus in the following year. (Thuc. viii. 85, 104; Xen. *Hell.* i. 1, 16; cf. HIPPOCRATES, No. 5.)

Minerva, a Roman goddess, afterwards identified with Athene. The Greek goddess is spoken of in a separate article. [ATHENE.] Minerva was one of the great Roman divinities. Her name seems to be of the same root as *memini*, *mentio*, *monco*, *comminiscor*, *μένος*, &c.; and she is accordingly the thinking, calculating, and inventive power personified. Her name takes practically the same form in Etruscan, Menerfa or Menfra, but it would be difficult to reconcile a theory that the Romans borrowed both the name and the personality of the goddess from the Etruscans with the fact (as it appears) that Minerva was an ancient Italian deity worshipped from early times in Sabine and Latin communities, e.g. at Reate (Dionys. i. 14; Var. *L.L.* v. 74.) Accordingly, it is usually held that the worship of Minerva was established at Rome by the Latins and Sabines; and that Jupiter was the first, Juno the second, and Minerva the third in the number of the Capitoline divinities. Tarquin, the son of Demaratus, was believed to have united the three divinities in one common temple, and hence, when repasts were prepared for the gods, these three always went together. The Etrus-

cans regarded her as a goddess of lightning, and this was the origin of her being said to wield the thunderbolts of her father, Jupiter. In the genuine Italian view she was worshipped as the patroness of all the arts and trades, and at her Roman festival she was particularly invoked by all who desired to distinguish themselves in any art or craft, such as painting, poetry, the art of teaching, medicine, dyeing, spinning, weaving, and the like. (Ov. *Fast.* iii. 809-834; August. *C. D.* vii. 16.) This character of the goddess may be perceived also from the proverbs 'to do a thing *pingui Minerva*,' i.e. to do a thing in an awkward or clumsy manner; and *usus Minervam* (*docet*), of a stupid person who presumed to set right an intelligent one (Cic. *Ac.* i. 5, 18). The same characteristic was supposed to lie at the root of the old custom of driving a nail (*clavus annalis*) on the Ides of September into that side of the temple of Jupiter on which stood the cella of Minerva: the purpose was to preserve a record of years, and Minerva was thus designated as goddess of memory (Liv. vii. 3). As the Greek influence was felt and a resemblance was traced between Minerva the maiden goddess of arts and the Greek Athene, the Romans began to regard her as also, like Athene, a goddess of war. Hence she was represented with a helmet, shield, and a coat of mail; and the booty made in war was frequently dedicated to her. (Liv. xlv. 33; Plin. vii. 97.) Minerva was further believed to be the inventor of musical instruments, especially wind instruments, as used in war, which were accordingly subjected to a sort of purification every year on the last day of the festival of Minerva (Ov. *Fast.* vi. 654; Varr. *L. L.* vi. 17). There is reason, however, to think that the goddess honoured in this *tubilustrium* was Nerio, associated with Mars. This festival lasted five days, from the 19th to the 23rd of March, and was called *Quinquatrus*, because it began on the fifth day after the Ides of the month. [*Dict. of Ant.* art. *Quinquatrus*.] Moreover, the schools, in honour of the goddess of learning, had a five days' holiday at the greater *Quinquatrus* in March, and at the end of the holidays the new boys brought their entrance fee, which was called *Minerval*. [*Dict. of Ant.* art. *Ludus Litterarius*.] The most ancient temple of Minerva at Rome was probably that on the Capitol; another existed on the Aventine; and she had a chapel at the foot of the Caelian hill, where she bore the name of *Capta*, a name which was borrowed from Euterii (cf. Ov. *Fast.* iii. 848), and can only signify 'The prisoner,' whatever its origin may be. As goddess of wisdom, and from a comparison with Ἀθηνᾶ Βουκάλια, Minerva was in later times regarded as watching over the Senate, and at Constantinople her statue stood before the Curia (Zos. v. 24). For the Greek myths and for representations in art, see *ATHENE*.

Minervae Castrum or **Minervium** (*Castro*), a hill on the coast of Calabria, where Aeneas is said to have landed (Strab. p. 281).

Minervae Promontorium (*Punta della Campanella* or *della Minerva*), a rocky promontory in Campania, running out a long way into the sea, six miles SE. of Surrentum, on whose summit was a temple of Minerva, which was said to have been built by Odysseus, and which was still standing in the time of Seneca. Here the Sirens are reported to have dwelt. The Greeks regarded it as the NW. boundary of Ocnotria. (Strab. p. 247; Plin. iii. 62.)

Minio (*Mignone*), a small river in Etruria,

which rises near Satrium, and falls into the Tyrrhene sea between Graviscae and Centum Cellae (Verg. *Aen.* x. 185; Mel. ii. 4, 9).

Minius (*Minho*), a river in the NW. of Spain, rising in the Cantabrian mountains, also called *Baenis*, derived its name from the *minium* or vermilion carried down by its waters. (Strab. p. 153; Plin. iv. 112.)

Minōa (*Μινώα*). 1. A small island in the Saronic gulf, off the coast of Megaris, and opposite a promontory of the same name, was united to the mainland by a bridge, and formed, with the promontory, the harbour of Nisaea. [MEGARAE].—2. A town on the E. coast of Laconia, and on a promontory of the same name, NE. of Epidaurus Limeræ.—3. A town on the W. part of the N. coast of Crete, between the promontories Dracpanum and Psacum. (Ptol. iii. 17, 7).—4. A town on the E. part of the N. coast of Crete, belonging to the territory of Lyctus, and situated on the narrowest part of the island (Strab. p. 475; Ptol. iii. 17, 5).—5. A town in Sicily. See *HERACLEA MINOIA*.

Minos (*Μίνως*). 1. Son of Zeus and Europa, brother of Rhadamanthus, was the king and legislator of Crete, ruling especially at Cnossus, in friendly intercourse with Zeus. After his death he became one of the judges of the shades in Hades. He was the father of Deucalion and Ariadne, and, according to Apollodorus, the brother of Sarpedon. (*Il.* xiii. 450; xiv. 322; *Od.* xi. 321, 567, xvii. 523, xix. 178; Hes. *Th.* 948; cf. Strab. p. 476.) Many other stories were added by later poets, or attached to his name from old local legends. He is described as the husband of Pasiphaë, a daughter of Helios, by whom he was the father of Catreus, Deucalion, Glaucus, Androgeus, Acalles, Xenodice, Ariadne, and Phaedra. After the death of Asterius, king of Crete, who married Europa and adopted her children, Minos aimed at the supremacy of Crete, and declared that it was destined to him by the gods; in proof of which, he asserted that the gods always answered his prayers. Accordingly, as he was offering up a sacrifice to Poseidon, he prayed that a bull might come forth from the sea, and promised to sacrifice the animal. The bull appeared, and Minos became king of Crete. (Others say that Minos disputed the government with his brother, Sarpedon, and conquered.) But Minos, who admired the beauty of the bull, did not sacrifice him, and substituted another in his place. Poseidon therefore rendered the bull furious, and made Pasiphaë conceive a passion for the animal. Daedalus enabled Pasiphaë to gratify her passion, and she became by the bull the mother of Minotaurus, a monster with a human body and a bull's head, or, according to others, with a bull's body and a human head. The monster was kept in the labyrinth at Cnossus, constructed by Daedalus. Daedalus fled from Crete to escape the wrath of Minos and took refuge in Sicily. Minos followed him to Sicily, and was there slain by Cocalus and his daughters. (*Hdt.* vii. 170; *Diod.* iv. 78; cf. *Ar. Pol.* ii. 10, 4; *COCALUS*).—In another story, Minos, in order to avenge the wrong done to his son Androgeus [*ANDROGEUS*] at Athens, made war against the Athenians and Megarians. He subdued Megara, and compelled the Athenians either every year or every nine years to send him as a tribute seven youths and seven maidens, who were devoured in the labyrinth by the Minotaurus. The monster was slain by

Theseus. (Plut. *Thes.* 15-19; Diod. iv. 60; Paus. i. 17, 3; Ov. *Ariadne*, 104.)—Minos is further said to have divided Crete into three parts, and to have ruled nine years. The Cretans traced their legal and political institutions



Theseus and Minotaur. (From a painted vase.)

to Minos. He is said to have been instructed in the art of lawgiving by Zeus himself; and the Spartan Lycurgus was believed to have taken the legislation of Minos as his model. In his time Crete was a powerful maritime state; and Minos not only checked the piratical pursuits of his contemporaries, but made himself master of the Greek islands of the Aegæan. In this connexion comes the story of his getting possession of Megara through the treachery of Scylla, daughter of king Nisus, who for love of Minos cut off the lock of her father's hair on which his power depended. [NISUS.]—The more philosophical historians accept the traditions of an ancient king Miuos of Crete, and regard him as a ruler of Crete considerably before the Dorian migration, and as the organiser of a powerful navy by means of which he put down piracy in the Aegæan, and extended his empire northwards along the coast of Greece and through the islands, from which he had driven out the Carians; and who even attempted to conquer Sicily (Thuc. i. 4, 8; Ar. *Pol.* ii. 10 = p. 1271, iv. 10 = p. 1329). It is not improbable that this account is mainly true, and that the legends of Cocalus conceal an old maritime invasion of Sicily by the Cretan king, and those of Nisus and of Androgeus a conquest which made Megara and Attica at one time tributary to Crete. Later writers, attempting to reconcile contradictions in the legends, altered the genealogy, and made a **Minos I.** son of Zeus and lawgiver, who married Itone, daughter of Lyctius, by whom he had a son Lycastus. Lycastus by Ida was father of **Minos II.**, who married Pasiphaë, gathered a navy, and was connected with various legends mentioned above. (Diod. iv. 60; Apollod. ii. 1, 3.) Herodotus (vii. 169) recounts a tradition that Minos after his translation from the world visited the Cretans with famine and pestilence, because they had aided the Greeks against Troy.

Minōtaurus. [MINOS.]

Mintha (*Μίνθη*), a daughter of Coeytus, beloved by Hades, was metamorphosed by Demeter or Persephone into a plant called after her *mintha*, or mint. In the neighbourhood of Pylos there was a hill called *Minthe*, and at its

foot there was a temple of Pluto, and a grove of Demeter. (Ov. *Met.* x. 729; Strab. p. 344.)

Minturnæ (Minturnensis: *Trajetta*), an important town in Latium, on the frontiers of Campania, was situated on the Appia Via, and on both banks of the Liris, and near the mouth of this river. It was an ancient town of the Ausones or Aurunci, but surrendered to the Romans of its own accord, and received a Roman colony B.C. 296. It was subsequently recolonised by Julius Caesar. (Liv. viii. 10, ix. 25, x. 21; Cic. *ad Att.* v. 1, xvi. 10.) In its neighbourhood was a grove sacred to the nymph Marica, and also extensive marshes (*Paludes Minturnenses*), formed by the overflowing of the river Liris, in which Marius was taken prisoner. [See p. 528, a.] The neighbourhood of Minturnæ produced good wine. There are the ruins of an amphitheatre and of an aqueduct at the modern *Trajetta*.

Minuciānus (*Μινουκίανός*). 1. A Greek rhetorician, was a contemporary of the celebrated rhetorician Hermogenes of Tarsus (fl. A.D. 170), with whom he was at variance.—2. An Athenian, the son of Nicagoras, was also a Greek rhetorician, and lived in the reign of Gallienus (A.D. 260-263.) He was the author of several rhetorical works, and a portion of his *Τέχνη ῥητορικὴ* is extant, and is published in the ninth volume of Walz's *Rhetores Graeci*.

Minūcius Augurinus. [AUGURINUS.]

Minūcius Basilus. [BASILUS.]

Minūcius Felix. [FELIX.]

Minūcius Rufus. 1. **M.**, consul B.C. 221, when he carried on war against the Istrians. In 217 he was magister equitum to the dictator Q. Fabius Maximus. The cautious policy of Fabius displeased Minucius; and accordingly, when Fabius was called away to Rome, Minucius disobeyed the positive commands of the dictator, and risked a battle with a portion of Hannibal's troops. He was fortunate enough to gain a victory; in consequence of which he became so popular at Rome, that a bill was passed, giving him equal military power with the dictator. The Roman army was now divided, and each portion encamped separately under its own general. Anxious for distinction, Minucius eagerly accepted a battle which was offered him by Hannibal, but was defeated, and his troops were only saved from total destruction by the timely arrival of Fabius, with all his forces. Thereupon Minucius generously acknowledged his error, gave up his separate command, and placed himself again under the authority of the dictator. He fell at the battle of Cannæ in the following year. (Liv. xxii. 8, 22-30; Pol. iii. 101; Plut. *Fab.* 4-11.)

—2. **Q.**, plebeian aedile 201, praetor 200, and consul 127, when he carried on war against the Boii with success. In 189 he was one of the ten commissioners sent into Asia after the conquest of Antiochus the Great; and in 183 he was one of the three ambassadors sent into Gaul. (Liv. xxxii. 27, xxxvii. 55.)—3. **M.**, praetor 197 (Liv. xxxii. 27, xxxiv. 53).—4. **M.**, tribune of the plebs 121, brought forward a bill to repeal the laws of C. Gracchus (Flor. iii. 15). This Marcus Minucius and his brother Quintus are mentioned as arbiters between the inhabitants of Genua and the Viturii, in a very interesting inscription, which was discovered in the year 1506, about ten miles from the modern city of Genoa (*C. I. L.* i. 199).—5. **Q.**, consul 110, obtained Macedonia as his province, carried on war with success against the barbarians in Thrace, and triumphed on his return to Rome.

He perpetuated the memory of his triumph by building the Porticus Minucia, near the Circus Flaminius. (Cic. *Phil.* ii. 34, 84.)—The Minucia Via, leading from Rome to Brundisium (Cic. *Att.* ix. 6; Hor. *Ep.* i. 18, 20), was made by Minucius Augurinus, consul B.C. 305.

Minucius Thermus. [THERMUS.]

Minyæe (*Μινυαί*), an ancient Greek race, who originally dwelt in Thessaly. Iolcos, in Thessaly, was one of their original seats. Their ancestral hero, Minyas, is said to have migrated from Thessaly into the N. of Boeotia, and there to have established the empire of the Minyæe, with the capital Orchomenos. [ORCHOMENOS.] When the Arnaeans were pressed southwards by the Thesprotians, they drove out the Minyæe from the south of Thessaly and from Boeotia. Some of the Minyæe colonised Lemnos and Imbros, some settled in Attica, and some in the valley of the Eurotas, where they seem to have been joined by some of their kinsmen who were in turn driven from Lemnos and Attica. They withstood the Dorians in Sparta for some time, but eventually migrated again, some to Triphylia in the west of Peloponnesus, and some to Melos and Thera. (Hdt. i. 146, iv. 145–148; Thuc. i. 12; Paus. ii. 29, iv. 27, vii. 9, ix. 36; Strab. p. 337.) The stories of the Argonauts (most of whom were traditionally sprung from this race), sailing to various lands, probably to some extent grew out of these migrations of the Minyæe. [See pp. 106, 107.]

Minyas (*Μινύας*), son of Chryses, and the ancestral hero of the races of the Minyæe. The accounts of his genealogy vary very much in the different traditions, for some call him a son of Orchomenus or Eteocles, others of Poseidon, Aleus, Ares, Sisypus, or Halmus. He is further called the husband of Tritogenia, Clytadora, or Phanosyra. Orchomenus, Presbon, Athamas, Diocchondas, Eteoclymene, Periclymeue, Leucippe, Arsinoë, and Alcaithoë or Alcithoë, are mentioned as his children. His tomb was shown at Orchomenos in Boeotia. (Paus. ix. 36, 38; Schol. ad Pind. *Ol.* xiv. 4, *Pyth.* iv. 69.) A daughter of Minyas was *Minyôias* (*-âdis*) or *Minêis* (*-idis*). (Ov. *Met.* iv. 32.)

Mirobriga. 1. A town of the Celtici in Lusitania, on the ocean (Ptol. ii. 5, 6).—2. A Roman municipium in the territory of the Turduli, in Hispania Baetica, on the road from Emerita to Caesaraugusta (Ptol. ii. 4, 13).

Misenum (*Punta di Miseno*), a promontory in Campania, S. of Cumæ, said to have derived its name from Misenus, the companion and trumpeter of Aeneas, who was drowned and buried here (Verg. *Aen.* vi. 163, 212; Propert. v. 18, 3). The bay formed by this promontory was converted by Augustus into an excellent harbour, and was made the principal station of the Roman fleet on the Tyrrhene sea. A town sprang up around the harbour, and here the admiral of the fleet usually resided. (Tac. *Ann.* iv. 5, xiv. 3, xv. 51, *Hist.* ii. 100; Suet. *Aug.* 49; Plin. *Ep.* vi. 16, 20). The inhabitants were called Misenates and Misenenses, but the name Misenates most frequently signifies the men of the fleet. The Roman nobles had previously built villas on the coast. Here was the villa of C. Marius, purchased by Lucullus, which afterwards passed into the hands of the emperor Tiberius, who died at this place. (Plut. *Mar.* 34; Tac. *Ann.* vi. 50; Suet. *Tib.* 72.)

Misitheus, the father-in-law of the emperor Gordian III, who married his daughter Sabinia Tranquillina in A.D. 241. He accom-

panied Gordian in his expedition against the Persians, whom he defeated; but in the course of this war he was cut off either by disease or by the treachery of his successor Philippus, 243 (Zos. i. 16).

Mithras (*Μίθρας*), the god of light and of the sun among the Persians (Strab. p. 732), whose worship was widely spread over Asia Minor, and took root in many Greek towns of Asia and the islands after the wars of Alexander. It was first introduced to the Romans through the wars of Pompey with the Cilician pirates (Plut. *Pomp.* 24). Its influence in Italy was continually increased by Roman legionaries returning from Eastern service during the first and second centuries of our era. The first shrine of Mithras in Italy of which record is preserved is that at Ostia dating from the reign of Antoninus Pius. In the time of Septim. Severus the worship of Mithras was added to the observances of the *Domus Augusta* (C. I. L. vi. 2271). Mithras was spoken of as *Sol Invictus*, a style which Aurelian, the son of a priestess of Mithras, sometimes adopted. Though Mithras was thus adopted as sun-god by the Romans towards the decline of paganism, his peculiar Oriental rites were retained. His sanctuary was a cave, real or artificial, explained as signifying that Mithras was born from a rock (Lyd. *Mens.* iii. 26); it is more likely that it symbolises the world of darkness against which the sun-god fights. A bull was sacrificed in these caves and the blood purified the worshippers (*Dict. of Ant.* art. *Taurobolium*), who passed through various grades of initiation as *κόρακες*, *κρήφιοι*, *λέοντες* and *λέαναι* (the lion seems to mean the sun), *Ἡλιοδρομοι*, and finally *Patres* or *Ἄετοί*. The initiated were regarded as purified from the earth by these rites and by the fastings and penances which they endured. The god is commonly represented as a handsome youth, wearing the Phrygian cap and attire, and kneeling on a bull which is thrown on the ground, and whose throat he is cutting. Frequently (as in the complete relief from which



The Sacrifice of Mithras. (From a relief now in the Louvre.)

the engraving is taken) the grotto in which the sacrifice is offered is shown.

Mithridates or **Mithradates** (*Μιθριδάτης* or *Μιθραδάτης*), a common name among the Medes

and Persians, probably connected with that of Mithras the god of light. **I. I.**, king, or, more properly, satrap of Pontus, was son of Ariobarzanes I., and was succeeded by Ariobarzanes II., about B.C. 363. The kings of Pontus claimed to be lineally descended from one of the seven Persians who had conspired against the Magi, and who was subsequently established by Darius Hystaspis in the government of the countries bordering on the Euxine sea. (Xen. *Cyr.* viii. 8, 4; Diod. xv. 90, xix. 40; Pol. v. 43.)—**2. II.**, king of Pontus (337–302), succeeded his father Ariobarzanes II., and was the founder of the independent kingdom of Pontus. After the death of Alexander the Great, he was for a time subject to Antigonos; but during the war between the successors of Alexander, he succeeded in establishing his independence. He died at the age of 84. (Diod. xvi. 90, xx. 111; Appian, *Mithr.* 9, 112; Strab. p. 562.)—**3. III.**, king of Pontus (302–266), son and successor of the preceding. He enlarged his paternal dominions by the acquisition of great part of Cappadocia and Paphlagonia. He was succeeded by his son Ariobarzanes III. (Diod. xx. 111.)—**4. IV.**, king of Pontus (about 240–190), son and successor of Ariobarzanes III. He gave his daughter Laodice in marriage to Antiochus III. He was succeeded by his son Pharnaces I. (Pol. iv. 56, v. 43, 90.)—**5. V.**, king of Pontus (about 156–120), surnamed **Euergetes**, son and successor of Pharnaces I. He was the first of the kings of Pontus who made an alliance with the Romans, whom he

said to have learnt the incredible number of twenty-two languages, and to have been able in the days of his greatest power to transact business with the deputies of every tribe subject to his rule in their own peculiar dialect (Just. xxxvii. 2; Strab. p. 545; Plin. xxv. 5; Gell. xvii. 17). The first steps of his career were marked by blood. He is said to have murdered his mother, to whom a share in the royal authority had been left by Mithridates Euergetes; and this was followed by the assassination of his brother (App. *Mithr.* 112; Memn. 30). In the early part of his reign he subdued the barbarian tribes between the Euxine and the confines of Armenia, including the whole of Colchis and the province called Lesser Armenia, and even extended his conquests beyond the Caucasus. He assisted Parisades, king of the Bosphorus, against the Sarmatians and Roxolani, and rendered the whole of the Tauric Chersonese tributary to his kingdom. After the death of Parisades, the kingdom of Bosphorus itself was incorporated with his dominions. He was now in possession of such great power that he began to deem himself equal to a contest with Rome itself. Many causes of disunion had already arisen between them, but Mithridates had hitherto submitted to the mandates of Rome. Even after expelling Ariobarzanes from Cappadocia, and Nicomedes from Bithynia in 90, he offered no resistance to the Romans when they restored these monarchs to their kingdom. But when Nicomedes, urged by the Roman legates, invaded the territories of Mithridates, the latter made preparations for immediate hostilities. His success was rapid and striking. In 88, he drove Ariobarzanes out of Cappadocia, and Nicomedes out of Bithynia, defeated the Roman generals who had supported the latter, made himself master of Phrygia and Galatia, and at last of the Roman province of Asia. During the winter he issued the sanguinary order to all the cities of Asia to put to death, on the same day, all the Roman and Italian citizens who were to be found within their walls. So hateful had the Romans rendered themselves, that these commands were obeyed with alacrity by almost all the cities of Asia, and 80,000 Romans and Italians are said to have perished in this fearful massacre. (App. *Mithr.* 22; Plut. *Sull.* 24; Cic. *pro Flacc.* 24; Liv. *Ep.* 78; Tac. *Ann.* iv. 14.) Meantime Sulla had received the command of the war against Mithridates, and crossed over into Greece in 87. Mithridates, however, had resolved not to await the Romans in Asia, but had already sent his general, Archelaus, into Greece, at the head of a powerful army. Atheus, Achaia, Boeotia and Laconia declared themselves his supporters. The war proved unfavourable to the king. Archelaus was twice defeated by Sulla with immense loss, near Chæronea and Orchomenos in Boeotia (86). About the same time Mithridates was himself defeated in Asia by Fimbria. [FIMBRIA.] These disasters led him to sue for peace, which Sulla was willing to grant, because he was anxious to return to Italy, which was entirely in the hands of his enemies. Mithridates consented to abandon all his conquests in Asia, to pay a sum of 3000 talents, and to surrender to the Romans a fleet of seventy ships. Thus ended the first Mithridatic war (84). (App. *Mithr.* 29–63; Plut. *Sull.* 11–25, *Lucull.* 4.)—Shortly afterwards Murena, who had been left in command of Asia by Sulla, invaded the dominions of Mithridates (83), under the flimsy pretext



Stater of Mithridates VI., King of Pontus, B.C. 120–63. Obv., head of Mithridates VI.; rev., ΒΑΣΙΛΕΥΣ ΜΙΘΡΑΤΑΤΟΥ ΕΥΠΑΤΟΡΟΣ; stag feeding; sun and crescent moon. The ivy wreath is supposed to refer to the title 'New Dionysus' which the Asiatic cities gave to Mithridates.

assisted in the third Punic war and in the war against Aristoniceus (131–129). He was assassinated at Sinope by a conspiracy among his own immediate attendants. (App. *Mithr.* 12, 56; Just. xxxviii. 5; Strab. p. 477.)—**6. VI.**, king of Pontus (120–63), surnamed **Eupator**, also **Dionysus**, but more commonly the **Great**, was the son and successor of the preceding, and was only eleven years old at the period of his accession. We are told by Justiu that on ascending the throne he found himself assailed by the designs of his guardians, but that he succeeded in eluding their machinations, partly by a courage and address beyond his years, partly by the use of antidotes against poison, to which he began thus early to accustom himself. For the same reasons he devoted much of his time to hunting, and took refuge in the remotest and most unfrequented regions, under pretence of pursuing the pleasures of the chase. Whatever truth there may be in these accounts, it is certain that when he attained to manhood, he not only had great skill in martial exercises and a frame inured to hardships, but his naturally vigorous intellect had been improved by careful culture. As a boy he had been brought up at Sinope, where he had probably received the elements of a Greek education; and so powerful was his memory that he is

that the king had not yet evacuated the whole of Cappadocia. In the following year (82) Murena renewed his hostile incursions, but was defeated by Mithridates on the banks of the river Halys. But Murena received peremptory orders from Sulla to desist from hostilities, and peace was again restored. This is usually called the second Mithridatic war (App. *Mithr.* 64-67).—Mithridates, however, was well aware that the peace between him and Rome was in fact a mere suspension of hostilities; and that the republic would never suffer the massacre of her citizens in Asia to remain ultimately unpunished. No formal treaty was ever concluded between Mithridates and the Roman senate; and the king had in vain endeavoured to obtain the ratification of the terms agreed on between him and Sulla. The death of Nicomedes III, king of Bithynia, at the beginning of 74, brought matters to a crisis. That monarch left his dominions by will to the Roman people; and Bithynia was accordingly declared a Roman province: but Mithridates asserted that the late king had left a legitimate son by his wife Nysa, whose pretensions he immediately prepared to support by his arms. He had employed the last few years in forming a powerful army, armed and disciplined in the Roman manner; and he now took the field with 120,000 foot soldiers, 16,000 horse, and a vast number of barbarian auxiliaries. This was the beginning of the third Mithridatic war. The two Roman consuls, Lucullus and Cotta, were unable to oppose his first irruption. He traversed Bithynia without encountering any resistance; and when at length Cotta ventured to give him battle under the walls of Chalcedon, the consul was totally defeated both by sea and land. Mithridates then proceeded to lay siege to Cyzicus both by sea and land. Lucullus marched to the relief of the city, cut off the king's supplies, and eventually compelled him to raise the siege, early in 73. On his retreat Mithridates suffered great loss, and eventually took refuge in Pontus. Hither Lucullus followed him in the next year. The new army, which the king had collected, was entirely defeated by the Roman general; and Mithridates, despairing of opposing the further progress of Lucullus, took refuge in the dominions of his son-in-law Tigranes, the king of Armenia. Tigranes at first showed no disposition to attempt the restoration of his father-in-law; but being offended at the haughty conduct of Appius Claudius, whom Lucullus had sent to demand the surrender of Mithridates, the Armenian king not only refused this request, but determined to prepare for war with the Romans. Accordingly, in 69, Lucullus marched into Armenia, defeated Tigranes and Mithridates near Tigranocerta, and in the next year (68) again defeated the allied monarchs near Artaxata. The Roman general then turned aside into Mesopotamia, and laid siege to Nisibis. Here the Roman soldiers broke out into open mutiny, and demanded to be led home; and Lucullus was obliged to raise the siege, and return to Asia Minor. Meanwhile Mithridates had taken advantage of the absence of Lucullus to invade Pontus at the head of a large army. He defeated Fabius and Triarius, to whom the defence of Pontus had been committed; and when Lucullus returned to Pontus, he was unable to resume the offensive in consequence of the mutinous spirit of his own soldiers. Mithridates was thus able before the close of 67 to regain possession of the greater

part of his hereditary dominions. (App. *Mithr.* 69-90; Plut. *Lucull.* 7-35; Cic. *pro Leg. Manil.* 3.) In the following year (66) the conduct of the war was entrusted to Pompey. Hostilities were resumed with greater vigour than ever. Mithridates was obliged to retire before the Romans, but was surprised and defeated by Pompey; and as Tigranes now refused to admit him into his dominions, he resolved to plunge with his small army into the heart of Colchis, and thence make his way to the Palus Maeotis and the Cimmerian Bosphorus. Arduous as this enterprise appeared, it was successfully accomplished; and he at length established himself without opposition at Panticapaeum, the capital of Bosphorus. He had now nothing to fear from the pursuit of Pompey, who turned his arms first against Tigranes, and afterwards against Syria. Unable to obtain peace from Pompey, unless he would come in person to make his submission, Mithridates conceived the daring project of marching round the N. and W. coasts of the Euxine, through the wild tribes of the Sarmatians and Getae, and having gathered round his standard all these barbarian nations, to penetrate into Italy itself. But meanwhile disaffection had made rapid progress among his followers. His son Pharnaces at length openly rebelled against him. He was joined both by the whole army and the citizens of Panticapaeum, who unanimously proclaimed him king; and Mithridates, who had taken refuge in a straggling tower, saw that no choice remained to him but death or captivity. Hereupon he took poison, which he constantly carried with him; but his constitution had been so long inured to antidotes, that it did not produce the desired effect, and he was compelled to call in the assistance of one of his Gaulish mercenaries to despatch him with his sword. He died in 63. His body was sent by Pharnaces to Pompey at Amisus, as a token of his submission; but the conqueror caused it to be interred with regal honours in the sepulchre of his forefathers at Sinope. He was 68 or 69 years old at the time of his death, and had reigned fifty-seven years, of which twenty-five had been occupied, with only a few brief intervals, in one continued struggle against the Roman power. The estimation in which he was held by his adversaries is the strongest testimony to his great abilities: Cicero calls him the greatest of all kings after Alexander, and in another passage says that he was a more formidable opponent than any other monarch whom the Roman arms had yet encountered. (App. *Mithr.* 97-111; Dio Cass. xxvii. 3-13; Plut. *Pomp.* 32-41; Cic. *pro Muren.* 15; Vell. Pat. ii. 18.)—7. Kings of Parthia. [ARSACES, 6, 9, 13.]—8. Of Pergamum, son of Menodotus; but his mother having had an amour with Mithridates the Great, he was generally looked upon as in reality the son of that monarch. The king himself bestowed great care on his education; and he appears as early as 64 to have exercised the chief control over the affairs of his native city. At a subsequent period he served under Julius Caesar in the Alexandrian war (48); and after the defeat of Pharnaces in the following year (47), Caesar bestowed upon Mithridates the kingdom of the Bosphorus, and also the tetrarchy of the Galatians. But the kingdom of the Bosphorus still remained to be won, for Asander, who had revolted against Pharnaces, was in fact master of the whole country, and Mithridates having attempted to expel Asander, was defeated and

slain. (*Bell. Alex.* 26-32, 78; *Strab.* p. 625; *Dio Cass.* xlii. 41-43.)

Mithridātis Rēgio (Μιθριδάτου χώρα), in Sarmatia Asiatica, on the W. side of the river Rha (*Volga*), so called because it was the place of refuge of the last Mithridates, in the reign of Claudius (*Tac. Ann.* xii. 15; *Ptol.* v. 9, 19).

Mitylēnē. [MYTILENE.]

Mnasēas (Μνασείας), of Patara in Lycia—not of Patrae in Achaia—was a pupil of Eratosthenes, and a grammarian of considerable celebrity. He wrote two works, one of a chorographical description, entitled *Periplus* (Περὶπλους), and the other a collection of oracles at Delphi. (*Suid.* s.v.; *Athen.* pp. 158, 296, 530.)

Mnasilōchos (Μνασίλοχος), an Acarnanian leader, sided with Antiochus in 191, and surrendered to the Romans after the battle of Magnesia (*Liv.* xxxvi. 11, xxxviii. 38; *Pol.* xxii. 26).

Mnasippus (Μνάσιππος), a Laecdaemonian in command of the fleet at Coreyra in 373, was slain in a battle (*Xen. Hell.* vi. 2.)

Mnēmē. [MUSAE.]

Mnemōsŷnē. [MUSAE.]

Mnesarchus (Μνήσαρχος). 1. [PYTHAGORAS.]—2. A Stoic philosopher, a disciple of Panaetius, flourished about B.C. 110, and taught at Athens. Among his pupils was Antiochus of Ascalon. (*Cic. Fin.* i. 2, 6, *Acad.* ii. 22, 69.)

Mnesicles (Μνησικλῆς), one of the great Athenian artists of the age of Pericles, was the architect of the *Propylaea* of the Acropolis. [See pp. 11, 12; *Dict. of Ant.* art. *Propylaea*.]

Mnesimāchus (Μνησίμαχος), a poet of the Middle Comedy (*Athen.* pp. 301, 322, 329).

Mnesithēus (Μνησίθεος), a physician, was a native of Athens, and lived probably in the fourth century B.C., as he is quoted by the comic poet Alexis. He is frequently mentioned by Galen and others.

Mnester (Μνήστηρ), a celebrated pantomime actor in the reigns of Caligula and Claudius, was one of the lovers of Messallina, and was put to death on the ruin of the latter (*Tac. Ann.* ix. 4, 36; *Suet. Cal.* 36, 55, 57).

Mnestheus, a Trojan, who accompanied Aeneas to Italy, and was the ancestral hero of the Memmii (*Verg. Aen.* v. 117).

Moābitis (Μωαβίτις, Μόβα: Μωαβίται, Moabitae: O. T. Moab, for both country and people), a district of Arabia Petraea, E. of the Dead Sea, from the river Arnon (*Wady-el-Mojib*, the boundary between Palestine and Arabia) on the N., to Zoar, near the S. end of the Dead Sea, on the S., between the Amorites on the N., the Midianites on the E., and the Edomites on the S.—that is, before the Israelitish conquest of Canaan. [See *Dict. of the Bible*.]

Mōdestīnus, Herennius, a Roman jurist, and a pupil of Ulpian, flourished in the reigns of Alexander Severus, Maximinus and the Gordians, A.D. 222-244. Though Modestinus is the latest of the great Roman jurists, he ranks among the most distinguished. There are 345 excerpts in the Digest from his writings.

Mōdestus, Jūlius, a grammarian who wrote early in the first century A.D. (*Suet. Gr.* 20; *Gell.* iii. 9, 1; *Mart.* x. 21, 1).

Mōdestus, a military writer, the author of a *Libellus de Vocabulis Rei Militaris*, addressed to the emperor Tacitus, A.D. 275: brief, and presents no features of interest. Printed in all the collections of *Scriptores de Re Militari*.

Modicia (*Monza*), a town in Gallia Transpadana, on the river Lambrus, N. of Mediolanum (*Milan*), where Theodoric built a palace, and

Theodolinda, queen of the Langobards, a splendid church, which still contains many of the gifts of this queen (*Paul. Langob.* iv. 22, 49).

Mōdin (Μοδῆν, -εἶν, or -εῖν), a village on a mountain N. of Lydda or Diospolis, on the extreme NW. of Judaea, celebrated as the native place of the Maccabci (*Jos. Ant.* xii. 8, 1).

Mōdra (τὰ Μόδρα: *Mudurlu*), a town of Bithynia near the source of the river Gallus (*Strab.* p. 543).

Moenus, Moenis, Maenus, or Menus (*Main*), a river in Germany, which rises in the Sudeti Montes, flows through the territory of the Hermunduri and the Agri Decumates of the Romans, and falls into the Rhine opposite Mogontiacum (*Mainz*) (*Tac. Germ.* 28; *Mel.* iii. 3, 3).

Moeis or Myris (Μοίρις, Μύρις), a king of Egypt, who, Herodotus tells us, reigned some 900 years before his own visit to that country, which seems to have been about B.C. 450. The Greek writers state of Moeris that he formed the lake known by his name, and joined it by a canal to the Nile, in order to receive the waters of the river when they were superabundant, and to supply the defect when they did not rise sufficiently. In the lake he built two pyramids on each of which was a stone statue, seated on a throne, and intended to represent himself and his wife. (*Hdt.* ii. 13, 101, 149; *Diod.* i. 52; *Strab.* pp. 789, 809.) The real author of these works was Amenemhat III., who lived about 2300 B.C. (1000 years earlier than the date given by Herodotus). He had the enormous basin formed in the Fayūm for the storage of water protected by dykes and communicating with the river by a canal with locks to regulate the flow. He also built the Labyrinth [*Dict. of Ant.* s.v.]. The Egyptian word *meri* means 'a basin,' and from this a confused account of a king of that name was adopted by the Greeks.

Moeis (Μοίρις), commonly called **Moeis Atticista**, a distinguished grammarian of the time of Hadrian, the author of a work still extant, entitled *Λέξεις Ἀττικάι*, though the title varies somewhat in different manuscripts. His treatise is a sort of comparison of the Attic with other Greek dialects; consisting of a list of Attic words and expressions, illustrated by those of other dialects, especially the common Greek. Edited by Pierson, 1759; Bekker, 1833.

Moeis Lacus. [MOERIS.]

Moero (Μοιρά), or **Myro** (Μυρώ), a poetess of Byzantium, wife of Andromachus surnamed Philologus, and mother of the grammarian and tragic poet Homerus, lived about B.C. 300. She wrote epic, elegiac, and lyric poems. (*Suid.* s.v.; *Athen.* p. 490.)

Moerocles (Μοιροκλῆς), an Athenian orator, a native of Salamis, was a contemporary of Demosthenes, and like him an opponent of Philip and Alexander (*Dem. F.L.* p. 435; *Arrian, An.* i. 10, 7).

Moesia, called by the Greeks **Mysia** (Μυσία, also *M. ἡ ἐν Εὐρώπῃ*, to distinguish it from Mysia in Asia), a country of Europe, was bounded on the S. by Haemus, which separated it from Thrace, and by M. Orbelus and Scordus, which separated it from Macedonia, on the W. by M. Scordus and the rivers Drinus and Savus, which separated it from Illyricum and Pannonia, on the N. by the Danube, which separated it from Dacia, and on the E. by Pontus Euxinus, thus corresponding to the present *Servia* and *Bulgaria* (*Dio Cass.* li. 27; *Ptol.* iii. 9, 60). This country was subdued in the reign of Augustus, about 29 B.C. (*Liv. Ep.* 134, 135; *Dio Cass.* li. 25; *Flor.* ii. 26), but does

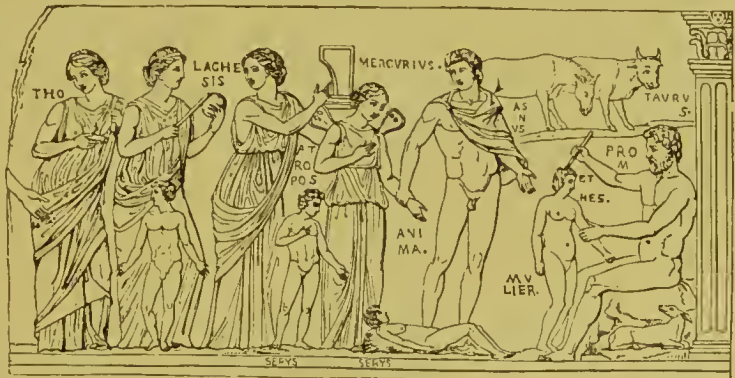
not appear to have been formally constituted a Roman province till near the end of the reign, about A.D. 6 (Dio Cass. *lv.* 29; *Ov. Trist.* *ii.* 197). Tacitus (*Ann.* *i.* 80) mentions a *legatus Moesiae* A.D. 14. It was originally only one province, but in the reign of Domitian was formed into two provinces, called *Moesia Superior* and *Moesia Inferior*, the former being the western and the latter the eastern half of the country, and separated from each other by the river Cehrns or Ciahrus, a tributary of the Danube. When Aurelian surrendered Dacia to the barbarians, and removed the inhabitants of that province to the S. of the Danube, the middle part of Moesia was called *Dacia Aureliani*; and this new province was divided into *Dacia Ripensis*, the district along the Danube, and *Dacia Inferior*, the district S. of the latter as far as the frontiers of Macedonia. In the reign of Valens, some of the Goths crossed the Danube and settled in Moesia. These Goths are sometimes called Moeso-Goths, and it was for their use that Ulphilas translated the Scriptures into Gothic about the middle of the fourth century. The original inhabitants of the country, called Moesi by the Romans, and Mysi (*Μυσοί*) by the Greeks, were a Thracian race, and were divided into several tribes, such as the TRIBALLI, PEUCINI, &c. (Strab. p. 295).

Mogontiâcum, Moguntiâcum or Magontiâcum (*Mainz* or *Mayence*), a town on the left bank of the Rhine, opposite the mouth of the river Moenns (*Main*), was situated in the territory of the Vangiones, and was subsequently the capital of the province of Germania Prima. It was a Roman municipium, and was founded, or at least enlarged and fortified, by Drusus. It was occupied by a strong Roman garrison, and continued to the downfall of the empire to be one of the chief fortresses on the Rhine. (*Tac. Hist.* *iv.* 15, 24; *Amm. Marc.* *xv.* 11.)

Moirae (*Μοῖραι*), called **Parcae** by the Romans, the Fates. *Moira* properly signifies 'a share,' and as a personification 'the deity who assigns to every man his fate or his share.' Homer speaks of the *Μοῖραι* as personal deities once (*Il.* *xxiv.* 49), and again of a single *Μοῖρα* who spins the thread of life (*Il.* *xxiv.* 209): in the *Odyssey* (*vii.* 197) there is once mention of the spinning deities (*Κλωθές*) who are present at the time of birth. *Αἴσα* is mentioned there also, and it is possible that in this passage *Αἴσα* Διὸς

may be regarded, like the *Zeus Moiraγέτης* at Delphi [see below], as the third in company with two *Κλωθές*. In Homer *Moira* is fate personified, which, at the birth of man, spins out the thread of his future life, follows his steps, and directs the consequences of his actions according to the counsel of the gods. But the personification of his *Moira* is not complete; for he mentions no particular appearance of the goddess, no attributes, and no parentage. His *Moira* is therefore quite synonymous with *Aisa* (*Αἴσα*).—In Hesiod the personification of the *Moirae* is more complete, but in speaking of the darker Titan dynasty he

makes them daughters of Night and sisters of *Khêpes* and Death; whereas under the more orderly reign of Zeus they are daughters of Zenshimself and Themis (*Hes. Th.* 217, 904; cf. *Apollod.* *i.* 3, 1), and three in number, viz. **Clotho**, or the spinning fate; **Lachêsis**, or the one who assigns to man his fate; and **Atrôpos**, or the fate that cannot be avoided. Later writers give other genealogies: thus they are called children of Erebus and Night, of Cronos and Night, of Ge and Oceanus, or lastly of Ananke or Necessity (*Cic. N.D.* *iii.* 17; *Tzet. ad Lyc.* 406; *Plat. Rep.* p. 617). In Homer the conception of the supreme rule of the Fates is as uncertain as is their personality: in some passages all the gods, even Zeus, observe the decree of Fate (*Il.* *xix.* 87); in others the Fate is rather an attribute of Zeus signifying his predestined will (*Il.* *xvii.* 321), and it is even hinted that fate may be altered by Zens (*Il.* *xvi.* 435), and that things may possibly happen *ὑπὲρ μοῖραν* (*Il.* *xx.* 30, 336). But the conception which prevailed was of an unalterable decree. The fate assigned to every being by eternal laws takes its course without obstruction; and Zeus, as well as the other gods and men, must submit to them. (*Aesch. Pr.* 516, *Eum.* 335, 962; cf. *Verg. Aen.* *v.* 798, *xii.* 147; *Ov. Met.* *xv.* 781.) They assign to the Erinyes, who inflict the punishment for evil deeds, their proper functions; and with them they direct fate according to the laws of necessity, whence they are sometimes called the sisters of the Erinyes.—The *Moirae*, as the divinities of the duration of human life, which is determined by the two points of birth and of death, are conceived either as goddesses of birth or as goddesses of death, and hence their number was two, as at Delphi with Zeus as *Μοιραγέτης* (*Pans.* *x.* 24, 4); but even here the number of three deities is preserved, and the conception became universal of three sister Fates (as of three Honrs, three Graces, &c.). The distribution of the func-



The *Moirae* or *Parcae* (Fates) and Prometheus. (Visconti, *Mus. Pio Clem.* *vol.* *iv.* *tav.* 84.)

tions among them was not strictly observed, for we sometimes find all described as spinning, although this should be the function of Clotho alone, who is moreover often mentioned alone as the representative of all. As goddesses of birth, who spin the thread of the beginning of life, and prophesy the fate of the newly born, they are mentioned along with Ilithyia, with whom, and also with the Honrs, they appear as helpers at the birth of a child (*Pind. Ol.* *vi.* 42, *Nem.* *vii.* 1; *Eur. I. T.* 207, *Bacch.* 99; *Paus.* *viii.* 21, 2; see also *HORAE* and *ILITHYIA*). As goddesses of death, they appear also with the *Keres* and the *Erinyes* (*Hes. Scut.* 258; *Paus.*

ii. 11, 4). In some ancient works of art they appear, not with their several attributes, but as three crowned deities with sceptres in token of their sovereignty (as on the altar of the Twelve Gods, now in the Louvre); but usually in works of art they are represented with different attributes: Clotho with a spindle or a roll (the book of fate); Lachesis pointing with a staff to the globe; and Atropos with a pair of scales, or a sun-dial, or shears. The **Parcae** in Latin literature received all the mythology and attributes of the Greek Moirae. Originally Parca was especially the goddess of birth, her name being probably derived *a pariundo* (though some take it to be from *plecto*, as weaving the thread); but with her were associated the deities Nona and Decima presiding over different months of the birth, and subsequently the name Parcae was applied to the three Fates collectively, of whom Nona and Decima were charged with the birth, and the third, Morta, with death (Varro, ap. Gell. iii. 16). The abstract noun *fatum* meant the spoken word or decree of Heaven, equivalent to the *αἶσα Διός* (Serv. ad *Aen.* x. 628, xii. 808), but though the neuter form prevailed in literature, the popular and ceremonial language retained Fati and Fatae. **Fata Scribunda** was the goddess who watched over the birth (included among the Carmentes as being prophetic) and wrote down the destiny of the child.

Moliōne. [MOLIONES.]

Moliōnes or **Moliōnidae** (*Μολίονες*, *Μολίονε*, *Μολιονίδα*), that is, Eurytus and Cteatus, so called after their mother Molione. They are also called *Actoridae* or *Actorione* (*Ἀκτορίωνε*) after their reputed father Actor, the husband of Molione, though they were generally regarded as the sons of Poseidon. The Moliones, when yet boys, took part in an expedition of the Epeans against Neleus and the Pylians (*Il.* xi. 709, 750, xxiii. 638; *Ov. Met.* viii. 308). They are represented as nephews of Augeas, king of the Epeans. When Heracles marched against Augeas, the latter entrusted the conduct of the war to the Moliones; but as Heracles was taken ill, he concluded peace with Augeas, whereupon his army was attacked and defeated by the Molionidae. In order to take vengeance, he afterwards slew them near Cleonae, on the frontiers of Argolis, when they had been sent from Elis to sacrifice at the Isthmian games, on behalf of the town. (Pind. *Ol.* xi. 34; Paus. viii. 14, 6; Apollod. ii. 7, 2).—The Moliones are mentioned as conquerors of Nestor in the chariot race, and as having taken part in the Calydonian hunt. Cteatus was the father of Amphimachus by Theronice; and Eurytus, of Thalpins by Theraphone. Their sons Amphimachus and Thalpius led the Epeans to Troy. (Paus. v. 3, 4.) Later traditions describe them as born out of an egg, and as having only one body, but two heads (Athen. ii. 58; *Plnt. de Frat. Am.* 1).

Molo, surname of Apollonius, the rhetorician of Rhodes. [APOLLONIUS, No. 2.]

Molon (*Μόλων*), satrap of Media under Antiochus the Great, against whom he revolted. He was defeated near Babylon B.C. 220, and put an end to his own life. (Pol. v. 40–54.)

Molochath. [MULUCHA.]

Molossi (*Μολοσσοί*), a people in Epirus, who inhabited a narrow slip of country, called after them **Molossia** (*Μολοσσία*) or **Molossis**, which extended from the Aous, along the W. bank of the Arachthos, as far as the Ambracian gulf. The Molossi were a Greek people, who claimed descent from Molossus, the son of Pyrrhus

(Neoptolemus) and Andromache, and are said to have emigrated from Thessaly into Epirus, under the guidance of Pyrrhus (*Plut. Pyrrh.* 1; *Just.* xvii. 3). In their new abodes they intermingled with the original inhabitants of the land and with the neighbouring Illyrian tribes, in consequence of which they were regarded by the other Greeks as half barbarians. They were, however, by far the most powerful people in Epirus, and their kings gradually extended their dominion over the whole of the country. (Hdt. vi. 127; Thuc. ii. 80; Liv. viii. 21.) The first of their kings who took the title of king of Epirus was Alexander, who perished in Italy B.C. 326. [EPIRUS.] The ancient capital of the Molossi was PASSARON, but AMBRACIA afterwards became their chief town, and the residence of their kings. (*Plnt. Pyrrh.* 5; Liv. xlv. 26.) The Molossian hounds were celebrated in antiquity, and much prized for hunting (*Verg. Georg.* iii. 405; *Hor. Sat.* ii. 6, 114).

Molus (*Μόλος*), son of Deucalion and father of MERTONES (*Il.* x. 269, xiii. 279; Apollod. iii. 3, 1).

Molycrium (*Μολύκρειον*, also *Μολύκρεια*, *Μολυκρία*; *Μολύκριος*, *Μολυκριεύς*, *Μολυκράϊος*), a town in the most southerly part of Aetolia, at the entrance of the Corinthian gulf, gave the name of Rhium Molycrium (*Ῥίον Μολύκρειον*) to the neighbouring promontory of Antirrhium. It was founded by the Corinthians, but was afterwards taken possession of by the Aetolians. (Thuc. ii. 84; Strab. p. 336.)

Mōmemphis (*Μώμεμφις*; *Panouf-Khet*, or *Manouf-el-Seffli*, i.e. *Lower Memphis*), the capital of the Nomos Momemphites in Lower Egypt, stood on the E. side of the lake Mareotis (Strab. p. 803).

Mōmus (*Μῶμος*), the god of cruel mockery and censure, is not mentioned by Homer, but is called in Hesiod the son of Night. He is said to have found fault with the man formed by Hephaestus, because a little door had not been left in his breast, so as to enable one to look into his secret thoughts. (Hes. *Th.* 214; *Callim. Hymn. Apoll.* 113; Lucian, *Hermotim.* 20.)

Mona. 1. (*Anglesey*) An island off the coast of the Ordovices in Britain, one of the chief seats of the Druids, was invaded by Suetonius Paulinus, A.D. 61, and conquered by Agricola, 78. (*Tac. Agr.* 15, 18, *Ann.* xiv. 29; *Ptol.* iii. 412; *Dio Cass.* lxxii. 7).—2. See MONAPIA.

Mōnaeses. 1. A Parthian general mentioned by Horace (*Od.* iii. 6, 9) is probably the same as Surenas, the general of Orodes, who defeated Crassus.—2. A Parthian noble, who deserted to Antony and urged him to invade Parthia, but soon afterwards returned to the Parthian king Phraates.—3. A general of the Parthian king Vologeses I., in the reign of Nero.

Monapia or **Monarina** (*Isle of Man*), an island between Britania and Hibernia (Plin. iv. 103). It is probable that Caesar means this island when he speaks of **Mona** as halfway between Britain and Iroland (*B.G.* v. 13).

Monda or **Munda** (*Mondego*), a river of Spain, flowing into the ocean between the Tagus and Duris (Plin. iv. 115; *Mcl.* iii. 1, 7).

Mōnēta. [JUNO.]

Monima (*Μονίμη*), a Greek woman, either of Stratonicea, in Ionia, or of Miletus, was the wife of Mithridates, but was put to death by order of this monarch, when he fled into Armenia, B.C. 72 (*App. Mithr.* 21, 27, 48; *Plut. Lucull.* 18).

Monoeeci Portus, also **Herculis Monoeci Portus** (*Monaco*), a port-town on the coast of Liguria, just within the province of Gallia Nar-

bonensis (of which the boundary was the river *Var*), between Nicaea and Albium Intemelium, founded by the Massilians, was situated on a promontory (hence the *ars Monoeci* of Verg. *Aen.* vi. 801), and possessed a temple of Hercules Monoecus, from whom the place derived its name (Strab. p. 202; Amm. Marc. xv. 10, 9). The harbour, though small and exposed to the SE. wind (Lucan, i. 405), was of importance, as it was the only one on this part of the coast of Liguria (Tac. *Hist.* iii. 42; Val. Max. i. 6, 7). A little above Monoeci Portus Augustus marked the highest point of the difficult coast road which he had made there by a trophy (Tropaea Alpium; Plin. iii. 136; Ptol. iii. 1, 2) inscribed with the names of conquered Alpine tribes: hence the name of the modern *Turbia*.

Montanus, Curtius, was exiled by Nero, A.D. 67; but was soon afterwards recalled at his father's petition. On the accession of Vespasian, he vehemently attacked in the senate the notorious delator, Aquilinus Regulus. (Tac. *Ann.* xvi. 28, 33, *Hist.* iv. 40-43.) If he is the same person as the Curtius Montanus satirised by Juvenal (iv. 107, 131, xi. 34), Montanus in later life sullied the fair reputation which, according to Tacitus, he enjoyed in youth; for Juvenal describes him as a corpulent epicure, a parasite of Domitian, and a wind-bag (*bucca*). Hence some suggest that Juvenal alludes to a Junius Montanus, who appears in an inscription as consul suffectus in A.D. 81.

Montanus Julius, a writer of elegiac and epic poetry, contemporary with Ovid (Ov. *Pont.* iv. 16, 11; Sen. *Contr.* vii. 16, 27; Sen. *Ep.* 122).

Montanus, Votienus, of Narbo, an orator and declaimer in the reign of Tiberius, was named the 'Ovid' of the rhetorical schools. He was convicted on a charge of majestas, and died an exile in the Balearic islands, A.D. 25. (Tac. *Ann.* iv. 42; Sen. *Contr.* vii. 20, ix. 28.)

Mopsia or **Mopsopia**, an ancient name of Pamphylia, derived from Mopsus, the mythical leader of certain Greeks supposed to have settled in Pamphylia, as also in Cilicia and Syria, after the Trojan war, whose name appears more than once in the geographical names in Cilicia. (See MOPSUCRENE, MOPSUESTIA.)

Mopsium (Μόψιον), a town of Thessaly in Pelasgiotis, on a hill of the same name between Tempe and Larissa (Strab. p. 441; Liv. xlii. 61).

Mopsucrēnē (Μόψου κρήνη or κρήνη, i.e. the Spring of Mopsus), a city of Cilicia Campestris, on the S. slope of the Taurus, and twelve Roman miles from Tarsus, the place where Constantine died, A.D. 364 (Ptol. v. 7, 7; Sozom. v. 1).

Mopsuestia (Μόψου ἑστία, Μοψουεστία, i.e. the Hearth of Mopsus, also Μόψου πόλις and Μόψος: Μοψέστης: **Mampsista**, in the middle ages: *Messis*), an important city of Cilicia Campestris, on both banks of the river Pyramus, twelve Roman miles from its mouth, on the road from Tarsus to Issus, in the beautiful plain called τὸ Ἀλφίον πεδίων, was a *civitas libera* under the Romans. The two parts of the city were connected by a handsome bridge built by Constantius over the Pyramus. (Strab. p. 676; Cic. *ad Fam.* iii. 8; Arrian, *An.* ii. 5.) In ecclesiastical history it is notable as the birth-place of Theodore of Mopsuestia.

Mopsus (Μόψος). 1. Son of Ampey or Ampycus by the nymph Chloris (Hes. *Scut.* 181). He was one of the Lapithae of Oechalia or Tithaeron (Thessaly), and took part in the combat at the wedding of Pirithous. He was one of the Calydonian hunters, and also one of the

Argonauts, and was a famous prophet among the Argonauts. He was afterwards worshipped as an oracular hero. (Pind. *Pyth.* iv. 336; Ap. Rh. i. 65; Pans. v. 17, 4; Strab. p. 443; Hyg. *Fab.* 14; Ov. *Met.* viii. 316, xii. 456.)—2. Son of Apollo and Manto, the daughter of Tiresias, and also a celebrated seer. He contended in prophecy with Calchas at Colophon, and showed himself superior to the latter in prophetic power. [CALCHAS.] He founded Mallos in Cilicia, in conjunction with the seer Amphilochus. A dispute arose between the two seers respecting the possession of the town, and both fell in combat by each other's hand. Mopsus had an oracle at Mallos, which existed in the time of Strabo (Strab. p. 675; Plut. *Def. Or.* 45).

Morgantium, Morgantina, Murgantia, Morgentia (Μοργάντιον, Μοργαντινή: Μοργαντινός, Murgentinus), a town in Sicily founded by the Morgetes, after they had been driven out of Italy by the Oenotrians. According to Livy (xxiv. 27) this city was situated on the E. coast; but according to other writers it was situated in the interior of the island, SE. of Agrigium, and near the Symaethus. The neighbouring country produced good wine. (Strab. pp. 257, 270; Diod. xi. 78; Cic. *Verr.* iii. 18, 43.)

Morgētes (Μόργητες), an ancient people in the S. of Italy. According to Strabo they dwelt in the neighbourhood of Rhegium, but being driven out of Italy by the Oenotrians crossed over to Sicily and there founded the town of Morgantium. According to Antiochus, Morges was the successor of the Oenotrian king Italus, and hospitably received Siculus, who had been driven out of Latium by the Aborigines, in consequence of which the earlier Oenotrians were called *Italietes*, *Morgetes* and *Siculi*. (Strab. p. 257; Antioch. ap. Dionys. 1, 12.)

Morimēnē (Μοριμενή), the NW. district of Cappadocia, on the banks of the Halys, assigned under the Romans to Galatia. Its meadows were entirely devoted to the feeding of cattle. (Strab. pp. 534, 540.)

Mōrini, a people in Gallia Belgica, W. of the Nervii and Menapii, and the most northerly people in all Gaul, whence Virgil calls them *extremi hominum* (*Aen.* viii. 727). They dwelt on the coast, opposite Britain, and at the narrowest part of the channel between Gaul and Britain, which is hence sometimes called *Fretum Morinorum* or *Morinum*. They were a warlike people (Caes. *B.G.* iv. 21; Dio Cass. li. 21). Their chief town was GESORIACUM.

Morius (Μόριος), a small river in Boeotia, a S. tributary of the Cephissus, at the foot of Mt. Thurion near CHAERONEA.

Mormo (Μορμώ, also Μορμολύκη, Μορμολυκείον), a female spectre, with which the Greeks used to frighten children (Aristoph. *Ach.* 582, *Pax*, 474; Theocr. xv. 40).

Morpheus (Μορφέυς), the son of Sleep, and the god of dreams. The name signifies the fashioner or moulder, because he shaped or formed the dreams which appeared to the sleeper (Ov. *Met.* xi. 635).

Mors, called **Thanātos** (Θάνατος) by the Greeks, the god of death. In the Homeric poems Death does not appear as a distinct divinity, though he is described as the brother of Sleep, together with whom he carries the body of Sarpedon from the field of battle to the country of the Lycians (*Il.* xiv. 291, xvi. 672). In Hesiod he is a son of Night and a brother of Ker and Sleep, and Death and Sleep reside in the lower world (Hes. *Th.* 211, 756; cf. Verg. *Aen.* vi. 277). In the *Alcestis* of Euripides (75,

848), where Death comes upon the stage, he appears as an austere priest of Hades in a dark robe (some propose *μελάμπτερος* for *μελάμπεπλος*, comparing Hor. *Sat.* ii. 1, 58), and with the sacrificial sword, with which he cuts off a lock of a dying person, and devotes it to the lower world. Many of the later poets describe Death as a sad or terrific being; but the best artists of the Greeks, avoiding anything that might be displeasing, abandoned the idea suggested to them by the poets, and represented Death under a more peaceful aspect. On the chest of Cypselus, Night was represented with two boys, one black and the other white; and at Sparta there were statues of both Death and Sleep (Paus. iii. 18, v. 18). Both were usually represented as slumbering youths, or as winged deities (*δαίμονες*), and with torches turned upside down (cf. Verg. *Aen.* vi. 224).

Morsimus (*Μόρσιμος*), a tragic poet, son of Philocles and father of the elder Astydamos, ridiculed by Aristophanes (*Ran.* 181; Suid. s.v.).

Morÿchus (*Μόρυχος*), a tragic poet, a contemporary of Aristophanes, noted for his gluttony (Aristoph. *Ach.* 887, *Vesp.* 504).

Mōsa (*Maas* or *Meuse*), a river in Gallia Belgica, rises in Mt. Vogesus, in the territory of the Lingones, and falls into the Vahalis or W. branch of the Rhine (Caes. *B.G.* iv. 10; Ptol. ii. 9, 3).

Moscha (*Μόσχα*; *Muscat*), a seaport on the N.E. coast of Arabia Felix, SW. of Syagrus, the easternmost promontory of the peninsula (*Ras el-Had*); a chief emporium for the trade between India and Arabia (Ptol. vi. 7).

Moschi (*Μόσχοι*), a people of Asia, whose territory (*ἡ Μοσχική*), formed originally the S. part of Colchis, but at the time of Augustus was divided between Colchis, Iberia, and Armenia (Hdt. iii. 94, vii. 78; Strab. p. 497).

Moschici Montes, or **-icus Mons** (*τὰ Μοσχικὰ ὄρη*; *Mesjidî*), a range of mountains extending S. and SW. from the main chain of the Caucasus to that of the Anti-Taurus, and forming the boundary between Colchis and Iberia: named after the Moschi, who dwelt among them (Strab. pp. 61, 492, 548; Ptol. v. 6, 13).

Moschion (*Μοσχίων*), a Greek physician, the author of a short Greek treatise 'On Female Diseases,' is supposed to have lived in the beginning of the second century after Christ. The work is edited by Dewez, Vienn. 1793.

Moschus (*Μόσχος*), of Syracuse, a grammarian and bucolic poet, lived about B.C. 250, or a little later. He was a pupil of Bion. In genius he comes far behind Theocritus, whom he imitates. But his lament for Bion has great melody and pathos. His style labours under an excess of polish and ornament. For editions see Bion.

Mōsella (*Mosel* or *Moselle*), a river in Gallia Belgica, rises in Mt. Vogesus, and falls into the Rhine at Confluentes (*Coblentz*). This river forms the subject of a descriptive poem by Ausonius (cf. Flor. iii. 10).

Mostēni (*Μοσθηνοί*, *Μόστια*, *Μουστήνη*, *Μουστήνη*), a city of Lydia, in the Hyrcanian plain, SE. of Thyatira, was one of the cities of Asia Minor destroyed by the great earthquake of A.D. 17. Its coins are numerous. (Tac. *Ann.* ii. 47; Ptol. v. 2, 16.)

Mosychlus. [LEMNOS.]

Mosynoeci (*Μοσύνκοι*, *Μοσσύνκοι*), or **Mosyni** or **Mossyni** (*Μοσσυνοί*, *Μοσσυνοί*), a people on the N. coast of Asia Minor, in Pontus, E. of the Chalybes and the city of Cerasus, celebrated for their warlike spirit and savage customs, which are described by Xenophon (*Anab.* iv. 4,

v. 4). Their name was derived from the conical wooden houses in which they dwelt. Their government was curious: a king chosen by them was strictly guarded in a house higher than the rest, and maintained at the public cost; but as soon as he displeased the commons, they literally stopped the supplies, and starved him to death. (Hdt. vii. 78; Strab. p. 549; Diod. xiv. 30.)

Mothōnē. [METHONE.]

Motica or **Motyca** (*Μότικα*; *Mutyccensis*; *Modica*), a town in the S. of Sicily, W. of the promontory Pachynus and near the sources of the river Motychanus (*Fiume di Ragusa*). Since both Cicero and Pliny call the inhabitants Mutyccenses, it is probable that *Mutyca* is the more correct form of the name. (Cic. *Verr.* iii. 43, 51; Plin. iii. 91; Ptol. iii. 4, 14.)

Motyā (*Μοτῆ*; *Motvaïos*), an ancient town in the NW. of Sicily, situated on a small island (*S. Pantaleo*) only six stadia from the coast, with which it was connected by a mole. It was founded by the Phoenicians in the territory of the Elymi. It possessed a good harbour, and was in early times one of the most flourishing cities of Sicily. It afterwards passed into the hands of the Carthaginians, was taken from them by Dionysius of Syracuse, and was finally captured by the Carthaginian general Himilco, who transplanted all its inhabitants to the town of Lilybaeum, which he had founded in its neighbourhood, B.C. 397. (Thuc. vi. 2; Diod. xiv. 47, 55.)

Motychānus. [MOTUCA.]

Mūcia, daughter of Q. Mucius Scaevola, the augur, consul B.C. 95, married Cn. Pompey, by whom she had two sons, Cneius and Sextus, and a daughter, Pompeia. She was divorced by Pompey in 62. She next married M. Aemilius Scaurus, a stepson of the dictator Sulla. In 39, Mucia went to Sicily to mediate between her son Sex. Pompey and Augustus. She was living at the time of the battle of Actium, 31. Augustus treated her with great respect. (Cic. *ad Fam.* v. 2; Dio Cass. xxxvii. 49, lvi. 38; Suet. *Jul.* 50.)

Mūciānus. 1. **P. Licinius Crassus Dives Mucianus**, was the son of P. Mucius Scaevola, and was adopted by P. Licinius Crassus Dives. He was consul B.C. 131, and carried on the war against Aristonicus in Asia, but was defeated and killed. He succeeded Scipio Nasica as pontifex maximus. He was distinguished both as an orator and a lawyer. (Gell. i. 13; Val. Max. viii. 7; Cic. *de Or.* i. 37, 216.)—2. **Licinius Muciānus**, three times consul, in A.D. 52, 70, and 75. On Nero's death in 68, Mucianus had the command of the province of Syria; and he rendered efficient aid to Vespasian when the latter resolved to seize the imperial throne. As soon as Vespasian was proclaimed emperor, Mucianus set out for Europe to oppose Vitellius: but the Vitellians were entirely defeated by Antonius Primus [PRIMUS], before Mucianus entered Italy. Antonius, however, had to surrender all power into the hands of Mucianus, upon the arrival of the latter at Rome. Mucianus was an orator and a historian. His powers of oratory are greatly praised by Tacitus. He made a collection of the speeches of the republican period, which he published in eleven books of *Acta* and three of *Epistolae*. The subject of his history is not mentioned; but it appears to have treated chiefly of the East. (Tac. *Hist.* i. 10, ii. 76, iii. 53, iv. 80; Suet. *Vesp.* 6, 13.) He is often cited by Pliny.

Mūcius Scaevōla. [SCAEVOLA.]

Mugilla (Mugillanus), a town in Latium from

which a family of the Papirii probably derived their name Mugillanus (Dionys. viii. 36).

Mulciber. [VULCANUS.]

Mulūcha, Malva, or Molūchath (Μολοχάθ: *Mulhwi*), the largest river of Mauretania, rising in the Atlas, and flowing N. by E. into the *Gulf of Melillah*, successively the boundary between the Mauri and the Massaesylii, Mauretania and Numidia, Mauretania Tingitana and Mauretania Caesariensis. (Strab. pp. 827, 829; Ptol. iv. 1, 7.) [MAURETANIA.]

Mummius. 1. **L.**, tribune of the plebs, B.C. 187, and praetor 177 (Liv. xxxvii. 54, xli. 8).—2. **L.**, surnamed ACHAICUS, son of the last, was praetor 154, when he carried on the war successfully in Further Spain, against the Lusitanians. He was consul in 146, when he won for himself the surname of Achaicus, by the conquest of Greece, and the establishment of the Roman province of Achaia. After defeating the army of the Achaean League at the Isthmus of Corinth, he entered Corinth without opposition. The city was burnt, rased, and abandoned to pillage: the native Corinthians were sold for slaves, and the rarest specimens of Grecian art were given up to the rapacity of an ignorant conqueror. Polybius the historian saw Roman soldiers playing at draughts upon the far-famed picture of Dionysus by Aristides; and Mummius himself was so unconscious of the real value of his prize, that he sold the rarer works of painting, sculpture, and carving, to the king of Pergamum, and exacted securities from the masters of vessels who conveyed the remainder to Italy, to replace by equivalents any picture or statue lost or injured in the passage. (Pol. iii. 32, xl. 7–11; Vell. Pat. i. 13.) He remained in Greece during the greater part of 145 with the title of proconsul. He arranged the fiscal and municipal constitution of the newly acquired province, and won the confidence and esteem of the provincials by his integrity, justice, and equanimity. He triumphed in 145. He was censor in 142 with Scipio Africanus the younger. The political opinions of Mummius inclined to the popular side. (Cic. *Mur.* 14, *Off.* ii. 22; Paus. vii. 12.)—3. **Sp.**, brother of the preceding, and his legatus at Corinth in 146–145, was an intimate friend of the younger Scipio Africanus. In political opinions Spurius was opposed to his brother Lucius, and was a high aristocrat. He composed ethical and satirical epistles, which were extant in Cicero's age, and were probably in the style which Horace afterwards cultivated so successfully. (Cic. *de Rep.* i. 12, *ad Att.* xiii. 6, *de Amic.* 19, 27.)

Munātius Plancus. [PLANCUS.]

Munda. 1. A Roman colony and an important town in Hispania Baetica, situated on a small river, and celebrated on account of two battles fought in its neighbourhood—the victory of Cn. Scipio over the Carthaginians in B.C. 216, and the important victory of Julius Caesar over the sons of Pompey in 45. The town had fallen into decay as early as the time of Pliny. The site of the ancient town is usually supposed to be the modern village of *Monda*, S.W. of Malaga; but Munda was more probably in the neighbourhood of Cordova, and there are ruins of ancient walls and towers between Martos, Alcantete, Espejo, and Baena, which are conjectured to be the remains of Munda. (Strab. p. 141; Plin. iii. 12; Liv. xxiv. 42; Dio Cass. xliii. 39).—2. A river. See MONDA.

Munychia (Μουνυχία), a hill in the peninsula of Piraeus, which formed the citadel of the

ports of Athens. It was strongly fortified, and is frequently mentioned in Athenian history. At its foot lay the harbour of Munychia, one of the three harbours in the peninsula of Piraeus fortified by Themistocles. The names of these three harbours were Piraeus, Zea, and Munychia. [See map on p. 142.] The hill of Munychia contained several public buildings. Of these the most important were:—(1) a temple of Artemis Munychia, in which persons accused of crimes against the state took refuge; (2) the Bendideum, the sanctuary of the Thracian Artemis Bendis, in whose honour the festival of the Bendidea was celebrated; (3) the theatre on the NW. slope of the hill. (Strab. p. 395; Paus. i. 1, 4.)

Murcia, Murtea, Murtia. [VENUS.]

Murcus, L. Staius, was Caesar's legatus B.C. 48, and praetor 45. He went into Syria after his year of office expired; and after Caesar's death became an active supporter of the republican party. Cassius appointed him prefect of the fleet. After the ruin of the republican party at Philippi, in 42, Murcus went over to Sex. Pompey in Sicily. Here he was assassinated by Pompey's order at the instigation of his freedman Menas, to whom Murcus had borne himself loftily. (Caes. *B. C.* iii. 15; App. *B. C.* iv. 58–86, 100–117, v. 15, 70; Dio Cass. xlviii. 19; Vell. Pat. ii. 77.)

Mūrēna, Liciniūs. The name Murena is said to have been given in consequence of P. Licinius, praetor in 104, having a great liking for the lamprey (*murena*), and building tanks (*vivaria*) for them (Plin. ix. 170; Macrob. ii. 11).—1. **P.**, a man of some literary knowledge, lost his life in the wars of Marius and Sulla, B.C. 82 (Cic. *Brut.* 67, 90).—2. **L.**, brother of the preceding, served under Sulla in Greece, in the Mithridatic war. After Sulla had made peace with Mithridates (84), Murena was left as propraetor in Asia. Anxious for distinction, Murena sought a quarrel with Mithridates; and after carrying on the war for two years, was at length compelled by the strict orders of Sulla to stop hostilities. Murena returned to Rome, and had a triumph in 81. (App. *Mithr.* 64; Cic. *pro Leg. Manil.* 3, 7).—3. **L.**, son of the last, served under his father in the second Mithridatic war, and also under Lucullus in the third Mithridatic war. In 65 he was praetor, in 64 propraetor of Gallia Cisalpina, and in 63 was elected consul with D. Junius Silanus. Serv. Sulpicius, an unsuccessful candidate, instituted a prosecution against Murena for bribery (*ambitus*), and he was supported in the matter by M. Porcius Cato, Cn. Postumius, and Serv. Sulpicius the younger. Murena was defended by Q. Hortensius, M. Tullius Cicero, who was then consul, and M. Licinius Crassus. The speech of Cicero, which is extant, was delivered in the latter part of November. The orator handled his subject skilfully, by making merry with the formulae and the practice of the lawyers, to which class Sulpicius belonged, and with the paradoxes of the Stoics, to which sect Cato had attached himself. Murena was acquitted, and was consul in the following year, 62. (Plut. *Lucull.* 16–19, *Cat. Min.* 21; Cic. *pro Murena*; *ad Att.* xii. 21, xiii. 6).—4. **A. Terentius Varro Murena**, probably the son of the preceding, was adopted by A. Terentius Varro, whose name he took, according to the custom in such cases. This is the common and on the whole most probable account, inferred from the mention of him in Dio Cass. v. 3, Suet. *Tib.* 8, and Vell. Pat.

ii. 91. But there is no certain authority for his parentage, and there is some difference in the names given to him. Hence some believe that he was a real and not an adopted Varro. It is impossible to accept this view without rejecting the authority of Dio, who calls him Licinius Murena. If he was born a Licinius and adopted by Varro, he might be spoken of either as Licinius or as Terentius, and there is nothing impossible in his sister also taking the name Terentia. Again, there is no authority for supposing that a Varro would take the cognomen Murena. In the civil wars he is said to have lost his property (Schol. ad Hor. *Od.* ii. 2), and C. Procleius, a Roman eque, is said to have given him a share of his own property. This Procleius is called the brother of Varro, but, if we take the words of Horace literally, Procleius had more than one brother. The plural, however, may be merely generalising. Again, it is not necessary to suppose that he was a brother; for it was common enough among the Romans to call cousins by the name of brothers (*frater patruelis* and *frater*). That Procleius was brother (or cousin) of Murena, and also of Terentia the wife of Maecenas, is stated by Dio Cassius (liv. 3). It is a further question whence Murena obtained wealth enough to fit him for the position of augur (see Hor. *Od.* iii. 19), for which the portion likely to have come from Procleius would scarcely suffice; and it has been conjectured with much probability that the great Varro (M. Terentius the scholar and antiquarian) who died about 28 B.C., and was very wealthy, may have left his property, or much of it, to Murena. Horace mentions also a villa of Murena's at Formiae about 38 B.C. This, however, must have belonged to him before any bequest from Varro (Hor. *Sat.* i. 5, 38). It is probable, though not absolutely certain, that Murena was the Terentius Varro who subdued the Salassi in the Alps, and founded the town of Augusta (*Aosta*) in their territory (Dio Cass. liii. 25; Strab. p. 206), and was consul suffectus in 23 (*C. I. L.* p. 450). In 22 he was involved in the conspiracy of Fannius Caepio, and was condemned to death and executed, notwithstanding the intercession of Procleius and Terentia, the sister of Murena. Horace (*Od.* ii. 10) addresses Murena by the name of Licinius, and probably intended to give him some advice as to being more cautious in his speech and conduct (cf. Sen. *Ep.* 19). His execution is mentioned by Dio Cass. liv. 3, Suet. *Tib.* 8, Tac. *Ann.* i. 10. (For the consequences to his brother-in-law, see MAECENAS.)

Murgantia. 1. See MORGANTIUM.—2. A town in Samnium, E. of Bovianum (Liv. x. 17).

Murgis, a town in Hispania Bactica, on the frontiers of Tarraconensis, and on the road from Acci to Malaga (Ptol. ii. 4, 11).

Mursa or **Mursia** (*Esseck*, capital of Slavonia), an important town in Pannonia Inferior, situated on the Dravus, not far from its junction with the Danube, was a Roman colony founded by the emperor Hadrian (hence Aelia Mursa), and was the residence of the governor of Lower Pannonia (Ptol. ii. 16, 8). Hero Magnentius was defeated by Constantius II., A.D. 351.

Mursella, or **Mursa Minor**, a town in Pannonia Inferior, only ten miles W. of the great Mursa.

Mus, **Dēcius**. [DECIVS.]

Musa, **Antōnius**, a celebrated physician at Rome about the beginning of the Christian era. He was brother to Euphorbus, the physician to

king Juba, and was himself the physician to the emperor Augustus. He had been originally a slave. When the emperor was seriously ill, and had been made worse by a hot regimen and treatment, B.C. 23, Antonius Musa succeeded in restoring him to health by means of cold bathing and cooling drinks, for which service he received from Augustus and the senate a large sum of money, and the permission to wear a gold ring, and also had a statue erected in his honour near that of Aesculapius by public subscription. He seems to have been attached to this mode of treatment, to which Horace alludes (*Epist.* i. 15, 3), but failed when he applied it to the case of M. Marcellus, who died under his care a few months after the recovery of Augustus, 23. (Dio Cass. liii. 30; Suet. *Aug.* 59, 81; Plin. xix. 128, xxv. 77, xxx. 117.) He wrote several pharmaceutical works, which are frequently quoted by Galen, but of which nothing except a few fragments remain. There are, however, two short Latin medical works ascribed to Antonius Musa, but these are generally considered to be spurious.

Mūsa or **Mūza** (Μούσα, Μούζα: prob. *Mou-shid*, N. of *Mokha*), a port of Arabia Felix, on the W. coast, near the *Straits of Babel-Mandeb* (Ptol. vii. 15).

Mūsae (Μούσαι), the Muses, were, according to the earliest writers, the inspiring goddesses of song, and, according to later notions, divinities presiding over the different kinds of poetry, and over the arts and sciences. They were originally nymphs of wells and springs, which were regarded as sacred and inspiring, and were in the earliest times honoured with choruses and dances. (Thus one of the altars of the Muses at Athens was sacred to *The Muses of the Ilissus*.) Hence the nymphs themselves were supposed to be the sources of song and poetry. Such worship was common in Thracia and Boeotia, and it was especially important at the plenteous springs of Mt. Helicon, Aganippe and Hippocrene. They were thus brought into connexion with the great deities of that country, with Dionysus, and more especially with Apollo, who represented their characteristics as being the god at once of prophetic and of poetical inspiration. Hence he is the leader of the Muses (Μουσ-αγέρης: cf. *Il.* i. 603; Pind. *Nem.* v. 23; Paus. v. 18, 4; p. 89, b). They not only taught the poet his art (Hes. *Th.* 22), but, as gifted with oracular power, they came to be regarded as teaching arts and knowledge in general.—1. *Genealogy of the Muses*. The most common notion was that they were the daughters of Zeus and Mnemosyne, and born in Picria, at the foot of Mt. Olympus (*Il.* ii.



1. Clio, the Muse of History. (From a statue now in Sweden.)

only taught the poet his art (Hes. *Th.* 22), but, as gifted with oracular power, they came to be regarded as teaching arts and knowledge in general.—1. *Genealogy of the Muses*. The most common notion was that they were the daughters of Zeus and Mnemosyne, and born in Picria, at the foot of Mt. Olympus (*Il.* ii.

491, *Od.* i. 10; *Hes. Th.* 52, 915; *Apollod.* i. 3, 1). There were other traditions of their being daughters of Uranus and Ge (in allusion to the origin of springs), or of Pierus, from their worship in Pieria and their names Picrides or

in Hesiod, who states the names of all the nine, and these nine names became the usual ones. They are *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polymnia* or *Polyhymnia*, *Urania*, and *Calliope*. In some local tradi-



2. Euterpe, the Muse of Lyric Poetry. (From a statue in the Vatican.)



3. Thalia, the Muse of Comedy. (From a statue in the Vatican.)



4. Melpomene, the Muse of Tragedy. (From a statue in the Vatican.)

Pieriae nymphae (*Cic. N.D.* ii. 21, 54).—2. *Number of the Muses.* That there were nine Muses instead of the usual three (according to the number of Graces, Hours, &c.) was probably due to the form which the choruses took round

tions the number three was asserted. Pausanias and Plutarch speak of three Muses at one time honoured on Helicon (where their names were said to be Melete, Mneme, and Aoide), at Delphi and at Sicyon (*Paus.* ix. 29; *Plut.*



5. Terpsichore, the Muse of the Choral Dance. (From the Apotheosis of Homer, in the British Museum.)



6. Erato, the Muse of Erotic Poetry. (From a statue in the Vatican.)



7. Polymnia, the Muse of the Sublime Hymn. (From a statue in the Louvre.)

the sacred springs, in three rows of three maidens. In the *Iliad* the Muses are spoken of sometimes in the singular, sometimes in the plural, but without definite number. Nine Muses are first mentioned in *Od.* xxiv. 60, and

Symp. ix. 14); and Cicero (*l.c.*) speaks of four Muses as belonging to one tradition; but there is no sufficient reason for regarding the number nine, which eventually prevailed, as a more recent tradition than the others.—3. *Nature*

and Character of the *Muses*. In Homer's poems they are the goddesses of song and poetry, and live in Olympus. There they sing the festive songs at the repasts of the immortals. They bring before the mind of the mortal poet the events which he has to relate, and confer upon him the gift of song. (*Il.* i. 604, ii. 484,



8. Urania, the Muse of Astronomy. (From a statue now in Sweden.)

Od. i. 1, viii. 63; Hes. *Th.* 22.) There is no reason to doubt that the earliest poets in their invocation of the Muse or Muses were perfectly sincere, and actually believed in their being inspired by the goddesses; though in later times the invocation of the Muses was conventional. There are traces of a contest between the Muses and other local myths; thus Thamyris, who presumed to excel the Muses, was deprived by them of the gift they had bestowed on him, and punished with blindness (*Il.* ii. 594; Apollod. i. 3, 3); the Sirens, who likewise ventured upon a contest with them, were deprived of the feathers of their wings (Paus. ix. 34, 2). The nine daughters

of Pierus, who presumed to rival the Muses, were changed into birds. The earliest worship of the Muses is perhaps correctly assigned to Thrace and Pieria about Mt. Olympus, whence it was introduced into Boeotia (Strab. pp. 410, 471); and the names of mountains, grottoes, and wells, connected with their worship in the

North, were likewise transferred to the South. Pierus, a Macedonian, is said to have been the first who introduced the worship of the nine Muses, from Thrace to Thespie, at the foot of Mt. Helicon (Paus. xxix. 2). It is possible that in this story is concealed the fact that the Thracian worship of nine Muses superseded a Boccotian worship of three. Near



9. Calliope, the Muse of Epic Poetry. (From a statue in the Vatican.)

Mt. Helicon, Ephialetes and Otus are said to have offered the first sacrifices to them. In the same place there was a sanctuary with their statues, the sacred wells Aganippe and Hippocrene, and on Mt. Libethrion, which is connected with Helicon, there was a sacred grotto of the Muses. At Thespie they had a temple and statues, and the

Thespians celebrated a solemn festival of the Muses on Mt. Helicon, called *Musca* (Paus. ix. 29, 1, xxxi. 3; Plut. *Amat.* p. 748; *C.I.G.* 1585). Mt. Parnassus was likewise sacred to them, with the Castalian spring, near which they had a temple. At Athens there was an altar of the Muses in the Academy, besides that to the 'Muses of the Ilissus' near the river. At Sparta they had a temple at which sacrifices were offered before a war, because they inspired the martial music of the Spartans (Paus. iii. 17). At Troezen (where they were called Ardalides, from a mythical Ardalus who introduced their worship), they shared an altar with Hypnos, the god of sleep (Paus. ii. 31, 4). The sacrifices offered to the Muses consisted of libations of water or milk, and of honey (Schol. ad *Oed. Col.* 100; Serv. ad *Ecl.* vii. 21). The various surnames by which they are designated by the poets are for the most part derived from the places which were sacred to them or in which they were worshipped, while some are descriptive of the sweetness of their songs.—

4. *Representations of the Muses in works of art.* In the most ancient works of art we find only three Muses, and their attributes are musical instruments, such as the flute, the lyre, or the barbiton. Later artists gave to each of the nine sisters different attributes as well as different attitudes. (1) *Clio*, the Muse of history, appears in a sitting attitude, with an open roll of paper, or an open chest of books; (2) *Euterpe*, the Muse of lyric poetry, with a flute; (3) *Thalia*, the Muse of comedy and of merry or idyllic poetry, appears with a comic mask, a shepherd's staff, a wreath of ivy, and a tambourine; (4) *Melpomene*, the Muse of tragedy, with a tragic mask, the club of Heracles, a sword; her head is surrounded with vine leaves, and she wears the cothurnus; (5) *Terpsichore*, the Muse of choral dance and song, appears with the lyre and the plectrum; (6) *Erato*, the Muse of erotic poetry and mimic imitation, sometimes also has the lyre; (7) *Polymnia*, or *Polyhymnia*, the Muse of the sublime hymn, usually appears without any attribute, in a pensive attitude; (8) *Urania*, the Muse of astronomy, with a staff pointing to a globe; (9) *Calliope*, the Muse of epic poetry, appears with a tablet and stylus, and sometimes with a roll of paper.—The Italian *Camenae* or *Casmeneae* were nymphs of springs and of prophecy, and were therefore identified with the Greek Muses. When the worship of the Muses superseded that of the native *Camenae*, all the Greek attributes and legends were adopted by Roman poets, who used the names *Musae* and *Cameneae* as synonyms. [CAMENAE.]

Musaeus (*Mouσαῖος*). 1. A semi-mythological personage, to be classed with Olen, Orpheus, and Parnaphus. He was regarded as the author of various poetical compositions, especially connected with the mystic rites of Demeter at Eleusis, over which the legend represented him as presiding in the time of Heracles (Diod. iv. 25). He was reputed to belong to the family of the Eumolpidae, being the son of Eumolpus and Selene (Philochorus, ap. Schol. ad *Ar. Ran.* 1065). In other variations of the myth he was less definitely called a Thracian. According to other legends he was the son of Orpheus, of whom he was generally considered as the imitator and disciple. Some accounts gave him a wife, Deioce, and a son, Eumolpus (Suid. s.v.: Serv. ad *Aen.* vi. 667; Diod. l.c.). There was a tradition that the Museum in Piraeus bore that name from having been the place where Musaeus

was buried (Paus. i. 25, 8). Among the numerous compositions attributed to him by the ancients the most celebrated were his *Oracles*. Onomacritus, in the time of the Pisistratidae, made it his business to collect and arrange the oracles that passed under the name of Musaeus, and was banished by Hipparchus for interpolating in the collection oracles of his own making. (Hdt. vii. 6, viii. 96; Ar. *Ran.* 1031; Paus. i. 22, x. 9.)—2. A grammarian, the author of the celebrated poem on the loves of Hero and Leander. Nothing is known of the writer; but it is certain that the poem is a late production, perhaps not earlier than the fifth century of our era. Edited by Passow, Lips. 1810; and by Schaefer, Lips. 1825.

Mūsagētes. [APOLLO.]

C. Mūsōnius Rufus, a Stoic philosopher, was the son of a Roman eque, and was banished by Nero to the island of Gyarus, in A.D. 66, under the pretext of his having been privy to the conspiracy of Piso. He returned from exile on the accession of Galba, and seems to have been held in high estimation by Vespasian, as he was allowed to remain at Rome when the other philosophers were banished from the city. (Tac. *Ann.* xv. 71; Dio Cass. lxi. 57, lxvi. 13.)

Musti (Μούστη), a town in the Carthaginian territory (Zeugitana), near the river Bagradas, on the road from Carthage to Sicca Veneria (Ptol. iv. 3, 33).

Muthul (Μελλεγ), a river of Numidia, the boundary between the kingdoms of Jugurtha and Adherbal. It joins the Bagradas. (Sall. *Jug.* 48.)

Mutilus, C. Papius, one of the principal Samnite generals in the Marsic war, B.C. 90–89 (App. *B.C.* i. 40–51).

Mutina (Mutinensis: *Modena*), an important town in Gallia Cispadana, on the high road from Mediolanum to the S. of Italy, was originally a Celtic town, and was the first place which the Romans took away from the Boii. It is mentioned at the beginning of the second Punic war (B.C. 218) as a fortified place inhabited by the Romani (Liv. xxi. 25, xxvii. 21; Pol. iii. 40); but it was not till 183 that it was made a Roman colony (Liv. xxxix. 55). Mutina is celebrated in the history of the Civil war after Caesar's death. Decimus Brutus was besieged here by M. Antonius from December, 44, to April, 43; and under its walls the battles were fought in which the consuls Hirtius and Pansa perished. Hence this war was called the *Bellum Mutinense*. (App. *B.C.* iii. 49–72; Suet. *Aug.* 9.) The best wool in all Italy came from the neighbourhood of Mutina (Strab. p. 218).

Mutunus Tutunus, an old Italian deity of fruitful marriage, worshipped by the symbol of the phallus, and compared by Roman writers with Priapus (Arnob. iv. 7; cf. *INDIGETES*, p. 443, a).

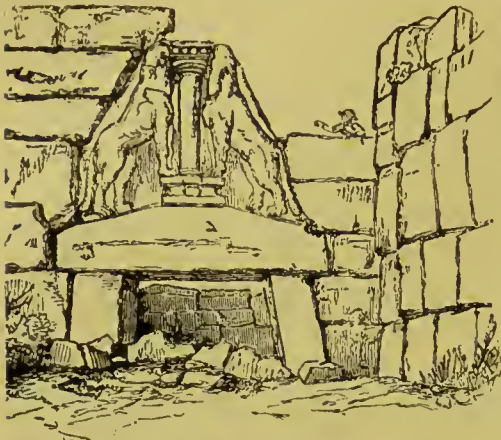
Mycālē (Μυκάλη: *Samsun*), a mountain in the S. of Ionia in Asia Minor, N. of the mouth of the Maeander. It forms the W. extremity of M. Messogis, and runs far out into the sea, opposite to Samos, forming a sharp promontory, which was called Mycale or Trogilium (Τρωγίλιον, Τρωγύλιον: *C. S. Maria*). This cape and the SE. promontory of Samos (Posidonium) overlap one another, and the two tongues of land are separated by a strait only seven stadia (little more than three-fourths of a mile) in width, which is renowned in Greek history as the scene of the victory gained over the Persian fleet by Leotychides and Xanthippus, B.C. 479. There seems to have been a city of the same name on or near the promontory. On the N.

side of the promontory, near Priene, was the great temple of Poseidon, which was the place of meeting for the Panionic festival and Amphictyony. (*Il.* ii. 869; Hdt. i. 148; Thuc. i. 14; Strab. p. 621; Paus. v. 7, 3.)

Mycalēssus (Μυκαλησσός: *Μυκαλήσσιος*), an ancient and important city in Boeotia, mentioned by Homer, was situated on the road from Aulis to Thebes. In B.C. 413 some Thracian mercenaries in the pay of Athens surprised and sacked the town, and butchered the inhabitants. From this blow it never recovered, and was in ruins in the time of Pausanias. It possessed a celebrated temple of Demeter, who was hence surnamed Mycalessia. (*Il.* ii. 498; *Hymn. Apoll.* 224; Thuc. vii. 29; Strab. p. 404; Paus. ix. 19.) The ruins of the walls and towers and the position of the gateways are still traceable.

Mycēnae, sometimes **Mycēnē** (Μυκῆναι, Μυκῆνη: *Μυκηναῖος: Karvata*), an ancient town in Argolis, about six miles NE. of Argos, and nine and a quarter miles inland from Tiryns, was situated on a spur rising from the valley of the Cephissus, at the NE. corner of the plain (hence described in *Odyssey* iii. 263 as *μυχῶ Ἀργεος*). Traditionally it was founded by Perseus; its massive walls were regarded as the work of the Cyclopes (Strab. p. 377; Paus. ii. 15, 16; Ev. *I.A.* 1500); but there is little doubt that Mycenae was an offshoot from the older TIRYNS, which it eventually surpassed in importance. It was built in a secure position on the hillside commanding the passes through which several very ancient roads have been discovered leading to Corinth and the Corinthian gulf. It is therefore a reasonable conclusion that the princes of Tiryns [see PELOPS; TIRYNS] built Mycenae as an outpost to give them the trade routes to the Corinthian gulf, and that this practical command of the commerce from both seas caused it to outstrip Tiryns in prosperity and to become the chief city of the Pelopidæ; hence in the Homeric age and story it is regarded as the capital of Agamemnon and the first city in all Greece (*Il.* ii. 569, iv. 52, vii. 180, xi. 46). After the conquest of Peloponnesus by the Dorians, it ceased to be a place of importance, but is mentioned as sending a small contingent of troops to Thermopylae and to Plataeae (Hdt. vii. 202, ix. 28). At length, in 468, Argos, having recovered from her former defeats by Sparta, began to strengthen her dominion and attacked Mycenae, angry, as some relate, because the Mycenaeans had helped the Greek armies against Persia (Paus. ii. 16, 5). The massive walls resisted all attacks, but the inhabitants were at length compelled by famine to abandon their town. They effected their escape without a surrender, and took refuge, some at Cleonae, some in Achaia, and others in Macedonia. (Diod. xi. 65; Strab. p. 377; Paus. vii. 25, 3.) The chief known remains of the ancient city were until recent years part of the fortifications, especially the 'Lion Gate,' and some 'beehive' tombs, often called treasuries. The excavations carried out by Schliemann in 1876, and continued in later years, were of the utmost importance, not only for the history of Mycenae and of the Peloponnesus in pre-Dorian times, but also for the study of Greek archaeology, and for the light which is thrown on the Homeric poems. The walls of the citadel of Mycenae enclose a triangular space: the walls of the lower city start from the SW. side of the citadel. The oldest part of the walls is of Cyclopean masonry resembling that at Tiryns,

and this occurs in the lower city also, though less thick. In the gates and towers part of the work is of more carefully hewn blocks, and in one part of the wall the masonry is polygonal [see *Dict. of Ant.* art. *Murus*]. The 'Lion' gate, which formed the chief entrance, was on



Lion Gate of Mycenae.

the east side, and was so contrived that, as at Tiryns, the invader had to pass through a narrow exposed passage before he reached the actual gate. The (now headless) lions carved on the triangular slab above the lintel form, with the column between them, are a style of decoration exactly resembling sculptures which have been found in Phrygia. On the summit of the citadel further excavations by the Greek Archaeological Society, in 1886, revealed the palace of the kings, of which the ground-plan was like that of the palaces at Tiryns and Troy; and near it, and partly overlapping, a Doric temple of about the sixth or seventh century B.C. Of the 'beehive' tombs (like those at Menidi, Orchomenus, Pharis, and Volo) seven altogether have been found in the lower city, the largest being the falsely named 'Treasury of Atreus.' They consist of a long passage leading to a vaulted chamber or *tholos*, with a smaller square chamber adjoining [*Dict. of Ant.* art. *Sepulcrum*]. They seem in their form to copy primitive Phrygian huts, as described by Vitruvius; and this is another sign of connexion with Phrygia. Since these graves had been rifled, there was great importance in Schliemann's discovery of five graves within the citadel, not far from the Lion Gate, where a sixth has since been found. These are probably the six graves traditionally said to be the graves of Agamemnon and his companions and Atreus, though Pausanias seems to have thought that the tradition referred to the beehive tombs (Paus. ii. 10). There is good reason to think that, whether Agamemnon is buried there or not, there is a considerable interval of time between the earlier and later graves. The real importance, however, lies in the discovery of the rich store of gold and silver works of art and pottery which these graves contained, the product of a civilisation which extended probably from about 1500 to 1000 B.C. This 'Mycenae' art has been traced along the east coast of Greece from Amyclae to Thessaly, in the islands and part of the opposite Asiatic coast. It seems to point to an origin mainly Lydian and Phrygian, perhaps with some Carian admixture; it is apparently the art described in the *Iliad*, con-

taining, among other things, examples of the intricate metal-work which appeared in the shield of Achilles. [For further account of the history of the pre-Dorian rulers at Mycenae see PELOPIDAE and TRYNS.]

Mycēnē (Μυκῆναι), daughter of Inachus and wife of Arestor, from whom the town of Mycenae was believed to have derived its name (*Od.* ii. 120; Paus. ii. 16, 3).

Mycerinus (Μυκερῖνος; the Egyptian Men-kau-Ra), son of Cheops (Chufu), king of Egypt, succeeded his uncle Chephren (Khuf-Ra) on the throne, in the fourth dynasty (Memphite), about 3600 B.C. According to Herodotus his conduct formed a strong contrast to that of his father and uncle, being as mild and just as theirs had been tyrannical. On the death of his daughter, he placed her corpse within the hollow body of a wooden cow, which was covered with gold. Herodotus tells us that it was still to be seen at Saïs in his time. We further hear that, being warned by an oracle that he should die at the end of six years, because he had been a gentle ruler and had not wreaked the vengeance of the gods on Egypt, Mycerinus, indignant at this injustice, gave himself up to revelry, and strove to double his allotted time by turning night into day. (*Hdt.* ii. 129-134; *Diod.* i. 64; *Athen.* p. 438.) The pyramid of Mycerinus, or Men-kau-Ra, is in the SW. part of the plain of Gizeh. The coffin containing the body of the king is in the British Museum.

Mycōnus (Μύκωνος; Μυκόνιος; *Mycono*), a small island in the Aegean sea, one of the Cyclades, SE. of Tenos and E. of Delos, never attained any importance in history, but is celebrated in mythology as one of the places where the giants were defeated by Heracles. The island was poor and unproductive, and its inhabitants were rapacious, whence the proverb Μυκόνιος γέγων (Athen. p. 7; *Suid.* s.v.). It contained two towns, a promontory called *Phorbia*, and a mountain named *Dimastus*. The large number of bald persons in this island was considered worthy of record by several ancient writers (*Strab.* p. 487; *Plin.* xi. 130).

Mygdon (Μύγδων), son of Acmon, a Phrygian king, who fought with Otres and Priam against the Amazons, and from whom some of the Phrygians are said to have been called Mygdonians. He had a son Coroebus, hence called *Mygdonides*. (*Il.* iii. 186; Paus. x. 27.)

Mygdōnia (Μυγδονία; Μύγδορες). 1. A district in the E. of Macedonia, bordering on the Theraic gulf and the Chalcidic peninsula. Its people were of Thracian origin. (*Hdt.* vii. 123; *Thuc.* i. 58.)—2. A district in the N. of Asia Minor, between M. Olympus and the coast, in the E. of Phrygia and Mysia and the W. of Bithynia, named after the Thracian people. Mygdonces, who formed a settlement here, but were afterwards subdued by the Bithyni (*Strab.* pp. 295, 550, 575). Hence *Mygdonius* is used in the Latin poets for Phrygian (*Hor.* *Od.* ii. 12, 22).—3. The NE. district of Mesopotamia, between M. Masius and the Chaboras, which divided it from Osroëne. From its great fertility, it was also called Anthemusia (*Ἀνθεμουσία*). (*Strab.* p. 747; *Pol.* v. 31.)

Myia (Μυία), daughter of Pythagoras and Theano, and wife of Milon of Crotona (*Suid.* s.v.). A letter addressed to a certain Phyllis is extant under her name.

Mylae (Μυλαί; Μυλαῖος, Μυλαίτης). 1. (*Me-lazzo*), a town on the E. part of the N. coast of Sicily, situated on a promontory running out

far into the sea, with a harbour and citadel. It was founded by Zancle (Messana), and continued subject to the latter city. (Strab. p. 272.) It was off Mylae that C. Duilius won his victory in 260, and Agrippa defeated the fleet of Sex. Pompeius, B.C. 36 (Pol. i. 23; App. B.C. v. 195).—2. A town of Thessaly in Magnesia, of uncertain site.

Myläsa or **Mylassa** (τὰ Μύλασα, Μύλασσα: Μυλασεύς: *Melasso*, Ru.), a very ancient inland city of Caria (Hdt. i. 171), lay eighty stadia from the coast at the Gulf of Iassus, in a fertile plain, on and at the foot of an isolated rock of white marble, which furnished the material for the temples and other public buildings of the city. Among them were two temples of Zeus, Zeus Osagos, and Zeus Labrandenus. (Strab. p. 658; Paus. viii. 10.) Under the Romans it was made a free city (Pol. xvi. 24; Liv. xxxviii. 39). In the civil wars, it was taken and partly destroyed by Labienus. Its remains are very extensive, and include the ruins of one of the temples of Zeus on the rock which formed the Acropolis.

Myndus (Μύνδος: Μύνδιος: proh. *Port Gumnishlu*, Ru.), a Dorian colony on the coast of Caria, in Asia Minor, founded by settlers from Troezen, probably on the site of an old town of the Leleges, which continued to exist under the name of Palaemyndus. Myndus stood at the W. end of the peninsula on which Halicarnassus stood. (Paus. ii. 30; Strab. p. 658.)

Myōn or **Myōniā** (Μύων, Μυονία: Μυονεύς), a town of the Locri Ozolae, situated on a considerable height thirty stadia from Amphissa, and in one of the passes which lead from Aetolia into Phocis (Thuc. iii. 101; Paus. x. 38, 8).

Myonnēsus (Μυόννησος: *C. Hypsilū*) a promontory of Ionia, with a town and a little island of the same name, S. of Teos and W. of Lebedus, and forming the N. headland of the Gulf of Ephesus. Here the Romans, under the praetor L. Aemilius, gained a great naval victory over Antiochus the Great, B.C. 190. (Thuc. iii. 42; Strab. p. 643; Liv. xxxviii. 27.)

Myos Hormos (ὁ Μυὸς ὄρμος, i.e. probably *Muscle-port*, rather than *Mouse-port*, for μῦς is also the Greek for *muscle*, and this shell-fish is very common on the W. coast of the Red Sea), aft. **Veneris Portus** (Ἀφροδίτης ὄρμος), an important seaport town of Upper Egypt, built by Ptolemy II. Philadelphus on a promontory of the same name, six or seven days' journey from Coptos. (Diod. iii. 39; Strab. pp. 760, 815; Ptol. iv. 5, 14.) Its position is occupied by the modern *Abou-Shaar*.

Myra or **Myron** (τὰ and ἡ Μύρα, ἡ Μύρων: Μυρεύς: *Myra*, Grk., *Dembre*, Turk., Ru.), one of the chief cities of Lycia, and, under the later Roman empire, the capital of the province, was built on a rock twenty stadia from the sea, and had a port called Andriaca (Ἀνδριακή) (Strab. p. 666). St. Paul touched here on his voyage to Rome (*Acts*, xxvii. 5, 6). There are still magnificent ruins of the city, in great part hewn out of the rock.

Myriandus (Μυριανδός), a Phoenician colony in Syria, on the E. side of the Gulf of Issus, a day's journey from the Cilician Gates (Xen. An. i. 4, 6; Arrian, An. ii. 6, 1). It probably stood a little S. of Alexandria, at a spot where there are ruins. Herodotus calls the Gulf of Issus ὁ Μυριανδικὸς κόλπος (iv. 38).

Myrina (ἡ Μύρινα, or Μύρινα, Μύρινα, Μυρίνη: Μυριναῖος). 1. (*Sandarlık*?), a very ancient and strongly fortified city on the W. coast of Mysia, founded, according to mythical tradi-

tion, by Myrinus or by the Amazon Myrina, and colonised by the Aeolians, of whose confederacy it formed a member (Hdt. i. 149; Strab. p. 505). Within its territory, at Gryneum, was an ancient oracle of Apollo. It was also called Smyrna, and, under the Roman empire, Sebastopolis: it was made by the Romans a *civitas libera*. It was destroyed by earthquakes under Tiberius and Trajan, but each time rebuilt. (Liv. xxxiii.



· Coin of Myrina (2nd cent. B.C.).

Obv., head of Apollo; rev., ΜΥΡΙΝΑΙΩΝ; Apollo with patera; before him omphalos and vase; laurel wreath surrounding.

80; Tac. Ann. ii. 47; Oros. vii. 12.) It was the birthplace of the epigrammatic poet Agathias. —2. [See LEMNOS.]

Myrlēa (Μύρλεια: Μυρλεᾶνός: *Amaroli*, Ru.), a little distance inland from *Mudanieh*), a city of Bithynia, not far from Prusa, founded by the Colophonians, and almost rebuilt by Prusias I., who called it **Apamea** after his wife. The Romans colonised it under Julius Caesar and Augustus. (Strab. pp. 563, 564; Plin. v. 149.)

Myrmēcides (Μυρμηκίδης), a sculptor and engraver, of Miletus or Aetheus, is generally mentioned in connexion with Callicrates, like whom he was celebrated for the minuteness of his works. [CALLICRATES.] His works in ivory were so small that they could scarcely be seen without placing them on black hair. (Varro, L. L. ix. 62; Cic. Acad. ii. 38; Suid. s.v.)

Myrmēcium (Μυρμηκίον), a Milesian colony of the Chersonesus Taurica, situated on a promontory of the same name a little N. of Panticapaeum (Strab. p. 310; Ptol. iii. 6, 4).

Myrmidon (Μυρμιδών), son of Zeus and Eury-medusa, daughter of Clitus, whom Zeus deceived in the disguise of an ant. Her son was for this reason called Myrmidon (from μύρμηξ, an ant), and was regarded as the ancestor of the Myrmidons in Thessaly. He was married to Pisi-dice, by whom he became the father of Antiphylus and Actor. (Apollod. i. 7. 3; Ap. Rh. i. 56.)

Myrmidōnes (Μυρμιδόνες), an Achaean race in Phthiotis in Thessaly, whom Achilles ruled over and who accompanied this hero to Troy. They are said to have inhabited originally the island of Aegina, and to have emigrated with Peleus into Thessaly; but modern critics on the contrary suppose that a colony of them emigrated from Thessaly into Aegina. In Homer's time they are Thessalians. (*Il.* ii. 681, xvi. 65, xix. 278; Strab. pp. 375, 433.) The Myrmidones disappear from history at a later period. The ancients derived their name either from a mythical ancestor MYRMIDON, or from the ants (μύρμηκες) in Aegina, which were supposed to have been metamorphosed into men in the time of Aeacus. [AEACUS.]

Myrcinus (Μύρκινος), a town on the N. side of the Strymon, near Mt. Pangaeus, founded by HISTIAEUS (Hdt. v. 23, 97, 124; Thuc. iv. 102).

Myron (Μύρων). 1. Tyrant of Sicily, the father of Aristonymus, and grandfather of Clisthenes. He gained the victory at Olympia in the chariot-race in B.C. 648. (Hdt. vi. 126;

Paus. vi. 19.)—2. One of the most celebrated of the Greek sculptors, was born at Eleutheræ, in Boeotia, about 480. He is also called an Athenian, because Eleutheræ had been admitted to the Athenian franchise. He was the disciple of Ageladas, the fellow-disciple of Polyctetus, and a younger contemporary of Phidias. He flourished about 431, the time of the beginning of the Peloponnesian war. The chief characteristic of Myron seems to have been his power of expressing a great variety of forms. Not content with the human figure in its most difficult and momentary attitudes, he directed his art towards various other animals, and he seems to have been the first great artist who did so. In some matters of detail he is said to have retained some of the roughness, or rather conventionalism, of earlier art, from which Phidias freed himself (Plin. xxxiv. 58). His great works were nearly all in bronze. The most celebrated of his statues were his *Discobolus* and his *Cow*. Of his *Discobolus* (see Lucian, *Philopseud.* 18; Quintil. ii. 13, 8) there are marble copies in existence. Of these copies



Copy of the Discobolus of Myron.

one is in the British Museum, which was found in the grounds of Hadrian's Tiburine villa, in 1791; another in the Massimi palace at Rome. The *Cow* of Myron was celebrated in many popular verses, and the Greek Anthology still contains no less than thirty-six epigrams upon it (cf. Auson. *Epigr.* 58). The *Cow* was represented as loving, and the statue was placed on a marble base, in the centre of the largest open place in Athens, where it still stood in the time of Cicero (Cic. *Verr.* iv. 60). In the time of Pausanias it was no longer there; it must have been removed to Rome, where it was still to be seen in the temple of Peace in the time of Procopius (*B. G.* iv. 21). Myron was the author of a group representing the scene between Marsyas and Athene when she cast away the flute (Plin. xxxiv. 57; perhaps alluded to, but differently described, by Paus. i. 24, 1). It is now believed by many critics that the statue of Marsyas in the Lateran Museum at Rome is a marble copy from this group, of which a relief on a marble vase in the museum at Athens is doubtless also a representation.—3. Of Priene, the author of an account of the first Messenian war, probably lived not earlier than the third century B.C. (Paus. iv. 6; Athen. pp. 657).

Myronides (Μυρωνίδης) a skilful and successful Athenian general. In B.C. 457 the Corinthians had invaded Megara in order to draw away the Athenian forces from the war with Aegina. The rest of the Athenian forces were in Egypt, but Myronides raised an army of boys and old men, defeated the Corinthians, and repulsed them from Megara. In 456 he

defeated the Boeotians at Oenophyta, and gave Athens the supremacy over Phocis and most of the Boeotian towns. (Thuc. i. 105, 106, 108; iv. 95; Aristoph. *Ecol.* 303.)

Myrrha (Μύρρα) or **Smyrna**, daughter of Cinyras and mother of Adonis. For details see ADONIS.

Myrrhinūs (Μυρρινοῦς: Μυρρινοῦσιος), a demus on the E. coast of Attica, belonging to the tribe Pandionis, a little S. of the promontory Cynosura. It is said to have been built by a hero Colaenus, and it contained a temple of Artemis Colaenis. (Paus. i. 31, 4.)

Myrsilus (Μύρσιλος). 1. [CANDAULES.]—2. A Greek historical writer of uncertain date, a native of Lesbos, from whom Dionysius of Halicarnassus borrowed a part of his account of the Pelasgians (Dionys. i. 23; Strab. pp. 60, 610).

Myrsinus. [MYRTUNTUM.]

Myrtilis, a town of the Turdetani on the Anas in Lusitania, possessing the Jus Latii.

Myrtilus (Μυρτίλος), son of Hermes by Cleobule, Clytia, Phaetusa, or Myrto. He was the charioteer of Oenomaus king of Elis, whom he betrayed when Pelops contended with his master in the chariot-race. He was afterwards thrown into the sea by Pelops near Geraestus in Euboea; and that part of the Aegæan is said to have thenceforth been called after him the Myrtoan sea. [OENOMAUS; PELOPS.] At the moment he expired, he pronounced a curse upon the house of Pelops, which was henceforward tormented by the Erinnyes. His father placed him among the stars as *Auriga*. (Soph. *El.* 509; Eur. *Or.* 993; Pans. ii. 18, v. 1, viii. 14; Tzetz. ad Lyc. 156; Hyg. *Fab.* 84, *Astr.* ii. 13.)

Myrtis (Μύρτις), a lyric poetess, a native of Anhedon, in Boeotia, said to have instructed Pindar, and to have contended with him for the palm of superiority. This is alluded to in an extant fragment of Corinna. There were statues in her honour in various parts of Greece. (*Anth. Pal.* ix. 26; Suid. s.v. Μύρτιδος.)

Myrtōum Mare (τὸ Μυρτώων πέλαγος), the part of the Aegæan sea, S. of Euboea, Attica and Argolis, which derived its name from the small island Myrtus, though others suppose it to come from Myrtilus, whom Pelops threw into this sea. [MYRTILUS.]

Myrtuntium (Μυρτούντιον: Μυρτούσιος), called **Myrsinus** (Μύρσινος) in Homer, a town of the Epeans in Elis, on the road from Elis to Dyme (*Il.* ii. 616; Strab. p. 341).

Myrtus. [MYRTUM MARE.]

Mys (Μῦς), an artist who engraved the battle of the Lapithæ and the Centaurs and other figures on the shield of Phidias's colossal bronze statue of Athena Promachos, in the Acropolis of Athens (Paus. i. 28, 2). He is mentioned as one of the most distinguished engravers (Plin. xxxiii. 154; Mart. xiv. 95).

Myscelus (Μύσκελος, or Μύσκελλος), a native of Achaia, and, according to Ovid (*Metam.* xv. 1), a Heraclid, and the son of an Argive named Alemon. He founded Croton in Italy, B.C. 710, in accordance with the Delphic oracle. The oracle had commanded him to build a city where he should find rain with fine weather. For a long time he thought it impossible to fulfil the command of the oracle, till at length he found in Italy a beautiful woman in tears: whereupon he perceived that the oracle was accomplished, and founded Croton on the spot. According to Antiochus he had so much better an opinion of the site of Sybaris that he begged the oracle to let him be founder of that city, but

was bidden to be content with the directions given to him (Antioch. ap. Strab. p. 262; Dionys. ii. 59; Suid. s. v.).

Mysi (*Μυσοί*), a people akin to the tribes of Thrace, regarding whom the early traditions varied: some accounts representing them as having migrated in early times, before the Trojan war, from Thrace into Asia Minor, while others speak of a reflex migration, of Mysians and Teucrians occupying Thrace and the dispossessed Thracians crossing to Asia. The original Mysians are said to have come from Lydia, and to have spoken a language half Lydian, half Phrygian (Xanth. ap. Strab. p. 572; Hdt. vii. 70-75). It is probable that the Mysians really were a Lydian race and closely connected with the Teuceri, and that, besides occupying the territory called *Mysia*, they sent a considerable horde across the Bosphorus to Thrace, which may have resulted in some tribes from Thrace crossing into parts of Asia [cf. BITHYNIA]. The name of the MOESI on the Danube, called also *Μύσοι* (II. xiii. 5), pointed to the connexion of Thracians with Mysians (Strab. p. 295). They are mentioned in the Iliad as allies of the Trojans (ii. 858, x. 430). The Mysians are described by ancient writers as a hardy warlike race, and are contrasted with the effeminate Lydians and Phrygians (*ἄβροδίατοι Λυδοί, ἀκοντισταί Μυσοί*, Aesch. Pers. 40, 52; cf. Xen. An. iii. 2, 23, Mem. iii. 5, 26). Hence it is likely that the well-known proverb *Μυσῶν λεία* = a helpless victim, or prey to the spoiler (Dem. de Cor. p. 248, § 72; Plut. Theæt. p. 209; Ar. Rhet. i. 12), was not, as is often said, derived from the character of the people, but rather from an old tradition that during the absence of Telephus and the Mysian warriors in the Trojan war their country was plundered by pirates (Harpocrat. s. v. *Μυσῶν*). But, if this was the origin of the proverb, it affixed a stigma on the Mysians, and Cicero (*pro Flacc.* 27, 65) cites it as a proof that the Mysians were regarded as contemptible.

Mysia (*ἡ Μυσία*, poet. *Μυσις αἶα*: *Μυσός*, Mysus and Mysius: *Chan Karasi*, the NW. district of *Anadolı*), a district of Asia Minor, called also the Asiatic Mysia (*Μυσία ἡ Ἀσιακή*), in contradistinction to Moesia on the banks of the Danube. Originally it meant of course the territory of the Mysi, but in the usual division of Asia Minor, as settled under Augustus, it occupied the whole of the NW. corner of the peninsula, between the Hellespont on the NW.; the Propontis on the N.; the river Rhyndacus and M. Olympus on the E., which divided it from Bithynia and Phrygia; M. Temnus, and an imaginary line drawn from Temnus to the S. side of the Elaïtic Gulf, on the S., where it bordered upon Lydia; and the Aegaean sea on the W. It was subdivided into five parts: (1) **Mysia Minor** (*Μ. ἡ μικρά*), along the N. coast. (2) **Mysia Major** (*Μ. ἡ μεγάλη*), the SE. inland region, with a small portion of the coast between the Troad and the Aeolic settlements about the Elaïtic Gulf. (3) **Troas** (*ἡ Τρωάς*), the NW. angle, between the Aegaean and Hellespont and the S. coast along the foot of Ida. (4) **Aeolis or Aeolia** (*ἡ Αἰολίς or Αἰολία*), the S. part of the W. coast, around the Elaïtic Gulf, where the chief cities of the Aeolian confederacy were planted; but applied in a wider sense to the W. coast in general; and (5) **Teuthrania** (*ἡ Τευθρανία*), the SW. angle, between Temnus and the borders of Lydia, where, in very early times, Teuthras was said to have established a Mysian kingdom, which was early subdued by the kings of Lydia; this part was also called

Pergamene, from the celebrated city of PERGAMUM, which stood in it (Strab. pp. 564, 615). This account applies to the time of the early Roman empire; the extent of Mysia, and its subdivisions, varied greatly at other times. In the heroic ages we find the great Teucrican monarchy of Troy in the NW. of the country, and the Phrygians along the Hellespont. For the probable origin of the Mysians see MYSI. The Mysia of the legends respecting Telephus is the Teuthranian kingdom in the S., only with a wider extent than the later Teuthrania (Strab. p. 615). Under the Persian empire, the NW. portion, which was still occupied in part by Phrygians, but chiefly by Aeolian settlements, was called Phrygia Minor, and by the Greeks HELLESPOINTUS. Mysia was the region S. of the chain of Ida, and both formed, with Lydia, the second satrapy (Hdt. iii. 90). In the division of the empire of Alexander the Great, Mysia fell, with Thrace, to the share of Lysimachus, B.C. 311, after whose defeat and death, in 281, it became a part of the Greco-Syrian kingdom, with the exception of the SW. portion, where Philetaerus founded the kingdom of PERGAMUM (280), to which kingdom the whole of Mysia was assigned, together with Lydia, Phrygia, Caria, Lycia, Pisidia, and Pamphylia, after the defeat of Antiochus the Great by the Romans in 190. With the rest of the kingdom of Pergamum, Mysia fell to the Romans in 133, by the bequest of Attalus III., and formed part of the province of Asia (Cic. *pro Flac.* 27, 65). Under the later empire, Mysia formed a separate proconsular province, under the name of Hellespontus. The country was for the most part mountainous; its chief chains being those of IDA, OLYMPUS, and TEMNUS, which are terminal branches of the NW. part of the Taurus chain, and the union of which forms the elevated land of SE. Mysia. Their prolongations into the sea form several important bays and capes: namely, among the former, the great gulf of Adramyttium (*Adramytti*), which cuts off Lesbos from the continent, and the Sinus Elaïticus (*G. of Chandeli*); and, among the latter, Sigeum (*C. Yenicheri*) and Lectum (*G. Baba*), at the NW. and SW. extremities of the Troad, and Cane (*C. Coloni*) and Hydria (*Fokia*), the N. and S. headlands of the Elaïtic Gulf. Its rivers are numerous—some of them considerable, in proportion to the size of the country; and some of first-rate importance in history and poetry: the chief of them, beginning on the E., were RHYNDACUS and MACESTUS, TARSIVS, AESEPVS, GRANICUS, RHODIVS, SIMOIS and SCAMANDER, SATNOÏS, EVENUS, and CAÏCUS. The peoples of the country, besides the general appellations mentioned above, were known by the following distinctive names: the Olympiëni or Olympëni (*Ὀλυμπηνοί, Ολυπηνοί*), in the district of Olympëne at the foot of M. Olympus; next to them, on the S. and W., and occupying the greater part of Mysia Proper, the Abrettëni, who had a native divinity called by the Greeks *Zeus Ἀβρεττηνός* (Strab. p. 574); the Trimenthuritæ, the Pentademitæ, and the Mysomacedones, all in the region of M. Temnus.

Mysiüs (*Bergama*), a tributary of the river Caïcus in Mysia, or rather the upper part of the Caïcus itself (Strab. p. 616).

Myson (*Μύσων*), of Chenae, is enumerated by Plato as one of the seven sages, in place of Pericander (*Protog.* p. 343).

Mystia, a town in the SE. of Bruttium, a little above the Prom. Cocintum.

Mýtîlênê or **Mitýlênê** (*Μυτιλήνη, Μιτυλήνη* :

the former is the ancient form, and the one usually found on coins and inscriptions; the latter is sometimes found on inscriptions, and is the commoner form in MSS.: *Μυτιληναίος*, Mitylenaeus; *Mytilene* or *Metelin*, the chief city of LESBOS, stood on the E. side of the island opposite the coast of Asia, upon a promontory which was once an island, and both sides of which formed excellent harbours. It was colonised by the first detachment of immigrants in the Aeolian migration from Greece, traditionally under Penthius, son of Orestes; but they are said to have dispossessed people who are called Pelasgians (Strab. pp. 440, 582, 617). Important hints respecting its political history are furnished by the fragments of the poetry of Alcaeus, whence (and from other sources) it seems that, after the rule and overthrow of a series of tyrants, the city was nearly ruined by the bitter hatred and conflicts of the factions of the nobles and the people, till Pittacus was appointed to a sort of dictatorship, and the nobles were expelled. [ALCAEUS; PITTACUS.] Meanwhile, the city had grown to great importance as a naval power, and had founded colonies on the coasts of Mysia and Thraee.



Coin of Mytilene.

Obv., female head, hair in sphendone; rev., lyre with MYTL.

At the beginning of the seventh century B.C., the possession of one of these colonies, Sigeum at the mouth of the Hellespont, was disputed in war between the Mitylenaeans and Athenians, and assigned to the latter by the award of Periander, tyrant of Corinth. Among the other colonies of Mytilene, were Achilleum, Assos, Antandrus, &c. Mytilene submitted to the Persians after the conquest of Ionia and Aeolis, and furnished contingents to the expeditions of Cambyses against Egypt and of Darius against Scythia (Hdt. iv. 97). It was active in the Ionian revolt, after the failure of which it again became subject to Persia, and took part in the expedition of Xerxes against Greece. After the Persian war it formed an alliance with Athens, and remained one of the most important members of the Athenian confederacy, retaining its independence till the fourth year of the Peloponnesian war, B.C. 428, when it headed a revolt of the greater part of Lesbos, the progress and suppression of which forms one of the most interesting episodes in the history of the Peloponnesian war. (Thuc. iii. 1-30; Diod. xii. 55.) This event destroyed the power of Mytilene. Its subsequent fortunes cannot be related in detail here. It fell under the power of the Romans after the Mithridatic war. Respecting its important position in Greek literary history see LESBOS.

Myttistratum. [AMESTRATUS.]

Myūs (Μυούς: *Μυοόσιος*: *Palatia*, Ru.), the least city of the Ionian confederacy, stood in Caria, on the S. side of the Maeander, thirty stadia from its mouth, and very near Miletus. Its original site was probably at the mouth of the river; but its site gradually became an

unhealthy marsh; and by the time of Augustus it was so deserted by its inhabitants that the few who remained were reckoned as citizens of Miletus. (Strab. pp. 632, 636.)

N.

Naarmalcha or **Nahrmalcha** (Νααρμάλλχας, Ναρμάλλχας, i.e. *the King's Canal*: ὁ βασιλείος ποταμός, ἡ βασιλικὴ διώρυξ, flumen regium: *Nahr-al-Malk* or *Ne Gruel Melek*), the greatest of the canals connecting the Euphrates and the Tigris, was situated near the N. limit of Babylonia, a little S. of the Median Wall, in lat. 33° 5' about. Its formation was ascribed to a governor named Gobares. It was repaired upon the building of Seleucia at its junction with the Tigris by Seleucus Nicator, and again under the Roman emperors Trajan, Severus, and Julian. (Hdt. i. 193; Strab. p. 747; Plin. vi. 120.)

Nabalía or **Navalía** (*Yssel*), a river flowing into L. Flevo (*Zuyder Zee*). The conference of Civilis and Cerealis took place on the bridge over it. (Tac. *Hist.* v. 26; Ptol. ii. 11, 28.)

Nabarzānes (Ναβαρζάνης), a Persian, conspired along with Bessus against Darius, the last king of Persia. He was pardoned by Alexander.

Nābātaei, **Nābāthae** (Ναβαταῖοι, Ναβάται: O. T. Nebaioth), an Arabian people, descended from the eldest son of Ishmaël, had their original abodes in the NW. part of the Arabian peninsula, E. and SE. of the Moabites and Edomites, who dwelt on the E. of the Dead Sea and in the mountains reaching from it to the Persian Gulf. In the changes effected among the peoples of these regions by the Babylonian conquest of Judaea, the Nabathaeans extended W. into the Sinaïtic peninsula and the territory of the Edomites, while the latter took possession of the S. of Judaea [IDUMÆI]; and hence the Nabathaeans of Greek and Roman history occupied nearly the whole of Arabia Petraea, along the NE. coast of the Red Sea, on both sides of the Aelanitic Gulf, and in the Idumaeon mountains (M. of Seir), where they had their celebrated rock-hewn capital, PETRA. At first they were a roving pastoral people; but, as their position gave them the command of the trade between Arabia and the W., they prosecuted that trade with great energy, establishing regular caravans between Leuce Come, a port of the Red Sea, in the NW. part of Arabia, and the port of Rhinocolura (*El-Arish*) on the Mediterranean, upon the frontiers of Palestine and Egypt. (Strab. pp. 760-779.) Sustained by this traffic, a powerful monarchy grew up, which resisted all the attacks of the Greek kings of Syria, and which, sometimes at least, extended its power as far N. as Syria. [ARETAS.] Under Augustus the Nabathaeans are found, as nominal subjects of the Roman empire, assisting Aelius Gallus in his expedition into Arabia Felix, through which, and through the journey of Athenodorus to Petra, Strabo derived important information (Strab. p. 780). Under Trajan the Nabathaeans were conquered by A. Cornelius Palma, and Arabia Petraea became a Roman province, A.D. 105-107 (Dio Cass. lix. 2). In the fourth century it was considered a part of Palestine, and formed the diocese of a metropolitan, whose see was at Petra. The Mohamedan conquest finally overthrew the power of the Nabathaeans, and their very name disappeared.

Nabis (Νάβις), succeeded in making himself

tyrant of Lacedaemon on the death of Machanidas, B. C. 207. He carried the licence of tyranny to the furthest possible extent. All persons possessed of property were subjected to incessant exactions, and the most cruel tortures if they did not succeed in satisfying his rapacity. One of his engines of torture resembled the maiden of more recent times; it was a figure resembling his wife Apega, so constructed as to clasp the victim and pierce him to death with the nails with which the arms and bosom of the figure were studded (Pol. xiii. 7). The money which he got by these means and by the plunder of the temples enabled him to raise a large body of mercenaries, whom he selected from among the most abandoned and reckless villains. With these forces he was able to extend his sway over a considerable part of Peloponnesus; but his further progress was checked by Flaminius, who after a short campaign compelled him to sue for peace (195). (Pol. xx. 13; Liv. xxxiv. 33-43.) The tyrant, however, was allowed to retain the sovereignty of Sparta, and soon after the departure of Flaminius from Greece, he resumed hostilities. He was opposed by Philopoemen, the general of the Achaean League, and was soon afterwards assassinated by some Aetolians sent to his assistance (192). (Liv. xxxv. 12-35; Paus. viii. 50.)

Nabonassar (*Naβovάσσapoc*), king of Babylon, whose accession to the throne was fixed upon by the Babylonian astronomers as the era from which they began their calculations. This is called the *Era of Nabonassar*, and was dated on the 26th of February, B. C. 747.

Nabrissa or **Nebrissa**, surnamed Veneria, a town of the Tardetani in Hispania Baetica, near the mouth of the BÆTIS.

Nacolia (*Naκóλεια*, or *-ia*, or *Naκώλεια*: *Sidi-ghasi*), a town of Phrygia Epictetus, on the W. bank of the river Thymbrins, between Dorylaeum and Cotyaeum, was the place where the emperor Valens defeated his rival Procopius, A. D. 366 (Strab. p. 576; Amm. Marc. xxvi. 6.)

Naevius, Cn., an ancient Roman poet, of whose life few particulars have been recorded. He was probably a native of Campania, and was born somewhere between B. C. 274 and 264. He appears to have come to Rome early, and he produced his first play in 235. He was attached to the plebeian party, and, with the licence of the Old Attic Comedy, he made the stage a vehicle for his attacks upon the aristocracy. He attacked Scipio and the Metelli, but he was indicted by Q. Metellus and thrown into prison, to which circumstance Plautus alludes in his *Miles Gloriosus* (ii. 2, 56). Whilst in prison he composed two plays, the *Hariolus* and *Leon*, in which he recanted his previous imputations, and thereby obtained his release through the tribunes of the people. (Gell. iii. 3; Ascon. *in Cic. Verr.* i. 29.) His repentance, however, did not last long, and he was soon compelled to expiate a new offence by exile. He retired to Utica, and it was here, probably, that he wrote his poem on the first Punic war; and here it is certain that he died, either in 204 or 202 (Cic. *Brut.* 15, 60; Euseb. *Chron.*).—Naevius was both an epic and a dramatic poet. Of his epic poem on the first Punic war a few fragments are still extant. It was written in the Saturnian metre, and was of the nature of a versified chronicle (Cic. *de Sen.* 14, 40; Suet. *Gramm.* 2). The poem appears to have opened with the story of Aeneas's flight from Troy, his visit to Carthage and amour with Dido, together with other legends connected with the early history both of

Carthage and of Romo. It was important as leading the way to Roman epic poetry, and was used both by Ennius and Virgil [see p. 24, b]. His dramatic writings comprised both tragedies and comedies, most of which were freely adapted from the Greek; but his efforts to start a national drama on Italian subjects (*praetextae*) was more important. Among these plays were *Clastidium* (on the victory of Marcellus, B. C. 222) and *Romulus*. Even in the Augustan age Naevius was still a favourite with the admirers of the genuine old school of Roman poetry; and the lines of Horace (*Ep.* ii. 1, 53) show that his works, if not so much read as formerly, were still fresh in the memories of men. His epitaph, preserved by Gellius, expresses his feeling for national, as opposed to Greek, literature:—

‘Mortales immortales flere si foret fas,
Flerent Divae Camenae Naevium poetam.
Itaque postquam est Orcino traditus thesauro
Obliti sunt Romani loquirit Latina lingua.’

Fragments in Klussman, Jena, 1843; Vahlen, Lips. 1854; Ribbeck, *Rom. Trag.* 44.

Naevius Sertorius Macro. [MACRO.]

Naharvāli, a tribe of the Lygii in Germany, probably dwelt on the banks of the Vistula. In their country was a grove sacred to the worship of two divinities called Ales, whom Tacitus compares with Castor and Pollux (*Germ.* 43).

Nahrmalcha. [NAARMALCHA.]

Nāiādes. [NYMPHAE.]

Naisus, Naissus, or Naesus (*Naϊσός, Naϊσσός, Naϊσσος*: *Nisch*), an important town of Upper Moesia, situated on an E. tributary of the Mar-gus, and celebrated as the birthplace of Constantine the Great. It was enlarged and beautified by Constantine, was destroyed by Attila, but was rebuilt and fortified by Justinian.

Namnētae or **Namnētes**, a people on the W. coast of Gallia, on the N. bank of the Liger, which separated them from Aquitania. Their chief town was Condivincum, afterwards Namnetes (*Nantes*). (Caes. *B. G.* iii. 9; Strab. p. 190.)

Namūsa, Aufidius, a Roman jurist, one of the numerous pupils of Serv. Sulpicius.

Nantuātae or **Nantuātes**, a people in the SE. of Gallia Belgica, who lived on the Rhone valley a little above the beginning of the Lake of Geneva, *i.e.* between *Villeneuve* and *Martigny*. An inscription places them at *S. Maurice*. (Caes. *B. G.* iii. 1; Strab. p. 204.) The reading in Caes. *B. G.* iv. 10, which gives their name, is faulty.

Napaeae. [NYMPHAE.]

Napāris (*Jalomitza*), a northern tributary of the Danube.

Napāta (*Nάπατα*: prob. *El-Kab*, Ru., at the great bend of the Nile to the SW., between the fourth and fifth cataracts), the capital of an Aethiopian kingdom N. of that of Meroë, was the southernmost point reached by Petronius, under Augustus (Strab. p. 820).

Napōca or **Napūca** (*Napocensis* or *Napucensis*; *Clausenberg*), a Roman colony in Dacia, on the high road between Patavissa and Optatiana (C. I. L. iii. 860, 865).

Nār (*Nera*), a river in central Italy, rises in M. Fiscellus, on the frontiers of Umbria and Picenum, flows in a south-westerly direction, forming the boundary between Umbria and the land of the Sabini, and after receiving the Velinus (*Velino*) and Tolenus (*Turano*), and passing by Interamna and Narnia, falls into the Tiber, not far from Oriculum (Strab. p. 227; Tac. *Ann.* i. 79). It was celebrated for its sulphureous waters and white colour (*sulphurea Nār albus aqua*, Virg. *Aen.* vii. 517).

Naraggāra (Ναράγα: *Kassir Jebir*, Ru.), one of the most important inland cities of Numidia, between Thagura and Sicca Venerca, was the scene of Scipio's interview with Hannibal before the battle of Zama (Liv. xxx. 29).

Narbo Martius, at a later time **Narbōna** (Narbonensis: *Narbonne*), a town in the south of Gaul and the capital of the Roman province of Gallia Narbonensis, was situated on the river Atax (*Aude*), also called Narbo, and at the head of the lake Rubresus or Rubrensis (also called Narbonitis), which was connected with the sea by a canal. By this means the town, which was twelve miles from the coast, became a seaport. It was made a Roman colony in the consulship of Q. Marcius Rex, B. C. 218, and was the first colony founded by the Romans in Gaul. The actual founder was L. Licinius Crassus. (Vell. Pat. i. 15; Cic. *pro Font.* 5, 13, *Brut.* 43, 160.) Julius Caesar also settled here the veterans of his tenth legion, whence it received the name of Colonia Decumanorum (Suet. *Tib.* 4). It was a handsome and populous town, the residence of the Roman governor of the province, and a place of great commercial importance. The tin from the N. of Spain and from Britain was brought overland to Narbo as well as to Massilia (Diod. v. 38).

Narbonensis Gallia. [GALLIA.]

Narcissus (Νάρκισσος). 1. A beautiful youth, son of the river god Cephissus and the nymph Liriope of Thespieæ. He was wholly inaccessible to the feeling of love; and the nymph Echo, who was enamoured of him, died of grief. [Echo.] One of his rejected lovers, however, prayed to Nemesis to punish him for his unfeeling heart. Nemesis accordingly caused Narcissus to fall in love with his own image reflected in a fountain. But as he could not



Narcissus. (From a Pompeian painting. His death is signified by Eros with inverted torch.)

approach it, he gradually pined away, and was changed into the flower which bears his name. (Ov. *Met.* iii. 341-510.) This is the most poetical version of the story. Conon (*Narrat.* 24) makes Narcissus merely a hard-hearted lover who is driven by the gods to suicide, and from whose blood sprang up the flower. Pausanias (ix. 31), giving the more usual version, adds the rationalising account that Narcissus fell in love with his twin sister. It is easy to see how myths could arise in many countries of love

inspired by a reflected image and of the reflected image (as in other popular superstitions) being the presage of death. The narcissus flower was probably connected with the myth of the youth who thus wasted away, because it was the symbol of early death as being the flower gathered by Persephone before she was carried off by Hades, and hence sacred to Demeter and Kore (*Hymn. ad Cer.* 15; Soph. *O. C.* 682; Paus. ix. 31, 6). Possibly also, as some have thought, a narcotic fragrance perceived in the flower contributed to form the idea.—2. A freedman and secretary of the emperor Claudius, over whom he possessed unbounded influence. He long connived at the irregularities of Messalina; but fearing that the empress meditated his death, he betrayed to Claudius her marriage with C. Silius, and obtained the order for her execution, A. D. 48. After the murder of Claudius, Narcissus was put to death by command of Agrippina, 54. He had amassed an enormous fortune, amounting, it is said, to 400,000,000 sesterces, equivalent to 3,125,000*l.* of our money. (Tac. *Ann.* xi. 30-65, xiii. 1; Dio Cass. lx. 15-34 Juv. xiv. 329.)—3. A celebrated athlete, who strangled the emperor Commodus, 192. He was afterwards exposed to the lions by the emperor Severus. (Dio Cass. lxxii. 22, lxxiii. 16.)

Narisci or **Varisci**, a small but brave people in the S. of Germany, of the Suevic race, dwelt W. of the Marcomanni and E. of the Hermunduri, and extended from the Sudeti Montes on the N. to the Danube on the S., thus inhabiting part of the *Upper Palatinate* and the *Fichtelgebirge* (Tac. *Germ.* 42; Dio Cass. lxxi. 21).

Narmalcha. [NAARMALCHA.]

Narniā (Narniensis: *Narni*), a town in Umbria, situated on a lofty hill, on the S. bank of the river Nar, originally called **Nequinum**, was made a Roman colony B. C. 299, when its name was changed into Narnia, after the river (Liv. x. 9; Plin. iii. 113). This town was strongly fortified by nature, being accessible only on the E. and W. sides. On the W. side it could only be approached by a very lofty bridge which Augustus built over the river. (Mart. vii. 93; Procop. *B. G.* i. 17.)

Naro, sometimes **Nar** (*Narenta*), a river in Dalmatia, which rises in M. Albius, and falls into the Adriatic sea (Ptol. ii. 16, 5).

Narōna, a Roman colony in Dalmatia, situated on the river Nar, on the road to Dyrrhachium (Cic. *ad Fam.* v. 9, 10; Ptol. ii. 17, 12, viii. 7, 8).

Narses, king of Persia. [SASSANIDÆ.]

Narses (Ναρσῆς), a celebrated general and statesman in the reign of Justinian, was a eunuch. He put an end to the Gothic dominion in Italy by two brilliant campaigns, A. D. 552, 553, and annexed Italy again to the Byzantine empire. He was rewarded by Justinian with the government of the country, which he held for many years. He was deprived of this office by Justin, the successor of Justinian, whereupon he invited the Lombards to invade Italy. His invitation was eagerly accepted by their king Alboin; but it is said that Narses soon after repented of his conduct, and died of grief at Rome shortly after the Lombards had crossed the Alps (568). Narses was 95 years of age at the time of his death (Procop. *B. G.* ii. 13, iii. iv.).

Narthacium (Ναρθάκιον), a town in Thessaly, on M. Narthacius, SW. of Pharsalus (Xen. *Hell.* iv. 3; Ptol. iii. 13, 46).

Naryx, also **Narÿcus** or **Narÿcium** (Νάρÿξ, Νάρÿκος, Ναρÿκιον: Ναρÿκιος, Ναρÿκαῖος: *Talanda* or *Talanti*), a town of the Locri Opuntii

on the Euboean sea, the reputed birthplace of Ajax, son of Oïleus, who is hence called *Narycius heros* (Strab. p. 425; Ov. *Met.* xiv. 468). Since Locri Epizephyrii in the S. of Italy claimed to be a colony from Naryx in Greece, the town of Locri is called *Narycia* by the poets, and the pitch of Bruttium *Narycia* (Verg. *Aen.* iii. 399, *Georg.* ii. 438; Plin. xiv. 127, 128).

Nāsāmōnes (*Νασαμῶνες*), a powerful but savage Libyan people, who dwelt originally on the shores of the Great Syrtis, but were driven inland by the Greek settlers of Cyrenaica, and afterwards by the Romans. An interesting account of their manners and customs, especially of their ancestor-worship, is given by Herodotus (iv. 172), who also tells (ii. 82) a curious story respecting an expedition beyond the Libyan Desert, undertaken by five Nasamonian youths who reached a large river, possibly the Niger, and a country of dwarfs. [NIGER.]

Nasica, Scipio. [SCIPIO.]

Nāsidiēnus, a wealthy (*beatus*) Roman, who gave a supper to Maecenas which Horace ridicules in the eighth Satire of his second book. It appears from v. 58, that Rufus was the cognomen of Nasidienus.

Nāsidius, Q. or L., was sent by Pompey, in B.C. 49, with a fleet of sixteen ships to relieve Massilia, when it was besieged by D. Brutus (Caes. *B. C.* ii. 3-7). He was defeated by Brutus, and fled to Africa, where he had the command of the Pompeian fleet. He served in Sicily under Sex. Pompey, whom he deserted in 35. He joined Antony, and commanded part of his fleet in the war with Octavian, 31 (App. *B. C.* v. 139; Dio Cass. l. 13).

Nāso, Ovidius. [OVIDIUS.]

Nasus or Nesus. [OENIADAE.]

Natiso (*Natisone*), a river in Venetia in the N. of Italy, flowing by Aquileia, and falling into the Sinus Tergestinus (Strab. p. 214; Plin. iii. 126).

Natta or Nacca, 'a fuller,' the name of a family of the Pinaris gens (Cic. *Div.* i. 12, ii. 20).

Naurātes (*Ναυκράτης*), of Erythrae, a Greek rhetorician, and a pupil of Isocrates, is one of the orators who competed (B.C. 352) for the prize offered by Artemisia for the best funeral oration delivered over Mausolus (Gell. x. 68).

Naurātis (*Ναυκράτις*: *Ναυκρατίτης*: *Nebireh*, Rn.), a city in the Delta of Egypt, in the Nomus of Saïs, near the W. bank of the Canopic branch of the Nile, which was hence called also Nauraticum Ostium (Hdt. ii. 97, 179; Ptol. iv. 5, 9; Plin. v. 61; Strab. pp. 801, 803, 808). Strabo probably meant (p. 803) that it lay on the E. side of the canal by which it was reached. It was a colony of the Milesians, and remained a pure Greek city, where Greeks were permitted to settle and trade. Nauratis was probably founded early in the seventh century B.C. From Herodotus it appears to have been in existence before the time of Amasis. Its importance was much lessened by the foundation of Alexandria, though Ptolemy Philadelphus added to its buildings and fortifications. Under the Roman empire it fell into decay, and was revived before the end of the third century. All its remains belong to an earlier date. It was the birthplace of Athenaeus and Julius Pollux.—The site of Nauratis was excavated by Mr. Petrie in 1886, 1888, with important results to archaeology and to the history of Greek life in Egypt. The temples of Apollo and of the Dioscuri were identified, but the most remarkable building was the Hellenion (cf. Hdt. ii. 178),

which served alike as a fortified storehouse and factory and as a place of refuge for the Greeks in Egypt in times of danger. The enclosure measured 870 feet by 746, with walls 50 feet thick, and had within it two large buildings, one of them fitted to hold stores and serve as a keep or stronghold in extremity. A great number of Greek works in scarabs, in pottery, and in statuettes has been found in these excavations.

Naucydes (*Ναυκύδης*), an Argive sculptor, son of Mothon, and brother and teacher of Polyclethus II. of Argos, flourished B.C. 420 (Paus. ii. 22).

Naulochus (*Ναυλόχος*), that is, a place where ships can anchor. 1. A naval station on the E. part of the N. coast of Sicily between Mylae and the promontory Pelorus (Suet. *Aug.* 16; App. *B. C.* v. 116).—2. A small island off Crete, near the promontory Sammonium.—3. A naval station belonging to Mesembria in Thrace.

Naumachius (*Ναυμάχιος*), a bucolic poet, of uncertain date, some of whose verses are preserved by Stobaeus.

Naupactus (*Ναύπακτος*: *Ναυπάκτιος*: *Le-panto*), an ancient and strongly fortified town of the Locri Ozolae near the promontory Antirrhium, possessing the largest and best harbour on the whole of the N. coast of the Corinthian gulf. It is said to have derived its name from the Heraclidae having here built the fleet with which they crossed over to the Peloponnesus (Strab. p. 428; Paus. x. 38, 10). After the Persian wars it fell into the power of the Athenians, who settled here the Messenians who had been compelled to leave their country at the end of the third Messenian war, B.C. 455; and during the Peloponnesian war it was the headquarters of the Athenians in all their operations against the W. of Greece (Thuc. i. 103, ii. 83). At the end of the Peloponnesian war the Messenians were obliged to leave Naupactus, which passed into the hands first of the Locrians and afterwards of the Achaeans. It was given by Philip with the greater part of the Locrian territory to Aetolia, but it was again assigned to Locris by the Romans. (Liv. xxxvi. 30; Ptol. iii. 15, 3.)

Nauplia (*Ναυπλία*: *Ναυπλιεύς*: *Nauplia*), the port of Argos, situated on the Saronic gulf, was never a place of importance in antiquity, and was in ruins in the time of Pausanias. The inhabitants had been expelled by the Argives as early as the second Messenian war on suspicion of favouring the Spartans, who in consequence settled them at Methoue in Messenia. (Paus. ii. 38, iv. 35; Strab. p. 368.) At the present day Nauplia is a flourishing seaport.

Nauplius (*Ναύπλιος*). 1. Of Argos, son of Poseidon and Amyone, a famous navigator, and the founder of the town of Nauplia (Paus. ii. 38, 2).—2. Son of Clytoneus, was one of the Argonauts and a descendant of the preceding (Ap. Rh. i. 134).—3. King of Euboea, and father of Palamedes, Oeax, and Nausimedon, by Clymene. Catrens had given his daughter Clymene and her sister Aërope to Nauplius, to be carried to a foreign land; but Nauplius married Clymene, and gave Aërope to Plisthenes, who became by her (according to some accounts) the father of Agamemnon and Menelans. His son Palamedes had been condemned to death by the Greeks during the siege of Troy; and as Nauplius considered his condemnation to be an act of injustice, he watched for the return of the Greeks, and as they approached the coast of Euboea he lighted torches on the dangerous promontory of Capharens. The sailors thus misguided suffered shipwreck and perished in the sea or by the sword of Nauplius. (Apollod.

ii. 1, 4; iii. 2, 2; Tzetz. ad Lyc. 384; Hyg. *Fab.* 116.)

Nauportus (*Ober* or *Upper Laibach*), an ancient and important commercial town of the Taurisci, situated on the river Nauportus (*Laibach*), a tributary of the Savus, in Pannonia Superior. The town fell into decay after the foundation of Aemona (*Laibach*), which was only fifteen miles from it. The name of Nauportus is said to have been derived from the Argonauts having sailed up the Danube and the Savus to this place and here built the town; and it is added that they afterwards carried their ships across the Alps to the Adriatic sea, where they again embarked. (Strab. pp. 207, 314; Tac. *Ann.* i. 20; Vell. Pat. ii. 110.)

Nausicāa (*Ναυσικάα*), daughter of Alcinous, king of the Phaeacians, and Arete, who conducted Ulysses to the court of her father, when he was shipwrecked on the coast (*Od.* vi. 16).

Nausithōus (*Ναυσιθόος*), son of Alcinous and Periboea, the daughter of Eurymedon, was the father of Alcinous and Rhexenor, and king of the Phaeacians, whom he led from Hyperia in Thrinacia to the island of Scheria, to escape from the Cyclopes (*Od.* vi. 7, vii. 56, viii. 564).

Nautāca (*Ναύτακα*: *Nakshab* or *Keshi*), a city of Sogdiana, near the Oxus, towards the E. part of its course (Arrian, *An.* iii. 28).

Nautes. [NAUTIA GENS.]

Nautia Gens, an ancient patrician gens, claimed descent from Nautes, a companion of Aeneas, who brought with him the Palladium from Troy, which was placed under the care of the Nautii at Rome. The Nautii, all of whom were surnamed *Rutili*, frequently held the highest offices of state in the early times of the republic, but, like many of the other ancient gentes, they disappear from history about the time of the Samnite wars. (Verg. *Aen.* v. 704; Dionys. vi. 4.)

Nāva (*Nāhe*), a W. tributary of the Rhine in Gaul, which falls into the Rhine at *Bingen*.

Navalia. [NABALLA.]

Navius, Attus, a renowned augur in the time of Tarquinius Priscus. This king proposed to double the number of the equestrian centuries, and to name the three new ones after himself and two of his friends, but was opposed by Navius, because Romulus had originally arranged the equites under the sanction of the auspices. The tale then goes on to say that Tarquinius thereupon commanded him to divine whether what he was thinking of could be done, and that when Navius, after consulting the heavens, declared that it could, the king held out a whetstone and a razor to cut it with. Navius immediately cut it. His statue was placed in the comitium, on the steps of the senate-house, the place where the miracle had been wrought, and beside the statue the whetstone was preserved. (Liv. i. 36; Dionys. iii. 70 Cic. *Div.* i. 17, *N. D.* ii. 3.)

Naxos (*Νάξος*: *Náxiος*). 1. (*Naxia*), an island in the Aegean sea, and the largest of the Cyclades, is situated nearly half way between the coasts of Greece and Asia Minor. It is about eighteen miles in length and twelve in breadth. It was very fertile in antiquity, as it is in the present day, producing an abundance of corn, wine, oil, and fruit. It was especially celebrated for its wine, and hence plays a prominent part in the legends about Dionysus. Here the god is said to have found Ariadne after she had been deserted by Theseus. [DIONYSUS.] The marble of the island was also much prized, and was considered equal to the Parian.—Naxos is frequently called *Dia* (*Δία*) by the poets, which

is said to have been the old name of the island (*Ov. Met.* iii. 690). It was likewise called *Strongyle* (*Στρογγύλη*) on account of its round shape, and *Dionysias* (*Διονυσιάς*) from its connexion with the worship of



Coin of the island of Naxos (6th cent. B.C.).
Obv., cantharus wreathed with grapes; rev., incuse square.

Dionysus (*Diod.* v. 50). It is said to have been originally inhabited by Thracians and then by Carians, and to have derived its name from a Carian chief, Naxos. In the historical age it was inhabited by Ionians who had emigrated from Athens (*Hdt.* viii. 46). Naxos was conquered by Pisistratus, who established Lygdamis as tyrant of the island about B. C. 540 (*Hdt.* i. 61, 64). The Persians in 501 attempted, at the suggestion of Aristagoras, to subdue Naxos; and upon the failure of their attempt, Aristagoras, fearing punishment, induced the Ionian cities to revolt from Persia. In 490 the Persians, under Datis and Artaphernes, conquered Naxos, and reduced the inhabitants to slavery (*Hdt.* v. 30). The Naxians recovered their independence after the battle of Salamis (480). They were the first of the allied states whom the Athenians reduced to subjection (471), after which they are rarely mentioned in history (*Thuc.* i. 98, 137; *Pans.* i. 27, 6). The chief town of the island was also called Naxos; and we also have mention of the small towns of Tragaea and Lestadae.—2. A Greek city on the E. coast of Sicily, S. of Mt. Taurus, was founded B. C. 785 by the Chalcidians of Euboea, and was the first Greek colony established in the island (*Thuc.* vi. 3; *Strab.* p. 267; *Diod.* xiv. 88). It grew so rapidly in power that in only five or six years after its foundation it sent colonies to Catania and Leontini. It was for a time subject



Coin of Naxos in Sicily (5th cent. B.C.).
Obv., head of bearded Dionysus; rev., Silenus with wine cup and thyrsus; ivy at his side.

to Hippocrates, tyrant of Gela, and afterwards to Hiero of Syracuse (*Hdt.* vii. 154; *Diod.* xi. 49); but it soon recovered its independence, carried on a successful war against Messana, and was subsequently an ally of the Athenians against Syracuse. In 403 the town was taken by Dionysius of Syracuse and destroyed. Nearly fifty years afterwards (358) the remains of the Naxians scattered over Sicily were collected by Andromachus, and a new city was founded on Mt. Taurns, called TAUROMENIUM.

Naxuāna (*Ναξουάνα*: *Nakshivan*), a city of Armenia Major, on the Araxes (*Ptol.* v. 13, 12).

Nāzārēth, **Nāzārā** (*Ναζαρέθ*, or *-έρ*, or *-d*:

Ναζαράϊος, Ναζωράϊος, Nazarēnus, Nazarēus: en-Nasirah), a city of Palestine, in Galilee, S. of Cana, on a hill N. of the plain of Esdraëlön. [See *Dict. of Bible.*]

Nazianzus (*Ναζιανζός: Ναζιανζηνός: Nenizi*), a city of Cappadocia, on the road from Archelaüs to Mazara, celebrated as the diocese of the Father of the Church, Gregory Nazianzen.

Neæra (*Νέαира*), the name of several nymphs and maidens mentioned by the poets.

Neæthus (*Νέαθος: Nicto*), a river in Brutium in the S. of Italy, falling into the Tarentine gulf a little N. of Croton. Here the captive Trojan women are said to have burned the ships of the Greeks. (Strab. p. 262.)

Nealces (*Νεάλλης*), a painter who flourished in the time of Aratus, B.C. 245 (Plut. *Arat.* 13; Plin. xxxv. 142).

Neandria (*Νεάνδρεια: Νεανδρείς*, pl.), a town of the Troad, on the Hellespont, probably an Aeolian colony. By the time of Augustus it had disappeared. (Strab. pp. 604, 606.)

Neanthes (*Νεάνθης*), of Cyzicum, lived about B.C. 241, was a disciple of the Milesian Philiscus, who had been a disciple of Isocrates. He was a voluminous writer, principally of history. (C. Müller, *Fragm. Hist. Græc.*)

Neapōlis (*Νεάπολις: Νεαπολίτης*, Neapolitanus). **I. In Europe.** 1. (*Napoli* or *Naples*), a city in Campania in Italy, on the W. slope of Mt. Vesuvius and on the river Sebethus, was founded by the Chalcidians of Cumæ, on the site of an ancient place called *Parthênōpē* (*Παρθενόπη*), after the Siren of that name. Hence we find the town called Parthenope by Virgil and Ovid (*Georg.* iv. 564; *Met.* xv. 711). The year of the foundation of Neapolis is not recorded. It was called the 'New City,' according to Strabo, because it afterwards received additional Chalcidian and Athenian colonists (Strab. p. 246). It is likely that Palæopolis mentioned by Livy (viii. 22) was the old quarter, also called Parthenope, and the original settlement, and that was afterwards superseded



Coin of Neapolis in Campania (about 300 B.C.).

Obv., head of Parthenope; *rev.*, ΝΕΑΠΟΛΙΤΑΝ; man-headed bull crowned by victory.

in importance by the more recent settlement. It is conjectured with probability that the site of the first settlement, Palæopolis or Parthenope, was on the hill of Pausilypus (*Posilippo*). The new town was close to the river Sebethus, and occupied the site of the eastern part of Naples. In B.C. 327 the town was taken by the Samnites, and in 290 it passed into the hands of the Romans, who allowed it, however, to retain its Greek constitution. At a later period it became a *municipium* (Cic. *ad Fam.* xiii. 30), and under the empire, before the time of Claudius, a colony (Petron. 44, 76). Under the Romans the two quarters of the city were united, and the name of Palæopolis disappeared. It continued to be a prosperous and flourishing place till the time of the empire; and its beautiful scenery, and the luxurious life of its Greek population, made it a favourite residence with many of the Romans. In the

reign of Titus the city was destroyed by an earthquake, but was rebuilt by this emperor in the Roman style. The ancient city extended further E. than the modern city; but the modern city, on the other hand, extends further N. and W. than the ancient one, since the island of Megaris, on which the *Castel del Ovo* now stands, was situated in ancient times between the hill of Pausilypus and Neapolis. In the neighbourhood of Neapolis there were warm baths, the celebrated villa of Lucullus, and the Villa Pausilypi or Pausilypum, bequeathed by Vedius Pollio to Augustus, which has given its name to the celebrated grotto of Posilippo between Naples and Pozzuoli, at the entrance of which the tomb of Virgil is still shown. [PAUSILYPUS].—2. A part of Syracuse. [SYRACUSAE].—3. (*Napoli*), a town on the W. coast of the island of Sardinia, celebrated for its warm baths (Ptol. iii. 3, 7).—4. (*Kavallo*), a seaport town in Thrace, subsequently Macedonia Adjacta, on the Strymonic gulf, between the Strymon and Nessus (Strab. p. 330).—II. *In Asia and Africa.* 1. (*Scala Nuova*, or near it), a small Ionian city on the coast of Lydia, N. of Mycale and SW. of Ephesus. The Ephesians, to whom it at first belonged, exchanged it with the Samians for *MARATHESUM*.—2, 3. Two towns of Caria, the one near Harpasa, the other on the coast, perhaps the new town of Myndus.—4. (*Tutinek* ? Ru.), in Pisidia, S. of Antioch; afterwards reckoned to Galatia.—5. In Palestine, the *Sychem* or *Sychar* of Scripture (*Συχέμ, Συχάρ, Σικίμα*, Joseph.: *Nablous*), one of the most ancient cities of Samaria, stood in the narrow valley between Mts. Ebal and Gerizim, and was the religious capital of the Samaritans, whose temple was built upon Mt. Gerizim. This temple was destroyed by John Hyrcanus, B.C. 129. Its full name, under the Romans, was Flavia Neapolis. It was the birthplace of Justin Martyr.—6. A small town of Babylonia, on the W. bank of the Euphrates, opposite to the opening of the King's Canal.—7. In Egypt. [CAENE].—8. In N. Africa, on the W. coast of the Great Syrtis, by some identified with Leptis Magna, by others with the modern *Tripoli*.—9. (*Nabal*), a Phoenician colony, on the E. coast of Zeugitana, near the N. extremity of the great gulf which was called after it *Sinus Neapolitanus* (*Gulf of Hammanet*). Under the Romans it was a *libera civitas*, and, according to Ptolemy, a colony. (Ptol. iv. 3, 11.)

Nearchus (*Νέαρχος*), a distinguished friend and officer of Alexander, was a native of Crete, but settled at Amphipolis (Arrian, *Ind.* 18; Diod. xix. 19). He was banished by Philip for participating in the intrigues of Alexander. After the death of Philip he was recalled, and treated with the utmost distinction by Alexander. He accompanied the king to Asia; and in B.C. 325 he was entrusted by Alexander with the command of the fleet which he had caused to be constructed on the Hydaspes. Upon reaching the month of the Indus, Alexander sent round his ships by sea from thence to the Persian gulf, under the command of Nearchus, who set out on the 21st of September, 326, and arrived at Susa in safety in February, 325. (Arrian, *Ind.* 19–42, *Anab.* vii. 4, 5; Strab. pp. 721, 725; Plut. *Alex.* 68.) He was rewarded with a crown of gold for his distinguished services, and at the same time obtained in marriage a daughter of the Rhodian Mentor and of Barsine, to whom Alexander himself had been previously married. In the division of the provinces

after the death of Alexander, he received the government of Lycia and Pamphylia, which he held as subordinate to Antigonus. (Just. xiii. 4; Diod. l. c.)—Nearchus left a history of the voyage, the substance of which has been preserved to us by Arrian, who has derived from it the whole of the latter part of his *Indica*.

Nebo, a mountain of Palestine, on the E. side of the Jordan, opposite to Jericho. [*Diet. of the Bible.*]

Nebrōdes Montes (*Monte di Madonna*), a chain of mountains in Sicily, running through the island, and a continuation of the Apennines (Strab. p. 274; Sil. It. xiv. 236).

Necessitas, called **Anankē** (*Ἀνάγκη*) by the Greeks, is not personified by Homer, but appears



Necessitas. (Causesi, *Museum Romanum*, vol. i. tav. 28.)

subsequently as a powerful goddess, whom not even the gods could resist (Plat. *Symp.* p. 195, *Rep.* x. p. 616). On the Acrocorinthus there was a temple of Ἀνάγκη and Βία, which no one could enter (Paus. ii. 4, 6). In Horace *sæva Necessitas* precedes Fortuna, carrying in her brazen hand nails with which she fixes the decrees of fate (*Od.* i. 35, 17, iii. 24, 5).

Neco or **Necho** (*Νεκός, Νέχως, Νεκαίς, Νεχάω, Νεχάω*), the Egyptian Neku. 1. Son of Tefnekt, was defeated and imprisoned by Sardanapalus, but after-

wards released and made king of Sais and Memphis. According to Hdt. ii. 152, he was put to death by Sabacon. He was grandfather of Psammetichus = Psamthek I. (Herodotus represents him as father of Psammetichus.)—2. Son of Psammetichus, whom he succeeded on the throne of Egypt in B.C. 612. His reign was marked by considerable energy and enterprise. He began to dig the canal intended to connect the Nile with the Arabian gulf, which had been projected before by Seti I. and Ramses II.; but he desisted from the work, according to Herodotus, on being warned by an oracle that he was constructing it only for the use of the barbarian invader. It started from the Pelusiac branch, a little north of Bubastis, and went towards the gulf of Suez. But the greatest and most interesting enterprise with which his name is connected is the circumnavigation of Africa by the Phoenicians in his service, who set sail from the Arabian gulf and accomplished the voyage in somewhat more than two years, entered the Mediterranean, and returned to Egypt through the Straits of Gibraltar. His military expeditions were distinguished at first by brilliant success, which was followed, however, by the most rapid and signal reverses. On his march against the Babylonians and Medes, whose joint forces had recently destroyed Nineveh, he was met at Magdulus (Megiddo) by Josiah, king of Judah, who was a vassal of Babylon. In the battle

which ensued, Josiah was defeated and mortally wounded, and Necho advanced to the Euphrates, where he conquered the Babylonians and took Carchemish or Circesium, where he appears to have established a garrison. After the battle at Megiddo, he took the town of Cadytis, probably Jerusalem. In 606 Nebuchadnezzar attacked Carchemish, defeated Necho, and would appear also to have invaded Egypt itself. In 596 Necho died, and was succeeded by his son Psammis or Psammuthis = Psamthek II. (Hdt. ii. 158, iv. 42; Diod. i. 33; Strab. p. 804.)

Nectanābis, **Nectanēbus**, or **Nectanēbes** (*Νεκτάναβις, Νεκτάνεβος, Νεκτανέβης* = *Nekht-Hor-Heb*). 1. King of Egypt, the first of the three sovereigns of the Sebennite dynasty, succeeded Nepherites on the throne about B.C. 378, and in the following year successfully resisted the invasion of the Persian force under Pharnabazus and Iphicrates, having won a victory near Mendes (Diod. xv. 41–43; Nep. *Iph.* 2). He died after a reign of fourteen years, and was succeeded by Tachos.—2. = *Nekht-Neb-Ef*. The nephew of Tachos, deprived the latter of the sovereignty in 361, with the assistance of Agesilaus. For some time he defeated all the attempts of Artaxerxes III. (Ochus) to recover Egypt, but he was at length defeated himself, and despairing of making any further resistance, he fled into Aethiopia, 350. Nectanabis was the third king of the Sebennite dynasty, and the last native sovereign who ever ruled in Egypt. (Plut. *Ages.* 37–40; Diod. xv. 92; Paus. iii. 10; Athen. pp. 150, 616.)

Nēda (*Nēda: Buzi*), a river in Peloponnesus, rises in Arcadia in Mt. Cerausion, a branch of Mt. Lycaeus, and falls into the Ionian sea after forming the boundary between Arcadia and Messenia, and between Messenia and Elis (Strab. p. 344; Paus. iv. 20, 1).

Negra or **Negrana** (*τὰ Νέγαρα: El-Nokra*, N. of *Mareb*), a city of Arabia Felix, destroyed by Aelius Gallus (Strab. p. 781).

Nēleus (*Νηλεύς*). 1. Son of Tyro, the daughter of Salmones. Poseidon once visited Tyro in the form of the river-god Enipeus, and she became by him the mother of Pelias and Neleus (*Od.* xi. 234–255). To conceal her shame she exposed the two boys, but they were found and reared by some countrymen. They subsequently learnt their parentage; and after the death of Cretheus, king of Iolcos, who had married their mother, they seized the throne of Iolcos, excluding Aeson, the son of Cretheus and Tyro. But Pelias soon afterwards expelled his brother, and thus became sole king. (Apollod. i. 9, 8; Diod. iv. 68.) Thereupon Neleus went with Melampus and Bias to Pylos, which his uncle Aphareus gave to him, and of which he thus became king. Several towns of this name claimed the honour of being the city of Neleus or of his son Nestor, such as Pylos in Messenia, Pylos in Elis, and Pylos in Triphylia; the first of which is probably the one mentioned by Homer in connexion with Neleus and Nestor [*PYLOS*, No. 1.] Neleus was married to Chloris, a daughter of Amphion of Orchomenos, according to Homer, and a Theban woman according to others. By her he became the father of Nestor, Chromius, Perielymenus, and Pero. He had in all twelve sons (*Il.* xi. 692; *Od.* l. c.). When Heracles had killed Iphitus, he went to Neleus to be purified; but Neleus, who was a friend of Eurytus, the father of Iphitus, refused to grant the request. In order to take vengeance, Heracles afterwards marched against Pylos, and slew all the sons of Neleus,

with the exception of Nestor: some later writers add that Neleus himself was also killed. (*Il.* xi. 690; *Hyg. Fab.* 10; *Apollod.* ii. 6, 2.) Neleus was now attacked, and his dominions plundered by Augeas, king of the Epeans: but the attacks of the latter were repelled by Nestor. The descendants of Neleus, the Nelidae, were eventually expelled from their kingdom by the Heracleidae, and migrated for the most part to Athens.—2. The younger son of Codrus, disputed the right of his elder brother Medon to the crown on account of his lameness, and when the Delphic oracle declared in favour of Medon, he placed himself at the head of the colonists who migrated to Ionia, and himself founded Miletus. His son Aepytus headed the colonists who settled in Priene. Another son headed a body of settlers who reinforced the inhabitants of Iasus, after they had lost a great number of their citizens in a war with the Carians (*Hdt.* ix. 97; *Paus.* vii. 2, 1).—3. Of Scepsis, the son of Coriscus, was a disciple of Aristotle and Theophrastus, the latter of whom bequeathed to him his library, and appointed him one of his executors. The history of the writings of Aristotle as connected with Neleus and his heirs is related on p. 119, a.

Nēlides, **Nēlēiādes**, and **Nēlēius** (*Νηλείδης*, *Νηληιάδης*, *Νηληΐος*), patronymics of Neleus, by which either Nestor, the son of Neleus, or Antilochus, his grandson, is designated.

Nemausus (*Nemausensis*: *Nismes*), one of the most important towns of Gallia Narboensis, was the capital of the *Arecomici* and a Roman colony. It was situated inland E. of the Rhone on the high road from Italy to Spain, and on the S. slope of M. Cevenna. (*Strab.* p. 186; *Ptol.* ii. 10, 10; *Plin.* iii. 87.) It was celebrated as the place from which the family of the Antonines came. Though rarely mentioned by ancient writers, the Roman remains at *Nismes*, which are some of the most perfect N. of the Alps, prove that the ancient Nemausus

cent aqueduct, now called *Pont du Gard*, some miles from the town, consisting of three rows of arches, raised one above the other, and 180 feet in height.



Bronze medal of Nemausus.

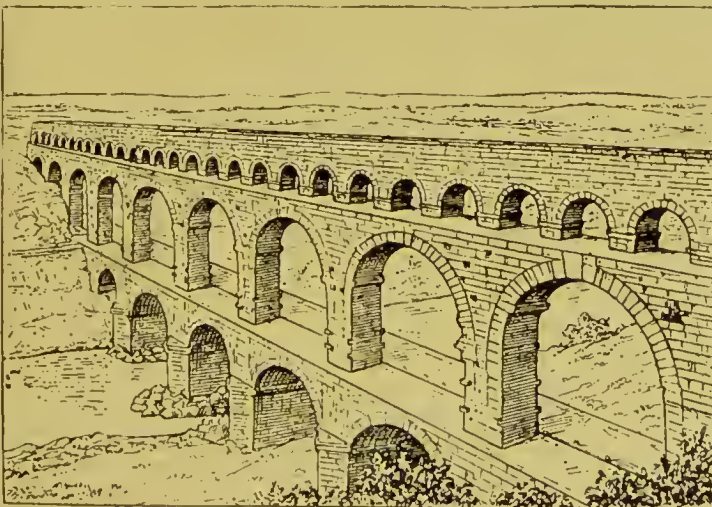
Obv., heads, probably of Augustus and Agrippa, with IMP. P. P. DIVI F.; *rev.*, crocodile chained to a palm tree, probably commemorating the conquest of Egypt, with COL. NEM.

Nēmēa (*Νεμέα*, Ion. *Νεμῆν*) a valley in Argolis between Cleonae and Phlius, celebrated in mythical story as the place where Heracles slew the Nemean lion. [See p. 396.] In this valley there was a temple of Zeus Nemēus surrounded by a sacred grove, in which the Nemean games were celebrated every other year. (See *Dict. of Antiq.* art. *Nemea*.)

Nemesiānus, **M. Aurelius Olympius**, a Roman poet, probably a native of Africa, flourished at the court of the emperor Carus (A.D. 283), carried off the prize in all the poetical contests of the day, and was judged second to the youthful prince Numerianus alone, who contended with him (*Vopisc. Car.* 11, 2). Nemesianus was the author of poems upon fishing, hunting, and aquatics; all of which have perished, with the exception of a fragment of the *Cynegetica* (extending to 325 hexameter

lines), which, in so far as neatness and purity of expression are concerned, in some degree justifies the admiration of his contemporaries. Edited, with the poem of Grattius, by Stern, 1832, and in Bahrens, *Poët. Lat. Min.* 1879.

Nēmēsis (*Νέμεσις*), a Greek goddess, is most commonly described as a daughter of Night, though some call her a daughter of Erebus or of Oceanus (*Hes. Th.* 223). She is a personification of the moral reverence for law, of the natural fear of committing a culpable action, and hence of conscience (*Il.* xiii. 121). In later



Aqueduct (*Pont du Gard*).

writers, as Herodotus and Pindar, Nemesis measures out happiness and unhappiness to mortals; and he who is blessed with too many or too frequent gifts of fortune, is visited by

writers, as Herodotus and Pindar, Nemesis measures out happiness and unhappiness to mortals; and he who is blessed with too many or too frequent gifts of fortune, is visited by

her with losses and sufferings, in order that he may become humble. This notion arose from a belief that the gods were envious of excessive human happiness. (Hdt. i. 34; iii. 40; Pind. *Ol.* viii. 86, x. 44.)



Nemesis and Elpis. (From the Chigi Vase.)

Nemesis was thus a check upon extravagant favours conferred upon man by Tyche or Fortune; and from this idea lastly arose that of her being an avenging and punishing fate, who, like Justice (Dike) and the Erinnyes, sooner or later overtakes the reckless sinner. She is frequently mentioned under the surnames Adrastia

[*ADRASTIA*, No. 2] and Rhamnusia or Rhamnusia, the latter of which she derived from the town of Rhamnus in Attica, where she had a celebrated sanctuary. For the tradition that Zeus begot by Nemesis at Rhamnus an egg from which Helena and the Dioscuri sprang see p. 388, a.

Nēmēsīus (*Νεμεσιος*), the author of a Greek treatise *On the Nature of Man*, bishop of Emesa, in Syria, probably lived at the end of the fourth or beginning of the fifth century after Christ. Edited by Matthaei, Halae, 1802.

Nemetacum. [*NEMETOCENNA.*]

Nemētes or **Nemētae**, a people on the Rhine, whose chief town was Noviomagus, subsequently Nemetæ (*Speyer* or *Spire*). (Caes. *B.G.* i. 51, vi. 25; Tac. *Germ.* 28.)

Nemetocenna or **Nemetacum** (*Arras*), the chief town of the Atrebatæ in Gallia Belgica, subsequently Atrebatæ, whence its modern name (Caes. *B.G.* viii. 46).

Nemorensis Lacus. [*ARICIA.*]

Nemossus. [*ARVERNI.*]

Nenia (less correctly **Naenia**), i.e. a dirge or lamentation, chaunted at funerals, was personified at Rome and worshipped as a goddess. She had a chapel outside the walls of the city, near the *Porta Viminalis*. [*INDIGETES*, p. 443, b.]

Nēobūlē. [*ARCHILOCHUS.*]

Neōcaesariē (*Νεοκαισαρεία*: *Neokaisareús*, Neocaesariensis: *Niksar*), the capital, under the Roman empire, of Pontus Polemoniacus, in Asia Minor, stood on the river Lycus, sixty-three Roman miles E. of Amasia (Plin. vi. 8).

Nēōn (*Νέων*: *Neónios*, *Neonaios*: *Velitza*), an ancient town in Phocis at the E. foot of Mt. Tithorea, a branch of Mt. Parnassus, was eighty stadia from Delphi across the mountains. Neon was destroyed by the Persians under Xerxes, but was subsequently rebuilt and named **Tithōrēa** (*Τιθορέα*: *Tithoreús*) after the mountain on which it was situated. (Hdt. viii. 33; Strab. p. 439.) It was destroyed in the Sacred war, and was rebuilt, but remained an unimportant though fortified place (Paus. x. 2, 4).

Neontichos (*Νέον τεῖχος*, i.e. *New Wall*). 1. (*Ainadsjik*), one of the twelve cities of Aeolis, on the coast of Mysia, in Asia Minor, stood on the N. side of the *Hormus*, on the slope of M. Sardene, 30 stadia from Larissa (Hdt. i. 149; Strab. p. 621).—2. A fort on the coast of Thrace, near the Chersonesus (Xen. *An.* vii. 5, 8).

Neoptólēmus (*Νεοπτόλεμος*). 1. Also called

Pyrrhus, son of Achilles and Deidamīa, the daughter of Lycomedes (*Od.* xi. 491; Apollod. iii. 13, 8); according to some he was a son of Achilles and Iphigenia, and after the sacrifice of his mother was carried by his father to the island of Seyros (Tzetz. ad Lyc. 133). The name of Pyrrhus is said to have been given to him by Lycomedes because he had fair (*πυρρός*) hair, or because Achilles, while disguised as a girl, had borne the name of Pyrrha (Paus. x. 26; Serv. ad *Aen.* ii. 469). He was called Neoptolemus—that is, young or late warrior—either because he had fought in early youth or because he had come late to Troy. From his father he is sometimes called *Achillides*, and from his grandfather or great-grandfather, *Pelides* and *Aeacides*. Neoptolemus was brought up in Seyros in the palace of Lycomedes, and was fetched from thence by Ulysses to join the Greeks in the war against Troy, because it had been prophesied by Helenus that Neoptolemus and Philoctetes were necessary for the capture of Troy (Soph. *Phil.* 115). At Troy Neoptolemus showed himself worthy of his great father. He was one of the heroes concealed in the wooden horse (*Od.* xi. 508–521). At the capture of the city he killed Priam at the sacred hearth of Zeus, and sacrificed Polyxena to the spirit of his father (Eur. *Hee.* 523; Verg. *Aen.* ii. 527). When the Trojan captives were distributed among the conquerors, Andromache, the widow of Hector, was given to Neoptolemus, and by her he became the father of Molossus, Pielus, Pergamus, and Amphialus (Paus. i. 11, 1). Respecting his return from Troy and the subsequent events of his life the traditions differ. It is related that Neoptolemus returned home by land, because he had been forewarned by Helenus of the dangers which the Greeks would have to encounter at sea. According to Homer, Neoptolemus lived in Phthia, the kingdom of his father, and here he married Hermione, whom her father Menelaus sent to him from Sparta (*Od.* iv. 5). According to others, Neoptolemus himself went to Sparta to receive Hermione, because he had heard a report that she was betrothed to Orestes (Paus. iii. 25, 26). Most writers relate that he abandoned his native kingdom of Phthia, and settled in Epirus, where he became the ancestor of the Molossian kings (Paus. i. 11; Verg. *Aen.* iii. 333; cf. Pind. *Nem.* iv. 51). Shortly after his marriage with Hermione, Neoptolemus went to Delphi, where he was murdered; but the reason of his visiting Delphi as well as the person by whom he was slain are differently related. Some say he went to plunder the temple of Apollo; others, to present part of the Trojan booty as an offering to the god; and others again, to consult the god about the means of obtaining children by Hermione. Some relate that he was slain at the instigation of Orestes, who was angry at being deprived of Hermione; and others, by the priest of the temple, or by Machaoreus, the son of Daetas. His body was buried at Delphi; and he was worshipped there as a hero (Paus. x. 24, 5).—2. I., King of Epirus, was son of Alcetas I., and father of Alexander I., and of Olympias, the mother of Alexander the Great. Neoptolemus reigned in conjunction with his brother Arymbas or Arybas till his death, about B.C. 360 (Paus. i. 11).—3. II., King of Epirus, son of Alexander I., and grandson of the preceding. At his father's death in 326, he was probably a mere infant, and his pretensions to the throne were passed over in favour of Aeacides. It was not

till 302 that the Epirots, taking advantage of the absence of Pyrrhus, the son of Aeacides, rose in insurrection against him, and set up Neoptolemus in his stead. The latter reigned for the space of six years, but was obliged to share the throne with Pyrrhus in 296. He was shortly afterwards assassinated by Pyrrhus. (Plut. *Pyrrh.* 4, 5.)—4. A Macedonian officer of Alexander the Great, after whose death he obtained the government of Armenia. In 321 he revolted from Perdicas, and joined Craterus, but he was defeated by Eumenes, and was slain in battle by the hands of the latter. (Arrian, *An.* ii. 27; Plut. *Eum.* 4-7.)—5. A general of Mithridates (App. *Mithr.* 17).

Nēpete, Nepe, or Nepet (Nepesinus: *Nepē*), an ancient town of Etruria, but not one of the twelve cities, was situated near the Saltus Ciminius and was regarded as one of the keys and gates of Etruria (*claustra portaeque Etruriae*, Liv. vi. 9). It appears as an ally of the Romans at an early period, soon after the capture of Rome by the Gauls, and was subsequently made a Roman colony (Liv. vi. 21; Vell. Pat. i. 14). There are still remains at *Nepi* of the walls of the ancient city.

Nēphēlē (Νεφέλη), wife of Athamas and mother of Phrixus and Helle. Hence Helle is called *Nepheleis* by Ovid. For details see ATHAMAS.

Nēphēlis (Νεφελῖς), a small town and promontory on the coast of Cilicia Aspera, between Anemurium and Antiochia (Ptol. v. 8, 1).

Nēphēris (Νέφερις), a fortified town in the immediate neighbourhood of Carthage, on a rock near the coast (Strab. p. 834).

Nēpos, Cornēlius, the contemporary and friend of Cicero, Atticus, and Catullus, was probably a native of Verona, or of some neighbouring village, and died during the reign of Augustus. No other particulars with regard to his personal history have been transmitted to us. He is known to have written the following pieces, all of which are now lost, except a portion of No. 7. (1) *Chronica*, an Epitome of Universal History, probably in three books, to which Catullus appears to allude in dedicating his poems to Cornelius Nepos (Catull. i. 5; Gell. xvii. 21). From the mention in Catullus they seem to have been published not later than 63 B. C., before Varro and Atticus wrote Epitomes of the same kind. (2) *Exemplorum Libri*, probably a collection of remarkable sayings and doings. (3) *De Viris Illustribus*, perhaps the same work as the preceding, quoted under a different title. (4) *Vita Ciceronis*. (5) *Epistolae ad Ciceronem*. (6) *Vita Catonis*, a larger work alluded to in Nep. *Cat.* 3, 5. (7) His greatest work, *De Viris Illustribus*, in at least sixteen books (Charis. *G. L.* i. 141; cf. Gell. xi. 8), in which Lives of Romans and foreigners were placed side by side. Of this work the part entitled *Vitae Excellentium Imperatorum* survives, and also the Lives of Atticus and Cato the Censor, which belonged to the section including historians. The *Vitae Excellentium Imperatorum* has erroneously been regarded as spurious because the heading in the MSS. seems to name Aemilius Probus as the author. The mistake arose from a dedicatory epigram written by Probus to Theodosius, and inserted for some reason after the Life of Hannibal. Hence the copyists of the MS. derived their incorrect heading. As regards the objection that the Latinity is marked by colloquial idioms unsuited to a learned contemporary of Cicero, and that the whole style is inferior, it has been well remarked

that the style of the *Bell. Africanum* and *Hispaniense* and even of Varro differs quite as much from that of Cicero and Caesar. Nepos is clear and fair in his narration, but often inaccurate in history. Best edition by Nipperdey (revised by Lupus, Berl. 1879); others by Macmichael. Lond. 1873; Lindsay, New York, 1889.

Nēpos, Jūlius, last emperor but one of the West, A.D. 474-475, was raised to the throne by Leo, the emperor of the East. Nepos deposed Glycerius, who was regarded at Constantinople as a usurper [GLYCERIUS]; but he was in his turn deposed in the next year by Orestes, who proclaimed his son Romulus. Nepos fled into Dalmatia, where he was killed in 480.

Nepotiānus, Flavius Popilius, son of Eutropia, the half-sister of Constantine the Great, was proclaimed emperor at Rome in A.D. 350, but was slain by Marcellinus, the general of MAGNENTIUS, after a reign of twenty-eight days.

Neptūnus, called **Poseidon** by the Greeks. The Greek god is spoken of in a separate article. [POSEIDON.] Neptunus was the chief sea-divinity of the Romans. As the early Romans were not a maritime people, they had little conception of the phenomena of the sea and few myths about it. Hence nearly all the Italian mythology connected with water refers to deities of rivers and springs. Some writers even think that Neptunus was originally a god of rain, but this theory rests on the uncertain etymology from *νέφος*. The name in Etruscan is Nethuns and the Romans may possibly have borrowed his worship from Etruria. That the Etruscans regarded him as a sea-god is clear from the fact that they describe Poseidon by the name of Nethuns. To Romans he was at any rate a god of the sea before the introduction of the worship of Poseidon (under the name of Neptunus in the first *lectisternium*, B. C. 399 (Liv. v. 13)). In Roman mythology, too, his wife's name was Salacia, the goddess of the salt sea (Varro, *L. L.* v. 72; Serv. ad *Aen.* i. 144; cf. Cic. *Tim.* fr. 11). Neptunus with all the other history and attributes of the Greek Poseidon received also the patronage of horses and equestrian exercises and an altar in the Circus Flaminius. His festival was on the 23rd of July. His temple stood in the Campus Martius, not far from the *septa*. At his festival the people formed tents (*umbræ*) of the branches of trees, in which they enjoyed themselves in feasting and drinking (*Dict. of Ant. art. Neptunalia*). When a Roman commander set sail with a fleet, he first offered up a sacrifice to Neptunus, which was thrown into the sea. In the Roman poets Neptunus is completely identified with the Greek Poseidon, and accordingly all the attributes of the latter are transferred by them to the former.

Neratius Priscus, a Roman jurist, who lived under Trajan and Hadrian. It is said that Trajan sometimes had the design of making Neratius his successor in place of Hadrian. He enjoyed a high reputation under Hadrian, and was one of his consiliarii. His works are cited in the Digest.

Nērēis or **Nērēis** (Νηρεΐς, in Hom. *Νηρηΐς*), in Verg. *Ecl.* vii. 37, Nerine, a sea-nymph, and used especially in the plural, **Nereides** (Νηρεΐδες, *Νηρηΐδες*), to indicate the fifty daughters of Nereus and Doris. The *Nereides* were the sea-nymphs of the Mediterranean (= *νύμφαι ἁλιαί*, Soph. *Phil.* 1470), in contradistinction to the *Naiades*, or the nymphs of fresh water, and the *Oceanides*, or the nymphs of the great ocean. Their names are not the same in all writers (*Il.* xviii. 39-43;

Hes. *Th.* 240-263; Verg. *Aen.* v. 825; cf. Pind. *Isthm.* vi. 6; Ov. *Met.* ii. 10; Apollod. i. 2, 7). One of the most celebrated was Thetis, the mother of Achilles. They are described as lovely divinities (Hes. *Th.* 240), imagined probably from the play of the waves chasing each



Nereid. (Museo Borbonico, vol. vi. tav. xxxiv.)

other, and as dwelling with their father at the bottom of the sea, and were believed to be propitious to all sailors, and especially to the Argonauts (Ap. Rh. iv. 859, 930; Apollod. i. 9, 25). They were worshipped in several parts of Greece, but more especially in seaport towns (Paus. ii. 1, 7; iii. 26, 5). They are frequently represented in works of art: in the older black-figured vases as maidens fully clothed; so also on the sculptures of the 'Nereid-monument' from Xanthus, now in the British Museum, in which the drapery seems intended to suggest a rapid, flowing movement; but most examples of fully-developed art show the Nereids as youthful, beautiful, and naked maidens; and they are often grouped with Tritons, or riding on sea-monsters, as in the work of Scopas (Plin. xxxvi. 26). But there was a different conception among the Romans, of maidens with fishes' tails, like mermaids, and sometimes with scales over all the body (Plin. ix. 9; cf. Hor. *A. P.* 5).

Nērēius, a name given by the poets to a descendant of Nereus.

Nerētum or **Neritum** (Nerētinus: *Narbo*), a town of the Salentini in Calabria.

Nēreus (*Nηρεύς*), son of Pontus and Gaea, and husband of Doris, by whom he became the father of the fifty Nereides. He is described as the wise and unerring old man of the sea, at the bottom of which he dwelt (*Il.* xviii. 141; *Od.* xxiv. 58; Hes. *Th.* 233). He was believed to have, like other deities of the sea, the power of prophesying the future and of appearing to mortals in different shapes. Heracles accordingly obtains his counsel as to what route will bring him to the Hesperides; but he had first to subdue him in wrestling (Apollod. ii. 5, 11). The same account is given of Proteus in the story of Odysseus, and of Glauco in that of the Argonauts. So also Horace makes him prophesy to Paris (*Od.* i. 15). Virgil (*Aen.* ii. 418) mentions the trident as his attribute, and the epithets given him by the poets refer to his old age, his kindness, and his trustworthy knowledge of the future. In

works of art, Nereus, like other sea-gods, is represented with pointed sea-weeds taking the place of hair in the eye-brows, the chin, and the breast. His body less frequently has partly the form of a fish; or it ends in the coils of a serpent, as in the annexed cut.

Nērēicus. [LEUCAS.]

Nērēnē. [NEREIS.]

Nerio, **Neriēne**, or **Neriēnis**. [MARS.]

Nērītum, **Neritus**. [ITHACA.]

Nerium, also called **Celticum** (*C. Finis-terre*), a promontory in the NW. corner of Spain, and in the territory of the Nerii, a tribe of the Celtic Artabri, whence the promontory is also called *Artabrum* (Strab. p. 137).

Nerius, **Cn.**, accused P. Sestius of bribery, B. C. 56 (Cic. *ad Q. Fr.* ii. 3, 5).

Nēro, **Clāudius**. Nero is said to have signified 'brave' in the Sabine tongue (Suet. *Tib.* 1; Gell. xiii. 22). 1. **Tib.**, one of the four sons of App. Claudius Caecus, censor B. C. 312, from whom all the Claudii Neronēs were descended (Suet. *Ner.* 3).—2. **C.**, a celebrated general in the second Punic war. He was praetor 212, and was sent into Spain to oppose Hasdrubal, who eluded his attack, and he was succeeded by Scipio Africanus (Liv. xxvi. 17; Appian, *Hisp.* 17). Nero commanded one of the three armies which drew together round Capua in 212; he was legatus under Marcellus in 209 (Liv. xxvii. 14). In 207 he was consul with M. Livius Salinator, and marched into the S. of Italy against Hannibal, with whom he fought an indecisive battle at Grumentum, and then followed Hannibal into Apulia, and encamped opposite to him at Canusium. Having heard of Hasdrubal's arrival, he secretly broke up his camp, marched into the N. of Italy, effected a junction with his colleague M. Livius in Picenum, and pro-



Nereus. (Panofka, *Musée Macéas*, pl. 20.)

ceeded to crush Hasdrubal before his brother Hannibal could come to his assistance. Hasdrubal was defeated and slain on the river Metaurus (Liv. xxvii. 41-61; App. *Annib.* 52). This great battle, which probably saved Rome, gave a lustro to the name of Nero, and con-

secreted it among the recollections of the Romans.

Quid debeas, o Roma, Neronibus,
Testis Metaurum flumen et Hasdrubal
Devictus. Horat. *Od.* iv. 4.

Nero was censor, 204, with M. Livius.—3. Tib., praetor, 204, with Sardinia for his province; and consul, 202, when he obtained Africa as his province, but his fleet suffered so much at sea that he was unable to join Scipio in Africa (*Liv.* xxx. 39).—4. Tib., served under Pompey in the war against the pirates, B. C. 67. He is probably the Tib. Nero who recommended that the members of the conspiracy of Catiline, who had been seized, should be kept confined till Catiline was put down (*Sall. Cat.* 50; *App. B. C.* ii. 5).—5. Tib., father of the emperor Tiberius, was probably the son of the last. He served as quaestor under Caesar (48) in the Alexandrine war (*Dio Cass.* xlii. 40). He sided with L. Antonius in the war of Perusia (41); and when this town surrendered, he passed over to Sex. Pompey in Sicily, and subsequently to M. Antony in Achaea (*ib.* xlvi. 15). On a reconciliation being effected between Antony and Octavian at the close of the year (40), he returned with his wife to Rome. Livia, who possessed great beauty, excited the passion of Octavian, to whom she was surrendered by her husband, being then six months gone with child of her second son Drusus. Nero died shortly after, and left Octavian the guardian of his two sons. (*Tac. Ann.* i. 10, v. 1; *Dio Cass.* xlviii. 44.)

Nĕro. 1. Roman emperor, A.D. 54-68, was the son of Cn. Domitius Ahenobarbus and of Agrippina, daughter of Germanicus Caesar and

of the arts, and made verses; but he was indolent and given to pleasure, and had no inclination for laborious studies. On the death of Claudius (54), Agrippina secured the succession for her son, to the exclusion of Britannicus, the son of Claudius. His mother wished to govern in the name of her son, and her ambition was the cause of Nero's first crime. Jealousy thus arose between Nero and his mother, which soon broke out into a quarrel, and Agrippina threatened to join Britannicus and raise him to his father's place; whereupon Nero caused Britannicus to be poisoned, at an entertainment where Agrippina and Octavia were present (55). During the early part of Nero's reign, the government of Rome was in the hands of Seneca and of Burrhus, the praefect of the praetorians, who opposed the ambitious designs of Agrippina, and exercised a better influence on the young emperor (*Tac. Ann.* xiii. 12; *Suet. Ner.* 10). But he soon indulged his licentious inclinations without restraint. He neglected his wife for the beautiful but dissolute Poppaea Sabina, the wife of Otho. This abandoned woman aspired to become the emperor's wife; but since she had no hopes of succeeding in her design while Agrippina lived, she used all her arts to urge Nero to put his mother to death. Accordingly in 59 Agrippina was assassinated by Nero's order, with the approbation at least of Seneca and Burrhus, who saw that the time was come for the destruction either of the mother or the son. (*Tac. Ann.* xiv. 7.) Though Nero had no longer anyone to oppose him, he felt the punishment of his guilty conscience, and said that he was haunted by his mother's spectre (*Suet. Ner.* 34). He attempted to drown his reflections in fresh riot, in which he was encouraged by a band of flatterers. He did not, however, immediately marry Poppaea, being probably restrained by fear of Burrhus and



Bust of Nero.



Coin of Nero, Roman Emperor, A.D. 54-68.
Obv., head of Nero: NERO CAESAR AVG. IMP.; rev.,
'Decurion' (see *Dict. of Ant.* s.v.): DECVR.

Seneca. But the death of Burrhus in 62, and the retirement of Seneca from public affairs, which immediately followed, left Nero more at liberty. Accordingly he divorced his wife Octavia, and in eighteen days married Poppaea. Not satisfied with putting away his wife, he falsely charged her with adultery, and banished her to the island of Pandataria, where she was shortly after put to death. (*Tac. Ann.* xiv. 64.)—In 64 the great fire at Rome happened. Its origin is uncertain, for it is hardly credible that the city was fired by Nero's order, as some ancient writers assert (*Dio Cass.* lxii. 17, 18; *Suet. Ner.* 38). Tacitus (*Ann.* xv. 38) does not support the accusation of Nero. Out of the fourteen regiones into which Rome was divided, three were totally destroyed, and in seven others only a few half-burned houses remained. The emperor set about rebuilding the city on an improved plan, with wider streets. He found money for his purposes by acts of oppression and violence, and even temples were robbed of their wealth. With these means he began to erect his sumptuous

sister of Caligula. Nero's original name was L. Domitius Ahenobarbus, but after the marriage of his mother with her uncle, the emperor Claudius, he was adopted by Claudius (A.D. 50), and was called Nero Claudius Caesar Drusus Germanicus. Nero was born at Antium, on the 15th of December, A.D. 37. Shortly after his adoption by Claudius, Nero, being then sixteen years of age, married Octavia, the daughter of Claudius and Messallina (53). Among his early instructors was Seneca. Nero had some talent and taste. He was fond

golden palace, on a scale of magnitudo and splendour which almost surpasses belief. The vestibule contained a colossal statue of himself 120 feet high. The odium of the conflagration which the emperor could not remove from himself, he tried to throw on the Christians, who were then numerous in Rome, and many of them were put to a cruel death.—The tyranny of Nero at last (65) led to the organisation of a formidable conspiracy against him, usually called Piso's conspiracy, from the name of one of the principal accomplices. The plot was discovered, and many distinguished persons were put to death, among whom were Piso himself, the poet Lucan, and the philosopher Seneca, though the latter appears to have taken no part in the plot. (*Tac. Ann.* xv. 72.) In the same year, Poppaea died of a kick which her brutal husband gave her in a fit of passion when she was with child. Nero now married Statilia Messalina. The history of the remainder of Nero's reign is a catalogue of his crimes. Virtue in any form was the object of his fear; and almost every month was marked by the execution or banishment of some distinguished man. Among his other victims were Thrasea Paetus and Barea Soranus, both men of high rank, but of spotless integrity. (*Ib.* xvi. 21.) In 67 Nero paid a visit to Greece, and took part in the contests of both the Olympic and Pythian games. He began a canal across the Isthmus of Corinth, but the works were afterwards suspended by his own orders (*Dio Cass.* lxxiii. 6-17.) While in Greece he sent orders to put to death his faithful general Domitius Corbulo, which the old soldier anticipated by stabbing himself. The Roman world had long been tired of its oppressor; and the storm at length broke out in Gaul, where Julius Vindex, the governor, raised the standard of revolt. His example was followed by Galba, who was governor of Hispania Tarraconensis. Galba was proclaimed emperor by his troops, but he only assumed the title of legatus of the senate and the Roman people. Soon after these news reached Rome, Nymphidius Sabinus, who was praefectus praetorio along with Tigellinus, persuaded the troops to proclaim Galba. Nero was immediately deserted. He escaped from the palace with a few freedmen, and made his way to a house about four miles from Rome, which belonged to his freedman Phaon. Here he gave himself a mortal wound, when he heard the trampling of the horses on which his pursuers were mounted. The centurion on entering attempted to stop the flow of blood, but Nero only said, 'It is too late. Is this your fidelity?' and almost at the same moment expired (*Suet. Ner.* 49).—Nero's progress in crime is easily traced, and the lesson is worth reading. Without a good education, and with no talent for his high station, he was placed in a position of danger from the first. He was sensual, and fond of idle display, and then he became greedy of money to satisfy his expenses; he was timid, and by consequence he became cruel when he anticipated danger; and, like other murderers, his first crime, the poisoning of Britannicus, made him capable of another. But, contemptible and cruel as he was, there are many persons who, in the same situation, might run the same guilty career. He was only in his thirty-first year when he died, and he had held the supreme power for eighteen years and eight months. He was the last of the descendants of Julia, the sister of

the dictator Caesar.—The most important external events in the reign of Nero were the conquest of Armenia by Domitius Corbulo [CORBULO], and the insurrection of the Britons, which was quelled by Suetonius Paulinus. [PAULINUS].—2. Eldest son of Germanicus and Agrippina, fell a victim to the ambition of Sejanus, who resolved to get rid of the sons of Germanicus in order to obtain the imperial throne for himself. Drusus, the brother of Nero, was persuaded to second the designs of Sejanus, in hopes that the death of his elder brother would secure him the succession to the throne. There was no difficulty in exciting the jealousy of Tiberius; and accordingly in A.D. 29, Nero was declared an enemy of the state, was removed to the island of Pontia, and was there either starved to death or perished by his own hands. (*Tac. Ann.* iii. 29, iv. 8, 59-67, v. 3; *Dio Cass.* lviii. 8.)

Nertobriga. 1. (*Valera la Vieja*), a town in Hispania Bactica, with the surname Concordia Julia (*Plin.* iii. 14; *Ptol.* ii. 4, 13), probably the same place which Polybius calls (xxxv. 2) Ercobrica (Ἐρκόβρικα).—2. (*Almuna*) a town of the Celtiberi in Hispania Tarracon. (*Ptol.* ii. 6, 58).

Nerulum, a fortified place in Lucania on the Via Popilia (*Liv.* ix. 20).

Nerva, Cocceius. 1. **M.**, consul B.C. 36, brought about the reconciliation between M. Antonius and Octavianus, 40 (*App. B.C.* v. 60; *Dio Cass.* xlvi. 54), and is the same as the Cocceius mentioned by Horace (*Sat.* i. 5, 28).—2. **M.**, probably the son of the preceding, and grandfather of the emperor Nerva. He was consul in A.D. 22. In 33 he resolutely starved himself to death, notwithstanding the entreaties of Tiberius, whose constant companion he was (*Tac. Ann.* iv. 58, vi. 26; *Dio Cass.* lviii. 21). He was a celebrated jurist and is often mentioned in the Digest. He was notable also as having charge of public works under Tiberius, and especially of aqueducts (*Frontin. Aquaed.* 2). He was the originator of the tunnel (Grotta di Posilipo) on the road leading from Naples to Baiæ [PAUSILYPUS].—3. **M.**, the son of the last, and probably father of the emperor, was also a celebrated jurist, and is often cited in the Digest under the name of Nerva Filius.—4. **M.**, Roman emperor, A.D. 96-98, was born at Narnia, in Umbria, A.D. 32. He was consul with Vespasian, 71, and with Domitian, 90. On the assassination of Domitian, in September, 96, Nerva, who had probably been privy to the



Coin of Nerva, Roman Emperor, A.D. 96-98.
Obv. head of Nerva: IMP. NERVA CAES. AVG. P. M.
TR. P. COS. II. P. P.; rev., Justice seated: IUSTITIA
AVGVSTI.

conspiracy, was declared emperor at Rome by the people and the soldiers, and his administration at once restored tranquility to the state. He stopped proceedings against those who had been accused of treason, and allowed many exiled persons to return to Rome. The informers were suppressed by penalties, and some were put to death. At the commencement of his reign, Nerva swore that he would put no senator to death; and he kept his word, even when a conspiracy had been formed

against his life by Calpurnius Crassus. Though Nerva was virtuous and humane, he did not possess much energy and vigour, and his feebleness was shown by a mutiny of the Praetorian soldiers.



Bust of Nerva.

The soldiers demanded the punishment of the assassins of Domitian, which the emperor at first refused, but he was obliged to put Petronius Secundus and Parthenius to death, or to permit them to be massacred by the soldiers. Nerva felt his weakness, and showed his noble character and his good sense by appointing as his successor a man who possessed both vigour and ability to direct public affairs. Headed out as his son and successor, without any regard to his own kin, M. Ulpian Trajanus, who was

then at the head of an army in Germany. Nerva died suddenly on January 27, A.D. 98, at the age of sixty-five years. (Dio Cass. lxxviii.)

Nervii, a powerful and warlike people in Gallia Belgica, whose territory extended from the river Sabis (*Sambre*) to the Ocean, and part of which was covered by the wood Ardenna. They were divided into several smaller tribes, the Centrones, Grndii, Levaci, Pleumoxii and Geiduni. In B.C. 58 they were defeated by Caesar with such slaughter that out of 60,000 men capable of bearing arms only 500 were left. (Caes. B.G. ii. 15, v. 38, vi. 2.)

Nesactium, a town in Istria on the Arsia, taken by the Romans B.C. 177 (Liv. xli. 11).

Nesis (*Nisita*), a small island off the coast of Campania between Puteoli and Neapolis, and opposite Mount Pansilypus. It was a favourite residence of some of the Roman nobles (Cic. ad Att. xvi. 1-4; Stat. Silv. iii. 1, 148).

Nessōnis (*Nessōnis*), a lake in Thessaly, a little S. of the river Peneus, and N.E. of Larissa, is in summer merely a swamp, but in winter is not only full of water, but even overflows its banks. Nessōnis and the neighbouring lake Boebeis were regarded by the ancients as remains of the vast lake, which was supposed to have covered the whole of Thessaly, till an outlet was made for its waters through the rocks of Tempe (Strab. p. 430).

Nessus (*Néssos*), a centaur, who carried Deianira across the river Evenus, but, attempting to run away with her, was shot by Heracles with a poisoned arrow, which afterwards became the cause of his own death. See p. 400, a.

Nestor (*Néstap*), king of Pylos, son of Neleus and Chloris, husband of Eurydice and father of Pisidice, Polycaeste, Perseus, Stratins, Aretus, Echephron, Pisistratus, Antilochus, and Thrasymedes (*Od.* iii. 413, 452, 464, xi. 285; Apollod. i. 9, 9). Some relate that, after the death of Eurydice, Nestor married Anaxibia, the daughter of Atreus, and sister of Agamemnon; but this Anaxibia is elsewhere described as the wife of

Strophius, and the mother of Pylades (Paus. ii. 29, 4). When Heracles invaded the country of Neleus, and slew his sons, Nestor alone was spared, either because he was absent from Pylos, or because he had taken no part in carrying off from Heracles the oxen of Geryones (*Il.* xi. 692; Apollod. ii. 7, 8; Paus. iii. 26, 6). In his youth and early manhood, Nestor was a distinguished warrior. He defeated both the Arcadians and Eleans. He took part in the fight of the Lapithae against the Centaurs, and he is mentioned among the Calydonian hunters and the Argonauts (*Il.* i. 260, iv. 319, vii. 133, xi. 706, xxiii. 630; *Ov. Met.* viii. 613; *Val. Flacc.* i. 380). Although far advanced in age, he sailed with the other Greek heroes against Troy. Having ruled over three generations of men, his advice and authority were deemed equal to those of the immortal gods, and he was renowned for his wisdom, his justice, and his knowledge of war (*Il.* i. 273, ii. 370, xi. 627). After the fall of Troy he returned home, and arrived safely in Pylos, where Zeus granted to him the full enjoyment of old age, surrounded by brave sons (*Od.* iii. 165, iv. 209). Various towns in Peloponnesus, of the name of Pylos, laid claim to being the city of Nestor. On this point see NELEUS.

Nestōrides (*Νεστορίδης*), i.e. a son of Nestor, as Antilochus and Pisistratus.

Nestorius, patriarch of Constantinople A.D. 428. [See *Dict. of Christian Biog.*]

Nestus, sometimes **Nessus** (*Νέστος*: *Mesta* by the Greeks, *Karasu* by the Turks), a river in Thrace, which rises in Mount Rhodope, flows SE., and falls into the Aegaeon sea W. of Abdera and opposite the island of Thasos. The Nestus formed the E. boundary of Macedonia from the time of Philip and Alexander the Great. (Hes. *Th.* 341; Thuc. ii. 69; Strab. p. 331.)

Nesus. [OENLADAE.]

Nētum (*Netinus*: *Noto Antiquo* near *Noto*), a town in Sicily, SW. of Syracuse, and a dependency of the latter. In Cicero's time it was a *foederata civitas*, and afterwards held Latin rights (Cic. *Verr.* iv. 26, v. 22; Ptol. iii. 4, 13).

Neuri (*Νεῦροι*, *Neupol*), a people of Sarmatia Europaea, whom Herodotus describes as not of Scythian race, though they followed Scythian customs. Having been driven out from their earlier abodes by a plague of serpents, they settled to the NW. of the sources of the Tyras (*Druiester*). They were skilful in enchantments. (Hdt. iv. 17, 51, 100, 125; Mel. ii. 1, 7.)

Nevirnum. [NOVIODUNUM, No. 2.]

Nicaea (*Νικαία*: *Νικαίεως*, *Νικαέως*, Nicaeensis, Nicensis). 1. (*Iznik*, Ru.), one of the most celebrated cities of Asia, stood on the E. side of the lake Ascania (*Iznik*) in Bithynia (Strab. p. 565). Its site appears to have been occupied in very ancient times by a town called Attaea, and afterwards by a settlement of the Bottiaeans, called Ancore or Helicore, which was destroyed by the Mysians (Steph. B. s.v.). Not long after the death of Alexander the Great, Antigonos built on the same spot a city which he named after himself, Antigonica; but Lysimachus soon after changed the name into Nicaea, in honour of his wife. Under the kings of Bithynia it was often the royal residence, and it long disputed with Nicomedia the rank of capital of Bithynia. The Roman emperors bestowed upon it numerous honours and benefits, which are recorded on its coins. Its position, at the junction of several of the chief roads leading through Asia Minor to Constantinople, made it the centre of a large traffic. It

is famous in ecclesiastical history as the seat of the great Oecumenical Council which Constantine convoked in A.D. 325. In the very year of the great Council, Nicaea was overthrown by an earthquake, but it was restored by the emperor Valens in 368. Under the later emperors of the East, Nicaea long served as the bulwark of Constantinople against the Arabs and Turks: it was taken by the Seljuks in 1078, and became the capital of the Sultan Soliman; it was retaken by the First Crusaders in 1097. After the taking of Constantinople by the Venetians and the Franks, and the foundation of the Latin empire there in 1204, the Greek emperor Theodorus Lascaris made Nicaea the capital of a separate kingdom, in which his followers maintained themselves with various success against the Latins of Constantinople on the one side, and the Seljuks of Iconium on the other, and in 1261 regained Constantinople. At length, in 1330, Nicaea was finally taken by Orchan, the son of the founder of the Ottoman empire, Othman. *Iznik*, the modern Nicaea, is a poor village of about 100 houses; but the double walls of the ancient city still remain almost complete, exhibiting four large and two small gates. There are also the remains of the two moles which formed the harbour on the lake, of an aqueduct, of the



Coin of Nicaea in Bithynia.

Obv., head of Julius Caesar; NIKAIEN; rev., Nike; ΕΠΙ ΤΑΙΩΝ Ο ΒΙΒΙΩΝ ΠΑΝΣΑ. (Struck B.C. 46-47.)

theatre, and of the gymnasium.—2. A city of India, on the river Hydaspes (*Jelum*) built by Alexander to commemorate his victory over Porus (Arrian, v. 19; Strab. p. 698).—3. A fortress of the Epicnemidian Locrians on the sea, near the pass of Thermopylae, which it commanded. From its important position, it is often mentioned in the wars of Greece with Macedonia and with the Romans. In the former, its betrayal to Philip by the Thracian dynast Phalaecus led to the Sacred War, B.C. 346; and after various changes, it is found, at the time of the wars with Rome, in the hands of the Aetolians. (Dem. *Phil.* ii. p. 153; Diod. xvi. 59; Strab. p. 426; Pol. x. 42; Liv. xxviii. 5).—4. In Illyria. [NICIA.] 5. *Nizza*, *Nice*, a city on the coast of Liguria, a little E. of the river Var; a colony of Massilia, and subject to that city; hence it was considered as belonging to Gaul, though it was just beyond the frontier (Strab. pp. 180, 184; Pol. xxxiii. 4; Ammian. xv. 11).

Nicander (*Νικάνδρος*). 1. King of Sparta, son of Charilaus, and father of Theopompus, reigned about B.C. 809-770. (Paus. iii. 7, 4).—2. An Aetolian who sought for his countrymen the alliance of Philip of Macedon and Antiochus. He was General of the Aetolian League in 190 B.C., and went afterwards as ambassador to Rome. (Liv. xxxv. 12, xxxvi. 29, xxxviii. 4; Pol. xx. 10, xxii. 13).—3. A Greek poet, grammarian, and physician, was a native of Claros near Colophon in Ionia, whence he is frequently called a Colophonian.

He succeeded his father as one of the hereditary priests of Apollo Clarius (Nicand. *Alexiph.* v. 11). He appears to have lived about B.C. 185-135. Of the numerous works of Nicander only two poems are extant: one entitled *Theriaca* (*Θηριακά*), which consists of nearly 1000 hexameter lines, and treats of venomous animals and the wounds inflicted by them; and another entitled *Alexipharmaca* (*Ἀλεξιφάρμακα*), which consists of more than 600 hexameter lines, and treats of poisons and their antidotes. Among the ancients his authority, in all matters relating to toxicology seems to have been considered high. His works are frequently quoted by Pliny, Galen, and other ancient writers. Among his lost works was the *Ἐρροπούμενα*, which was one of Ovid's sources for his *Metamorphoses*. His style is harsh and obscure; and his works are now scarcely ever read as poems, and are only consulted by those who are interested in points of zoological and medical antiquities. Editions by Schneider, who published the *Alexipharmaca* in 1792, Halae, and the *Theriaca* in 1816, Lips., revised by Keil, 1856.

Nicanor (*Νικάνωρ*). 1. Son of Parmenion, a distinguished officer in the service of Alexander, died during the king's advance into Bactria, B.C. 330 (Arr. *An.* i. 4, 14, iii. 21-25; Diod. xvii. 57).—2. A Macedonian officer, who, in the division of the provinces after the death of Perdiccas (321), obtained the government of Cappadocia. He attached himself to the party of Antigonus, who made him governor of Media and the adjoining provinces, which he continued to hold until 312, when he was deprived of them by Seleucus. (Diod. xviii. 39, xix. 92, 100.)—3. A Macedonian officer under Cassander, by whom he was secretly despatched, immediately on the death of Antipater, 319, to take the command of the Macedonian garrison at Munychia. Nicanor arrived at Athens before the news of Antipater's death, and thus obtained possession of the fortress. Soon afterwards he surprised the Piraeus also, and placed both fortresses in the hands of Cassander in 318. Nicanor was afterwards despatched by Cassander with a fleet to the Hellespont, where he gained a victory over the admiral of Polysperchon. On his return to Athens he incurred the suspicion of Cassander, and was put to death. (Diod. xviii. 64-75; Plut. *Phoc.* 33.)

Nicarchus (*Νικάρχος*), the author of thirty-eight epigrams in the Greek Anthology, appears to have lived at Rome near the beginning of the second century of the Christian era.

Nicator, Seleucus. [SELEUCUS.]

Nicē (*Νίκη*), Victory. [NIKE.]

Nicēphōrium (*Νικηφόριον*). 1. (*Rakkah*), a fortified town of Mesopotamia, on the Euphrates, near the mouth of the river Bilecha (*el Belikh*), and due S. of Edessa, built by order of Alexander, and probably completed under Seleucus. It is doubtless the same place as the **Callinicus** or **Callinicum** (*Καλλινίκος* or *-ον*), the fortifications of which were repaired by Justinian. Its name was again changed to **Leontópolis**, when it was adorned with fresh buildings by the Emperor Leo. (Strab. p. 747; Ptol. vii. 1, 12; Procop. *Aed.* ii. 7).—2. A fortress on the Propontis, belonging to the territory of Pergamum.

Nicēphōrius (*Νικηφόριος*), a river of Armenia Major, on which Tigranes built his residence TGRANOCERTA. It was a tributary of the Upper Tigris; probably the CENTRITES, or a small tributary of it. (Tac. *Ann.* xv. 4.)

Nicēphorus (*Νικηφόρος*). 1. **Callistus Xanthopulus**, the author of the *Ecclesiastical His-*

tory, was born in the latter part of the thirteenth century, and died about 1350. Edited by Ducaeus, Paris, 1630, 2 vols. fol.—2. **Gregoras**. [GREGORAS.]—3. **Patriarcha**, originally the notary or chief secretary of state to the emperor Constantine V., was raised to the patriarchate of Constantinople in 806. He was deposed in 815, and died in 828. Several of his works have come down to us, of which the most important is entitled *Breviarium Historicum*, a Byzantine history, extending from 602 to 770. Edited by Gedner, 1832.

Nicer (*Neckar*), a river in Germany falling into the Rhine at the modern *Mannheim* (Amm. Marc. xviii. 2; Auson. *Mosell.* 423).

Niceratus (*Νικηρατος*). 1. Father of **Nicias**, the celebrated Athenian general.—2. Son of **Nicias**, put to death by the Thirty Tyrants, to whom his great wealth was no doubt a temptation.—3. A Greek writer on plants, one of the followers of Asclepiades of Bithynia.

Nicetas (*Νικήτας*). 1. **Acominatus**, also called **Choniatas**, because he was a native of Chonae, formerly Colossae, in Phrygia, one of the most important Byzantine historians, lived in the latter half of the 12th, and the former half of the 13th centuries. He was present at the capture of the city by the Latins in 1204, of which he has given us a faithful description. He escaped to Nicaea, where he died about 1216. The history of **Nicetas** consists of ten distinct works, each of which contains one or more books, of which there are twenty-one, giving the history of the emperors from 1118 to 1206. Editions by Bekker, Bonn, 1835; by Migne, Paris, 1865.—2. **Eugenianus**, lived probably towards the end of the 12th century, and wrote *The History of the Lives of Drusilla and Charicles*, which is the worst of the Greek romances that have come down to us. Published for the first time by Boissouade, Paris, 1819.

Nicia (*Enza*), a tributary of the Po in Gallia Cisalpina.

Nicias (*Νικίας*). 1. A celebrated Athenian general during the Peloponnesian war, was the son of **Niceratus**, from whom he inherited a large fortune. His property was valued at 100 talents. (Xen. *Mem.* ii. 5, 2; Lys. *Arist. Bon.* 47; Athen. p. 272.) From this cause, combined with his unambitious character, and his aversion to all dangerous innovations, he naturally belonged to the party of the aristocracy. He was several times associated with Pericles as strategus; and his great prudence and high character gained for him considerable influence. On the death of Pericles he came forward more openly as the opponent of Cleon, and the other demagogues of Athens; but from his military reputation, the mildness of his character, his honesty and uprightness of character, and the liberal use which he made of his great wealth, he was looked upon with respect by all classes of the citizens. He was a man of strong religious feeling, and **Aristophanes** ridicules him in the *Equites* for his timidity and superstition (*Eq.* 28, 80, 112, 358). His characteristic caution was the distinguishing feature of his military career; and his military operations were almost always successful (Thuc. iii. 51, 91, iv. 42, 130). He frequently commended the Athenian armies during the earlier years of the Peloponnesian war. After the death of Cleon (B.C. 422) he exerted all his influence to bring about a peace, which was concluded in the following year (421), (Thuc. v. 15–24). For the next few years **Nicias** used all his efforts to induce the Athenians to preserve the peace,

and was constantly opposed by **Alcibiades**, who had now become the leader of the popular party. In 415, the Athenians resolved on sending their great expedition to Sicily, and appointed **Nicias**, **Alcibiades** and **Lamachus** to the command. **Nicias** disapproved of the expedition altogether, and did all that he could to divert the Athenians from this course. But his representations produced no effect; and he set sail for Sicily with his colleagues. **Alcibiades** was soon afterwards recalled [**ALCIBIADES**]; and the sole command was thus virtually left in the hands of **Nicias**. His early operations were attended with success. He defeated the Syracusans in the autumn, and employed the winter in securing the co-operation of several of the Greek cities, and of the Sicel tribes in the island. In the spring of next year he renewed his attacks, seized **Epipolae**, and commenced the circumvallation of Syracuse. About this time **Lamachus** was slain, in a skirmish under the walls. All the attempts of the Syracusans to stop the circumvallation failed. The works were nearly completed, and the doom of Syracuse seemed sealed, when **Gylippus**, the Spartan, arrived in Sicily. [**GYLIPPUS**.] The tide of success now turned; and **Nicias** found himself obliged to send to Athens for reinforcements, and requested at the same time that another commander might be sent to supply his place, as his feeble health rendered him unequal to the discharge of his duties. The Athenians voted reinforcements, which were placed under the command of **Demosthenes** and **Eurymedon**; but they would not allow **Nicias** to resign his command. **Demosthenes**, upon his arrival in Sicily (413), made a vigorous effort to recover **Epipolae**, which the Athenians had lost. He was nearly successful, but was finally driven back with severe loss. **Demosthenes** now deemed any further attempts against the city hopeless, and therefore proposed to abandon the siege and return to Athens. To this **Nicias** would not consent. He professed to stand in dread of the Athenians at home; but he appears to have had reasons for believing that a party amongst the Syracusans themselves were likely in no long time to facilitate the reduction of the city. But meantime fresh succours arrived for the Syracusans; sickness was making ravages among the Athenian troops, and at length **Nicias** himself saw the necessity of retreating. Secret orders were given that everything should be in readiness for departure, when an eclipse of the moon happened. The credulous superstition of **Nicias** led to the total destruction of the Athenian armament. The soothsayers interpreted the event as an injunction from the gods that they should not retreat before the next full moon, and **Nicias** resolutely determined to abide by their decision. The Syracusans resolved to bring the enemy to an engagement, and in a decisive naval battle defeated the Athenians. They were now masters of the harbour, and the Athenians were reduced to the necessity of making a desperate effort to escape. The Athenians were again decisively defeated; and having thus lost their fleet, they were obliged to retreat by land. They were pursued by the enemy, and were finally compelled to surrender. Both **Nicias** and **Demosthenes** were put to death by the Syracusans. (Thuc. vi. vii.; Plut. *Nicias*; Diod. xii. 83 ff.)—2. The physician of **Pyrrhus**, king of Epirus, who offered to the Roman consul to poison the king, for a certain

reward. Fabricius not only rejected his base offer with indignation, but immediately sent him back to Pyrrhus with notice of his treachery. He is sometimes, but erroneously, called Cineas. (Gell. iii. 8; Zonar. ii. 48.)—3. A Coan grammarian, who lived at Rome in the time of Cicero, with whom he was intimate (Cic. *ad Att.* vii. 3; Suet. *Gramm.* 14).—4. A celebrated Athenian painter, flourished about B.C. 320. He was the most distinguished disciple of Euphranor. His works seem to have been all painted in encaustic. One of his greatest paintings was a representation of the infernal regions as described by Homer. He refused to sell this picture to Ptolemy, although the price offered for it was 60 talents. (Plin. xxxv. 130–133; *Dict. of Ant. art. Pictura.*)

Nicochāres (Νικοχάρης), an Athenian poet of the Old Comedy, the son of Philonides, was contemporary with Aristophanes (Suid. *s.v.*).

Nicōcles (Νικοκλής). 1. King of Salamis in Cyprus, son of Evagoras, whom he succeeded B.C. 374. Isocrates addressed him a long panegyric upon his father's virtues, for which Nicocles rewarded the orator with the magnificent present of twenty talents. Scarcely any particulars are known of the reign of Nicocles. He is said to have perished by a



Coin of Cyprus, struck by Nicocles about B.C. 374.

Obv., BA, female head wearing the taenia; rev., NI, head of Aphrodite, turreted.

violent death, but neither the period nor circumstances of this event are recorded. (Isocr. *Evagoras*; Diod. xv. 47.)—2. Prince or ruler of Paphos, in Cyprus, during the period which followed the death of Alexander. He was at first one of those who took part with Ptolemy against Antigonus; but having subsequently entered into secret negotiations with Antigonus, he was compelled by Ptolemy to put an end to his own life, 310. (Diod. xix. 59, xx. 21.)—3. Tyrant of Sicily, was deposed by Aratus, after a reign of only four months, 251 (Plut. *Arat.* 3; Paus. ii. 8, 9).

Nicocrēon (Νικοκρέων), king of Salamis in Cyprus, at the time of Alexander's expedition into Asia. After the death of Alexander he took part with Ptolemy against Antigonus, and was entrusted by Ptolemy with the chief command over the whole island. Nicocreon is said to have ordered the philosopher Anaxarchus to be pounded to death in a stone mortar, in revenge for an insult which the latter had offered the king, when he visited Alexander at Tyre. (Diod. xix. 59–79; Cic. *Tusc.* ii. 22, 52; Diog. Laërt. ix. 59.)

Nicolāus Chalcocondyles. [CHALCOCONDYLES.]

Nicolāus Damascēnus, a Greek historian, and an intimate friend both of Herod the Great and of Augustus. He was, as his name indicates, a native of Damascus, and a son of Antipater and Stratonice. He received an excellent education, and he carried on his philosophical studies in common with Herod, at whose court he resided. In B.C. 18 he accompanied Herod on a visit to Augustus at Rome; on which occasion Augustus made Nicolaus a present of the finest fruit of the palm-tree,

which the emperor called *Nicolai*—a name by which it continued to be known down to the Middle Ages. Nicolaus rose so high in the favour of Augustus, that he was on more than one occasion of great service to Herod, when the emperor was incensed against the latter. (Plut. *Symp.* viii. 4; Athen. p. 652; Suid. *s.v.*) Nicolaus wrote a large number of works, of which the most important were: (1) A Life of himself, of which a considerable portion is still extant. (2) A universal history, which consisted of 144 books, of which we have only a few fragments. (3) A Life of Augustus, from which we have some extracts made by command of Constantine Porphyrogenitus. He also wrote commentaries on Aristotle, and other philosophical works, and was the author of several tragedies and comedies: Stobaeus has preserved a fragment of one of his comedies, extending to forty-four lines. Edition of his fragments by Orelli, Lips. 1804; Dindorf, *Hist. Gr.* 1870.

Nicomachus (Νικόμαχος). 1. A γραμματεὺς at Athens employed to transcribe the laws of Solon, with which he tampered for his own gain by bribes. He was in exile during the rule of the Thirty, after which he returned, and was prosecuted for misconduct in his transcription of the laws. (Lys. c. *Nicom.*; Xen. *Hell.* i. 7, 35.)—2. Father of Aristotle. [See p. 116, a.]—3. Son of Aristotle by the slave Herpyllis. He was himself a philosopher, and wrote some philosophical works. A portion of Aristotle's writings bears the name of *Nicomachean Ethics* [p. 118].—4. Called *Gerassenus*, from his native place, Gerasa in Arabia, was a Pythagorean, and the writer of a Life of Pythagoras, now lost. His date is inferred from his mention of Thrasylus, who lived under Tiberius. He wrote on arithmetic and music; and two of his works on these subjects are still extant. The work on arithmetic is edited by Nobbe, Lips. 1828; Hoche, 1863. The work on music was printed by Meursius in his collection, Lugd. Bat. 1616, and in the collection of Meibomius, Amst. 1652.—5. Of Thebes, a celebrated painter, was the elder brother and teacher of the great painter Aristides. He flourished B.C. 360, and onwards. He was an elder contemporary of Apelles and Protogenes. He is frequently mentioned by the ancient writers in terms of the highest praise. Cicero says that in his works, as well as in those of Echion, Protogenes and Apelles, a perfect method had been attained. (Cic. *Brut.* 18, 70; Plin. xxxv. 108.)

Nicomēdes (Νικομήδης). 1. I., king of Bithynia, was the eldest son of Zipoetes, whom he succeeded B.C. 278. With the assistance of the Gauls, whom he invited into Asia, he defeated and put to death his brother Zipoetes, who had for some time held the independent sovereignty of a considerable part of Bithynia. The rest of his reign appears to have been undisturbed, and under his sway Bithynia rose to a high degree of power and prosperity. He founded the city of Nicomedia, which he made the capital of his kingdom. The length of his reign is uncertain, but he probably died about 250. (Liv. xxxviii. 16; Mem. 16–22.) He was succeeded by his son ZELAS.—2. II., surnamed EPIPHANES, king of Bithynia, reigned B.C. 149–91. He was the son and successor of Prusias II., and fourth in descent from the preceding. He was brought up at Rome, where he succeeded in gaining the favour of the senate (Liv. xlv. 44). Prusias, in consequence, became jealous of his son, and sent secret

instructions for his assassination. The plot was revealed to Nicomedes, who thereupon returned to Asia, and declared open war against his father. Prusias was deserted by his subjects, and was put to death by order of his son, 149. (App. *Mithr.* 4-7; Just. xxxiv. 4; Strab. p. 624.) Of the long and tranquil reign of Nicomedes few events have been transmitted to us. He courted the friendship of the Romans, whom he assisted in the war against Aristonicus, 131. He subsequently obtained possession of Paphlagonia, and attempted to gain Cappadocia, by marrying Laodice, the widow of Ariarathes VI. He was, however, expelled from Cappadocia by Mithridates; and he was also forced by the Romans to abandon Paphlagonia, when they deprived Mithridates of Cappadocia (Just. xxxviii. 1). —3. III., surnamed PHILOPATOR, king of Bithynia (91-74), son and successor of Nicomedes II. Immediately after his accession, he was expelled by Mithridates, who set up against him his brother Socrates; but he was restored by the Romans in the following year (90). At the instigation of the Romans, Nicomedes now proceeded to attack the dominions of Mithridates, who expelled him a second time from his kingdom (88). This was the immediate occasion of the first Mithridatic

kingdom of Bithynia, and it soon became one of the most splendid cities of the then known world. Under the Romans it was a colony, and a favourite residence of several of the later emperors, especially of Diocletian and Constantine the Great. Though repeatedly injured by earthquakes, it was always restored by the munificence of the emperors. (Strab. p. 563; Paus. v. 12, 5; Vict. *Caes.* 39; Amm. Marc. xxii. 9, 12.) Like its neighbour and rival, NICAEA, it occupies an important place in the wars against the Turks; it is also memorable in history as the scene of Hannibal's death. It was the birthplace of Arrian.

Nicon (Νίκων), a Tarentine, who put Tarentum in the hands of Hannibal, in B.C. 212, was killed when the Romans recovered the city, 209 (Liv. xxv. 8, xxvi. 39, xxvii. 16; Pol. viii. 26).

Nicōnia or **Nicōnia**, a town in Scythia on the Tyras (*Dniester*), (Strab. p. 306).

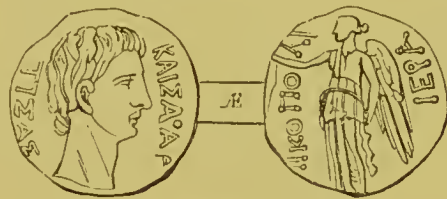
Nicōphon and **Nicōphron** (Νικοφῶν, Νικόφρων), an Athenian comic poet, a contemporary of Aristophanes (Suid. s.v.; Athen. p. 126).

Nicōpolis (Νικόπολις: Νικοπολίτης, Nicopolitānus). 1. (*Paleopnyssa*, Ru.), a city at the SW. extremity of Epirus, on the point of land which forms the N. side of the entrance to the Gulf of Ambracia, opposite to Actium. It was built by Augustus in memory of the battle of Actium, and was peopled from Ambracia, Anactorium, and other neighbouring cities, and



Neomedes III., King of Bithynia, B.C. 91-74.

Obv., head of Neomedes III.; rev., ΒΑΣΙΛΕΥΣ ΝΙΚΟΜΗΔΕΩΝ; Zeus with sceptre, holding out wreath; eagle on thunderbolt. Date 214 of Bithynian and Pontic era, which began B.C. 297. Therefore date of coin B.C. 88.



Coin of Nicopolis in Epirus.

Obv., head of Augustus; [Κ]ΤΙΣΜΑ ΚΑΙΣΑΡ. Α.; rev., Nike; ΝΙΚΗ ΝΙΚΟΠΟΛΙΣ.

war; at the conclusion of which (84) Nicomedes was again reinstated in his kingdom. He reigned nearly ten years after this second restoration. Caesar, as a young man, was sent to his court by M. Minucius Thermus, B.C. 81. (Plut. *Caes.* i.; Suet. *Jul.* 2, 49; p. 181, b.) He died at the beginning of 74, and, having no children, by his will bequeathed his kingdom to the Roman people (App. *Mithr.* 7-19; Plut. *Sull.* 22, 24; Entrop. vi. 6).

Nicomēdia (Νικομηδεία: Νικομηδεύς, fem. Νικομηδισσα: Izmid or Iznikmid, Ru.), a cele-



Coin of Nicomedia.

Obv., head of Sept. Severus; AVT. V. CEN. CEYHPΩΣ. Π. C.; rev., Sarapis seated; ΝΙΚΟΜΗΔΕΩΝ ΔΙΣ ΝΕΚΡΟΦΩΝ.

brated city of Bithynia, in Asia Minor, built by king Nicomedes I. (B.C. 264), at the NE. corner of the Sinus Astacenus (*Gulf of Izmid*: comp. *ASTACUS*). It was the chief residence of the

also from Aetolia. Augustus also built a temple of Apollo on a neighbouring hill, and founded games in honour of the god, which were held every fifth year. [See map, p. 14.] The city was received into the Amphictyonic League in place of the Dolopes. It is spoken of both as a libera civitas and as a colony. (Dio Cass. li. 12; Suet. *Aug.* 12, 18; Strab. p. 324; Paus. v. 23, vi. 18, x. 38; Tac. *Ann.* v. 10.) It had a considerable commerce and extensive fisheries. It was made the capital of Epirus by Constantine, and its buildings were restored both by Julian and by Justinian.—2. (*Nicopolis*), a city of Moesia Inferior, on the Danube, built by Trajan in memory of a victory over the Dacians, and celebrated as the scene of the great defeat of the Hungarians and Franks by the sultan Bajazet, on Sept. 28, 1396 (Amm. Marc. xxxi. 5).—3. (*Enderetz*), a city of Armenia Minor, on or near the Lycus, and not far from the sources of the Halys, founded by Pompey on the spot where he gained his first victory over Mithridates: a flourishing place in the time of Augustus: restored by Justinian (Strab. p. 555, App. *Mithr.* 101, 105; *Bell. Alex.* 36).—4. A city in the NE. corner of Cilicia, near the junction of the Taurus and Amanus.—5. (*Kars, Kiussera, or Caesar's Castle*, Ru.), a city of Lower Egypt, about two or three miles E. of Alexandria, on the canal between Alexandria and Canopus, was built by Augustus in memory of the last victory over Antonius. Here also, as at Nicopolis opposite to Actium,

Augustus founded a temple of Apollo, with games every fifth year. It seems to have become a mere suburb of Alexandria. (Strab. p. 795; Dio Cass. li. 11.)—6. (*Neurekup*), a town in Thrace, at the mouth of the Nestus.

Nicostratus (*Νικόστρατος*), the youngest of the three sons of Aristophanes, was himself a comic poet. His plays belonged both to the Middle and the New Comedy. (Athen. pp. 108, 118, 230, 597.)

Nigeir, Nigir, or Nigris (*Νίγειρ, Νίγυρ*, a compounded form of the word *Geir* or *Gir*, which seems to be a native African term for a river in general), changed, by a confusion which was the more easily made on account of the colour of the people of the region, into the Latin word **Niger**, a great river, vaguely conceived by Greek and Roman geographers in the interior of Western Ethiopia from reports of river basins in that direction. They refer chiefly to the rivers called *Joli-ba*, *Quorra*, and *Niger*, though nothing can have been known of its actual course as far as the Atlantic. As early as the time of Herodotus, we find a statement concerning a river of the interior of Libya which seems identical with the Nigeir or *Quorra* [*NASAMONES*.] Herodotus, like his informants, inferred from the course of the river, and from the crocodiles in it, that it was the Nile; but it can hardly be any river but the *Quorra*. The opinion that the Niger was a W. branch of the Nile prevailed very generally in ancient times; but by no means universally. Pliny gives the same account in a very confused manner, and makes the Nigris (as he calls it) the boundary between N. Africa and Aethiopia. This confusion probably arose from the name being used of more than one of the larger rivers flowing S. from the Atlas [cf. GER]. Pliny, however, makes it join the Nile (v. 30, viii. 77). Ptolemy makes the Nigeir rise not far from its real source (allowing for the imperfect observations on which his numerical latitudes and longitudes are founded) and adds, what modern discoveries render a very remarkable statement, that a branch of the Nigeir communicates with the lake Libya (*Λιβυή*), which he places in the position of lake *Tchad*. The Tchadda, therefore, represents the branch of the Nigeir spoken of by Ptolemy, whose informants, however, inverted the *direction* of its stream. It is further remarkable that Ptolemy places on the Nigeir a city named *Thamondocana* in the *exact* position of *Timbuctoo*, and that the length of the river computed from his position agrees very nearly with its real length. (Ptol. iv. 6, 14; cf. Strab. p. 826; Mel. iii. 19, 9.) The error of connecting the Niger and the Nile revived after the time of Ptolemy.

Niger, C. Pescennius, was governor of Syria in the reign of Commodus, on whose death he was saluted emperor by the legions in the East, A.D. 193. But in the following year he was defeated and put to death by Septimius Severus. (Dio Cass. lxxii. 8, lxxiii. 13, lxxiv. 6; Spart. *Pescenn. Nigr.*)

Nigira (*Νίγειρα*, Ptol.), a city on the N. of the river Nigeir, and the capital of the *NIGRITÆ*.

Nigir. [*NIGEIR*.]

Nigritæ or **-ætēs** (*Νιγρίται, Νιγρίται Αιδίονες, Νίγηρες*), according to the meaning of the native word, was 'the river-people.' They dwelt in the basin of the upper Niger. (Strab. pp. 131, 826; Ptol. iv. 6, 16.)

Nigritis Lacus (*Νιγρίτις λίμνη*), a lake in the interior of Africa, out of which Ptolemy represents the river Nigir as flowing. The

lake *Debu*, S. of *Timbuctoo*, though not actually the source of the Niger, is probably the lake referred to. (Ptol. iv. 6, 27.)

Nikē (*Νίκη*), called **Victōriā** by the Romans, the goddess of victory, is described as a daughter of the giant Pallas and Styx, and as a sister of Zeus (zeal), Cratos (strength), and Bia (force). (Hes. *Th.* 382.) It is probable that in earlier mythology she was rather an attribute of one or other of the greater deities than a separate personality: especially an attribute of Athena at Athens. In the development of the myth comes the story that when Zeus began the fight against the Titans, and called upon the gods for assistance, Nike and her two sisters were the first who came forward, and Zeus, as a reward for their zeal,



Nike, Victory. (From an ancient gem.)

caused them ever after to live with him in Olympus (Hes. *l.c.*; Apollod. i. 2, 2). She is often represented in ancient works of art, especially with other divinities, such as Zeus and Athene, and with conquering heroes, whose horses she guides. She is shown as a winged figure and often carries a palm or a wreath. Sometimes she is raising or decorating a trophy. A favourite attitude in the Roman period showed Nike holding a shield on which she is inscribing a record of victory. When she is represented as an attribute of a great deity, Zeus or Athene, she is a small winged figure supported in the hand of the god. On Greek vases it is common to denote the successful issue of any sort of contest by a winged figure of Victory hovering above. Among the famous statues of Nike were that of Paeonius at Olympia mentioned by Paus. v. 10, 26—and the greater part of the figure is still extant there; the statue from Samothrace, now in the Louvre, if the restoration (partly based on a coin of Demetrius) is right, formerly blowing a trumpet held in the right hand. For Athene-Niko see p. 139, a, and for her temple at Athens (Nike-Apteros) see p. 13, a. At Rome there was an ancient worship of Victoria (apparently equivalent to that of the Sabine goddess *VACUNA*) on the Palatine (Liv. xxix. 14; Dionys. i. 32). Moreover as one of the *Indigetēs*, *Vica-Pota* (=Victoria) was worshipped [p. 443, a]. Another temple of Victory was dedicated in

the Samnite wars, B.C. 294 (Liv. x. 38). The great statue of Nike by Paeonius at Olympia has been in part recovered. [PAEONIUS.] A famous statue of Victory was set up by Augustus in the Curia Julia (Suet. *Aug.* 100; Dio Cass. li. 22). The figures of Victory repre-



Victoria. (Bronze Victory in British Museum; from Rome. A little over full size.)

sented in Greek fashion appear frequently on Roman coins, medals, and monuments.

Nilūpōlis or Nilus (Νείλου πόλις, Νείλος), a city of the Heptanomis, or Middle Egypt, in the Nomos Heracleopolites, was built on an island in the Nile, 20 geographical miles NE. of Heracleopolis. There was a temple here in which, as throughout Egypt, the river Nile was worshipped as a god. (Ptol. v. 5, 57.)

Nilus (Νείλος: Nile), the great river of Egypt. The origin of the word is probably the Semitic *Nahar* or *Nahal*, meaning *river*. In Homer the river is called Αἴγυπτος (*Od.* iii. 300, iv. 477); but the name Νείλος occurs in Hesiod (*Th.* 338), and Hecataeus (*Fr.* 279). This river, one of the most important in the world, flows through a channel which forms a sort of cleft extending N. and S. through the high rocky and sandy land of NE. Africa. After leaving the great lakes, the discovery of which belongs to recent years, the Nile has a course in the general direction of NNE. as far as *Khartum*, when this main branch, which is called the *Bahr-el-Abiad*, i.e. *White River*, receives another large river, the *Bahr-el-Azrek*, i.e. *Blue River*, the sources of which are in the highlands of *Abyssinia*: this is the middle branch of the Nile system, the *ASTAPUS* of the ancients. The third, or E. branch, called *Tacazze*, the *ASTABORAS* of the ancients, rises also in the highlands of *Abyssinia* in about 11° 40' N. lat., and 39° 40' E. long., and joins the Nile (i.e. the main stream formed by the union of the *Abiad* and the *Azrek*), in 17° 45' N. lat., and about 34° 5' E. long.: the point of junction was the apex of the island of *MEROE*. Here the united river is about two miles broad. Hence it flows through *Nubia*, in a magnificent rocky valley, falling over six cataracts, the N.-most of which, called the *First Cataract* (i.e. to a person going up the river), is and has always been the S. boundary of Egypt. Of its course from this point to its junction with the Mediterranean a sufficient general description has been given under *ÆGYPTUS* (p. 21). The branches into which it parted at the S. point of

the Delta were, in ancient times, three in number, and these again parted into seven (whence the epithets ἐπτάπορος, Mosch. ii. 51; *septemplex*, Ov. *Met.* v. 187; *septemgeninus*, Catull. xi. 7), of which, Herodotus tells us, five were natural and two artificial. These seven mouths were nearly all named from cities which stood upon them: they were called, proceeding from E. to W., the Pelusiatic, the Tanitic or Saitic, the Mendesiatic, the Phatnitic or Pathmetic or Bucolic, the Sebennytic, the Bolbitic or Bolbitine, and the Canobic or Canopic. (Hdt. ii. 17; Scylax, p. 43; Strab. p. 801; Diod. i. 33; Ptol. iv. 5, 10; Plin. v. 64; Mel. i. 9, 9.) Through the alterations caused by the alluvial deposits of the river, they have now all shifted their positions, or dwindled into little channels, except two, and these are much diminished, namely, the *Damiat* mouth on the E. and the *Rosetta* mouth on the W. Of the canals connected with the Nile in the Delta, the most celebrated were the Canobic, which connected the Canobic mouth with the lake Mareotis and with Alexandria, and that of Ptolemy (afterwards called that of Trajan) which connected the Nile at the beginning of the Delta with the bay of Heroöpolis at the head of the Red Sea: the formation of the latter is ascribed to king Necho, and its repair and improvement successively to Darius the son of Hystapes, Ptolemy Philadelphus and Trajan. [See p. 21, b.] That the Delta (and indeed the whole alluvial soil of Egypt) has been created by the Nile cannot be doubted; but the present small rate of deposit proves that the formation must have been made long before the historical period. From the dark alluvial soil came the native name of Egypt, *Chemi* or *Kamit*, 'the black land': whence, perhaps, the erroneous notion that the name Νείλος meant 'black.' The periodical rise of the river has been spoken of under *ÆGYPTUS*. It has been ascertained from the ancient records on the rocks of Semneh of the inundations that in the 12th dynasty (2300 B.C.), the rise of the Nile was twenty-seven feet above its highest point in our own time, and its average rise twelve feet above the present average. The difference seems to have been caused by the giving way of the rocks at Silsilis, and the result was to deprive the plains of Ethiopia above that point of much of their fertility. It was in the same dynasty that the great works for water-storage were carried out in the *Fayum*. [See *MOERIS LACUS*.] The ancient theories concerning this periodic rise, caused by tropical rains in the interior, may be found in Hdt. ii. 19-26 (cf. Plin. v. 58). It was not an uncommon error in later Greek and Roman geographers to describe the Nile as having its sources somewhere in Western Africa (Plin. v. 51, viii. 77; Dio Cass. lxxv. 13; Solin. 35). But it was well known that the sources of the Nile were a problem as insoluble as they have remained till quite recent years (Hor. *Od.* iv. 14, 45). Greek writers noted that the Egyptians deified the Nile, and took the utmost care to preserve its water from pollution (Hdt. ii. 101; Diod. i. 6-26). The famous statue (now in the Vatican) of the Nile as a river-god is a reclining figure of majestic appearance, pillowed on a sphynx, and holding a cornucopia; sixteen children, representing branches and affluents, play around; the sacred crocodile and the ichneumon are below. It is a design of the Hellenistic period.

NINUS, or **NINUS**, the reputed founder of the city of Ninus or Nineveh. An account is given under *SEMIRAMIS*. (Cf. *ASSYRIA*.)

Ninus or **Nīnus**, **Nīnīvē** (Hdt. i. 193, ii. 150, *Nīnos*; Assyri. *Nīnua*; O. T. *Nineveh*; LXX *Nīveūh*, *Nīveul*; Tac. *Ann.* xii. 13, *Nīnus*; Ptol. viii. 21 *Nīnos ἡ καὶ Nīveul*; Amn. Marc. xviii. 7, *Nīnive*; Lucan, iii. 215, *Nīnauis*), the capital of the Assyrian monarchy, stood on the E. side of the Tigris, at the upper part of its course, in the district of *Aturia*. For the early history of the monarchy see *ASSYRIA*. *Nineveh* became the capital of the Assyrian kings in the reign of *Rimmon-mirari* (known to the Greeks as *Ninus*) about 1330 B.C., replacing the older capital *Assur* on the *Zab* (which was called *Kalakh* in Hebrew and *Larissa* in Xenophon, and is now marked by the ruins of *Nimrud*). *Nineveh* is said by *Strabo* to have been larger than *Babylon*, and *Diodorus* (who incorrectly places it on the *Euphrates*), describes it as an oblong quadrangle of 150 stadia by 90, making the circuit of the walls 480 stadia (more than 55 statute miles); if so, the city was twice as large as *London* together with its suburbs. (*Strab.* p. 737; *Diod.* ii. 3, 7.) But the statements of *Diodorus* on this subject cannot have much weight. A more correct estimation gives about eight and a half miles for its circumference exclusive of suburbs. The walls of *Nineveh* are described as 100 feet high, and thick enough to allow three chariots to pass each other on them: with 1500 towers, 200 feet in height. The city is said to have been entirely destroyed by fire when it was taken by the *Medes* and *Babylonians*, about B.C. 606. In the time of *Xenophon*

in an almost unknown character, called, from its shape, cuneiform or arrow-headed. Since the year 1843 those shapeless mounds have been shown to contain the remains of great palaces, on the walls of which the scenes of Assyrian life and the records of Assyrian conquests are sculptured; while the efforts which had long been made to decipher the cuneiform inscriptions found in *Persia* and *Babylonia*, as well as *Assyria*, have been crowned with remarkable success and have given the means of ascertaining the early history and the religion of *Assyria*. The excavations conducted by *Sir H. Layard* and *M. Botta* in 1843, 1845, brought to light the sculptured remains of immense palaces, not only at the traditional site of *Nineveh*—namely, *Kouyunjik* and *Nebbi-Yunus*, opposite to *Mosul*, and at *Khorsabad*, about ten miles to the NNE.—but also in a mound, 18 miles lower down the river, in the tongue of land between the *Tigris* and the *Great Zab*, which still bears the name of *Nimrud* [see above.] These excavations have been pursued at various times since, especially in 1876. Many pieces of sculpture obtained from the ruins may be seen in the *British Museum*.

Nīnyās (*Nīnyās*), son of *Ninus* and *Semiramis*. See *SEMIRAMIS*.

Nīōbē (*Nīōβη*). 1. Daughter of *Tantalus* by the *Pleiad Taygete* or the *Hyad Dione* (*Ov. Met.* vi. 174; *Hyg. Fab.* 9). She was the sister of *Pelops*, and the wife of *Amphion*, king of



The Group of Niobe. (Zannoni, *Gal. di Firenze*, serie 4, vol. 1.)

the ruins, then completely desolate, were called *Mespila*. *Xenophon* (*An.* iii. 4, 10) describes the walls as of brick, built on a foundation of *λίθος κογχυλιάτης* (apparently indusial limestone). He gives the circuit as six parasangs (about 20 miles), which probably included the ruined villages in the suburbs. The site is mentioned by *Arrian* (*Ind.* 42), and *Nineveh* is classed among old ruined cities by *Pausanias* (viii. 33, 2). A Roman colony, however, was established on or near its site, and called *Ninus* or *Nīniva* *Claudiopolis* (see *Tac. Ann.* xii. 13; *Amn. Marc.* xviii. 7; and coins of *Trajan*, *Maximinus*, *Severus*, and *Gordian*). Of all the great cities of the world none was thought to have been more utterly lost than the capital of *Assyria*. Tradition pointed out a few shapeless mounds opposite *Mosul* on the *Upper Tigris*, as all that remained of *Nineveh*; and a few fragments of masonry were occasionally dug up there and elsewhere in *Assyria*, bearing inscrip-

Thebes, by whom she became the mother of six sons and six daughters. Being proud of the number of her children, she deemed herself superior to *Leto*, who had given birth to only two children. *Apollo* and *Artemis*, indignant at such presumption, slew all her children with their arrows. For nine days their bodies lay in their blood without anyone burying them, for *Zeus* had changed the people into stones; but on the tenth day the gods themselves buried them. *Niobe* herself, who had gone to *Mount Sipylus*, was changed into stone, and still periodically wept for her children in streams which trickled down the rock. (*Il.* xxiv. 602-617; cf. *Apollod.* iii. 5, 6; *Soph. Ant.* 824; *Paus.* viii. 2, 7; *Ov. Met.* vi. 155-342.) This is the Homeric story, which later writers have greatly modified and enlarged. The number and names of the children of *Niobe* vary very much in the different accounts; for while *Homer* states that their number was 12, *Hesiod*

and others mentioned 20, Alcman only 6, Sappho 18, and Herodotus 4; but the most commonly received number in later times appears to have been 14—namely, 7 sons and 7 daughters (Apollod., *Ov., ll. cc.*; Ael. *V. H.* xii. 36; Gell. *xx.* 6; Schol. ad Eur. *Phoen.* 156; Eustath. *Hom.* p. 1367; Hyg. *Fab.* 11; Tzet. ad Lyc. 520). According to Homer all the children of Niobe fell by the arrows of Apollo and Artemis; but later writers state that one of her sons, Amphion or Amyclas, and one of her daughters, Meliboea, were saved, but that Meliboea, having turned pale with terror at the sight of her dying brothers and sisters, was afterwards called Chloris (Apollod. *l.c.*; Paus. ii. 21, 9, v. 16, 3). The time and place at which the children of Niobe were destroyed are likewise stated differently. According to Homer, they perished in their mother's house. According to Ovid, the sons were slain while they were engaged in gymnastic exercises in a plain near Thebes, and the daughters during the funeral of their brothers. This is owing to the fact that the story also belonged to Thebes, where



Head of Niobe from the Florentine group.

Amphion reigned, and the tombs of Niobe's children were shown at Thebes (Paus. ix. 16, 17). Others make Niobe, after the death of her children, go from Thebes to Lydia, to her father Tantalus on Mount Sipylus, where Zeus, at her own request, changed her into a stone, which during the summer always shed tears. The idea of the slaughter of the children by Apollo is probably a poetical myth of streams flowing down a rock-face from the melted snow in spring and dried up by the heat of the summer sun; but the localisation at Mount Sipylus has a more definite cause. Here were rock sculptures with the figures of the goddess Cybele, which the author of the description in the *Iliad* must have seen himself. Pausanias (i. 21, 5) says that he saw it; but of course in his time, as in the time of the *Iliad*, it was connected with the legend of Niobe. It is likely that this was one of the two sculptured figures (probably Hittite) mentioned by Herodotus ii. 106, of which the other was the so-called Sesostris [see p. 216, a]. He cannot have visited them himself, since he places them together, whereas one is on the road from Phocaea to Sardis, the other on the road from Ephesus to Sardis.—The story of Niobe and her children was frequently taken as a subject

by ancient artists. It was carved in relief on the throne of Zeus at Olympia; but the most famous representation was a work of which a copy is still extant: the group of Niobe and her children, which filled the pediment of the temple of Apollo Sosianus at Rome (Plin. xxxvi. 28). There was a dispute even in Pliny's time whether the author of the original was Scopas or Praxiteles, which is continued at the present day. Most authorities believe that Scopas was the sculptor of the original, but some have traced a resemblance in type to that of the *Hermes* of Praxiteles. The copy of this group (which possibly follows a detailed description in the lost *Niobe* of Sophocles) is now at Florence, and consists of the mother, who holds her youngest daughter on her knees, and thirteen statues of her sons and daughters, besides a figure usually called the pedagogue of the children. The central figures of this group are given on p. 604.

Niphates (δ Νιφάρης, i.e. *Snow-mountain: Balan*), a mountain chain of Armenia, forming an E. prolongation of the Taurus from where it is crossed by the Euphrates towards the Lake of Van, before reaching which it turns to the S., and approaches the Tigris below Tigraucerta; thus surrounding on the N. and E. the basin of the highest course of the Tigris (which is enclosed on the S. and SW. by Mount Masius), and dividing it from the valley of the Arsarius (*Murad*) or S. branch of the Euphrates. The continuation of Mount Niphates to the SE. along the E. margin of the Tigris valley is formed by the mountains of the Carduchi (*Mountains of Kurdistan*). (Strab. pp. 522, 529; Ptol. v. 13, 4; Verg. *Georg.* iii. 30; Hor. *Od.* ii. 9, 20.) Some Roman poets mistook it for a river (Lucan, iii. 245; Juv. vi. 409; Sil. xiii. 765). The geographers give no countenance for the idea that there was a river of the same name, and perhaps the error may have grown out of a misunderstanding of the passages in Virgil and Horace, which might easily be supposed to refer to a river.

Nireus (*Nιρεός*), son of Charopus and Aglaia, was, next to Achilles, the handsomest among the Greeks at Troy. He came from the island of Syme (between Rhodes and Cnidus). Later writers relate that he was slain by Eurypylos or Aeneas. (*Il.* ii. 671; Diod. v. 53; Dict. Cret. iv. 17; Hyg. *Fab.* 113, 276.)

Nisaea. [MEGARA.]

Nisaea, Nisaei, Nisaeus Campus (*Νισαία, Νισαῖοι, τὸ Νισαίων πεδῖον*). These names are found in the Greek and Roman writers used for various places on the S. and SE. of the Caspian: thus one writer mentions a city Nisaea in Margiana, and another a people Nisaei in the N. of Aria; but most apply the term Nisaeau Plain to a plain in the N. of Great Media, near Rhagae, the pasture-ground of a great number of horses of the finest breed, which supplied the studs of the king and nobles of Persia. It seems not unlikely that this breed of horses was called Nisaeau from their original home in Margiana (a district famous for its horses) and that the Nisaeau plain received its name from the horses kept in it. (Strab. pp. 529, 536; Suid. *s.v.*)

Nisibis (*Νισίβις: Νισιβηνός*). 1. Also **Antiochia Mygdoniae** (O.T. Aram Zoba? Ru. nr. *Nisibin*), a celebrated city of Mesopotamia, and the capital of the district of Mygdonia, stood on the river Mygdonius (*Nahr-al-Hualé*) thirty-seven Roman miles SW. of Tigraucerta,

in a very fertile district. It was the centre of a considerable trade, a metropolis of the province of Mesopotamia after the time of Alex. Severus, and was of great importance as a military post. In the successive wars between the Romans and Tigranes, the Parthians, and the Persians, it was several times taken and retaken, until at last it fell into the hands of the Persians in the reign of Jovian. (Strab. pp. 522, 747; Plut. *Lucull.* 32; Dio Cass. lxxviii. 23, lxxv. 2; Amm. Marc. xxv. 9.)—2. A city of Aria, at the foot of Mount Paropamisus (Ptol. v. 18, 11).

Nisus (*Nĩsoos*) 1. King of Megara, was son of Pandion and Pyliia, brother of Aegeus, Pallas, and Lycus, and husband of Abrote, by whom he became the father of Scylla. When Megara was besieged by Minos, Scylla, who had fallen in love with Minos, pulled out the purple or golden hair which grew on the top of her father's head, and on which his life depended. Nisus thereupon died, and Minos obtained possession of the city. Minos, however, was so horrified at the conduct of the unnatural daughter, that he ordered Scylla to be fastened to the poop of his ship, and afterwards drowned her in the Saronic gulf. (Apollod. iii. 15, 5-8; Paus. ii. 34, 7; Schol. ad Eur. *Hippol.* 1090.) According to others, Minos left Megara in disgust; Scylla leapt into the sea, and swam after his ship; but her father, who had been changed into a sea-eagle (*haliaeetus*), pounced down upon her, whereupon she was metamorphosed into either a fish or a bird called Ciris (*Ov. Met.* viii. 6-151; Verg. *Georg.* i. 404; Hyg. *Fab.* 198).—Scylla, the daughter of Nisus, is sometimes confounded by the poets with Scylla the daughter of Phorcus (Verg. *Ecl.* vi. 74). Hence the latter is sometimes erroneously called *Niseia virgo*, and *Nisēis*. [*SCYLLA*.]—Nisaea, the port town of Megara, is supposed to have derived its name from Nisus, and the promontory of Scyllaeum from his daughter. The Megarian tradition (Paus. i. 89, 6) records a dispute for the sovereignty of Megara between Nisus and Sciron, decided by Aeneas, the arbitrator, in favour of Nisus, who was to be king while Sciron was to be general. In this tradition Nisus had a daughter Iphinoe, whose husband, Megareus, succeeded Nisus in the kingdom; nothing is known in this Megarian account of the war with Minos. The story of Scylla and her treachery appears, therefore, to be mainly of Athenian origin, with an end very common in Attic stories (especially in those which refer to the children of Pandion), the metamorphosis of the chief actors into birds.—2. Son of Hyrtacus, and a friend of Euryalus. The two friends accompanied Aeneas to Italy, and perished in a night attack against the Rutulian camp. (Verg. *Aen.* ix. 176 ff.)

Nisyros (*Nĩsoypos*; *Nikero*), a small island in the Carpathian Sea, a little distance off the promontory of Caria called Triopiium, of a round form, eighty stadia (eight geographical miles) in circuit, and composed of lofty rocks, the highest being 2271 feet high. Its volcanic nature gave rise to the fable respecting its origin, that Poseidon tore it off the neighbouring island of Cos to hurl it upon the giant Polybotes [p. 365, a]. It was celebrated for its warm springs, wine, and mill-stones. Its capital, of the same name, stood on the NW. of the island, where considerable ruins of its Acropolis remain. (Strab. pp. 488, 650.) Its first inhabitants are said to have been Carians; but already in the heroic age it had received a Dorian population,

like other islands near it, with which it is mentioned by Homer as sending troops to the Greeks. It received other Dorian settlements in the historical age (*Il.* ii. 676; Diod. v. 54; Hdt. vii. 99). At the time of the Persian war, it belonged to the Carian queen Artemisia; it next became a tributary ally of Athens; though transferred to the Spartan alliance by the issue of the Peloponnesian war, it was recovered for Athens by the victory at Cnidus, B.C. 394 (Diod. xiv. 84). After the victory of the Romans over Antiochus the Great, it was assigned to Rhodes; and, with the rest of the Rhodian republic, was united to the Roman empire about B.C. 70.

Nitiobriges, a Celtic people in Gallia Aquitania between the Garumna and the Liger, whose fighting force consisted of 5000 men (Caes. *B.G.* vii. 46; Strab. p. 190; Ptol. ii. 7, 4). Their chief town was AGINNUM (*Agen*).

Nitocris (*Nĩτωκρις*). 1. A queen of Babylon, mentioned by Herodotus (i. 185-189), who ascribes to her many important works at Babylon and its vicinity. It is supposed that she was the wife of Nebuchadnezzar, who reigned B.C. 604-562 [*BABYLON*].—2. or **Nit-aquest**, a queen of Egypt, was elected to the sovereignty in place of her brother, Men-kara, of the sixth dynasty, whom the Egyptians had killed, about 3060 B.C. The story in Herodotus is that in order to take revenge upon the murderers of her brother, she built a very long chamber under ground, and when it was finished invited to a banquet in it those of the Egyptians who had had a principal share in the murder. While they were engaged in the banquet she let in upon them the waters of the Nile by means of a large concealed pipe, and drowned them all, and then, in order to escape punishment, threw herself into a chamber full of ashes (Hdt. ii. 100). Manetho describes her as the most beautiful woman in Egypt and the builder of the third pyramid, by which we are to understand that she finished the third pyramid, which had been begun by Men-kara, or MYCERINUS, 600 years before. This agrees with the fact that the pyramid, which contains two sarcophagus chambers, has been enlarged since its first building. Nitocris was the last sovereign of the sixth dynasty, and her reign corresponds with a period of confusion which might be explained by the circumstances in her story.

Nitriæ, Nitriariæ (*Nĩτρίαι, Nĩτρία, Nĩτρίαται*; *Wadi-en-Natron*), the celebrated natron lakes in Lower Egypt, which lay in a valley on the SW. margin of the Delta, and gave to the surrounding district the name of the *Νομὸς Νιτρίωτις* or *Νιτρίωτης*, and to the inhabitants, whose chief occupation was the extraction of the natron from the lakes, the names of *Νιτρίωται* (Plin. xxxi. 111; Strab. p. 803; Ptol. iv. 5, 25). This district was (according to Strabo) the chief seat of the worship of Scapis, and the only place in Egypt where sheep were sacrificed.

Nixi Dii, were (probably erroneously) supposed to be gods who, in conjunction with Lucina, aided in childbirth (*Ov. Met.* ix. 294; Fest. p. 174). Festus says that there were three statues in the Capitol before the cella of Minerva in a kneeling attitude which were said to have been brought by Acilius from Syria, and to represent deities aiding in childbirth. It is altogether contrary to ordinary mythology that male deities should preside over childbirth, and it is supposed that these statues were really only kneeling figures supporting a slab

(as *telamones*) which had formed part of the spoils in the Syrian war and the significance of which had been misinterpreted.

Nōbillor, Fulvius. The Fulvii were a plebeian family with the name **Paetinus**, and the name of Nobilior was first assumed for distinction by No. 1.—1. **Ser.**, consul B.C. 255, with M. Aemilius Paulus, about the middle of the first Punic war. The two consuls were sent to Africa, to bring off the survivors of the army of Regulus. On their way to Africa they gained a naval victory over the Carthaginians; but on their return to Italy, they were wrecked off the coast of Sicily, and most of their ships were destroyed. (Pol. i. 36; Eutrop. ii. 22.)—2. **M.**, grandson of the preceding, curule aedile 195; praetor 193, when he defeated the Celtiberi in Spain, and took the town of Toletum (Liv. xxxv. 7, 22, xxxvi. 21, 39); and consul 189, when he received the conduct of the war against the Aetolians. He took the town of Ambracia, and compelled the Aetolians to sue for peace (Pol. xxii. 8–15; Liv. xxxviii. 3–35, xxxix. 22). On his return to Rome in 187, he celebrated a most splendid triumph. In 179 he was censor with M. Aemilius Lepidus, the pontifex maximus. Fulvius Nobilior had a taste for literature and art; he was a patron of the poet Ennius, who accompanied him in his Aetolian campaign; and he belonged to that party among the Roman nobles who were introducing into the city a taste for Greek literature and refinement (Cic. *Tusc.* 1, 2, *de Orat.* iii. 63). He was therefore attacked by Cato the censor, who made merry with his name, calling him *mobilior* instead of *nobilior*. Fulvius, in his censorship, erected a temple to Hercules and the Muses in the Circus Flaminius, as a proof that the state ought to cultivate the liberal arts; and he adorned it with the paintings and statues which he had brought from Greece upon his conquest of Aetolia (Cic. *pro Arch.* 11, 27; Plin. xxxv. 66; Macrob. i. 12).—3. **M.**, son of No. 2, tribune of the plebs 171; curule aedile 166, the year in which the *Andria* of Terence was performed; and consul 159 (Liv. xlii. 32).—4. **Q.**, also son of No. 2, consul 153, when he had the conduct of the war against the Celtiberi in Spain, by whom he was defeated. He was censor in 136. He inherited his father's love for literature; he presented the poet Ennius with the Roman franchise when he was a triumvir for founding a colony. (App. *Hisp.* 45–47; Pol. xxxv. 4; Cic. *Brut.* 20, 99.)

Nōla (Nolānus; *Nola*), one of the most ancient towns in Campania, twenty-one Roman miles SE. of Capua, on the road from that place to Nuceria. Its origin is doubtful. Hecataeus calls it an Ausonian city (Steph. Byz. *s.v.*), which merely means that he considered it very ancient. It seems to have received a colony from Cumae, since it is called Chalcidian (Just. xx. 1, Sil. It. xii. 161). Other writers asserted an Etruscan origin (Vell. Pat. i. 7). It is quite possible that there was an old Italian city on that spot; occupied by Etruscan invaders and subsequently colonised from Cumae, if the statement of Justin and Silius is to be accepted. In B.C. 327 Nola was sufficiently powerful to send 2000 soldiers to the assistance of Neapolis. In 313 the town was taken by the Romans (Liv. viii. 23, ix. 28). It retained the Oscan language (in which its name was *Nuvia*) till after the Punic wars, though on coins the Greek lettering appears earlier. It remained faithful to the Romans even after the battle of Cannae, when the other Campanian towns revolted to

Hannibal; and it was allowed in consequence to retain its own constitution as an ally of the Romans (Liv. xxiii. 14–46). In the Social war it fell into the hands of the confederates, and was taken by Sulla (Liv. *Ep.* 99), and probably received a military colony. It was again colonised by Augustus, and also by Vespasian. The emperor Augustus died at Nola (Plin. iii. 63; Suet. *Aug.* 98; Tac. *Ann.* i. 5). It was still a wealthy city after Alaric invaded Italy (Aug. *C. D.* i. 10), but was destroyed by Genseric, A.D. 455. In the neighbourhood of



Coin of Nola, about 320 B.C.

Obv., head of Pallas: the helmet has on it an olive wreath and (probably) an owl; rev., ΝΟΑΙΙΩΝ; man-headed bull. The coinage of Nola ceased after 311 B.C.

the town some of the most beautiful Campanian vases have been found in modern times. According to an ecclesiastical tradition, church bells were invented at Nola, and were hence called *Campanae*.

Nomentānus, mentioned by Horace, as proverbially noted for extravagance and a riotous mode of living. The Scholiasts tell us that his full name was L. Cassius Nomentanus (Hor. *Sat.* i. 1, 102, ii. 8, 23, 25, 60).

Nōmentum (Nomentanus; *Mentana*), originally a Latin town founded by Alba, but subsequently a Sabine town, fourteen (Roman) miles from Rome, from which the *Via Nomentana* (more anciently *Via Ficulensis*) and the *Porta Nomentana* at Rome derived their name. The neighbourhood of the town was celebrated for its wine. (Verg. *Aen.* vi. 773; Liv. i. 38, iv. 22, viii. 14; Dionys. ii. 53, v. 61; Mart. x. 48.)

Nōmia (τὰ Νόμια), a mountain in Arcadia on the frontiers of Laconia, is said to have derived its name from a nymph Nomia.

Nōmius (Νόμιος), a surname of divinities protecting the pastures and shepherds, such as Apollo, Pan, Hermes, and Aristaeus.

Nōnācris (Νόνακρῖς: *Νωνακριάτης*, *Νωνακρῖεύς*), a town in the N. of Arcadia, NW. of Phe-neus, was surrounded by lofty mountains, in which the river Styx took its origin. The town is said to have derived its name from Nonacris, the wife of Lycaon. (Hdt. vi. 74; Paus. viii. 17, 6.) From this town Hermes is called *Nonacriates*, Evander *Nonacrius*, Atalanta *Nonacria*, and Callisto *Nonacrina virgo*, as Arcadian (Ov. *Met.* ii. 409, viii. 426, *Fast.* v. 97).

Nōnius Marcellus, a Latin grammarian, a native of Thubursicum Numidarum in Africa (see subscriptions of his work, and *C. I. L.* viii. 4878). He cannot be the Marcellus of Auson. *Prof. Burd.* 19. He probably lived early in the fourth century A.D., since in one MS. there is a note of a commentary on his work by a certain Julius Tryphonianus, A.D. 402. His work entitled *De Compendiosa Doctrina* is in twenty books, of which the sixteenth is lost. It is intended as a book of reference to explain difficulties of words which occur in Latin authors, playing the parts both of a glossary and a manual of antiquities. His citations from books which have perished, especially those of early writers, make his work extremely valuable,

us giving a clue in many cases alike to the language and subject matter.

Nōnius Sufēnas. [SUFENAS.]

Nonnus (Νόννος). 1. A Greek poet, was a native of Panopolis in Egypt, and lived in the fifth century of the Christian era. Respecting his life nothing is known, except that he became a Christian. He is the author of an enormous epic poem, which has come down to us under the name of *Dionysiaca* or *Bassarica* (Διονυσιακά or Βασσαρικά), and which consists of forty-eight books. The work is not without poetic spirit, though somewhat turgid in style. It supplies information on the growth and development of the myths of Dionysus. Edited by Graefe, Lips. 1826, and by A. Köchly, Lips. 1858. Nonnus also made a paraphrase of the Gospel of St. John in hexameter verse, which is likewise extant. Edited by Heinsius, Lugd. Bat. 1627.—2. **Theophanes Nonnus**, a Greek medical writer who lived in the tenth century after Christ. The work is entitled a 'Compendium of the whole Medical Art,' and is compiled from previous writers. Edited by Bernard, Gothae et Amstel. 1794, 1795, 2 vols.

Nōra (τὰ Νῶρα: Νωρανός, Noreusis). 1. (*Pula*), one of the oldest cities of Sardinia, founded by Iberian settlers under Norax (Paus. x. 17, 5), stood on a promontory now called *C. di Pula*, twenty miles S. of *Cagliari* (Cic. *Scour.* 1, 2; Ptol. iii. 313).—2. A mountain fortress of Cappadocia, on the borders of Lycaonia, on the N. side of the Taurus, noted for the siege sustained in it by Eumenes against Antigonus. Some modern travellers place it at *Zengibar Kalesi*, others on the N. side of *Hassan Dagh*. In the time of Strabo, who calls it *Νηροασσός*, it was the treasury of Sisinas, a pretender to the throne of Cappadocia (Strab. p. 537; Plut. *Eum.* 10).

Norba (Norbanensis, Norbanus). 1. (*Norma*), a strongly fortified town in Latium on the slope of the Volscian mountains midway between Cora and Setia, originally belonged to the Latin and subsequently to the Volscian League (Dionys. v. 61, vii. 13). As early as B.C. 492 the Romans founded a colony at Norba. In the Punic wars it was faithful to Rome. It espoused the cause of Marius in the Civil war, and was destroyed by fire by its own inhabitants, when it was taken by one of Sulla's generals. (Liv. ii. 34, xvii. 10; App. *B. C.* i. 94.) There are still remains of polygonal walls, and a subterranean passage at *Norma*.—2. Surnamed *Caesareā* or *Caesariana* (*Cacere*), a Roman colony in Lusitania on the left bank of the Tagus, NW. of Augusta Emerita. The bridge built by order of Trajan over the Tagus at this place is still extant. It is 600 feet long by twenty-eight wide, and contains six arches. (Ptol. ii. 5, 8; Plin. iv. 117.)—3. (*Conversano*), in Apulia, between Barium and Taroutum.

Norbānus, C., tribune of the plebs, B.C. 95, when he accused Q. Servilius Caepio of majestas, but was himself accused of the same crime in the following year, on account of disturbances which took place at the trial of Caepio (Cic. *de Or.* ii. 48, 199, 200). In 90 or 89, Norbanus was praetor in Sicily during the Marsic war; and in the civil wars he espoused the Marian party. He was consul in 83, when he was defeated by Sulla near Capua. In the following year, 82, he joined the consul Carbo in Cisalpine Gaul, but their united forces were entirely defeated by Metellus Pius. Norbanus escaped from Italy, and fled to Rhodes, where

he put an end to his life, when his person was demanded by Sulla. (App. *B. C.* i. 82-91; Vell. Pat. ii. 25; Plut. *Sull.* 27.)

Norbānus Flaccus. [FLACCUS.]

Norēia (Νωρῆια: *Neumarkt* in *Styria*), the ancient capital of the Taurisci or Norici in Noricum, from which the whole country probably derived its name. It was situated in the centre of Noricum, a little S. of the river Noarus, and on the road from Virunum to Ovilava. It is celebrated as the place where Carbo was defeated by the Cimbri, B.C. 113. It was besieged by the Boii in the time of Julius Caesar. (Caes. *B. G.* i. 5; Strab. p. 214.)

Noricum (i.e. Noricum Regnum), a Roman province S. of the Danube, was bounded on the N. by the Danube, on the W. by Raetia and Vindelicia, on the E. by Pannonia, and on the S. by Pannonia and Italy. It was separated from Raetia and Vindelicia by the river Aenus (*Inn*), from Pannonia and the E. by M. Cetus, and from Pannonia and Italy on the S. by the river Savus, and the Alpes Carnicae. It thus corresponds to the greater part of Styria and Carinthia, and a part of Austria, Bavaria, and Salzburg. Noricum was a mountainous country, for it was not only surrounded on the S. and E. by mountains, but a continuation of the Raetian Alps, sometimes called ALPES NORICAE (in the neighbourhood of Salzburg), ran right through the province. In those mountains a large quantity of excellent iron was found; and the Noric swords were celebrated in antiquity. Gold also is said to have been found in the mountains in ancient times. (Hor. *Od.* i. 16, 9, *Epod.* xvii. 71; Mart. iv. 55; Ov. *Met.* xiv. 711; Strab. pp. 208, 214.) The dominant race in the country were Celts, divided into several tribes, of which the Taurisci, also called Norici, after their capital Noreia, were the most important. The bulk of the population was Illyrian, subordinate to the Celtic tribes; the whole country was styled a kingdom, and the name Noricum Regnum was retained after its conquest by the Romans (*C. I. L.* iii. 4828). They were conquered by the Romans B.C. 16 (Dio Cass. liv. 20), after the subjugation of Raetia by Tiberius and Drusus, and their country was formed into a Roman province. In the later division of the Roman empire into smaller provinces, Noricum was formed into two provinces, *N. Ripense*, along the bank of the Danube, and *N. Mediterraneum*, separated from the former by the mountains which divide Austria and Styria: they both belonged to the diocese of Illyricum and the prefecture of Italy. The Roman colonies and chief towns were Virunum and Ovilava: other important places were Celeia, Jovavum and Lauriacum.

Nortia or **Nurtia**, an Etruscan divinity of Fortune, worshipped at Volsinii, where a nail was driven every year into the wall of her temple, for the purpose of marking the number of years (Liv. vii. 3; Juv. x. 74).

Nossis, a Greek poetess, of Loeri in Italy. lived about B.C. 310, and is the author of twelve epigrams in the Greek Anthology.

Nōtus. [VENTI.]

Novaria (Novarensis: *Novara*), a town in Gallia Transpadana, situated on a river of the same name (*Gogna*), subsequently a Roman municipium (Ptol. iii. 1, 3; Tac. *Hist.* i. 70).

Novensiles or **Novensides Dii.** [INDIGETES, p. 442.]

Novesium (*Neuss*), a fortified town of the Ubii on the Rhine, and on the road leading

from Colonia Agrippina (*Cologne*) to Castra Vetera (*Xanten*). The fortifications were restored by Julian, in A.D. 359. (Amm. Marc. xxvii.)

Noviodūnum, a name given to many Celtic places from their being situated on a hill (*dun*). 1. (*Nouan*), a town of the Bituriges Cubi in Gallia Aquitania, E. of their capital, Avaricum. (Caes. B. G. vii. 12.)—2. (*Nevers*), a town of the Aedui in Gallia Lugdunensis, on the road from Augustodunum to Lutetia, and at the confluence of the Nivernis and the Liger, whence it was subsequently called Nevirnum, and thus acquired its modern name (Caes. B. G. vii. 55).

—3. A town of the Suessones in Gallia Belgica, probably the same as Augusta Suessomun. [Augusta, No. 6.]—4. (*Nion*), a town of the Helvetii in Gallia Belgica, on the N. bank of the Lacus Lemanus, was made a Roman colony by Julius Caesar, B.C. 45, under the name of Colonia Equestris [p. 391, b.]—5. (*Isaczi*), a fortress in Moesia Inferior on the Danube, near which Valens built his bridge of boats across the Danube in his campaign against the Goths.

Noviomagus. 1. (*Castelnaud de Médoc*), a town of the Bituriges Visicvi in Gallia Aquitania, NW. of Burdigala (Ptol. ii. 7, 8).—2. (*Lisieux*), a town of the ΛΕΧΟΝΙΙ (Ptol. ii. 8, 2).—3. (*Spires*), the capital of the Nemetes. [NEMETES.]—4. (*Neumagen*), a town of the Treviri in Gallia Belgica on the Mosella.—5. (*Nimwegen*), a town of the Batavi.

Nōvius, Q., a writer of Atellane plays, a contemporary of the dictator Sulla (Macrob. i. 10; Gell. xv. 13).

Novum Comum. [COMUM.]

Nox. [NYX.]

Nūba Palus (Νοῦβα λίμνη), a lake in Central Africa, receiving the great river Gir, according to Ptolemy (iv. 6, 14).

Nūbae, Nubaei (Νοῦβαι, Νουβαῖοι), an African people, situated on the W. side of the Nile, S. of Meroë—that is, in the N. central part of *Nubia*; the Nubae were governed by princes of their own, independent of Meroë. By the reign of Diocletian they had advanced northwards as far as the frontier of Egypt. (Strab. pp. 786, 819; Ptol. iv. 7, 30.)

Nūcēria (Nucerinus). 1. (*Nocera*), surnamed *Alfaterna*, probably from an Oscan tribe of which Nuceria was the chief town, a town in Campania on the Sarnus (*Sarno*), and on the Via Appia, SE. of Nola, and nine (Roman

Bruttium, whose coins have a Greek inscription. Its site is fixed by the modern *Nocera*.

Nuithones, a people of Germany, dwelling on the right bank of the Albis (*Elbe*), SW. of the Saxones, and N. of the Langobardi, in the modern *Mecklenburg* (Tac. Germ. 40.)

Nūma, Marcius. 1. A friend of Numa Pompilius, whom he is said to have accompanied to Rome, where Numa made him the first Pontifex Maximus. Marcius aspired to the kingly dignity on the death of Pompilius, and he starved himself to death on the election of Tullus Hostilius. (Plut. Num. 5; Liv. i. 20.) His name combines the two names of Numa and Ancus Marcius, and belongs to the traditions of the origin of the Roman religious rites.—2. Son of the preceding, is said to have married Pompilia, the daughter of Numa Pompilius, and to have become by her the father of Ancus Marcius. Numa Marcius was appointed by Tullus Hostilius praefectus urbi. (Plut. Num. 21, Coriol. 1; Tac. Ann. vi. 17.)

Nūma, Pompilius, the second king of Rome, who belongs to legend, and not to history. He was a native of Cures in the Sabine country, and was elected king one year after the death of Romulus, when the people became tired of the interregnum of the senate. He was renowned for his wisdom and his piety; and it was generally believed that he had derived his knowledge from Pythagoras. His reign was long and peaceful, and he devoted his chief care to the establishment of religion among his rude subjects. He was instructed by the Camena Egeria, who visited him in a grove near Rome. [EGERIA.] He was revered by the Romans as the author of their whole religious worship. It was he who first appointed the pontiffs, the augurs, the flamens, the virgins of Vesta, and the Salii. He founded the temple of Janus, which remained always shut during his reign. The length of his reign is stated differently. Livy makes it forty-three years; Polybius and Cicero, thirty-nine years. The sacred books of Numa, in which he prescribed all the religious rites and ceremonies, were said to have been buried near him in a separate tomb, and to have been discovered by accident, 500 years afterwards, in B.C. 181. They were carried to the city-praetor Petilius, and were found to consist of twelve or seven books in Latin on religious ordinances, and the same number of books in Greek on philosophy; the latter were burnt on the command of the senate, but the former were carefully preserved. (Plut. Numa; Liv. i. 18-21; Cic. de Rep. ii. 13-15; Dionys. ii. 58; Val. Max. i. 1, 12.) The story of the discovery of these books is evidently false; and the books which were ascribed to Numa, and which were extant at a later time, were evidently nothing more than works containing an account of the ceremonial of the Roman religion. The story of the reign of Numa himself arose from the desire to ascribe the foundation of the Roman religion to a sacerdotal monarch, and Ancus was introduced to supply the military events belonging to the same period and to make Numa, the religious founder, an entirely peaceful king.

Nūmāna (*Umana*), a town in Picenum, on the road leading from Ancona to Aternum, founded by the Siculi, and subsequently a municipium (Ptol. iii. 1, 21; Sil. It. viii. 431).

Nūmantia (Numantinus; *Guarray*), the capital of the Pelendones, in Hispania Tarracensis, and the most important town in all Celtiberia, was situated near the sources of the

R R



Coin of Nuceria Alfaterna in Campania, about 390 B.C.

Obv., head with ram's horn; name of town in Oscan letters; rev., one of the Dioscuri standing beside his horse.

miles from the coast, was taken by the Romans in the Samnite wars, and was again taken by Hannibal after the battle of Cannae, when it was burnt to the ground (Diod. xix. 65; Strab. p. 247; Liv. xxiii. 15, xxvii. 3). It was subsequently rebuilt, and both Augustus and Nero planted here colonies of veterans (Tac. Ann. xiii. 31).—2. Surnamed *Camellaria* (*Nocera*), a town in the interior of Umbria, on the Via Flaminia (Strab. p. 227).—3. (*Luzzara*), a small town in Gallia Cispadana on the Po, NE. of Brixellum (Ptol. iii. 1, 46).—4. A town of

Durius, on a small tributary of this river, and on the road leading from Asturica to Caesaraugusta (Plin. iii. 26; Strab. p. 162). It was strongly fortified by nature, being built on a steep and precipitous, though not lofty, hill, and accessible by only one path, which was defended by ditches and palisades. It was twenty-four stadia in circumference, but was not surrounded by regular walls, which the natural strength of its position rendered unnecessary. It was long the head-quarters of the Celtiberians in their wars with the Romans; and its protracted siege and final destruction by Scipio Africanus the younger (B.C. 133) is one of the most memorable events in the early history of Spain. (App. *Hisp.* 48-98; Eutrop. iv. 17; cf. Cic. *Off.* i. 11.)

Numēnius (*Νουμήνιος*), of Apamea in Syria, a Pythagoreo-Platonic philosopher, about 150 A.D., who was highly esteemed by Plotinus and his school, as well as by Origen. His object was to trace the doctrines of Plato up to Pythagoras, and at the same time to show that they were not at variance with the dogmas and mysteries of the Brahmins, Jews, Magi, and Egyptians. Considerable fragments of his works have been preserved by Eusebius, in his *Praeparatio Evangelica*.

Numerianus, M. Aurélius, the younger of the two sons of the emperor Carus, who accompanied his father in the expedition against the Persians, A. D. 283. After the death of his father, which happened in the same year, Numerianus was acknowledged as joint emperor with his brother Carinus. The army, alarmed by the fate of Carus, who was struck dead by lightning, compelled Numerianus to retreat towards Europe. During the greater part of the march, which lasted for eight months, he was supposed to be confined to his litter by an affection of the eyes; but the suspicions of the soldiers having become excited, they forced their way into the imperial tent, and discovered the dead body of their prince (Vopis. *Numer.*; Eutrop. ix. 12; Zonar. xii. 30). Arrius Aper, praefect of the praetorians, and father-in-law of the deceased, was arraigned of the murder in a military council, held at Chalcodon, and, without being permitted to speak in his own defence, was stabbed to the heart by Diocletian, whom the troops had already proclaimed emperor. [DIOCLETIANUS.]

Nūmicus or **Nūmicus** (*Rio Torto*), a small river in Latium flowing into the Tyrrhene sea between Lavinium and Ardea. It was connected in legends with the deaths both of Aeneas and of Anna, and with the worship of Jupiter Indiges [see pp. 25, a; 72, a; 442, b].

Numīdia (*Νουμιδία*, ἢ *Νομαδία* and *Νομαδική*: *Νομάς*, Numīda, pl. *Νομάδες* or *Νομάδες Ἀλβες*, Numīdae: *Algier*), a country of N. Africa, which, in its original extent, was divided from Mauretania on the W. by the river Malva or Moluchath (*Wed Muhuya*), and on the E. from the territory of Carthage (aft. the Roman province of Africa) by the river Tusca; its N. boundary was the Mediterranean, and on the S. it extended indefinitely towards the chain of the Great Atlas and the country of the Gaetuli (App. *Pun.* 106; Sall. *Jug.* 19, 92). Intersected by the chain of the Lesser Atlas, and watered by the streams running down from it, it abounded in fine pastures, which were early taken possession of by wandering tribes of Asiatic origin, who from their occupation as herdsmen were called by the Greeks, here as elsewhere, *Νομάδες*, and this name was perpetuated in that of the country. A sufficient account of these tribes, and of their connexion with their neighbours on the W., is

given under MAURETANIA. The fertility of the country, inviting to agriculture, gradually gave a somewhat more settled character to the people; and at their first appearance in Roman history we find their two great tribes, the Massylians and the Massacsylians, forming two monarchies, which were united into one under Masinissa, B. C. 201. (For the historical details, see MASINISSA). On Masinissa's death in 148, his kingdom was divided, by his dying directions, between his three sons, Micipsa, Mastanabal, and Gulussa; but it was soon reunited under MICIPSA, in consequence of the death of both his brothers. His death, in 118, was speedily followed by the usurpation of Jugurtha, an account of which and of the ensuing war with the Romans is given under JUGURTHA. On the defeat of Jugurtha in 106, the country became virtually subject to the Romans, but they permitted the family of Masinissa to govern it with the royal title (see HIEMPSAL, No. 2; JUBA, No. 1), until B. C. 46, when Juba, who had espoused the cause of Pompey in the civil wars, was defeated and dethroned by Julius Caesar, and Numidia was made a Roman province. (*Bell. Afr.* 97; Dio Cass. xliii. 9; App. *B. C.* ii. 100.) In B. C. 30 Augustus restored Juba II. to his father's kingdom of Numidia; but in B. C. 25 he exchanged it for Mauretania, and Numidia was then contracted so as to retain only that part of the ancient Numidia which lay to the E. of the river Ampsaga and to extend as far as the borders of Cyrenaica. (Plin. v. 22; Ptol. iv. 2, 1; Strab. p. 340.) It was again diminished by near a half, under Claudius (see MAURETANIA); and henceforth, until the Arab conquest, the senatorial province of Numidia denotes the district between the river Ampsaga on the W. and the Tusca on the E.: its capital was Cirta (*Constantineh*). [AFRICA, p. 32, a.] The country, in its later restricted limits, is often distinguished by the name of New Numidia or Numidia Proper. The Numidians furnished the best light cavalry to the armies, first of Carthage, and afterwards of Rome.

Numīdicus Sinus (*Νουμιδικὸς κόλπος*: *Bay of Storah*), the great gulf E. of Pr. Tretum (*Seven Capes*), on the N. of Numidia.

Numistro (Numistriānus), a town in Lucania near Apulia (Liv. xxvii. 2; Ptol. iii. 1, 74).

Nūmitor. [ROMULUS.]

Nursia (Nursinus: *Norcia*), a town in the N. of the land of the Sabines, situated near the sources of the Nar and amidst the Apennines, whence it is called by Virgil (*Aen.* vii. 716) *frigida Nursia* (cf. Sil. It. viii. 417). It was the birthplace of Sertorius and of the mother of Vespasian (Suet. *Vesp.* 1; Plut. *Sert.* 2).

Nyctēis (*Νυκτῆης*), that is, Antiope, daughter of Nycteus, and mother of Amphion and Zethus. [ANTIOPE; NYCTEUS.]

Nycteus (*Νυκτεύς*), son of Hyricus by the nymph Clonia, and husband of Polyxo, by whom he became the father of Antiope; though, according to some, Antiope was the daughter of the river-god Asopus (*Or.* xi. 259; Apollod. iii. 10, 1; Ant. Lib. 25). Antiope was carried off by Epopeus, king of Sicyon; whereupon Nycteus, who governed Thebes, as the guardian of Labdacus, invaded Sicyon with a Theban army. Nycteus was defeated, and being severely wounded, he was carried back to Thebes, where, before his death, he appointed his brother Lycus guardian of Labdacus, and at the same time required him to take vengeance on Epopeus. (Paus. ii. 6, 2; Hyg. *Fab.* 7; Lycus.)

Nyctimēnē, daughter of Epopeus, king of

Lesbos, or, according to some, of Nycteus. Pursued and dishonoured by her father, she concealed herself in the shade of forests, where she was metamorphosed by Athene into an owl. (Ov. *Met.* ii. 590; Hyg. *Fab.* 204.)

Nymphæ (Νύμφαι). The worship of the Nymphs was handed down among the most primitive beliefs of the Greeks and Romans, and is illustrated by similar superstitions in almost every nation. The early Greeks and Romans, like other nations in an early stage of civilisation, saw in all the phenomena of ordinary nature some manifestation of the deity: springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life; and all were only the visible embodiments of so many divine agents. Over these salutary and beneficent powers of nature watched so many divinities. But the conception of the nymphs (though, as divine, they are often called *θεαί*: *Il.* xxiv. 616) differed from that of the great 'Nature' deities in being strictly localised: each spring had its own nymph, or company of nymphs, who could give or refuse the fertilising steam—who might irrigate the land or destroy it by a flood. This belief clearly belongs to an earlier stage than the conception of deities with wide provinces and varied functions, but it was firmly rooted in local traditions, and lasted on beside the later mythology, or in some cases was absorbed into it, so that the newer great deity assumed the character of the nymph of the spot, who thereupon was represented in myth as a friend or attendant of the goddess by whom she was superseded. Homer speaks of them as deities admitted to Olympus (*Il.* xx. 8), but it is only on a special occasion when every divine being is called to the council. In the *Odyssey* (vi. 123, ix. 154, xii. 218, xiii. 356, xvii. 240) they are the deities of special hills or fountains, honoured in their own abode; and so Hesiod expresses the old belief in nymphs as guarding the powers of nature when he calls them the children of the earth (*Th.* 130, 187). When in Homer they are called 'children of Zeus' (κούραι Διός: *Il.* vi. 420, *Od.* xiii. 356), it is clear that nothing more definite is meant than that they partook of the divine nature. Already in Homer Artemis (who has to do with woods and streams, having herself, as the Arcadian Artemis, been partly developed from Arcadian stories of nymphs) is the deity who is specially attended by nymphs, now her subordinates, or companions in the dance (*Od.* vi. 105), just as at a later time Dionysus as god of trees has his attendant nymphs. While it is true that every hill and every tree might have its nymph as well as every spring, yet the water nymphs were those who were most regarded, and who had more distinctive personality, inasmuch as the scarcity or abundance of water was more important than anything else in nature to the herdsmen and agriculturists. Nymphs may, however, be classed under various heads, according to the different parts of nature of which they are the representatives. 1. *Nymphs of the watery element.* To these belong first the nymphs of the ocean, *Oceanides* (Ὠκεανίδαι, Ὠκεανίδες, νύμφαι ἄλιαι), who were regarded as the daughters of Oceanus (Hes. *Th.* 346, 364; Aesch. *Pr.* 136; Soph. *Phil.* 1470); and next the nymphs of the Mediterranean or inner sea. [NEREIDES.] The rivers were represented by the *Potameides* (Ποταμίδες), who, as local divinities, were named after their rivers, as Acheloides, Anigrades, Ismenides, Amnisiades, Pactolides (Ap. Rh. 1219; Verg. *Aen.* viii. 70;

Ov. *Met.* vi. 16; Paus. i. 31, v. 5). The nymphs of fresh water, whether of rivers, lakes, brooks, or springs, were also designated by the general name *Naiades* (Νηίδες), though they had, in addition, specific names (Κρηναῖαι, Πηγαῖαι, Ἐλειονόμοι, Λιμνατίδες, or Λιμνάδες). (*Od.* xvii. 240; Theocr. v. 17.) Even the rivers of the lower regions were described as having their nymphs; hence we read of *Nymphæ infernae paludis* and *Avernales* (Ov. *Met.* v. 240, *Fast.* ii. 610). Many of these nymphs presided over waters or springs which were believed to inspire those who drank of them. The nymphs themselves were therefore thought to be endowed with prophetic power, and to inspire men with the same, and to confer upon them the gift of poetry. [CAMENAE.] There was a belief among Greeks and Romans (analogous to much that appears in popular stories everywhere about water-fairies) that the mortal who saw the nymph was bereft of his senses: hence the expression *νυμφόληπτος* = frenzied, and in Latin *lymphatus* or *lymphaticus*, the names *Lymphæ* and *Nymphæ* being originally the same and used interchangeably (Hor. *Sat.* i. 5, 97; Varr. *L. L.* vii. 87; *C. I. L.* v. 3106).—2. *Nymphs of mountains and grottoes*, called *Oreades* (Ὄρειάδες, Ὄροδεμνιάδες), but sometimes also by names derived from the particular mountains they inhabited (e.g. Κιθαιρωνίδες, Πηλιάδες, Κορύκλαι). (*Od.* ix. 154; Theocr. vii. 137; Verg. *Aen.* i. 168, 500; Paus. ix. 3, x. 32; Ap. Rh. i. 550).—3. *Nymphs of forests, groves, and glens*, were believed sometimes to appear to and frighten solitary travellers. They are designated by the names Ἄλσηίδες, Ἰγληρωοί, Αἰλωνιάδες, and Ναπαῖαι.—4. *Nymphs of trees*, were believed to die together with the trees which had been their abode, and with which they had come into existence. They were called *Dryades* and *Hamadryades* (Δρυάδες, Ἄμαδρυάδες or Ἄδρυάδες), from δρῦς (cf. Μέλιαι, Hes. *Th.* 187). All these nymphs had their special haunts and abodes in watery glades, in groves, in caves and grottoes. Here sacrifices were offered of goats, lambs, milk, and oil, but never of wine. (*Od.* xvii. 240; Theocr. v. 12, 53, 139, 140; Serv. ad *Georg.* iv. 380, ad *Ecl.* v. 74.) From these local nymphs of springs and woods was developed another class with more definite history and personality, such as Circe and Calypso, who were divine in nature but differed from goddesses in being localised in some particular place on the earth: a similar development was the conception of the nymph who presided over a particular town, e.g. Cyrene. It may be observed that the *νύμφη* is sometimes called *θεός*, though the *θεός* is never called *νύμφη*. Nymphs were in archaic art represented (as were all goddesses) fully clothed; but as art progressed it was customary to show them less and less clothed and at last wholly naked. They appear as companions or attendants of country deities, such as Pan; often also with Hermes, as a favourite deity of herdsmen; or with Artemis, the goddess of woods and hills; or in their prophetic character with Apollo.

Nymphæum (Νυμφαῖον, i.e. *Nymphs'* abode). 1. A mountain by the river Aous, near Apollonia, in Illyricum.—2. A port and promontory on the coast of Illyricum, three Roman miles from Lissus (Cacs. *B. C.* iii. 26).—3. (*C. Ghiorgi*), the SW. promontory of Acte or Athos, in Chalcidice.—4. A seaport town of the Chersonesus Taurica (*Crimea*) on the Cimmerian Bosphorus, 25 stadia (2½ geographical miles) from Panticapæum (Strab. p. 309; App.

Mithr. 106; *Ptol.* iii. 6, 3).—5. A place on the coast of Bithynia, thirty stadia (three geographical miles) W. of the mouth of the river Oxines.—6. A place in Cilicia, between Celen-deris and Soloi.

Nymphæus (Νύμφαιος). 1. (*Ninfa* or *Ninpa*), a small river of Latium, falling into the sea above Astura; of some note as contributing to the formation of the Pomptine marshes (*Plin.* iii. 57). It now no longer reaches the sea, but falls into a little lake, called *Lago di Monaci*.—2. Also called **Nymphius** (*Basilinfa*), a small river of Sophene in Armenia, a tributary of the upper Tigris, flowing from N. to S. past Martyropolis, in the valley between M. Niphates and M. Masius (*Amm. Marc.* xviii. 9; *Procop.* B. P. i. 8, 21).

Nymphidius Sabinus, commander of the praetorian troops, together with Tigellinus, attempted, on the death of Nero, A.D. 68, to seize the throne, but was murdered by the friends of Galba (*Tac. Ann.* xv. 72, *Hist.* i. 5, 25, 37; *Plut. Galb.* 8-15).

Nymphis (Νύμφις), son of Xenagoras, a native of the Pontic Heraclea, lived about B.C. 250, and wrote a work on Alexander and his successors, in twenty-four books, and a history of Heraclea in thirteen books (*Suid. s. v.*).

Nymphodorus (Νυμφόδωρος). 1. A native of Abdera and brother-in-law of Sitalces, king of Thrace: the Athenians made him their pro-xenus in 481, and he negotiated a reconciliation between them and Perdiccas (*Hdt.* vii. 137; *Thuc.* i. 29).—2. A Greek historian of Amphipolis, of uncertain date, the author of a work on the Laws or Customs of Asia (Νόμματα Ἀσίας).—3. Of Syracuse, likewise a historian, lived about the time of Philip and Alexander the Great. He wrote a *Periplus* of Asia, and a work on Sicily (*Athen.* pp. 19, 265).

Nysa (Νύσσα), was the name of the mountain on which Dionysus was supposed to have been nursed by the nymphs [see p. 294, a]. Hence the name was applied to several hills or towns where early culture of the vine gave rise to local traditions of the childhood of the wine-god; or, conversely, the stories may have become attached to places which bore the same name as a Mount Nysa connected with the worship of Dionysus. It is, however, noticeable that most of the places of this name are supposed to have been early homes of the vine. Among the places so named whose position can be fairly determined are the following:—1. (*Sultan-Hisar*), a town in Caria, on the southern slope of Mount Messogis (which was famed for wine), on a small stream which falls into the Maeander from the north (*Strab.* p. 650). It was said to have been formerly called Athymbra and to have taken its name from Nysa one of the wives of Antiochus (*Steph. Byz. s. v. Αντιόχεια*); but that may be only a later attempt to account for the name.—2. A mountain and town in Thrace, which is the Nysa connected with Dionysus in the *Iliad* (vi. 133; cf. *Plin.* iv. 36; see p. 295, a).—3. A village on the slopes of Helicon, in Bocotia (*Strab.* p. 405).—4. A mountain and town in India, connected in myth with the journeys of Dionysus (p. 294), and in reality with the earliest culture of the vine (*Arr. An. v.* 1, 2, vi. 2, 3; *Strab.* p. 687).—5. A town in Aethiopia near Meroë. The Homeric hymn xxxiv. speaks of Dionysus as being reared on a mountain in the uttermost parts of Phoenicia (*i. e.* far south), near the river Aegyptus. Herodotus, following the same tradition, speaks of Dionysus being carried to

Nysa, beyond Egypt, in the cinnamon country (prob. *Somaliland*), and there, he says, were festivals of Dionysus (*Hdt.* iii. 97, 111).

Nysaeus, **Nysius**, **Nyseus**, or **Nysigēna**, a surname of Dionysus, derived from Nysa, a mountain or city (see above) where the god was said to have been brought up by nymphs.

Nyseides or **Nysiades**, the nymphs of Nysa, who are said to have reared Dionysus, and whose names are Cisseis, Nysa, Erato, Eriphia, Bromia, and Polyhymno (*Ov. Met.* iii. 314, *Fast.* iii. 769; *Apollod.* iii. 4, 3).

Nysa (Νύσσα), a city of Cappadocia, on the W. side of the Hylus, not far from the river, on the road from Parnassus to Mazara. It was the bishopric of Gregory of Nysa. (*Ptol.* v. 7, 8.)

Nyx (Νύξ), called **Nox** by the Romans, was a partial personification of Night, in which much of the abstract idea still remained and the allegory was to a great extent recognised as such. Homer calls her the subduer of gods and men, and relates that Zeus himself stood in awe of her (*Il.* xiv. 259). In the ancient cosmogonies Night is one of the very first created beings, for she is described as the daughter of Chaos, and the sister of Erebus, by whom she became the mother of Aether and Hemera. She is further said to have given birth, without a husband, to Moros, the Keres, Thanatos, Hypnos, Dreams, Momus, Ozizys, the Hesperides, Moerae, Nemesis, and similar beings (*Hes. Th.* 123, 211, 748; cf. *Aesch. Eum.* 321). In the later poets Night is sometimes described as a winged goddess, and sometimes as riding in a chariot, covered with a dark garment and accompanied by the stars in her course.

O.

Oānus (Ὠάνος: *Frascolari*), a river on the S. coast of Sicily, near Camarina (*Pind. Ol.* v. 25).

Oārus (Ὠάρος), a considerable river mentioned by Herodotus as rising in the country of the Thyssagetæ, and falling into the Palus Maeotis (*Sea of Azov*) E. of the Tanaïs (*Don*) (*Hdt.* iv. 123). As there is no river which very well answers this description, Herodotus probably refers to one of the E. tributaries of the *Don*, such as the *Sal* or the *Manythæ*.

Oāsis (Ὠάσις, *Aḡāsis*, and in later writers Ὠάσις) is the Greek form of an Egyptian word *Uah*, an inhabited place, which was used to denote an island in the sea of sand of the great Libyan Desert: the word has been adopted into our language. The Oases are depressions in the great table-land of Libya, preserved from the inroad of the shifting sands by steep hills of limestone round them, and watered by springs, which make them fertile and habitable. With the substitution of these springs for the Nile, they closely resemble that greater depression in the Libyan table-land, the valley of Egypt. The chief specific applications of the word by the ancient writers are to the two Oases on the W. of Egypt, which were taken possession of by the Egyptians at an early period.—1. **Oasis Minor**, the Lesser or Second Oasis (Ὠάσις Μικρά, or ἡ δευτέρα: *Uah el-Bahariye*), lay W. of Oxyrynchus, and a good day's journey from the SW. end of the lake Moeris. It was reckoned as belonging to the Heptanomis, or Middle Egypt; and formed a separate Nomos. (*Ptol.* iv. 5, 37; *Strab.* p. 814).—2. **Oasis Major**, the Greater, Upper, or First Oasis (Ὠ. μεγάλη, ἡ πρώτη, ἡ ἄνω Ὠ., and, in Herodotus, πόλις Ὠάσις and νῆσος

Μακάρων, *Uah el-Dakhel*), is described by Strabo as seven days' journey W. of Abydos, which applies to its N. end, as it extends over more than $1\frac{1}{2}^{\circ}$ of latitude. It belonged to Upper Egypt, and, like the other, formed a distinct nome: these two nomes are mentioned together as 'Duo Oasisae' (*αἱ δύο Ὀασιῶται*) (Hdt. iii. 26, iv. 152; Strab. l. c.; Plin. v. 50). When the ancient writers use the word Oasis alone, the Greater Oasis must generally be understood. This Oasis contains considerable ruins of the ancient Egyptian and Roman periods. It is about level with the valley of the Nile; the Lesser is about 200 feet higher than the Nile, in nearly the same latitude.—3. A still more celebrated Oasis than either of these was that called **Ammon, Hammon, Ammonium, Hammônis Oraculum**, from its being a chief seat of the worship and oracle of the god AMMON. It was called by the Arabs in the middle ages *Santariyah*, and now *Siwah*. It is about six miles long, and three wide: its chief town, *Siwah*, is in $29^{\circ} 12'$ N. lat., and $26^{\circ} 17'$ E. long.: its distance from Cairo is twelve days, and from the N. coast about 160 statute miles: the ancients reckoned it twelve days from Memphis, and five days from Paraetonium on the N. coast. It was inhabited by various Libyan tribes, but the ruling people were a race kindred to the Aethiopians above Egypt, who, at a period of unknown antiquity, had introduced, probably from Merôë, the worship of Ammon: the government was monarchical. The Ammonians do not appear to have been subject to the old Egyptian monarchy. Cambyses, after conquering Egypt in B.C. 525, sent an army against them, which was overwhelmed by the sands of the Desert. In B.C. 331, Alexander the Great visited the oracle, which hailed him as the son of Zeus Ammon (Arrian. An. iii. 4; Curt. iv. 33). The oracle was also visited by Cato of Utica. Under the Ptolemies and the Romans, it was subject to Egypt, and formed part of the Nomos Libya. The most remarkable objects in the Oasis, besides the temple of Ammon, were the palace of the ancient kings, abundant springs of salt water (as well as fresh) from which salt was made, and a well, called Fons Solis, the water of which was cold at noon, and warm in the morning and evening. Ruins of the temple of Ammon are still standing at *Siwah*.

Oaxes. [OAXUS.]

Oaxus (*Ὀάξος*: *Ὀάξιος*), called **Axus** (*Ἄξος*) by Herodotus, a town in the interior of Crete on the river Oaxes (which flows into the sea in the centre of the N. coast of Crete) and near Eleutherna, is said to have derived its name from Oaxes or Oaxus, who was, according to some accounts, a son of Acacallis, the daughter of Minos, and, according to others, a son of Apollo by Anchiale (Hdt. iv. 154; Verg. *Ecl.* i. 66; Serv. *ad loc.*).

Obila (*Avila*), a town of the Vettones in Hispania Tarraconensis (Ptol. ii. 5, 9).

Oblivionis Flumen. [LIMÆA.]

Obrimas (*Koja-Chai* or *Sandukli Chai*), an E. tributary of the Maeander, in Phrygia (Liv. xxxviii. 15; Plin. v. 106).

Obringa (*Ὀβρίγγα*), a W. tributary of the Rhine, forming, according to Ptol. ii. 10, 17, the boundary between Germania Superior and Inferior. It is probably the small river *Ahr*, which joins the Rhine near *Remagen*, between *Bonn* and *Andernach*.

Obsæquens, Jūlius, the name prefixed to a fragment entitled *De Prodigis* or *Prodigiorum*

Libellus, containing a record of the phenomena classed by the Romans under the general designation of *Prodigia* or *Ostenta*. The series extends in chronological order from the consulship of Scipio and Laelius, B.C. 190, to the consulship of Fabius and Aelius, B.C. 11. The materials are derived from an abridgment of Livy, whose very words are frequently employed. With regard to the compiler we know nothing. He probably wrote in the fourth century A.D.—Editions by Scheffer, Amst. 1679, and by Oudendorp, Lugd. Bat. 1720.

Obucōla, Obucūla, or Obulcūla (*Monclova*), a town in Hispania Baetica, on the road from Hispalis to Eimerita and Corduba (Ptol. ii. 4, 4; Plin. iii. 12).

Obulco (*Porcuna*), surnamed **Pontificense**, a Roman municipium in Hispania Baetica (Strab. pp. 141, 160; Ptol. ii. 4, 11).

Ocalēa (*Ὀκαλέα, Ὀκαλέη*, also *Ἰκαλεία, Ἰκαλείαι*: *Ἰκαλεύς*), a town in Boeotia, between Haliartus and Alalcomenae, situated on a river of the same name falling into the lake Copais, at the foot of the mountain Tilphusion (*Il.* ii. 501; *Hymn. Apoll.* 242; Strab. p. 410).

Oceānides. [NYMPHÆA.]

Oceānus (*Ὠκεανός*), in the oldest Greek poets is the god of the water which was believed to surround the whole earth, and which was supposed to be the source of all the rivers and other waters of the world. In the Homeric mythology Ocean is the father of all things, even of the gods (*θεῶν γένεσις*), and not only the source from which heaven and earth alike arose, and from which all streams were still derived, but also the bounding limit of everything (*Il.* xiv. 200, 246, 302; cf. Aristot. *Met.* A. p. 983), and he has his feminine counterpart, Tethys, who is the mother of all things. In Hesiod he is not, as in Homer, the primary source, but is the son of Heaven and Earth, the husband of Tethys, and the father of all the river-gods and water-nymphs of the whole earth (*Th.* 133, 337). Another difference in Hesiod is that, instead of all streams coming from Oceanus, and none flowing in, the Styx pours one-tenth of her water into the underworld, but nine-tenths into the ocean; yet Styx also is pictured as originally deriving her water from Ocean, since she is the chief of the daughters of Oceanus and Tethys (Hes. *Th.* 361, 789). As to the physical idea attached by the early Greeks to the word, it seems that they regarded the earth as a flat circle, which was encompassed by a river perpetually flowing round it, and this river was Oceanus. Out of and into this river the sun and the stars were supposed to rise and set; and on its banks were the abodes of the dead (*Od.* x. 508). The conception of Ocean as a stream appears in poetry long after Homer; but Herodotus rejects the idea (*ii.* 28, iv. 8). From this notion it naturally resulted that, as geographical knowledge advanced, the name was applied to the great outer waters of the earth, in contradistinction to the inner seas, and especially to the *Atlantic*, or the sea without the Pillars of Hercules (*ἡ ἔξω θαλάττα*, *Mare Exterior*) as distinguished from the *Mediterranean*, or the sea within that limit (*ἡ ἐντὸς θαλάττα*, *Mare Internum*); and thus the Atlantic is often simply called Oceanus. The epithet Atlantic (*ἡ Ἀτλαντικὴ θάλασσα*, Herod., *δ' Ἀ. πόντος*, Eurip.; *Atlanticum Mare*) was applied to it from the mythical position of ATLAS being on its shores. The other great waters which were denoted by the same term are described under their specific names.

tribunate of the plebs, 133, when he opposed his tribunitian veto to the passing of the agrarian law. He was in consequence deposed from his office by Tib. Gracchus. (Plut. *Tib. Gracch.* 10.)—**6. Cn.**, a supporter of the aristocratical party, was consul 87 with L. Cornelius Cinna. After Sulla's departure from Italy in order to carry on the war against Mithridates, a vehement contest arose between the two consuls, which ended in the expulsion of Cinna from the city, and his being deprived of the consulship. Cinna soon afterwards returned at the head of a powerful army, accompanied by Marius. Rome was compelled to surrender, and Octavius was one of the first victims in the massacres that followed. His head was cut off and suspended on the rostra. (App. *B. C.* i. 64–71; Cic. *Cat.* iii. 10, *N. D.* ii. 5.)—**7. L.**, son of No. 6, consul 75, died in 74, as proconsul of Cilicia, and was succeeded in the command of the province by L. Lucullus (Plut. *Lucull.* 6).—**8. Cn.**, son of No. 7, consul 76.—**9. M.**, son of No. 8, was curule aedile 50, along with M. Caelius. On the breaking out of the Civil war in 49, Octavius espoused the aristocratical party, and served as legate to M. Bibulus, who had the supreme command of the Pompeian fleet. After the battle of Pharsalia, Octavius sailed to Illyricum; but having been driven out of this country (47) by Caesar's legates, he fled to Africa. He was present at the battle of Actium (31), when he commanded part of Antony's fleet. (Caes. *B. C.* iii. 5; Dio Cass. xlii. 11; Plut. *Ant.* 65.)—**10. C.**, younger son of No. 1, and the ancestor of Augustus, remained a simple Roman eques, without attempting to rise any higher in the state (Suet. *Aug.* 2).—**11. C.**, son of No. 10, and great-grandfather of Augustus, lived in the time of the second Punic war, in which he served as tribune of the soldiers. He was present at the battle of Cannae (216), and was one of the few who survived the engagement. (Frontin. *Strat.* iv. 5, 7; Suet. *Aug.* 2).—**12. C.**, son of No. 11, and grandfather of Augustus, lived quietly at his villa at Velitrae, without aspiring to the dignities of the Roman state (Suet. *Aug.* 2, 4, 6).—**13. C.**, son of No. 12, and father of Augustus, was praetor 61, and in the following year succeeded C. Antonius in the government of Macedonia, which he administered with equal integrity and energy. He returned to Italy in 59, and died the following year at Nola, in Campania, in the same room in which Augustus afterwards breathed his last. By his second wife Atia, Octavius had a daughter and a son, the latter of whom was subsequently the emperor Augustus. [AUGUSTUS.]—**14. L.**, a legate of Pompey in the war against the pirates, 67, was sent by Pompey into Crete to supersede Q. Metellus in the command of the island; but Metellus refused to surrender the command to him. [METELLUS, No. 16.]

Octāvius Balbus. [BALBUS.]

Octodūrus (Octodurensis: *Martigny*), a town of the Veragri in the country of the Helvetii, is situated at the point where the valley of the Drance joins the upper Rhone valley. Caesar put Galba there B. C. 56 to keep open for the traders the pass of the Great St. Bernard, the approach to which by the valley of the Drance is completely commanded by Martigny. Galba was attacked by the natives and forced to retreat. (Caes. *B. G.* iii. 1.) The ancient town, like the modern one, was divided by the Drance into two parts. The inhabitants had the *Jus Latii* (Plin. iii. 135). Under Diocletian conjointly with *Moutiers* it was the chief town of the

division of the diocese *Galliarum* which was called Alpes Graiae et Poeninae and was the residence of a praeses.

Octogēsa, a town of the Ibergetes in Hispania Tarraconensis, near the Iherus, probably S. of the Sicoris (Caes. *B. C.* i. 61).

Octolōphus. 1. A town of Lyncestis in Macedonia (Liv. xxxi. 36).—2. A town in Perrhaebia (Liv. xlv. 3).

Ocŷpētē. [HARPYIAE.]

Ocŷrhōē (Ὠκυρόη). 1. One of the daughters of Oceanus and Tethys.—2. Daughter of the centaur Chiron, possessed the gift of prophecy, and is said to have been changed into a mare.

Odenāthus, the ruler of Palmyra, checked the victorious career of the Persians after the defeat and capture of Valerian, A. D. 260, and drove Sapor out of Syria (Procop. *Pers.* ii. 5). In return for these services, Gallienus bestowed upon Odenathus the title of Augustus. He was soon afterwards murdered, not without the consent, it is said, of his wife Zenobia, 266. He was succeeded by ZENOBIÆ.

Odessus (Ὀδησσός: Ὀδησσίτης, Ὀδησσεύς): (*Varna*), also called Odysseus and Odissus at a later time, a Greek town in Thracia (in the later Moesia Inferior) on the Pontus Euxinus nearly due E. of Marcianopolis, was founded by the Milesians in the territory of the Crobyzi in the



Coin of Odessus.

Obv., head of Caracalla, laureate: AYT. K. M. AYP. CEVHPOC ANTONINOC; rev., figure of Serapis (according to others, of Pluto) with cornucopia and patera, standing at an altar: OAHCEITAN.

reign of Astyages, king of Media (B. C. 594–559). The town had a good harbour, and carried on an extensive commerce. (Strab. p. 319; Diod. xix. 73; Ov. *Trist.* i. 9, 37; *C. I. L.* iii. 762.)

Odoācer, usually called king of the Heruli, was the leader of the barbarians who overthrew the Western empire A. D. 476. He took the title of king of Italy, and reigned till his power was overthrown by Theodoric, king of the Goths. Odoacer was defeated in three decisive battles by Theodoric (489–490), and took refuge in Ravenna, where he was besieged for three years. He capitulated on condition that he and Theodoric should be joint kings of Italy; but Odoacer was soon afterwards murdered by his rival (Procop. *B. G.* i. 1, ii. 6; Jordan. *Reb. Goth.* pp. 128–141).

Odomantīcē (Ὀδομαντική), a district in the NE. of Macedonia between the Strymon and the Nestus, inhabited by the Thracian tribe of the Odomanti or Odomantes (Hdt. vii. 112; Thuc. ii. 101).

Odrysae (Ὀδρύσαι), the most powerful people in Thrace, dwelt, according to Herodotus, on both sides of the river Artiscus, a tributary of the Hebrus, but also spread further W. over the whole plain of the Hebrus. Soon after the Persian wars Teres, king of the Odrysae, obtained the sovereignty over several of the other Thracian tribes, and extended his dominions as far as the Black Sea. He was succeeded by his son, Sitalces, who became the master of almost the whole of Thrace. His empire comprised all

the territory from Abdera to the mouths of the Danube, and from Byzantium to the sources of the Strymon; and it is described by Thucydides as the greatest of all the kingdoms between the Ionian gulf and the Euxine, both in revenue and opulence (Hdt. iv. 92; Thuc. ii. 96; Strab. p. 331, 38). Sitacles assisted the Athenians in the Peloponnesian war against Perdiccas, king of Macedonia. [SITALCES.] He died B. C. 424, and was succeeded by his nephew Seuthes I. On the death of the latter, about the end of the Peloponnesian war, the power of the Odrysae declined. For the subsequent history of the Odrysae see THRACIA.

Odyssea (Ὀδύσσεια), a town of Hispania Baetica, N. of Abdera amidst the mountains of Turdetania, with a temple of Athene, said to have been built by Odysseus (Strab. pp. 149, 157).

Odysseus (Ὀδυσσεύς), called in Latin **Ulixes** (less correctly written **Ulysses**, though that is the form which has prevailed in modern times), one of the principal Greek heroes in the Trojan war. According to the Homeric account, he was a son of Laërtes and Anticlêa, the daughter of Autolycus, and was married to Penelope, the daughter of Icarus, by whom he became the father of Telemachus (*Il.* iii. 201; *Od.* i. 329, xi. 85, xvi. 118). But according to a later tradition he was a son of Sisyphus and Anticlêa, who, being with child by Sisyphus, was married to Laërtes, and thus gave birth to him either after her arrival in Ithaca or on her way thither (*Soph. Phil.* 417, *Aj.* 190; *Ov. Met.* xiii. 32; *Plut. Q. Gr.* 43). Hesiod (*Th.* 1013, 1014) makes him by Circe father of Agrius, Latinus and (if 1014 is genuine) of Telegonus. Later traditions state that besides Telemachus, Odysseus became by Penelope the father of Arceus and Ptoiporthus; and by Circe the father of Agrius, Latinus, Telegonus, and Cassiphone; by Calypso of Nausithous and Nausinous or Anson, Telegonus, and Teledamus; and lastly, by Eviippe of Leontophron, Doryclus or Euryalus. (Paus. viii. 12, 3; *Serv. ad Aen.* iii. 171; *Eustath. ad Hom. p.* 1796; *Schol. ad Lycophr.* 795; *Parthen. Erot.* 3.) The name Odysseus = the angry (ὀδύσσομαι): in *Od.* xix. 407 it is said that his grandfather Autolycus gave the name because he himself was often at enmity with his fellow-men: in *Od.* i. 60 there seems to be connexion traced between his name and the anger of the gods which made him a wanderer. His wrath against the suitors is a reason not unfitly suggested. The story ran as follows. As a young man, Odysseus went to see his grandfather Autolycus near Mt. Parnassus. There, in the chase, he was wounded by a boar in the knee, by the scar of which he was subsequently recognised by Euryclia (*Od.* xix. 413 ff.). Even at that age he was distinguished for courage, for knowledge of navigation, for eloquence and for skill as a negotiator; and, on one occasion, when the Messenians had carried off some sheep from Ithaca, Laërtes sent him to Messene to demand reparation. He there met with Iphitus, who was seeking the horses stolen from him, and who gave him the famous bow of Eurytus. This bow Odysseus used only in Ithaca, regarding it as too great a treasure to be employed in the field, and it was so strong that none of the suitors was able to handle it (*Od.* xxi. 14 ff.). According to some accounts he went to Sparta as one of the suitors for Helen; and he is said to have advised Tyndareus to make the suitors swear that they would defend the chosen bridegroom against anyone who should insult him

on Helen's account. Tyndareus, to show him his gratitude, persuaded his brother Icarus to give Penelope in marriage to Odysseus; or, according to others, Odysseus gained her by conquering his competitors in the foot-race (*Apollod.* iii. 10, 9; *Paus.* 12, 2). Homer, however, mentions nothing of all this, and states that Agamemnon, who visited Odysseus in Ithaca, prevailed upon him only with great difficulty to join the Greeks in their expedition against Troy (*Od.* xxiv. 16). Other traditions relate that he was visited by Menelaus and Agamemnon, and that Palamedes more especially induced him to join the Greeks. When Palamedes came to Ithaca, Odysseus pretended to be mad: he yoked an ass and an ox to a plough, and began to sow salt. Palamedes, to try him, placed the infant Telemachus before the plough, whereupon the father could not continue to play his part. He stopped the plough, and was obliged to fulfil the promise he had made when he was one of the suitors of Helen. This occurrence is said to have been the cause of his hatred of Palamedes. (*Tzetz. ad Lyc.* 818; *Hyg. Fab.* 95; cf. *Aesch. Ag.* 841.) Being now himself pledged to the undertaking, he contrived to discover Achilles, who was concealed among the daughters of king Lycomedes. [ACHILLES.] Before, however, the Greeks sailed from home, Odysseus in conjunction with Menelaus went to Troy for the purpose of inducing the Trojans to restore Heleu and her treasures (*Il.* iii. 206; MENELAUS). When the Greeks were assembled at Aulis, Odysseus joined them with twelve ships and men from Cephallene, Ithaca, Neriton, Crocylia, Zacynthus, Samos, and the coast of Epirus (*Il.* ii. 303, 631). He it was who (according to post-Homeric tradition) persuaded Clytaemnestra to send Iphigenia to Aulis (*Dict. Cret.* i. 20; cf. *Enr. I.A.* 100). During the siege of Troy he distinguished himself as a valiant and undaunted warrior, but more particularly as a prudent and eloquent negotiator (*Il.* ii. 139, iii. 202, iv. 494, vii. 163, ix. 169, 225, x. 231-563, xiv. 82, xix. 155; *Od.* xiii. 295). After the death of Achilles, Odysseus contended for his armour with the Telamonian Ajax, and gained the prize (*Philostr. Her.* x. 12; *Od.* iv. 280, viii. 494). This story, which supplies the theme of the *Ajax* of Sophocles, appears first in *Od.* xi. 545; cf. *Ov. Met.* xiii. 1. The statement in the *Odyssey* that the Trojans adjudged the arms is explained by the *Aethiopsis* of Aretinus, where it is said that the captives were asked who had injured Troy most, and answered, Odysseus. In the *Lesser Iliad* the judgment is given without design by two Trojan women conversing. He is said by some to have devised the stratagem of the wooden horse, and he was one of the heroes concealed within it. He is also said to have taken part in carrying off the palladium. (*Verg. Aen.* ii. 164; *Quint. Smyrn.* x. 354.) But the most celebrated part of his story consists of his adventures after the destruction of Troy, which form the subject of the Homeric poem called after him, the *Odyssey*. After the capture of Troy he set out on his voyage home, but was overtaken by a storm and thrown upon the coast of Ismarus, a town of the Cicones, in Thrace, N. of the island of Lemnos. He plundered the town, but several of his men were cut off by the Cicones. Thence he was driven by an N. wind towards Malea and to the Loto-phagi on the coast of Libya. Some of his companions were so much delighted with the taste of the lotus that they wanted to remain in the

country, but Odysseus compelled them to embark again, and continued his voyage. In one day he reached the goat-island, situated N. of the country of the Lotophagi. He there left behind eleven ships, and with one he sailed to



Odysseus offering wine to the Cyclops. (From a statuette in the Vatican.)

the neighbouring island of the Cyclopes (the western coast of Sicily), where with twelve companions he entered the cave of the Cyclops Polyphemus, a son of Poseidon and Thoosa. This giant devoured one after another six of the companions, and kept the unfortunate Odysseus and the six others as prisoners in his

the sheep which the Cyclops let out of his cave. In this way he reached his ship. The Cyclops implored his father, Poseidon, to avenge him, and henceforth the god of the sea pursued the wandering king with implacable enmity. (*Od.* i. 68, ix. 527.) Others represent the death of Palamedes as the cause of Poseidon's anger. [PALAMEDES.] Odysseus next arrived at the island of Aeolus; and the god on his departure gave him a bag of winds, which were to carry him home; but the companions of Odysseus opened the bag, and the winds escaped, whereupon the ships were driven back to the island of Aeolus, who indignantly refused all further assistance. After a voyage of six days, Odysseus arrived at Telepylos, the city of Lamus, in which Antiphates ruled over the LAESTRYGONES, a cannibal race. He escaped from them with only one ship; and his fate now carried him to a western island, Aeaëa, the land of the sorceress Circe. Part of his people were sent to explore the island, but they were changed by Circe into swine. Eurylochus alone escaped, and brought the sad news to Odysseus, who was taught by Hermes how to resist the magic powers of Circe. He succeeded in liberating his companions, who were changed back again into men. When at length Odysseus begged for leave to depart, Circe desired him to descend into Hades and to consult the seer Tiresias. He now sailed W. across the river Oceanus, and having landed on the other side in the country of the Cimmerians, where Helios does not shine, he entered Hades, and asked Tiresias how he should reach his native land. Tiresias told him of the danger and difficulties arising from the anger of Poseidon, but gave him hope that all would yet turn out well, if he and his companions would leave the herds of Helios in Thrinacia unharmed. Odysseus now returned to Aeaëa, where Circe treated them kindly, told them of the dangers that yet awaited them, and of the means of escaping. The wind which she sent with them carried them to the island of the Sirens, somewhere near the W. coast of Italy. The Sirens sat on the shore, and with their sweet voices attracted all that passed by, and then destroyed them. Odysseus, to escape this danger, filled the ears of his companions with wax, and had himself fastened to the mast of his ship, until he was out of reach of the Sirens' song. His ship next sailed between Scylla and Charybdis, two rocks between Thrinacia and Italy. As the ship passed between them, Scylla, the monster inhabiting the rock of the same name, carried off and devoured six of the crew. From thence he came to Thrinacia, the island of Helios, who there kept his sacred herds of oxen. Mindful of the advice of Tiresias and Circe, Odysseus wanted to sail past, but his companions urged him to land. He made them swear not to touch any of the cattle; but as they were detained in the island by storms, and were hungry, they killed the finest of the oxen while Odysseus was asleep. After some days the storm abated, and they sailed away, but soon another storm came on, and their ship was destroyed by a thunderbolt. All were drowned with the exception of Odysseus, who saved himself by means of the mast and planks, and after ten days reached the island of Ogygia, inhabited by the nymph Calypso. She received him with kindness, and wished to marry him, promising immortality



Odysseus and Tiresias. (From a relief of the Roman period, now in the Louvre.)

cave. Odysseus contrived to make the monster drunk with wine, and then with a burning pole deprived him of his one eye. He now succeeded in making his escape with his friends, by concealing himself and them under the bodies of

Odysseus, who saved himself by means of the mast and planks, and after ten days reached the island of Ogygia, inhabited by the nymph Calypso. She received him with kindness, and wished to marry him, promising immortality

and eternal youth, if he would consent, and forget Ithaca. But his love of home was too strong. Athene, who had always protected him, induced Zeus to promise that her favourite hero, notwithstanding the anger of Poseidon, should one day return to his native island, and take vengeance on the suitors of Penelope. Hermes carried to Calypso the command of Zeus to dismiss Odysseus. The nymph obeyed, and taught him how to build a raft [*Dict. of Ant. art. Ratis*], on which, after remaining eight years with her, he left the island. In eighteen days he came in sight of Scheria, the island of the Phaeacians, when Poseidon sent a storm which cast him off the raft. By the assistance of Leucothea and Athene he reached Scheria by swimming. Here he slept on the shore, until he was awoke by the voices of maidens. He found Nausicaa, the daughter of king Alcinoüs, who conducted the hero to her father's court. He was there honoured with feasts, and the minstrel Demodocus sang of the fall of Troy, which moved Odysseus to tears, and, being asked why he

seek news of his father. Odysseus made himself known to him, and with him planned revenge. Still disguised as a beggar, he accompanied Telemachus and Eumæus to the palace, where his dog Argus alone recognised him. The plan of revenge was now carried into effect. Penelope was persuaded to promise her hand to him who should conquer the others in shooting with the bow of Odysseus. As none of the suitors was able to bend this bow, Odysseus himself took it up and then began to attack the suitors. He was supported by Athene and his son, and all fell by his hands. He now made himself known to Penelope, and went to see his aged father. In the meantime the report of the death of the suitors was spread abroad, and their relatives rose in arms against their slayer; but Athene, who assumed the appearance of Mentor, brought about a reconciliation between the people and the king.—It has already been remarked that in the Homeric poems Odysseus is represented as a prudent, cunning, inventive, and eloquent man, but at the same time as a brave, bold, and persevering warrior, whose

courage no misfortune or calamity could subdue; but later poets describe him as deceitful, intriguing, and without personal courage (*Soph. Aj.* 80; *Verg. Aen.* ii. 164; *Ov. Met.* xiii. 6 ff.). Of the close of his life the Homeric poems give no information, except the prophecy of Tiresias, who promised him a happy old age, in which a painless death should come upon him 'from the sea.' (*Od.* xi. 135); but later writers give us different accounts. Telegonus, the son of Odysseus by Circe, was sent out by his mother to



Odysseus and the Sirens. (From a vase in the British Museum.)

wept, he related his whole history. At length he was sent home in a ship. One night as he had fallen asleep in his ship, it reached the coast of Ithaca; the Phaeacians who had accompanied him carried him on shore, and left him. He had now been away from Ithaca for twenty years. During his absence his father Laërtes, bowed down by grief and old age, had withdrawn into the country; his mother, Anticlea, had died of sorrow; his son, Telemachus, had grown up to manhood, and his wife, Penelope, had rejected all the offers that had been made to her by the importunate suitors from the neighbouring islands. For the last few years more than a hundred nobles of Ithaca, Same, Dulichium, and Zacynthus had been suing for the hand of Penelope, and in their visits to her house had treated all that it contained as if it had been their own. That Odysseus might be able to take vengeance upon them, it was necessary that he should not be recognised. Athene accordingly disguised him as a beggar. He was kindly received by Eumæus, the swineherd, a faithful servant of his house. Meanwhile his son, Telemachus, returned from Sparta and Pylos, whither he had gone to

seek his father. A storm cast him upon Ithaca, which he began to plunder in order to obtain provisions. Odysseus and Telemachus attacked him, but he slew Odysseus, and his body was afterwards carried to Aeaëa. The $\xi\xi$ $\alpha\lambda\delta\iota$ s of the prophecy was thus interpreted to mean the arrival of Telegonus by sea, or the slaying of Odysseus by a weapon made from a fish. It is probable that in the original it only meant 'away from the sea,' i.e. his wanderings being over. At the entreaty of the remorseful son, Circe made Telemachus and Penelope immortal. Telegonus was married to Penelope and Telemachus to Circe (see the argument, in Proclus, of the lost *Telegonia* by Eugamon; cf. *Dict. Cret.* vi. 15; *Hyg. Fab.* 127; *Hor. Od.* iii. 29, 8). A Thesprotian legend made Odysseus, before these events, go away to Thesprotia, to fight for that nation against the Brygians, and marry Callinice, their queen; some time after which he returned to Ithaca and met his death there.—In works of art Odysseus is commonly represented as wearing a conical cap ($\pi\iota\lambda\delta\iota\omicron\nu$, *pileus*), such as belonged to artisans (hence to Hephaestus and Daedalus) and to sailors (hence to Odysseus

and Charon). [See cut on p. 617.] It is asserted by Pliny (xxxv. 108) that Nicomachus, the painter of the fourth century B.C., was the first who gave Odysseus this distinguishing mark.

Oea (Ἐώα, Ptol.: Oecesis: *Tripoli?* Ru.), a city on the N. coast of Africa, in the Regio Syrtica (*i.e.* between the Syrtes), was one of the three cities of the African Tripolis, and, under the Romans, a colony by the name of Aelia Augusta Felix. It had a mixed population of Libyans and Sicilians. (Tac. *Hist.* iv. 50; Ptol. iv. 3, 12; Amm. Marc. xxviii. 6.)

Oea (Ὀΐα), a town in the island of AEGINA, twenty stadia from the capital.

Oeagrus, or **Oeäger** (Ὀΐαγρος), king of Thrace, was the father, by the Muse Calliope, of Orpheus and Liuus (Apollod. i. 3, 2; Ov. *Ib.* 484). Hence the sisters of Orpheus are called *Oeagrides*, in the sense of the Muses. The adjective *Oeagrius* is used by the poets as equivalent to Thesalian, *Oeagrius Haemus*, *Oeagrius Hebrus*.

Oeanthē or **Oeanthia** (Οΐάνθη, Οΐάνθεια: *Οΐανθεύς*: *Galaxidhi*), a town of the Locri Ozolae near the entrance of the Crissaean gulf (Thuc. iii. 101; Pol. iv. 57; Paus. x. 38, 9).

Oeäso or **Oeasso** (*Oyarzun*), a town of the Vascones on the N. coast of Hispania Tarraconensis situated on a promontory of the same name, and on the river Magrada (Strab. p. 161).

Oeax (Ὀΐαξ), son of Nauplius and Clymene, and brother of Palamedes and Nausimedon (Eur. *Or.* 432; Apollod. ii. 1; PALAMEDES).

Oebälus (Ὀΐβαλος). 1. Son of Cynortas, husband of Gorgophone, and father of Tyndareus, Pirene, and Arene, was king of Sparta, where he was afterwards honoured with an heroum. According to some he was son of Perieres and grandsou of Cynortas, and was married to the nymph Batea, by whom he had several children (Paus. iii. 1, 5, ii. 2, 3, iv. 2, 3; Apollod. ii. 10, 4). The patronymic *Oebalides* is not only applied to his descendants, but to the Spartans generally, as Hyacinthus, Castor, Pollux, &c. The feminine patronymic *Oebalis* and the adjective *Oebalius* are applied in the same way. Hence Helen is called by the poets *Oebalis*, and *Oebalia pellex*; the city of Tarentum is termed *Oebalia arx*, because it was founded by the Lacedaemonians; and since the Sabines were, according to one tradition, a Lacedaemonian colony, we find the Sabine king Titus Tatius named *Oebalius Titus*, and the Sabine women *Oebalides matres*. (Ov. *Fast.* i. 260, iii. 230.)—2. Son of Telon by a nymph of the stream Sebethus, near Naples, ruled in Campania.

Oechälia (Ὀΐχαλία: *Οΐχαλιεύς*, *Οΐχαλιώτης*). 1. A town in Thessaly on the Peneus near Tricca (*Il.* ii. 596, 730; Paus. iv. 2, 3, iv. 33, 4).—2. A town in Thessaly, belonging to the territory of Trachis (Strab. p. 339).—3. A town in Messenia on the frontier of Arcadia, identified by Pausanias with Carnasinum, by Strabo with Andania (Strab. pp. 339, 350, 360, 448; Paus. iv. 2, 33).—4. A town of Euboea, in the district Eretria (Soph. *Trach.* 74; Paus. *l.c.*).—The ancients were divided in opinion which of these places was the residence of Eurytus, whom Hercules slew. The original legend probably belonged to the Thessalian Oechalia, and was thence transferred to the other towns [HERACLES, p. 399, b].

Oedïpus (Ὀΐδίπους), son of Laius and Iocasta (in the *Od.* Epicaste) of Thebes. There is an allusion to Oedipus king of Thebes in the *Iliad*, but he is described as dying a violent death and being buried at Thebes (*Il.* xxiii. 659). The outlines of his story as it afterwards prevailed, are known to the writer of the *Odyssey*, where

there is mention of Epicaste wedding her son and hanging herself when the truth was known (*Od.* xi. 271), but as the banishment of Oedipus from Thebes is not suggested there is nothing in the *Odyssey* contradictory of the slight notice in the *Iliad*. The attack of Polyuces upon Thebes is mentioned in *Il.* iv. 378. In Hesiod there is no reference to the story except the mention of the Sphinx as the bane of Thebes (*Th.* 328), and of the war of the heroes against the city who fell 'fighting for the flocks of Oedipus' (*Op.* 162). The story was more fully developed in later epics, the *Oedipodeia*, the *Cypria* and the *Thebaid*; but in the first of the three (as cited by Paus. ix. 5, 11), the four children of Oedipus are not born from Iocasta, but by a second wife, Eurygameia. The Attic tragedians seem first to have introduced the birth of Antigone, Ismene and their two brothers from Iocasta to increase the tragic horror. Oedipus is mentioned by Pindar to exemplify an instance of reverse of fortune (*Ol.* ii. 35; cf. *Pyth.* iv. 263). The story of Oedipus as it comes to us from the tragedians is as follows. Laius, son of Labdacus, was king of Thebes, and husband of Iocasta, a daughter of Menoeceus and sister of Creon. An oracle had informed Laius that he was destined to perish by the hands of his own son. Accordingly, when Iocasta gave birth to a son, they pierced his feet, bound them together, and exposed the child on Mount Cithaerou. There he was found by a shepherd of king Polybus of Corinth, and was called from his swollen feet Oedipus. He was carried to the palace, and the king and his wife Merope (or Periboea) brought him up as their own child. Once, however, Oedipus was taunted by a Corinthian with not being the king's son, whereupon he proceeded to Delphi to consult the oracle. The oracle replied that he was destined to slay his father and commit incest with his mother. Thinking that Polybus was his father, he resolved not to return to Corinth; but on his road between Delphi and Daulis he met his real father, Laius. Polyphontes, the charioteer of Laius, bade Oedipus make way for them; whereupon a scuffle ensued in which Oedipus slew both Lains and his charioteer. In the meantime the Sphinx had appeared in the neighbourhood of Thebes. Seated on a rock, she put a riddle to every Theban that passed by, and whoever was unable to solve it was killed by the monster. This calamity induced the Thebans to proclaim that whoever should deliver the country of the Sphinx, should be made king, and should receive Iocasta as his wife. Oedipus came forward, and when he approached the Sphinx she gave the riddle as follows: 'A being with four feet has two feet and three feet, and only one voice; but its feet vary, and when it has most it is weakest.' Oedipus solved the riddle by saying that it was man, who in infancy crawls upon all fours, in manhood stands erect upon two feet, and in old age supports his tottering legs with a staff. The Sphinx, enraged at the solution of the riddle, thereupon threw herself down from the rock. Oedipus now obtained the kingdom of Thebes, and married his mother, by whom he became the father of Eteocles, Polynices, Antigono, and Ismene. In consequence of this incestuous alliance, the country of Thebes was visited by a plague. The oracle ordered that the murderer of Laius should be expelled. Oedipus accordingly pronounced a solemn curse upon the unknown murderer, and declared him an exile; but when

he endeavoured to discover him, he was told by the seer Tiresias that he himself was both the parricide and the husband of his mother. Iocasta now hanged herself, and Oedipus put out his own eyes (Soph. *Oedipus Tyrannus*; Apollod. iii. 5, 8). An interval of several years is supposed to elapse between the events of the *Oed. Tyr.* and those of the *Oed. Coloneus*. From the allusions to what happened in this interval it appears that Oedipus lived on at Thebes, blind but not altogether unhappy, with Creon as regent. Then after long years the popular feeling began to regard his presence as a pollution. Oedipus was banished: his sons did not interfere to save him, but his daughters voluntarily went into exile with him: Antigone led him to Athens, and Ismene followed. Meantime an oracle came from Delphi that the safety of Thebes depended on Oedipus remaining there and being buried there at his death; the two sons no longer acquiesced in the rule of Creon and disputed the throne; the citizens supported Eteocles, and Polynices was exiled. Creon attempted to take Oedipus by force back to Thebes, but Theseus gave his protection and to Theseus only the secret of his death and burial was known (Soph. *Oed. Coloneus*). The grave of Oedipus was in the precinct of the Eumenides on the SE. slope of the Areiopagus (Paus. i. 28, 7; Val. Max. v. 3); but there was also a chapel (*ἡρώων*) of Oedipus at Colonus (Paus. i. 30, 4). Pausanias prefers to accept the Homeric account of Oedipus as dying at Thebes, and imagines that his bones were removed to Athens. The Boeotian story makes Oedipus die at Thebes, but the Thebans refused him burial. His body was carried to Ceos in Boeotia, thence to the precincts of a sanctuary of Demeter at Eteonus, where the oracle declared that it might remain, and his tomb there was called the Oedipodeum (Schol. ad O. C. 91). Aristides (p. 284) speaks of his being buried, as a blessing to Attica, at Colonus. The story of Oedipus forms the subject of three celebrated plays of Sophocles, and was also taken by Aeschylus for the subject of a trilogy, of which the *Septem c. Th.* only remains. Seneca wrote a tragedy, the *Oedipus*, in which he follows Sophocles closely. The chief difference is that Oedipus goes into voluntary exile after he has blinded himself. Corneille, Dryden and Voltaire wrote plays on the same subject.

Oedanes. [DYARDANES.]

Oeneōn (*Οἰνεών*: *Οἰνεαίως*), a seaport town of the Locri Ozolae (Thuc. iii. 95).

Oeneus (*Οἰνεύς*), son of Portheus, husband of Althaea, by whom he became the father of Tydeus and Meleager, and was thus the grandfather of Diomedes. He was king of Pleuron and Calydon in Aetolia (*Il.* v. 813, ix. 548, xiv. 115). This is Homer's account; but according to later authorities he was the son of Porthaon and Euryte, and the father of Toxeus, whom he killed; also of Thyreus (Phereus), Clymenus, Periphas, Agelaus, Meleager, Gorge, Eurymede, Melanippe, Mothone, and Deianira. His second wife was Melanippe, the daughter of Hipponous, by whom he had Tydeus according to some accounts, though according to others Tydeus was his son by his own daughter, Gorge. (Apollod. i. 7, 10, i. 8, 4; Diod. iv. 35; Ap. Rh. 192; Hyg. *Fab.* 14.) He is said to have been deprived of his kingdom by the sons of his brother Agrius, who imprisoned and ill used him. He was subsequently avenged by Diomedes, who slew Agrius and his sons, and restored the kingdom either to Oeneus himself

or to his son-in-law Andraemon, as Oeneus was too old. Diomedes took his grandfather with him to Peloponnesus, but some of the sons, who lay in ambush, slew the old man, near the altar of Telephus in Arcadia. Diomedes buried his body at Argos, and named the town of Oenoe after him. According to others Oeneus lived to extreme old age with Diomedes at Argos, and died a natural death (Apollod. i. 8, 5; Ant. Lib. 37; Diod. iv. 65). Homer knows nothing of all this; he merely relates that Oeneus once neglected to sacrifice to Artemis, in consequence of which she sent a monstrous boar into the territory of Calydon, which was hunted by Meleager. Bellerophon was hospitably entertained by Oeneus, and received from him a costly girdle as a present (*Il.* vi. 216, ix. 532).

Oeniadae (*Οἰνιάδαι*: *Trigardon* or *Tri-khar-do*), an ancient town of Acarnania, situated on the Achelous near its mouth, and surrounded by marshes caused by the overflowing of the river, which thus protected it from hostile attacks (Thuc. ii. 102). Unlike the other cities of Acarnania, Oeniadae espoused the cause of the Spartans in the Peloponnesian war. At the time of Alexander the Great, the town was



Coin of Oeniadae.

Obv., head of Zeus; rev., OINIADAI; head of river-god Achelous, partly human, partly bull.

taken by the Aetolians, who expelled the inhabitants; but the Aetolians were expelled in their turn by Philip V., king of Macedonia, who surrounded the place with strong fortifications. The Romans restored the towns to the Acarnanians. The fortress Nesus or Nasus belonging to Oeniadae was situated on a small lake near it. (Diod. xviii. 8; Pol. iv. 65; Liv. xxxviii. 11; Paus. iv. 25; Strab. p. 459.)

Oenides, a patronymic from Oeneus given to Meleager, his son, and Diomedes, his grandson.

Oenoanda or **Oeneanda**, a town of Asia Minor, in the district of Cabalia, subject to Cibra (Strab. p. 681; Liv. xxxviii. 37).

Oenobaras (*Οἰνοβάρας*), a tributary of the Orontes, flowing through the plain of Antioch, in Syria (Strab. p. 751).

Oenōe (*Οἰνών*: *Οἰνωαῖος*). 1. A demus of Attica, belonging to the tribe Hippothontis, near Eleutherac on the frontiers of Boeotia, frequently mentioned in the Peloponnesian war (Hdt. v. 74; Thuc. ii. 18).—2. A demus of Attica, near Marathon, belonging to the tribe Aiantis, and also to the Tetrapolis.—3. A fortress of the Corinthians, on the Corinthian gulf, between the promontory Oluiae and the frontier of Megaris.—4. A town in Argolis, W. of Argos, on the road to Mantinea. A battle was fought here in 388 B.C., in which the Argives and Athenians defeated the Lacedaemonians (Paus. i. 15, 1, ii. 15, 2, x. 10, 4).—5. A town in Elis, near the mouth of the Sellcis.—6. A town in the island Icarus or Icaria.

Oenōmāus (*Οἰνώμαος*). 1. King of Pisa in Elis, was son of Ares and Harpinna, the daughter of Asopus, and husband of the Pleiad Sterope, by whom he became the father of Hippodamia (Apollod. iii. 10, 1; Paus. v. 10, 2,

vi. 21, 6). An oracle had declared that he should perish by the hands of his son-in-law; and as his horses were swifter than those of any other mortal, he declared that all who came forward as suitors for Hippodamia's hand should contend with him in the chariot-race, that whoever conquered should receive her, and that whoever was conquered should suffer death. The race-course extended from Pisa to the altar of Poseidon, on the Corinthian isthmus. The suitor started with Hippodamia in a chariot, and Oenomaus then hastened with his swift horses after the lovers. He had overtaken and slain many a suitor, whom Pelops, the son of Tantalus, came to Pisa. Pelops bribed Myrtilus, the charioteer of Oenomaus, to take out the linch-pins from the wheels of his master's chariot, and he received from Poseidon a golden chariot and swift horses. In the race which followed, the chariot of Oenomaus broke down, and he fell out and was killed. Thus Pelops obtained Hippodamia and the kingdom of Pisa. (Soph. *El.* 504; Paus. vi. 21; Diod. iv. 73; Hyg. *l. c.*; Schol. ad Ap. Rh. i. 752; ad Pind. *Ol.* i. 114; Ov. *lb.* 365.) There are some variations in this story, such as, that Oenomaus was himself in love with his daughter, and for this reason slew her lovers (Tzet. ad Lyc. 156; Hyg. *Fab.* 253). Myrtilus also is said to have loved Hippodamia, and as she favoured the suit of Pelops, she persuaded Myrtilus to take the linch-pins out of the wheels of her father's chariot. As Oenomaus was breathing his last he pronounced a curse upon Myrtilus. This curse had its desired effect, for as Pelops refused to give to Myrtilus the reward he had promised, or as Myrtilus had attempted to dishonour Hippodamia, Pelops thrust him down from Cape Geraestus. Myrtilus, while dying, likewise pronounced a curse upon Pelops, which was the cause of all the calamities that afterwards befell his house. [PELOPS.] The tomb of Oenomaus was shown on the river Cladeus in Elis. His house was destroyed by lightning, and only one pillar of it remained standing (Paus. v. 20, 3, vi. 21, 3).—

2. Of Gadara, a Cynic philosopher, who flourished in the reign of Hadrian, or somewhat later, but before Porphyry. He wrote a work to expose the oracles. Considerable fragments are preserved by Eusebius (*Praep. Ev.* v. 18, vi. 7).—3. A tragic poet. [DIOGENES, No. 5.]

Oenonē (Οἰνώνη), daughter of the river-god Cebron, and wife of Paris, before he carried off Helen. [PARIS.]

Oenone or **Oenopiā**, the ancient name of

AEGINA.

Oenophŷta (τὰ Οἰνόφυτα: *Inia*), a town in Boeotia, on the left bank of the Asopus, and on the road from Tanagra to Oropus, memorable for the victory gained by the Athenians over the Boeotians, B.C. 456 (Thuc. i. 108, iv. 95).

Oenōpides (Οἰνόπιδης) of Chios, a distinguished astronomer and mathematician, perhaps a contemporary of Anaxagoras. Oenopides derived most of his astronomical knowledge from the priests and astronomers of Egypt, with whom he lived for some time. He obtained from this source his knowledge of the obliquity of the ecliptic, the discovery of which he is said to have claimed. The length of the solar year was fixed by Oenopidos at 365 days and somewhat less than nine hours. He is said to have discovered the 12th and 23rd propositions of the 1st book of Euclid, and the quadrature of the meniscus. (Diod. i. 98; Ael. *V. H.* x. 7; Censorin. 19.)

Oenōpion (Οἰνοπίων), son of Dionysus and husband of the nymph Helice, by whom he became the father of Thalus, Euanthes, Melas, Salagus, Athamas, and Meropo, Aerope or Haero. Some writers call Oenopion a son of Rhadamanthus by Ariadne, and a brother of Staphylus. From Crete he migrated with his sons to Chios, which Rhadamanthus had assigned to him as his habitation. (Paus. vii. 4, 6; Diod. v. 79; Schol. ad Ap. Rh. iii. 996.) When he was king of Chios, the giant Orion sued for the hand of his daughter Merope. As Oenopion refused, Orion violated Merope, whereupon Oenopion put out his eyes, and expelled him from the island. Orion went to Lemnos; he was afterwards cured of his blindness, and returned to Chios to take vengeance on Oenopion. But the latter was not to be found in Chios, for his friends had concealed him in the earth, so that Orion, unable to discover him, went to Crote. (Apollod. i. 4, 3; Hyg. *Astr.* ii. 34; ORION.)

Oenōtri, Oenōtriā. [ITALIA.]

Oenōtrides, two islands in the Tyrrhene sea, off the coast of Lucania, and opposite the town of Elea or Velia (Strab. p. 252; Plin. iii. 85).

Oenōtrōpae. [ANIUS.]

Oenōtrus (Οἰνώτροπος), youngest son of Lycaon, according to tradition, emigrated with a colony from Arcadia to Italy, and gave the name of Oenotria to the district in which he settled (Paus. viii. 3, 5; Verg. *Aen.* i. 532, iii. 165, vii. 85; Strab. p. 253). [For the probable origin of the name Oenotria, see p. 453, a.]

Oenūs (Οἰνούς: *Kelesina*), a river in Laconia, flowing into the Eurotas, N. of Sparta. There was a town of the same name upon this river, celebrated for its wine. (Pol. ii. 65; Liv. xxxiv. 28; Athen. p. 31.)

Oenussae (Οἰνούσσαι, Οἰνούσσαι). 1. A group of islands lying off the S. point of Messonia, opposite to the port of Phoenicus: the two largest of them are now called *Sapienza* and *Cabrera* (Plin. iv. 55).—2. (*Spalmadori* or *Egonuses*), a group of five islands between Chios and the coast of Asia Minor (Hdt. i. 165; Thuc. viii. 24).

Oeōnus (Οἰωνός), son of Licymnius of Midea in Argolis, first victor at Olympia, in the foot-race, was killed at Sparta by the sons of Hippocoon, but was avenged by Heracles, whose kinsman he was. He was honoured with a monument near the temple of Heracles. (Pind. *Ol.* xi. 66; Apollod. ii. 7, 3; Paus. iii. 15.)

Oēroē (Ἠερόη), a stream which flows into the Corinthian gulf at Crensis. It rises in Cithaeron, and passes near Plataeae. (Paus. ix. 4, 3.)

Oescus (*Isker* or *Esker*) called **Oescius** (Ὠσκιός) by Thucydides, and **Seius** (Σκιός) by Herodotus, a river in Moesia, which rises in Mt. Scomius according to Thucydides, but in reality on the W. slope of Mt. Haemus, and flows into the Danube near a town of the same name (*Oreszovitz*). (Hdt. iv. 49; Thuc. ii. 96.)

Oesŷma (Οἰσŷμη: *Oisomaïos*) called **Aesŷma** (Αἰσŷμη) by Homer (*Il.* viii. 304), a town in Thrace between the Strymon and the Nostus, a colony of the Thasians (Thuc. iv. 107).

Oeta (Ὀἶτη, τὰ Οἰταίων ὄρη: *Katavoithra*), a rugged pile of mountains in the S. of Thessaly, an eastern branch of Mt. Pindus, extended S. of Mt. Othrys along the S. bank of the Sporchius to the Maliae gulf at Thormopylae, thus forming the N. barrier of Grecco. Strabo and Livy give the name of Callidromus to the eastern part of Oeta, an appellation which does not occur in Herodotus and the earlier writers. Respecting the pass of Mt. Oeta, see THERMO-

PYLAE. Oeta was celebrated in mythology as the mountain on which Heracles was burnt [p. 400]. From this mountain the S. of Thessaly towards Phocis was called **Oetaea** (*Οἰταία*) and its inhabitants **Oetaei** (*Οἰταῖοι*). (Hdt. vii. 217; Thuc. iii. 92; Strab. p. 428; Liv. xxxvi. 15.)

Oetylus (*Οἰτύλος*: *Οἰτύλιος*: *Vitylo*), also called **Tylus** (*Τύλος*), an ancient town in Laconia, on the Messenian gulf, S. of Thalama, called after an Argive hero of this name (*Il.* ii. 585; Strab. p. 360; Paus. iii. 21, 7).

Ofella, a man of sound sense and of a straightforward character, whom Horace contrasts with the Stoic quacks of his time (*Sat.* ii. 2, 3).

Ofella, Q. Lucrētius, originally belonged to the Marian party, but deserted to Sulla, who appointed him to the command of the army employed in the blockade of Praeneste, b.c. 82. Ofella became a candidate for the consulship in the following year, although he had not yet been either quaestor or praetor, thus acting in defiance of one of Sulla's laws. He was in consequence put to death by Sulla's orders. (Dio Cass. xxxiv. 134; App. *B.C.* i. 88, 101; Plut. *Sull.* 29, 33; Vell. Pat. ii. 27.)

Ofilus, a distinguished Roman jurist, was one of the pupils of Servius Sulpicius, and a friend of Cicero and Caesar (Cic. *ad Att.* xiii. 37, *ad Fam.* vii. 21). His works are often cited in the Digest.

Oglasa (*Monte Cristo*), a small island off the coast of Etruria (Plin. iii. 80).

Ogulnii, Q. and Cn., two brothers, tribunes of the plebs, b.c. 300, carried a law by which the number of the pontiffs was increased from four to eight, and that of the augurs from four to nine, and which enacted that four of the pontiffs and five of the augurs should be taken from the plebs (Liv. x. 6-9). **Q. Ogulnius** was sent to Epidaurus b.c. 293 to bring Asclepius to Rome [p. 121, b].

Ogýgia (*Ὠγγυία*), the mythical island of Calypso, is placed by Homer in the navel or central point of the sea, far away from all lands. Later writers placed it in the Ionian sea, near the promontory of Lacinium, in Bruttium, or in the island of Gozo. (*Od.* i. 50, v. 55, 268, xii. 448; Strab. pp. 44, 299; Plin. iii. 96.)

Ogýgus or **Ogýges** (*Ὠγύγης*), sometimes called a Boeotian autochthon, and sometimes son of Boeotus, and king of the Hectenes, is said to have been the first ruler of the territory of Thebes, which was called after him **Ogygia**. In his reign the waters of lake Copais rose above its banks, and inundated the whole valley of Boeotia. This flood is usually called after him the Ogygian. (Paus. ix. 5, 1; Ap. Rh. iii. 1177; Serv. ad *Ecl.* vi. 41.) The name of Ogyges is also connected with Attic story, for in Attica an Ogygian flood, borrowed, apparently, from Thessalian tradition, is likewise mentioned, and he is described as the father of the Attic hero Eleusis and as the father of Daira, the daughter of Oceanus. In the Boeotian tradition he was the father of Alalcomenia, Thelxinoea, and Aulis. (Paus. i. 38, 7, ix. 33, 4; Strab. p. 384.) Bacchus is called **Ogygius deus**, because he was born at Thebes.

Ogýris (*Ὠγγυρίς*), an island of the Erythraean Sea (*Indian Ocean*), off the coast of Carmania, at a distance of 2000 stadia, noted as the alleged burial-place of the ancient king Erythras (Strab. p. 766; Mel. iii. 8, 6).

Oicles or **Oicleus** (*Ὀϊκλῆς*, *Ὀϊκλεύς*), son of Antiphates, grandson of Melampus and father of Amphiarus, of Argos. He is also called a son of Amphiarus or a son of Mantius, the

brother of Antiphates. Oicles accompanied Heracles on his expedition against Laomedon of Troy, and was there slain in battle. According to other traditions he returned home from the expedition, and dwelt in Arcadia, where he was visited by his grandson Alcmaeon, and where his tomb was shown. (*Od.* xv. 241; *Diod.* iv. 32; Apollod. ii. 6, 4; Paus. viii. 36, 4.)

Oileus (*Ὀϊλεύς*), son of Hodoedocus and Laonome, grandson of Cynus, and great-grandson of Opus, was a king of the Locrians, and married to Eriopis, by whom he became the father of Ajax, who is hence called *Oilides*, *Oiliades*, and *Ajax Oilei*. Oileus was the father of Medon by Rheue, and is mentioned among the Argonauts. (*Il.* ii. 527, xiii. 697, 712; Ap. Rh. i. 74.)

Olba or **Olbē** (*Ὀλβη*: *Uzendjaburdj*), an ancient inland city of Cilicia, in the mountains above Soloi, and between the rivers Lamus and Calycadnus. Its foundation was ascribed to Ajax the son of Teucer, whose descendants, the priests of the ancient temple of Zeus, once ruled over all Cilicia Aspera (Strab. p. 672). In later times it belonged to Isauria, and was the see of a bishop, and its name appears as **Oropi**.

Olbāsa (*Ὀλβασα*), a city in Pisidia, on the road from Seleucia to Laranda, N. of Lagoe and NW. of Isionda (Ptol. v. 5, 8).

Olbē. [OLBA.]

Olbia (*Ὀλβία*). 1. (*Eoubes*, near *Hyères*), a colony of Massilia, on the coast of Gallia Narbonensis, on a hill called Olbianus, E. of Telo Martius (*Toulon*). (Strab. pp. 180, 184.)—2. (*Terra Nova*) a very ancient city, near the N. end of the E. side of the island of Sardinia, with the only good harbour on this coast, and therefore the usual landing-place for persons coming from Rome. A mythical tradition ascribes its foundation to the Thespiades. (Paus. x. 17, 5; *Diod.* iv. 29; Cic. *ad Q. Fr.* ii. 3, 6; Claud. *B. Gild.* 519.)—3. In Bithynia [ASTACUS.] The Gulf of Astacus was also called from it Sinus Olbianns.—4. A fortress on the frontier of Pamphylia, on the coast, west of ATTALIA.—5. [BORYSTHENES.]

Olcādes, an ancient people in Hispania Tarraconensis, N. of Carthago Nova, near the sources of the Anas, in a part of the country afterwards inhabited by the Oretani. Hannibal transplanted some of the Olcades to Africa. Their chief town was Althaea. (Pol. iii. 14; Liv. xxi. 5.)

Olciniūm (*Olciniātae*: *Duleigno*), an ancient town on the coast of Illyria, SW. of Scodra, belonging to the territory of Gentius (Ptol. ii. 17, 5; Liv. xlv. 26).

Oleārus. [OLIARUS.]

Oleastrum. 1. A town of the Cosetani, in Hispania Tarraconensis, on the road from Dertosa to Tarraco, probably the place from which the *plumbum Oleastrense* derived its name (Plin. xxxiv. 164; *Itin.*)—2. A town in Hispania Baetica, near Gades (Plin. iii. 15).

Olen (*Ὀλήν*), a mythical personage, said to be a Lycian, who is represented as the earliest Greek lyric poet, and the first author of sacred hymns in hexameter verse. He is closely connected with the worship of Apollo, of whom, in one legend, he was made the prophet, and the hymns sung at Delos from time immemorial were ascribed to him. His connexion with Apollo is also marked by his being called Hyperborean. [See p. 434, b.] Of the hymns which went under his name Pausanias mentions those to Here, to Achaëa, and to Ithylia; the

last was in celebration of the birth of Apollo and Artemis. (Hdt. iv. 35; Paus. i. 18, 5, ii. 13, 3, v. 7, 8, ix. 27, 2, x. 7, 8; Callim. *Del.* 304.)

Olēnus (Ὀλένος: Ὀλένιος). 1. An ancient town in Aetolia, near New Pleuron, and at the foot of Mt. Aracynthus, is mentioned by Homer, but was destroyed by the Aetolians at an early period. (*Il.* ii. 638; Strab. pp. 451, 460.)—2. A town in Achaia, between Patrae and Dyme, refused to join the Achaean League on its restoration, in B.C. 280. In the time of Strabo the town was deserted. (Strab. pp. 384, 386, 388; Paus. vii. 18, 22.)

Olēnus (Ὀλένος), son of Hephaestus and father of the nymphs Aege and Helice, who brought up Zeus. Aege being really identical with Amalthea, the epithet Olenia Capella is given to the goat AMALTHEA. (Hyg. *Astr.* 13.)

Olgassys (Ὀλαγασσός: *Al-Gez Dagh*), a lofty, steep, and rugged mountain chain of Asia Minor, extending nearly W. and E. through the E. of Bithynia, and the centre of Paphlagonia to the river Halys, nearly parallel to the chain of Olympus, of which it may be considered as a branch. Numerous temples were built upon it by the Paphlagonians. (Strab. p. 562.)

Oliāros or **Oleārus** (Ὀλλίαιρος, Ὀλέαιρος: Ὀλλιάριος: *Antiparos*), a small island in the Aegean sea, one of the Cyclades, W. of Paros, colonised by the Phoenicians, is celebrated in modern times for its stalactite grotto, which is not mentioned by ancient writers (Strab. p. 485; Verg. *Aen.* iii. 126).

Oligyrtus (Ὀλιγυρτός), a fortress in the NE. of Arcadia on a mountain of the same name (*Pol.* iv. 11, 70).

Olisipo (*Lisbon*), a town in Lusitania, on the right bank of the Tagus near its mouth, and a Roman municipium with the surname Felicitas Julia. It was celebrated for its swift horses. (Plin. iv. 113, viii. 166; Varr. *R. R.* ii. 1, 19; Col. vi. 27.) Its name is sometimes written **Ulyssippo** (Mel. iii. 1, 6), because it was supposed to be the town which Ulysses founded in Spain; but the town to which this legend referred was in the mountains of Turdetania. [ODYSSEEA.]

Olizōn (Ὀλιζών), a town of Thessaly, on the Pagasaeon gulf (*Il.* ii. 717; Strab. p. 436).

Ollius (*Oglia*), a river in Gallia Transpadana, falls into the Po (Plin. iii. 118).

Olmīae (Ὀλμιαί), a promontory in the territory of Corinth, which separated the Corinthian and Aelcyonian gulfs (Strab. p. 380).

Oloossōn (Ὀλοοσσών: Ὀλοοσσόνιος: *Elassona*), a town of the Perrhaebi in Thessaly, in the district of Hestiaeotis. Homer (*Il.* ii. 739) calls it 'white,' an epithet which it obtained, according to Strabo, from the whiteness of its soil. (Strab. p. 440; Procop. *Aed.* iv. 14.)

Olophernes (Ὀλοφέρνης), sometimes called **Hölophernes**. 1. Son of Ariamnes and father of Ariarathes I., king of Cappadocia.—2. Supposititious son of Ariarathes IV., got possession of the kingdom of Cappadocia for a time in B.C. 157, and ruled oppressively (Ptol. xxxii. 20; App. *Syr.* 47; Diod. *Ecl.* 3).

Olorus (Ὀλορος). 1. King of Thrace, whose daughter married MILTIADES.—2. Apparently grandson of the above, and father of Thucydides (Thuc. iv. 104).

Olophyxus (Ὀλόφυξος: Ὀλοφύξιος), a town of Macedonia, on the peninsula of Mt. Athos (Thuc. iv. 109; Hdt. vii. 22; Strab. p. 331).

Olpae or **Olpe** (Ὀλπαι, Ὀλπή: Ὀλπαῖος). 1. (*Arapi*), a town of the Amphiloehi in Acarnania, on the Ambracian gulf, NW. of Argos Amphli-

lochicum (Thuc. i. 107–113).—2. A town of the Locri Ozolae (Thuc. iii. 101).

Olūrus (Ὀλουρος: Ὀλοούριος). 1. A town in Achaia, near Pellene, on the Sicyonian frontier (Xen. *Hell.* vii. 4, 17).—2. Also **Oluris** (Ὀλουρίς), called **Dorium** (Δόριον) by Homer, a town in Messenia (*Il.* ii. 594; Strab. p. 350).

Olūs (Ὀλοός: Ὀλοούντιος), a town and harbour on the E. coast of Crete, near the promontory of Zephyrium (Paus. ix. 40, 3; Ptol. iii. 17, 5).

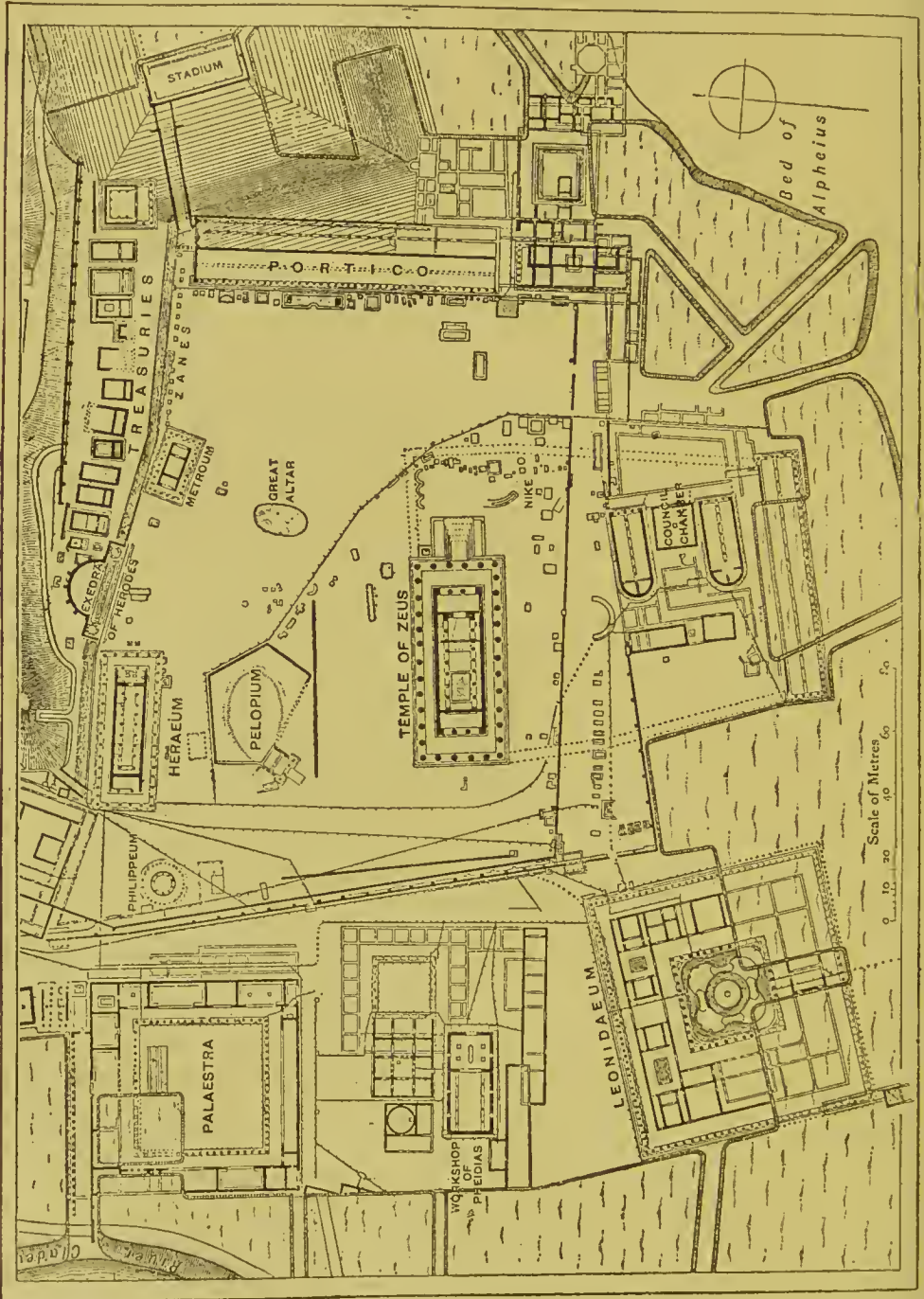
Olybrius, Anicius, Roman emperor A.D. 472, was raised to this dignity by Ricimer, who deposed Anthemius. He died in the course of the same year, after a reign of 3 months and 13 days. His successor was GLYCERUS.

Olympēnē, and **Olympēni**, or **Olympiēni** (Ὀλυμπηνή, Ὀλυμπηνοί, Ὀλυμπιηνοί), the names of the district about the Mysian Olympus, and of its inhabitants (Strab. pp. 571, 576).

Olympia (Ὀλυμπία) the name of a small plain in Elis, in which the Olympic games were celebrated. It was surrounded on the N. and NE. by the hill Cronus or Cronius, on the S. by the river Alpheus, and on the W. by the river Cladēus. In this plain was the sacred precinct of Zeus, called *Altis* (Ἄλτις, an old Elean form of ἔλσος), originally, no doubt, as its name signified, a sacred grove. This great enclosure, surrounded by a wall, was 750 feet long by 550 broad, stretching on the north up to the base of the hill Cronus, and situated at the angle formed by the confluence of the rivers Alpheus and Cladeus, 300 stadia distant from the town of Pisa. The Altis with its temples and statues and the public buildings in the immediate neighbourhood formed what was called Olympia; but there was no town of this name. Since the beginning of the German excavations in 1875, it has become possible to trace the ground plans of nearly all the buildings as they were described by Pausanias (book vi.); and this alone, apart from the sculptures which have been recovered, has made the undertaking one of the highest interest and the results of the greatest archaeological value. Nearly the central point of the enclosure of the Altis was the great altar of Zeus, a large elliptical base of undressed stone, above which are layers of ashes of the victims. To the SW. of the altar is the great temple of Zeus, the plan of which is perfectly established by the excavations. The foundations are complete, and many of the columns, overthrown by earthquakes, lie beside their bases. The temple was begun by the architect Libon of Elis in the sixth century B.C., and completed in the middle of the fifth century. It is a Doric peripteros (*i.e.* having a single row of columns both at the sides and ends), with six columns at each end ('hexastyle') and thirteen at the sides. So much of the sculptures of the pediments and metopes has been discovered that they can be fairly reconstructed. The S. pediment, ascribed by Pausanias to Paeonius, represents the chariot race between Pelops and Oenomaus; the W. pediment, ascribed to Alcamenes, represents the fight of Centaurs and Lapithae. The labours of Heracles form the subject of the metopes. In the temple stood originally the great statue of the Olympian Zeus in gold and ivory by Phidias. Prominent among the statues in front of the temple through which the processions passed to reach the temple itself, and of which in many cases the inscribed verses remain, were the Eretrian bull by Phileasias to the NE., and the great statue of Nike by Paeonius to the SE. This famous statue which towered above those who approached

the templo has been in part recovered. [PAEONIUS]. To the N. of the temple of Zeus was the sanctuary of Pelops, a grove with a terraced wall and a chapel within it, of which some remains of masonry survive. NW. of the Pelopion is the circular Philippeum, built by Philip of Macedon after the battle of Chaeronea;

maintained such to the end; others were restored in stone. The statue of Zeus by Phidias, the chief glory of the great temple, has perished, but the chief ornament of the Heraeum, the *Hermes* by Praxiteles, was found *in situ*, and is now in the museum of Olympia [PRAXITELES]. The Prytaneum, altered at various periods,



Plan of Olympia, from the German excavations, (Gardner's New Chapters on Greek History.)

and immediately N. of the Pelopion is the Heraeum or temple of Hera. This seems to be the most ancient temple at Olympia. Its plan is like that of the temple of Zeus, though it is much smaller as well as older. It has, however, sixteen columns at the sides. The columns were originally wooden; some re-

stood NW. of the Heraeum; the plan can be partially reconstructed from the scanty remains. In it the Olympian victors were entertained. Very little remains of the Metroon or temple of the Mother of the Gods, to the E. of the Heraeum; still further east are yet the bases of the statues of Zeus (called *Zanes*) erected

from the proceeds of fines for breaches of rules; and N. of these is the long line of Treasuries, twelve in number, belonging to various Greek states, built like miniature temples, in which were stored offerings of the different states and equipment for the games. The eastern front of the Altis was the great entrance Portico called the 'Echo Colonnade,' affording shelter to the spectators, built in the Macedonian period on the site of an older portico: the foundations of both can be distinguished. The sanctuary of Hippodamia seems to have stood in the SE. corner of the Altis. To the S. of the Altis is the Bouleuterium or senate-house, in which were the altars and statues of Zens Horkios, before which the combatants took a solemn oath that they would observe the rules of the games. The oldest part of the Bouleuterium is an oblong hall of the sixth century with an apse to the west: a corresponding hall was built later parallel with it, and the two were afterwards connected by a square building. Later still and of the Roman period is the portico which fronts them. The other important buildings outside the Altis are the great Palaestra on the west (of which the ground plan is traceable) adjoining the Gymnasium, where those who aspired to contend went through a month's training beforehand. To the south another gymnasium has been discovered. Outside the NE. corner of the Altis was the Stadium, communicating with it by a covered way [*Dict. of Art.* art. *Stadium*]. To the SE. of this was the Hippodrome. Outside the SW. corner are the remains of the building erected by Leonidas of Elis in the fourth century B.C., and enlarged in the Roman period. Near this the foundations of the heroum of Iamhus have been found and the altar used in divination by the Iamidae. The Byzantine church, of which the remains are between the Leonideum and the Palaestra, was built over or adjoining older buildings which were possibly priests' houses. [For an account of the Olympic games, see *Dict. of Antig.* art. *Olympia*, *Hippodromus*, *Pancratium*, *Pentathlon*.]

Olympias (Ὀλυμπιάς), wife of Philip II., king of Macedonia, and mother of Alexander the Great, was the daughter of Neoptolemus I., king of Epirus. She was married to Philip B.C. 359. (Just. vi. 6, 10; Plut. *Alex.* 2; Diod. xix. 51.) The numerous amours of Philip, and the passionate and jealous character of Olympias occasioned frequent disputes between them; and when Philip married Cleopatra, the niece of Attalus (337), Olympias withdrew from Macedonia, and took refuge at the court of her brother Alexander, king of Epirus. It was generally believed that she lent her support to the assassination of Philip, 336; but it is hardly credible that she evinced her approbation of that deed in the open manner asserted by some writers. (Just. ix. 5, 7; Plut. *Alex.* 9, 19; Athen. p. 557.) After the death of Philip she returned to Macedonia, where she enjoyed great influence through the affection of Alexander. On the death of the latter (323), she withdrew from Macedonia, where her enemy Antipater had the undisputed control of affairs, and took refuge in Epirus. Here she continued to live, as it were, in exile, until the death of Antipater (319) presented a new opening to her ambition. She gave her support to the new regent, Polysperchon, in opposition to Cassander, who had formed an alliance with Eurydice the wife of Philip Arrhidaeus, the nominal king of Macedonia. (Diod. xviii. 49-65.) In 317 Olympias, resolving to obtain the supreme power in Macedonia, invaded

that country, along with Polysperchon, defeated Eurydico in battle, and put both her and her husband to death. Olympias followed up her vengeance by the execution of Nicanor, the brother of Cassander, as well as of 100 of his leading partisans among the Macedonian nobles. Cassander, who was at that time in the Peloponnesus, hastened to turn his arms against Macedonia. Olympias on his approach threw herself (together with Roxana and the young Alexander) into Pydna, where she was closely blockaded by Cassander throughout the winter. At length in the spring of 316, she was compelled to surrender to Cassander, who caused her to be put to death. (Diod. xix. 11-51; Just. xiv. 5, 6; Paus. ix. 7, 2.) Olympias was not without something of the grandeur and loftiness of spirit which distinguished her son, but her ungovernable passions led her to acts of sanguinary cruelty that disgrace her name.

Olympieum. [ATHENÆ, p. 143.]

Olympiódorus (Ὀλυμπιόδωρος). 1. A native of Thebes in Egypt, who lived in the fifth century after Christ. He wrote a work in twenty-two books (entitled *Ἱστορικὸν Λόγος*), which comprised the history of the Western empire under the reign of Honorius, from A. D. 407 to October A. D. 425. Olympiodorus took up the history from about the point at which Eunapius had ended. [EUNAPIUS.] The original work of Olympiodorus is lost, but an abridgment of it has been preserved by Photius. After the death of Honorius, Olympiodorus removed to Byzantium, to the court of the emperor Theodosius. Hierocles dedicated to this Olympiodorus his work on Providence and Fate [HIEROCLES].—2. A Peripatetic philosopher, who taught at Alexandria, where PROCLUS was one of his pupils.—3. The last philosopher of celebrity in the Neoplatonic school of Alexandria. He lived in the first half of the sixth century after Christ, in the reign of the emperor Justinian. His Life of Plato and commentaries on several of Plato's dialogues are still extant.—4. An Aristotelian philosopher, the author of a commentary on the *Meteorologica* of Aristotle, which is still extant, lived at Alexandria, in the latter half of the sixth century after Christ. Like Simplicius, to whom, however, he is inferior, he endeavours to reconcile Plato and Aristotle.—5. An Athenian general, who opposed Cassander's attempts upon Athens, B.C. 298. In 288 he expelled the Macedonian troops of Demetrius from Athens. (Paus. i. 25, 2, i. 29, 13, x. 18, 7, x. 34, 3.)

Olympius (Ὀλύμπιος), the Olympian, occurs as a surname of Zeus, and in general of all the gods who lived in Olympus, in contradistinction to the gods of the lower world.

Olympius Nemesiānus. [NEMESIANUS.]

Olympus (Ὀλύμπος), the name of two Greek musicians, of whom one is mythical, and the other historical.—1. The elder Olympus belongs to the mythical genealogy of Mysian and Phrygian fluteplayers—Hyagnis, Marsyas, Olympus—to each of whom the invention of the flute was ascribed, under whose names we have the mythical representation of the rivalry between the Phrygian auletic music, used in the worship of Cybele, and the Greek citharoedic music. Olympus was said to have been a native of Mysia, and to have lived before the Trojan war. Olympus not unfrequently appears on works of art as a boy, sometimes instructed by Marsyas, and sometimes as witnessing and lamenting his fate. (Apollod. i. 4, 2; Hyg. *Fab.* 165, 273; Ov. *Met.* vi. 393; Snid. s. v.)—2. The true Olympus was a Phrygian, and perhaps belonged to a

family of native musicians, since he was said to be descended from the first Olympus. He flourished about B. C. 660-620. Though a Phrygian, Olympus must be reckoned among the Greek musicians, for all the accounts make Greece the scene of his artistic activity; and he may be considered as having naturalised in Greece the music of the flute, previously almost peculiar to Phrygia. (Plut. *de Mus.* pp. 1133-1140.)

Olympus (Ὀλυμπος). 1. (Grk. *Ἐλυμπο*, Turk. *Semavat-Evi*, i. o. *Abode of the Celestials*). The E. part of the great chain of mountains which extends W. and E. from the Acroceraunian promontory on the Adriatic to the Thermaic Gulf, and which formed the N. boundary of ancient Greece proper. In a wide sense, the name is sometimes applied to all that part of this chain which lies E. of the central range of Pindus, and which is usually called the Cambunian mountains; but strictly speaking Mount Olympus is the extreme E. part of the chain, which, striking off from the Cambunian mountains to the SE., skirts the S. end of the slip of coast called Pieria, and forms at its termination the N. wall of the vale of TEMPE. Its shape is that of a blunt cone, with its outline picturesquely broken by minor summits; its height is about 9700 feet, and its chief summit is covered with perpetual snow. From its position as the boundary between Thessaly and Macedonia, it is sometimes reckoned in the former, sometimes in the latter (Hdt. vii. 128; Strab. p. 329).—In the Greek mythology, Olympus was the chief seat of the third dynasty of gods, of which Zeus was the head. It was a really local conception with the early poets, to be understood literally, that the gods dwelt on Olympus. Even the fable of the giants scaling heaven must be understood in this sense; not that they placed Pelion and Ossa upon the top of Olympus to reach the still higher heaven, but that they piled Pelion on the top of Ossa, and both on the lower slopes of Olympus, to scale the summit of Olympus itself, the abode of the gods. Homer describes the gods as having their several palaces on Olympus (*Il.* xi. 76; cf. Hes. *Th.* 62); on the summit is the council-chamber, where they meet in solemn conclave (*Il.* viii. 3); the Muses entertain them with the lyre and song. They are shut in from the view of men upon the earth by a wall of clouds, the gates of which are kept by the Hours (*Il.* v. 749, viii. 393). In the *Odyssey* it is described as a peaceful abode unshaken by storms (*Od.* vi. 42). The same conceptions are found in Hesiod, and to a great extent in the later poets; with whom, however, even as early as the lyric poets and the tragedians, the idea becomes less material, and the real abode of the gods is gradually transferred from the summit of Olympus to the vault of heaven (i. e. the sky) itself. Since locally the same idea attached to certain other high mountains, the same name was given to them. Thus LYCAEUS in Arcadia was sometimes called Olympus (Paus. viii. 38, 2), and especially this was the case with 2. **The Mysian Olympus** (Ὀλυμπος ὁ Μύσιος; *Keshish Dagħ, Ala Dagħ, Ishik Dagħ, and Kush Dagħ*), a chain of lofty mountains in the NW. of Asia Minor, forming, with Ida, the W. part of the northernmost line of the mountain system of that peninsula. It extends from W. to E. through the NE. of Mysia and the SW. of Bithynia, and thence, inclining a little northwards, it first passes through the centre of Bithynia, then forms the boundary between Bithynia and Galatia, and then extends

through the S. of Paphlagonia to the river Halys. Beyond the Halys, the mountains in the N. of Pontus form a continuation of the chain. (Strab. p. 574; Hdt. i. 36, vii. 74).—3. (*Yanar Dagħ*), a volcano on the E. coast of Lycia, above the city of Phocnicus (*Yanar*). The names of the mountain and of the city are often interchanged. [PHOENICUS].—There were two mountains of the same name in Cyprus, and one in Lesbos.

Olynthus (Ὀλυνθος; Ὀλύνθιος; *Aio Mamas*), a town of Macedonia in Chalcidice, at the head of the Toronaic gulf, and a little distance from the coast, between the peninsulas of Pallene and Sithonia (Strab. p. 330; Mel. ii. 2, 9). It was the most important of the Greek cities on the coast of Macedonia, though we have no record of its foundation. It afterwards fell into the hands of the Thracian Bottiaei, when they were expelled from their own country by the Macedonians (Hdt. vii. 122; Strab. p. 447). It was taken by Artabazus, one of the generals of Xerxes, who peopled it with Chalcidians from Torone; but it owed its greatness to Perdiccas, who persuaded the inhabitants of many of the smaller towns in Chalcidice to abandon their own abodes and settle in Olynthus (Thuc. i. 58, 65, ii. 79). This happened about the commencement of the Peloponnesian war; and from this time Olynthus appears as a prosperous and flourishing town, with a population of 5000 inhabitants capable of bearing arms. It became the head of a confederacy of all the Greek towns in this part of Macedonia, and it long maintained its independence against the attacks of the Athenians, Spartans and Macedonians; but in B. C. 379 it was compelled to submit to Sparta, after carrying on war with this state for four years. When the supremacy of Sparta was destroyed by the Thebans, Olynthus recovered its independence, and even received an accession of power from Philip, who was anxious to make Olynthus a counterpoise to the influence of Athens in the N. of the Aegaeon. With this view Philip gave Olynthus the territory of Potidaea, after he had wrested this town from the Athenians in 356. But when he had sufficiently consolidated his power to be able to set at defiance both Olynthus and Athens, he threw off the mask, and laid siege to the former city. The Olynthians earnestly besought Athens for assistance, and were warmly supported by Demosthenes in his Olynthiac orations; but as the Athenians did not render the city any effectual assistance, it was taken and destroyed by Philip, and all its inhabitants sold as slaves (347). [PHILIPPUS.] Olynthus was never restored, and the remnants of its inhabitants were at a later time transferred by Cassander to Cassandrea. At the time of its prosperity Olynthus used the town of MECYBERNA as its seaport.

Omāna or Omānum (Ὀμᾶνα, Ὀμᾶνον). 1. A celebrated port on the NE. coast of Arabia Felix, a little above the easternmost point of the peninsula, Pr. Syagros (*Ras el Had*), on a large gulf of the same name. The people of this part of Arabia were called **Omanitae** (Ὀμᾶνῖται), or **Omani**, and the name is still preserved in that of the district, *Oman*. (Ptol. vi. 15).—2. (Prob. *Sehaina*), a seaport town in the E. of Carmania; the chief emporium for the trade between India, Persia, and Arabia (Plin. vi. 149).

Omanitae and Omānum. [OMANA.]
Ombi (Ὀμβοῖ; Ὀμβίται; *Koim Embou*, i. e. *Hill of Ombon*, Ru.), the last great city of Upper Egypt, except Syene, from which it was distant about thirty miles, stood on the E.

bank of the Nile, in the Ombites Nomos, and was celebrated as one of the chief seats of the worship of the crocodile (the crocodile-headed god Sebek). Juvenal's 15th Satire mentions a religious fight between the people of Ombi and those of Tentyra, during a festival at Ombi (Juv. xv. 35; Ptol. iv. 5, 73; Ael. H. A. x. 21).

Omphālē (Ὀμφάλη), daughter of the Lydian king Iardanus, and wife of Tmolus, after whose death she undertook the government herself. When Heracles, in consequence of the murder of Iphitus, was afflicted with a serious disease, and was informed by the oracle that he could only be cured by serving some one for wages for the space of three years, Hermes sold Heracles to Omphale. The hero became enamoured of his mistress, and, to please her, he is said to have spun wool and put on the garments of a woman, while Omphale wore



Omphale and Heracles. (Farnese Group, now at Naples.)

his lion's skin. She bore Heracles several children. (Diod. iv. 31; Apollod. ii. 6, 3; Ov. Fast. ii. 305, Her. ix. 53.) For possible explanations of this myth, see p. 400, b.

Omphaliūm (Ὀμφάλιον: Ὀμφαλίτης), a town in Crete in the neighbourhood of Cnossus (Diod. v. 70).

On. [HELIOPOLIS.]

Onātas (Ὀνάτας), of Aegina, a famous sculptor of the later and best period of Aeginetan art, which still preserved somewhat of the archaic stiffness or rigidity as compared with the Attic style of Phidias which succeeded it. The work of Onatas was in the earlier part of the fifth century B.C. His great statues were the 'Black Demeter' at Phigalia in bronze, a female figure in black drapery with a horse's head (Paus. viii. 42, 1), and a bronze Apollo at Pergamum (Paus. viii. 42, 7), and two groups of statues, described by Pausanias, at Olympia, which are held by modern critics to resemble in subject and arrangement the pediments of Aegina now at Munich: viz. the group of heroes at Troy casting lots for the fight with Hector, and the group of Tarentine warriors round the body of Opis the Peucetian king (Paus. v. 27, 8).

Oncae (Ὀγκαί), a village in Boeotia near

Thebes, from which one of the gates of Thebes derived its name (Ὀγκαίαι), and which contained a sanctuary of Athene.

Oncēum (Ὀγκείον) a town in Arcadia on the river Ladon with a temple of Demeter Erinny's (Paus. viii. 25, 4).

Onchesmus or **Onchismus** (Ὀρχησμος, Ὀρχισμος: Orchido), a seaport town of Epirus in Chaonia, opposite the W. extremity of Corcyra. The ancients derived its name from Anchises, whence it is named by Dionysius the 'Harbour of Anchises' (Ἀρχίσου λιμνῆν). From this place Cicero calls the wind blowing from Epirus towards Italy *Onchesmites*. (Strab. p. 324; Cic. ad Att. vii. 2.)

Onchestus (Ὀρχηστός: Ὀρχήστιος). 1. An ancient town of Boeotia, said to have been founded by Onchestus, son of Poseidon, was situated a little S. of the lake Copais near Haliartus. It contained a celebrated temple and grove of Poseidon, and was the place of meeting of the Boeotian Amphictyony. The ruins of this town are still to be seen on the SW. slope of the mountain *Faga*. (Pl. ii. 506; Pind. Isthm. i. 44; Strab. p. 412; Paus. ix. 26, 5).—2. A river in Thessaly which rises in the neighbourhood of Eretria, and flows by Cynoscephalae, and falls into the lake Boebéis (Pol. xviii. 3; Liv. xxxii. 6).

Onesicritus (Ὀνησίκριτος), a Greek historical writer, who accompanied Alexander on his campaigns in Asia, and wrote a history of them, which is frequently cited by later authors. He is called by some authorities a native of Astypalaea, and by others of Aegina. (Diog. Laërt. vi. 75; Arrian, Ind. 18.) When Alexander constructed his fleet on the Hydaspes, he appointed Onesicritus chief pilot of the fleet, a post which he held during the descent of the Indus and throughout the voyage to the Persian gulf, which was conducted under the command of Nearchus (Arrian, An. vi. 2, 6, vii. 5, 9; Plut. Alex. 66). Though an eye-witness of much that he described, it appears that he intermixed many fables and falsehoods with his narrative (Strab. pp. 70, 698).

Onings or **Oringis**. [ORINGIS.]

Onīros (Ὀνειρος), the Dream-God, was a personification of dreams. According to the Odyssey, Dreams dwell on the dark shores of the W. Oceanus, and the deceitful dreams come through an ivory gate, while the true ones issue from a gate made of horn (*Od.* xix. 562, xxiv. 12). Hesiod calls dreams the children of Night, Sleep and Death being their brothers (*Th.* 12). Similarly in Eur. *Hec.* 71 (rightly punctuated), the 'mother of dusky-winged dreams' is Night, not Earth. Dreams were controlled by Hermes, since they were in some sense messages. Ovid calls them children of Sleep, and names three, who pervade the earth and appear in various forms to sleepers (*Met.* xi. 633): Morpheus, Icelus or Phobetor, and Phantasus. [For dream-oracles see *Dict. of Ant. art. Oraculum.*]

Onōba, surnamed **Aestuāriā** (*Huelva*), a seaport town of the Turdetani in Hispania Baetica, between the mouths of the Baetis and Anas, on an estuary formed by the river Luxia. There are remains of a Roman aqueduct at *Huelva*. (Strab. p. 143; Ptol. ii. 4, 5.)

Onochōnus (Ὀνόχωνος: *Sophaditikos*), a river of Thessaly which joins the Apidanus from the W. (Hdt. vii. 129).

Onomacritus (Ὀνομάκριτος), an Athenian, who occupies an interesting position in the history of the early Greek religious poetry.

He lived about B.C. 520-485. He enjoyed the patronage of Hipparchus, until he was detected by Lasus of Hermione (the dithyrambic poet) in making an interpolation in an oracle of Musaeus, for which Hipparchus banished him. He seems to have gone into Persia, where the Pisistratids, after their expulsion from Athens, took him again into favour, and employed him to persuade Xerxes to engage in his expedition against Greece, by reciting to him all the ancient oracles which seemed to favour the attempt. (Hdt. vii. 6.) It appears that Onomacritus had made a collection and arrangement of the oracles ascribed to Musaeus, and that he was the real author of some of the poems which went under the name of Orpheus (Paus. i. 22, viii. 31, 37, ix. 35). Tzetzes speaks of him as one of those who arranged the books of Homer under Pisistratus, and thus he has been set down by Wolf and others as one of the 'Diasceuaetae' of Homer.

Onomarchus (Ὀνόμαρχος), general of the Phocians in the Sacred war, succeeded his brother Philomelus in this command, B.C. 353. In the following year he was defeated in Thessaly by Philip, and perished in attempting to reach by swimming the Athenian ships, which were lying off the shore, B.C. 352. His body fell into the hands of Philip, who caused it to be crucified, as a punishment for his sacrilege in the Sacred war. (Diod. xvi. 31-61; Paus. x. 2, 5; Just. viii. 1.)

Onosander (Ὀνόσανδρος), the author of a celebrated work on military tactics (entitled Στρατηγικὸς λόγος), which is still extant. All subsequent Greek and Roman writers on the same subject made this work their text-book. He lived about A.D. 50. In his style he imitated Xenophon with some success. Edited by Schwebel, Nürnberg, 1761; and by Köchly, Lips. 1860.

Onu-gnathus (Ὀνου γνάθος; Ἐλαφονήσι), an island and a promontory on the S. coast of Laconia (Strab. p. 363; Paus. iii. 22, 23).

Onūphis (Ὀνούφης), the capital of the Nomos Onophites in the Delta of Egypt (Hdt. ii. 166).

Ophēlion (Ὀφελίων), an Athenian comic poet, of the Middle Comedy, B.C. 380 (Athen. pp. 43, 66, 67, 106).

Ophellas (Ὀφέλλας), of Pella in Macedonia, was one of the generals of Alexander the Great, after whose death he followed the fortunes of Ptolemy. In B.C. 322, he conquered Cyrene, of which city he held the government on behalf of Ptolemy for some years. But soon after 313 he threw off his allegiance to Ptolemy, and continued to govern Cyrene as an independent state for nearly five years. In 308 he formed an alliance with Agathocles, and marched against Carthage; but he was treacherously attacked by Agathocles near this city, and was slain. (Diod. xx. 40-42; Just. xxii. 7; Suid. s. v.)

Opheltes (Ὀφέλτης). 1. Also called **Archemorus**. [ARCHEMORUS.]—2. One of the Tyrrhenian pirates, who attempted to carry off Dionysus, and were therefore metamorphosed into dolphins [p. 294].

Ophion (Ὀφίων). 1. One of the oldest of the Titans, was married to Eurynome, with whom he ruled over Olympus, but being conquered by Cronos and Rhea, he and Eurynome were thrown into Oceanus or Tartarus (Ap. Rh. i. 503; Tzet. ad Lyc. 1191).—2. Father of the centaur Amycus, who is hence called *Ophionodes* (Ov. Met. xii. 245).

Ophionenses or **Ophionenses** (Ὀφιονεῖς, Ὀφιεῖς), a people of Aetolia (Strab. pp. 451, 465).

Ophir. [See *Dict. of the Bible*.]

Ophis (Ὀφίς), a river in Arcadia, which flowed by Mantinea (Paus. viii. 8, 4).

Ophiūsa or **Ophiussa** (Ὀφιδέσσα, Ὀφιοῦσσα, Ὀφιοῦσα, i.e. *abounding in snakes*). 1. [PITYUSAE.]—2. Or **Ophiussa** (perhaps *Palanea*), a town of European Scythia, on the left bank of the Tyras (*Dniester*). (Strab. p. 306.)—3. A little island near Crete.—4. (*Afsia* or *Rabbi*), a small island in the Propontis (*Sea of Marmora*), NW. of Cyzicus and SW. of Proconnesus.—5. [RHODUS.]—6. [TENOS.]

Ophryniūm (Ὀφρυνεῖον: prob. *Ἰρεν-Κεῖν*), a small town of the Troad, near the lake of Pteleos, between Dardanus and Rhoeteum, with a grove consecrated to Hector (Hdt. vii. 43; Strab. p. 595; Xen. An. vii. 8, 5).

Opici. [OSCI.]

Opilius Macrinus. [MACRINUS.]

Opilius, Aurelius, the freedman of an Epicurean, taught at Rome, first philosophy, then rhetoric, and finally, grammar. He gave up his school upon the condemnation of Rutilius Rufus (B.C. 92), whom he accompanied to Smyrna. He composed several learned works, one of which, named *Musae*, is referred to by A. Gellius. (Suet. *Gramm.* 6; Gell. i. 25.)

Opimius. 1. **Q.**, consul B.C. 154, when he subdued some of the Ligurian tribes N. of the Alps, who had attacked Massilia. He was notorious in his youth for his riotous living, and was described by Lucilius as 'formosus et famosus.' (Pol. xxxiii. 5-8; Cic. *de Or.* ii. 68, 277; Non. s.v. *Fama*).—2. **L.**, son of the preceding, was praetor 125, in which year he took Fregellae, which had revolted against the Romans. He belonged to the high aristocratical party, and was a violent opponent of C. Gracchus. He was consul in 121, and took the leading part in the proceedings which ended in the murder of Gracchus. Opimius and his party abused their victory most savagely, and are said to have killed more than 3000 persons. For details see p. 371, b. In the following year (120), he was accused of having put Roman citizens to death without trial; but he was defended by the consul C. Papirius Carbo, and was acquitted. (Liv. *Ep.* 61; Cic. *de Or.* ii. 25, 106.) In 112 he was at the head of the commission which was sent into Africa in order to divide the dominions of Micipsa between Jugurtha and Adherbal, and was bribed by Jugurtha to assign to him the better part of the country. Three years after, he was condemned under the law of the tribune C. Mamilius Limetanus, by which an inquiry was made into the conduct of all those who had received bribes from Jugurtha. (Sall. *Jug.* 16, 40; Vell. Pat. ii. 7.) Opimius went into exile to Dyrrhachium in Epirus, where he lived for some years, hated and insulted by the people, and where he eventually died in great poverty. He richly deserved his punishment, and met with a due recompense for his cruel and ferocious conduct towards C. Gracchus and his party. Cicero, on the contrary, who, after his consulship, had identified himself with the aristocratical party, frequently laments the fate of Opimius. The year in which Opimius was consul (121) was remarkable for the extraordinary heat of the autumn, and thus the vintage of this year was of an unprecedented quality. This wine long remained celebrated as the *Vinum Opimianum*. (Cic. *Brut.* 83, 287.)

Opis (Ὀπίς), an important commercial city of Assyria, in the district of Apolloniatis, at the confluence of the Physcus (*Odorneh*) with

the Tigris; not mentioned after the Christian era (Hdt. i. 189; Xen. *An.* vii. 7; Strab. pp. 80, 529).

Opitergium (Opiterginus: *Oderzo*), a Roman colony in Venetia in the N. of Italy, on the river Liqueutia, and on the high road from Aquileia to Verona. In the Marcomannic war it was destroyed by the Quadi, but it was rebuilt, and afterwards belonged to the Exarchate. From it the neighbouring mountains were called *Montes Opitergini*. (Strab. p. 214; Lucan, iv. 462; Tac. *Hist.* iii. 6; Ann. Marc. xxix. 6.)

Oppianus (Ὀππιανός), the name of the authors of two Greek hexameter poems still extant, one on fishing, entitled *Halicutica* (Ἀλιευτικά), and the other on hunting, entitled *Cynegetica* (Κυνηγητικά). Modern critics have shown that these two poems were written by two different persons of this name. 1. The author of the *Halicutica* was born either at Corycus or at Anazarba, in Cilicia, and flourished about A.D. 180. The poem consists of about 3500 hexameter lines, divided into five books, of which the first two treat of the natural history of fishes, and the other three of the art of fishing.—2. The author of the *Cynegetica* was a native of Apamea or Pella, in Syria, and flourished a little later than the other Oppianus, about A.D. 206. His poem, which is addressed to the emperor Caracalla, consists of about 2100 hexameter lines, divided into four books. Editions of the two poems by Schneider, Lips. 1813, and by F. Lehrs, 1846. There is also a prose paraphrase by Entechnius of a poem on fowling (Ἰξευτικά) attributed to Oppianus, but the authorship of the original is doubtful.

Oppius. 1. **C.**, tribune of the plebs B. C. 213, carried a law, under pressure of the second Punic war, to curtail the expenses and luxuries of Roman women. This law was repealed in 195, notwithstanding the vehement opposition of the elder Cato (Liv. xxxiv. 1–8; Val. Max. ix. 1, 3; Tac. *Ann.* iii. 33).—2. **Q.**, a Roman general in the Mithridatic war, B. C. 88, fell into the hands of Mithridates, but was subsequently surrendered by the latter to Sulla (Liv. *Ep.* 78; App. *Mithr.* 17, 20, 112).—3. **P.**, quaestor to M. Aurelius Cotta in Bithynia, B. C. 74, was accused of misappropriation of supplies and also of drawing his sword upon his commander; he was tried in 69 and defended by Cicero in a speech of which only a few fragments remain (Dio Cass. xxxvi. 23; Quintil. v. 13, 17).—4. **C.**, an intimate friend of C. Julius Caesar, whose private affairs he managed in conjunction with Cornelius Balbus (Cic. *ad Att.* ix. 7, 13, xi. 17, xii. 19, *ad Fam.* ii. 16). Oppius wrote a Life of Caesar (Plut. *Pomp.* 10; Suet. *Jul.* 53), and of Scipio Africanus the elder (Gell. vi. 1, 2). Some believed Oppius to have been the author of the continuation of Caesar's Commentaries (the *Bell. Alex., Afr. and Hisp.*). This is untenable as regards the two last and improbable as regards the first. The style of the *African* and *Spanish Wars* is too poor to be the work of a man with the reputation of Oppius, and it is clear that the author was present in both wars, whereas Oppius at that time was at Rome. There is thought to be some indication in *Bell. Alex.* (3, 1; 19, 6) that the author was present (which was not the case with either Hirtius or Oppius), but the evidence here is not conclusive [cf. HIRTIIUS].

Ops, a Roman goddess of plenty and fertility, as is indicated by her name, which is connected with *opimus, opulentus, inops, and copia*. She was regarded as the wife of Saturnus, and the protectress of everything connected with agri-

culture. (Varro, *L. L.* vi. 22; Macrobi. i. 10, 18.) As goddess of the earth and its fruits, Ops was also a goddess of the underworld, which is indicated by the ancient custom that her worshippers paid their vows crouching down and touching the earth (Macrobi. i. 10, 12, iii. 9, 12), which was the attitude of the Greeks in invoking Hades and Persephone (*Il.* ix. 564). In the three days' summer festival held by the Fratres Arvales, Ops was worshipped with offerings of first-fruits and sacrifices under the name of **Dea Dia** (who is identified with Ops). [For the ritual see *Dict. of Ant.* art. *Fratres Arvales*.] As goddess of seed-time she was called **Ops Consiva**, whence her August festivals are called *Opiconsivia*. Her worship was intimately connected with that of Saturnus, and it is probable that the festival of the *Opalia* in the Forum on December 17, during the period of the Saturnalia, were held in the temple of Saturn. The temple of Ops was on the Capitol (Liv. xxxix. 22; Plin. vi. 174; *C. I. L.* vi. 507). Here was the treasury of which Cicero speaks (*Phil.* ii. 37, 93). There was also a sacrum of Ops in the Regia, which contained sacred vessels of the most ancient form [*Dict. of Ant.* art. *Praefericulum*]. Her worship was intimately connected with that of her husband Saturnus, for she had both temples and festivals in common with him; but she had likewise a separate sanctuary on the Capitol, and in the Vicus Jugarius, not far from the temple of Saturnus, she had an altar in common with Ceres.

Opus (Ὀπούς, cont. of Ὀπέσις: Ὀπούντιος). 1. (*Talanda* or *Talanti*?), the capital of the Opuntian Locrians, was situated, according to Strabo (p. 425), fifteen stadia (two miles) from the sea, and sixty stadia from its harbour Cynos; but, according to Livy (xxviii. 6), it was only one mile from the coast. It was the birthplace of Patroclus (*Il.* xviii. 326). The bay of the Euboean sea near this town was called **Opuntius Sinus**. [LOCRI].—2. A small town in Elis.

Ora. 1. (Ὀρα) a city of Carmania, near the borders of Gedrosia (Ptol. vi. 8, 14).—2. (Ὀρα) a city in the N.W. of India, near the sources of the Indus (Arrian, *An.* iv. 27).

Orae. [ORITAE.]

Orbēlus (Ὀρβηλος), a mountain in the NE. of Macedonia, on the borders of Thrace, extends from Mt. Rhodope along the Strymon to Mt. Pangaeus (Hdt. v. 16; Strab. p. 329).

Orbilius Pupillus, a Roman grammarian and schoolmaster, the teacher of Horace, who gives him the epithet of *plagosus* from the severe floggings which his pupils received from him. (Hor. *Ep.* ii. 1, 71). He was a native of Beneventum, and after serving as an apparitor of the magistrates, and also as a soldier in the army, settled at Rome in the fiftieth year of his age, in the consulship of Cicero, B. C. 63. He lived nearly 100 years, but had lost his memory long before his death. (Suet. *Gramm.* 9.)

Orbōna, an ancient Italian goddess who by slaying children rendered parents childless. She was invoked (to avert her wrath) in the INDIGITAMENTA. (Tertull. *ad Nat.* ii. 15; Arnob. iv. 7.) Her sauctuary is mentioned by Cic. *N. D.* iii. 25, 63 (cf. Plin. ii. 16) as on the Via Sacra.

Orcādes Insulae (*Orkney* and *Shetland Isles*), a group of several small islands off the N. coast of Britain, with which the Romans first became acquainted when Agricola sailed round the N. of Britain (Tac. *Agr.* 10; Ptol. ii. 3, 31).

Orchōmēnus (Ὀρχόμενος: Ὀρχομένιος). 1.

(*Scripu*), an ancient, wealthy, and powerful city of Boeotia, the capital of the Minyean empire in the prehistorical ages of Greece, and hence called by Homer the Minyean Orchomenos (Ὀρχ. Μινυαίος, *Il.* ii. 511). It was situated NW. of the lake Copais, on the river Cephissus, and was built on the slope of a hill on the summit of which stood the acropolis. It is said to have been originally called *Andrēis* (Ἀνδρῆϊς), from Andreus, the son of Pouos, who emigrated from the Peneus in Thessaly; to have been afterwards called *Phlegya* (Φλεγυά), from Phlegyas, a son of Ares and Chryse; and to have finally obtained its later name from Orchomenus, son of Zeus or Eteocles and the Danaid Hesione, and father of Minyas (Paus. ix. 34–36). This Orchomenus was regarded as the real founder of the Minyean empire, which before the time of the Trojan war extended over the whole of the W. of Boeotia. Orchomenus, the ruling town of all this district, is described as one of the wealthiest cities in Greece (*Il.* ix. 381). According to the legends of Thebes it was Heracles who freed that city from its subjection to Orchomenus (Paus. ix. 37, 2; Strab. p. 414; Diod. iv. 18). After the Trojan war the power of the Minyae was overthrown by immigrants from Thessaly, and Orchomenus became merely a member of the Boeotian League, subordinate in power to Thebes. [ΒΟΕΩΤΙΑ.] Orchomenus continued to exist as an independent town till B. C. 367, when it was taken and destroyed by the Thebans, and its inhabitants murdered or sold as slaves (Diod. xv. 79; Paus. ix. 15, 3). In order to weaken Thebes, it was rebuilt at the instigation of the Athenians, but was soon destroyed again by the Thebans, and, although it was again restored by Philip in 338, it never recovered its former prosperity, and in the time of Strabo was in ruins. The most celebrated building in Orchomenus was the so-called treasury of Minyas, which, like the similar monuments at Mycenae, was really a tomb of the ancient princes. It was completely excavated and explored by Schliemann in 1880. It had a passage, or dromos, leading to the vaulted or beehive chamber and another spare room, remarkable for its beautifully-decorated ceiling. The decorations, as well as the general form of the tombs, show the connexion of the Orchomenus of that date as regards art and civilisation with Mycenae [see p. 580, a]. Orchomenus possessed a very ancient temple of the Charites or Graces; and here was celebrated in the most ancient times a musical festival which was frequented by poets and singers from all parts of the Hellenic world (Pind. *Pyth.* xii. 45; Theocr. xvi. 104). There was a temple of Heracles seven stadia N. of the town, near the sources of the river Melas. Orchomenus is memorable on account of the victory which Sulla gained in its neighbourhood over Archelaus, the general of Mithridates, B. C. 85.—2. (*Kalpakī*), an ancient town of Arcadia, mentioned by Homer with the epithet *πολύμηλος*, to distinguish it from the Minyean Orchomenus (*Il.* ii. 605; cf. *Ov. Met.* vi. 413), is said to have been founded by Orchomenus, son of Lycaon (Paus. viii. 3, 3). It was situated on a hill NW. of Mantinea, and its territory included the towns of Methydrium, Theisoa, Teuthis, and the Tripolis. In the Poloponnesian war Orchomenus sided with Sparta, and was taken by the Athenians (Thuc. v. 61). After the battle of Leuctra the Orchomenians did not join the Arcadian confederacy, in consequence of its hatred against Mantinea. In the contests between the Achaeans and

Aetolians, it was taken successively by Cleomenes and Antigonus Dosis; but it eventually became a member of the Achaean League. (Pol. ii. 46, 54, iv. 6; Liv. xxxii. 5.)

Orcus. [HÆDES.]

Ordessus (Ὀρδησσός), a tributary of the Ister (Danube) in Scythia, but cannot be identified with any modern river (Hdt. iv. 48).

Ordovices, a people of Britain, opposite the island Mona (*Anglesey*), occupying the N. portion of *Wales* (Tac. *Ann.* xii. 33, *Agr.* 18).

Orēades. [ΝΥΜΦΗΛΕ.]

Orestae (Ὀρέσται), a people in the N. of Epirus on the borders of Macedonia, inhabiting the district named after them, **Orestis** or **Orestias**. They were originally independent, but were afterwards subject to the Macedonian monarchs. They were declared free by the Romans in their war with Philip. According to the legend, they derived their name from Orestes, who is said to have fled into this country after murdering his mother, and to have there founded the town of Argos Oresticum. (Thuc. ii. 80; Strab. pp. 326, 434; Pol. xviii. 30.)

Orestes (Ὀρέστης). 1. Son of Agamemnon and Clytaemnestra, and brother of Chrysothemis, Laodice (Electra), and Iphianassa (Iphigenia). The Homeric account only tells us that in the eighth year after his father's murder Orestes came from Athens to Mycenae and slew the murderer of his father (*Od.* iii. 306; cf. i. 30, 293, iv. 546). From *Od.* xi. 542 it appears that Orestes was not in Mycenae at the time of his father's murder. To this story much is added by later writers. Thus it is said that at the murder of Agamemnon it was intended to despatch Orestes also, but that by means of Electra he was secretly carried to Strophius, king in Phocis, who was married to Anaxibia, the sister of Agamemnon. According to some, Orestes was saved by his nurse, who allowed Aegisthus to kill her own child, supposing it to be Orestes (Pind. *Pyth.* xi. 25; Aesch. *Cho.* 732). In the house of Strophius, Orestes grew up with the king's son Pylades, with whom he formed that close and intimate friendship which has become proverbial. Being frequently reminded by messengers from Electra of the necessity of avenging his father's death, he consulted the oracle of Delphi, which strengthened him in his plan. He therefore repaired in secret to Argos. Here he pretended to be a messenger of Strophius who had come to announce the death of Orestes and brought the ashes of the deceased (Soph. *El.* 11, 35, 296, 531, 1346; Eur. *El.* 1245, *Orest.* 162, 804). In Homer it is not said that Orestes slew Clytaemnestra as well as Aegisthus, and the inference from the unequal praise of his action in the *Odyssey* is that he did not kill his mother; but in the tragedians, after visiting his father's tomb, and sacrificing upon it a lock of his hair, he made himself known to his sister Electra, and soon afterwards slew both Aegisthus and Clytaemnestra in the palace. Immediately after the murder of his mother he was seized with madness. He now fled from land to land, pursued by the Erinyes of his mother. At length by Apollo's advice, he took refuge with Athene at Athens. The goddess afforded him protection, and appointed the court of the Areopagus to decide his fate. The Erinyes brought forward their accusation, and Orestes made the command of the Delphic oracle his excuse. When the court voted, and was equally divided, Orestes was acquitted by the command of Athene (Aesch. *Eumenides*). According to another

modification of the legend, Orestes asked Apollo how he could be delivered from his madness and incessant wandering. The god advised him to go to Tauris in Scythia, and to fetch from that country the image of Artemis, which was believed to have fallen there from heaven, and to carry it to Athens (Eur. *Iph. Taur.* 79, 968; cf. Paus. iii. 16, 6). Orestes and Pylades accordingly went to Tauris, where Thoas was king. On their arrival they were seized by the natives, in order to be sacrificed to Artemis, according to the custom of the country. But Iphigenia, the priestess of Artemis, was the sister of Orestes, and, after recognising each other, all three escaped with the statue of the goddess. After his return to Peloponnesus Orestes took possession of his father's kingdom at Mycenae, which had been usurped by Aletes or Menelaus. When Cylarabes of Argos died without leaving any heir, Orestes also became king of Argos. The Lacedaemonians likewise made him their king of their own accord, because they preferred him, the grandson of Tyn-dareus, to Nicostratus and Megapenthes, the sons of Menelaus by a slave. The Arcadians and Phocians increased his power by allying themselves with him (Paus. ii. 18, 5, iii. 1, 4; cf. Pind. *Pyth.* xi. 24). He married Hermione, the daughter of Menelaus, and became by her the father of Tisamenus. The story of his marriage with Hermione, who had previously been married to Neoptolemus, is related elsewhere. [HERMIONE; NEOPTOLEMUS.] He died of the bite of a snake in Arcadia (Schol. ad Eur. *Orest.* 1640), and his body, in accordance with an oracle, was afterwards carried from Tegea to Sparta, and there buried. His bones are said to have been found at a later time in a war between the Lacedaemonians and Tegeatans, and to have been conveyed to Sparta (Hdt. i. 67; Paus. iii. 11, 8, viii. 54, 3). According to the Arcadian story Orestes had dwelt during his time of madness in Arcadia having gone there from Mycenae in obedience to an oracle (Paus. viii. 5, 4). To this there is a further addition that in his frenzy he gnawed off one of his fingers, a story which seems to have originated in the name of a tomb near Megalopolis called *Δακτύλου μνήμα* (Paus. viii. 34, 2).—2. Regent of Italy during the short reign of his infant son Romulus Augustulus, A.D. 475-476. He was born in Pannonia, and served for some years under Attila; after whose death he rose to eminence at the Roman court. Having been entrusted with the command of an army by Julius Nepos, he deposed this emperor, and placed his own son Romulus Augustulus on the throne; but in the following year he was defeated by Odoacer and put to death. [ODOACER.]—3. **L. Aurelius Orestes**, consul B. C. 126, received Sardinia as his province, where he remained upwards of three years. C. Gracchus was quaestor to Orestes in Sardinia (Plut. *C. Gracch.* 1, 2).—4. **Cn. Aufidius Orestes**, consul B. C. 71, originally belonged to the Aurelia gens, whence his surname of Orestes, and was adopted by Cn. Aufidius, the historian. (Cic. *Off.* ii. 17; Eutrop. vi. 8).

Orestēum, Oresthēum, or Oresthasium (Ὀρέστειον, Ὀρέσθειον, Ὀρεσθάσιον), a town in the S. of Arcadia in the district Maenuliu, near Megalopolis (Thuc. v. 64; Paus. viii. 44, 2).

Orestheus (Ὀρεσθεύς), a legendary king of the Locri Ozolae, son of Deucalion. His dog brought forth a log of wood, which Orestheus buried: from it sprang up the shoots (ῥῆζοι) of the vine. Hence the name of his people. (Paus. x. 31, 1; Locri.)

Orestias. 1. The country of the Orestae. [ORESTAE.]—2. A name frequently given by the Byzantine writers to Hadrianopolis in Thrace.

Orestilla, Aurelia. [AURELLIA.]

Orētāni, a powerful people in the SW. of Hispania Tarraconensis, bounded on the S. by Baetica, on the N. by the Carpetani, on the W. by Lusitania, and on the E. by the Bastetani (Plin. iii. 25). Their chief town was CASTULO.

Orēus (Ὀρεός; Ὀρελῆης; *Orsi*), a town in the N. of Euboea, on the river Callas, at the foot of the mountain Telethrium, and in the district Hestiaeotis, was itself originally called Hestiaeae or Histiaeae. According to some it was a colony from the Attic deme Histiaeae (Strab. p. 445). After the Persiau wars Oreus, with the rest of Euboea, became subject to the Athenians; but on the revolt of the island, in B. C. 445, Oreus was taken by Pericles, its inhabitants expelled, and their place supplied by 2000 Athenians (Thuc. i. 114; Diod. xii. 7, 22). Oreus was an important place, and its name frequently occurs in the Grecian wars down to the dissolution of the Achaean League (Xen. *Hell.* v. 4, 56; Dem. *de Cor.* pp. 248, 252; Diod. xix. 75; Pol. xviii. 30; Liv. xxxi. 46).

Orfitus, 1. **Ser. Cornelius**, consul A. D. 51, was put to death in Nero's reign through the informer Regulus (Tac. *Ann.* xii. 41, *Hist.* iv. 42).—2. **Paccius**, a centurion of Corbulo's army (Tac. *Ann.* xiii. 36, xv. 12).

Orgetōrix, the noblest and richest among the Helvetii, formed a conspiracy to obtain the royal power B. C. 61, and persuaded his countrymen to emigrate from their own country. Two years were devoted to making the necessary preparations; but the real designs of Orgetorix having meantime become known, and the Helvetii having attempted to bring him to trial, he suddenly died, probably, as was suspected, by his own hands. (Caes. *B. G.* i. 2, 26; Dio Cass. xxxviii. 31.)

Oribasius (Ὀρειβάσιος or Ὀριβάσιος), an eminent Greek medical writer, born about A. D. 325, either at Sardis in Lydia, or at Pergamum in Mysia. He was an intimate friend of the emperor Julian, and was almost the only person to whom Julian imparted the secret of his apostasy from Christianity. He accompanied Julian in his expedition against Persia, and was with him at the time of his death, 363. The succeeding emperors, Valentinian and Valens, confiscated the property of Oribasius and banished him. He was afterwards recalled from exile, and was alive at least as late as 395. Of the personal character of Oribasius we know little or nothing, but it is clear that he was much attached to paganism and to the heathen philosophy. He was an intimate friend of Eunapius, who praises him very highly, and wrote an account of his life. We possess at present three works of Oribasius: (1) *Collecta Medicinalia* (Συναγωγή Ἱατρικῆ), or sometimes *Hebdomocontabiblos* (Ἑβδομηκοντάβιβλος), which was compiled at the command of Julian, when Oribasius was still a young man. It contains but little original matter, but is very valuable on account of the numerous extracts from writers whose works are no longer extant. More than half of this work is now lost, and what remains is in some confusion. There is no complete edition of the work. (2) An abridgment (Σύνοψις) of the former work, in nine books. It was written thirty years after the former. (3) *Euporista* or *De facile Parabilibus* (Ἐυπόριστα), in four books. Both this and the preceding work were intended as

manuals of the practice of medicine. The best edition is by Daremberg, Paris, 1851-1876.

Oricum or **Oricus** (^{Ὠρικόν}, ^{ᾠρικος} : ^{ᾠρίκιος} : *Ericho*), an important Greek town on the coast of Illyria, near the Ceraunian mountains and the frontiers of Epirus (Hdt. ix. 92; Pol. vii. 19; Hor. *Od.* iii. 7, 5; Propert. i. 8, 20; Caes. *B. C.* iii. 11). According to tradition it was founded by the Eubocans, who were cast here by a storm on their return from Troy; but, according to another legend it was a Colchian colony (Seymu. 440; Ap. Rh. iv. 12-16). The town was strongly fortified, but its harbour was not very secure. It was destroyed in the civil wars, but was rebuilt by Herodes Atticus. The turpentine tree (*terebinthus*) grew in the neighbourhood of Oricum (Verg. *Aen.* x. 136).

Origènes, usually called **Origen**, one of the most eminent of the early Christian writers, born at Alexandria, A.D. 186. [See *Dict. of Christian Biogr.*]

Oringis, **Oningis** or **Aurinx**, a wealthy town in Hispania Baetica, with silver mines, near Munda (Liv. xxiv. 42, xxviii. 3; Plin. iii. 3).

Orion (^{Ὀρίων}), son of Hyrieus, of Hyria, in Boeotia, a handsome giant and hunter (*Od.* xi. 309), said to have been called by the Boeotians Candaon (Strab. p. 404; Tzetz. ad Lye. 328). In the Homeric story he is carried off by Eos on account of his beauty [cf. p. 316, b], but the gods were angry with him and Artemis slew him with her arrows in Ortygia (*Od.* v. 121). The story given by most later writers is that he came to Chios (Ophiusa), and fell in love with Aero, or Merope, the daughter of Oenopion, by the nymph Helice. He cleared the island from wild beasts, and brought the spoils of the chase as presents to his beloved; but as Oenopion constantly deferred the marriage, Orion once, when intoxicated, offered violence to the maiden. Oenopion now implored the assistance of Dionysus, who caused Orion to be thrown into a deep sleep by satyrs, in which state Oenopion deprived him of his sight. Being informed by an oracle that he should recover his sight if he would go towards the east and expose his eye-balls to the rays of the rising sun, Orion followed the sound of a Cyclops' hammer, went to Lemnos, where Hephaestus gave him Cedalion as his guide. Having recovered his sight, Orion returned to Chios to take vengeance on Oenopion; but as the latter had been concealed by his friends, Orion was unable to find him, and then proceeded to Crete, where he lived as a hunter with Artemis. (Apollod. i. 4, 3; Parthen. *Erot.* 20; Hyg. *Astr.* ii. 34). The cause of his death, which took place either in Crete or Chios, is differently stated, but, as in the *Odyssey*, Artemis is in most accounts the author of his death. It is possible that he was a local god of the woods and of hunting whose worship was displaced by that of Artemis. According to some, he was beloved by Artemis, and Apollo, indignant at his sister's affection for him, asserted that she was unable to hit with her arrow a distant point which he showed her in the sea. She thereupon took aim, and hit it, but the point was the head of Orion, who had been swimming in the sea. (Hyg. *l. c.*) Another account, which Horace follows (Hor. *Od.* iii. 4, 72; cf. Apollod. i. 4, 5; Serv. ad *Aen.* i. 539), states that he attempted to violate Artemis, and was killed by the goddess with one of her arrows. Lastly, the story followed by Ovid states that he boasted he would conquer every animal, and would clear the earth from all wild beasts; but

the earth sent forth a scorpion which destroyed him (Ov. *Fast.* v. 537). Asclepius attempted to recall him to life, but was slain by Zeus with a flash of lightning. The accounts of his parentage and birthplace vary in the different writers, for some call him a son of Poseidon and Eurycle, and others say that he was born of the Earth, or a son of Oenopion. He is further called a Theban, or Tanagraean, but probably because Hyria, his native place, sometimes belonged to Tanagra and sometimes to Thebes. (Apollod. i. 4, 3; Hyg. *l. c.*; Strab. p. 404; Paus. ix. 20, 3.) After his death, Orion was placed among the stars, where he appears as a giant with a girdle, sword, a lion's skin and a club (*Il.* xviii. 486, xxii. 29; *Od.* v. 274). The constellation of Orion set at the commencement of November, at which time storms and rain were frequent; hence he is often called *imbrifer*, *nimbosus*, or *aquosus*.

Orion and **Orus** (^{Ὀρίων} and ^{ᾠρος}), names of ancient grammarians, who are sometimes confounded with each other. It appears that three writers of these names are to be distinguished.—1. **Orion**, a Theban grammarian, who taught at Caesarea, in the fifth century A.D. and is the author of a lexicon, still extant, published by Sturz, Lips. 1820.—2. **Orus**, of Miletus, a grammarian, lived in the second century A.D., and was the author of the works mentioned by Suidas.—3. **Orus**, an Alexandrine grammarian, who taught at Constantinople about the middle of the fourth century A.D.

Oripo, a town in Hispania Baetica, on the road between Gades and Hispalis (Plin. iii. 3).

Oritae, **Horitae**, or **Orae** (^{Ὀρείται}, ^{ᾠραι}), a people of Gedrosia, who inhabited a district on the coast nearly two hundred miles long, abounding in wine, corn, rice, and palm-trees, the modern *Urboo* on the coast of Beloochistan. Some of the ancient writers assert that they were of Indian origin, while others say that, though they resembled the Indians in many of their customs, they spoke a different language. (Arrian, *Ann.* vi. 21; Strab. 720; Curt. ix. 10, 6.)

Orithyia. [BOREAS.]

Orménus (^{Ὀρμενος}), son of Cercaphus, grandson of Aeolus and father of Amyntor, was believed to have founded the town of Ormenium, in Thessaly. From him Amyntor is sometimes called *Ormenides*, and Asydamia, his grand-daughter, *Ormenis*.

Orneae (^{Ὀρνεαί} : ^{ᾠρνεάτης}), an ancient town of Argolis, near the frontiers of the territory of Phlius, and 120 stadia from Argos (*Il.* ii. 734, vi. 7; Paus. ii. 25, 6, v. 25, 5; Strab. p. 382). The inhabitants were at an early time reduced to the condition of Periocci or dependents of Argos, and apparently were the first people in Argolis so reduced; for the Argives used the term ^{ᾠρνεαί} as equivalent to ^{Περίοικοι} (Hdt. viii. 73). They had, however, sufficient independence of action to be called allies of Argos in the Peloponnesian war, B.C. 418; but in 416 the Laedaemonians placed the Argive exiles, with some supports of their own men, in Orneae. The citizens of Argos soon afterwards attacked the town and destroyed it. (Thuc. vi. 7.)

Orneus (^{Ὀρνεός}), son of Erechtheus, father of Peteus, and grandfather of Menestheus; from him the town of Orneae was believed to have derived its name (*Il.* ii. 571; Paus. ii. 25, 5).

Oroanda (^{Ὀρόανδα} : ^{ᾠροανδεύς}, or ^{-ιρός}, Oroandensis), a mountain city of Pisidia, SE. of Antiochia, from which the *Oroandicus tractus* obtained its name (Liv. xxxviii. 18, 37).

Oroātis (*Ὀροάτις*; *Tab.*), the largest of the minor rivers which flow into the Persian Gulf, formed the boundary between Susiana and Persis (Strab. p. 727).

Orobiae (*Ὀροβίαι*), a town on the coast of Euboea, not far from Aegae, with an oracle of Apollo (Strab. p. 445).

Orodes (*Ὀρόδης*), the name of two kings of Parthia. [ARSACES XIV., XVII.]

Oroetes (*Ὀροίτης*), a Persian, was made satrap of Sardis by Cyrus, which government he retained under Cambyses. In B.C. 522, he decoyed POLYCRATES into his power by specious promises, and put him to death. (Hdt. i. 69, iii. 39; Thuc. i. 18; Arist. *Pol.* i. 10.) But being suspected of aiming at the establishment of an independent sovereignty, he was himself put to death by order of Darius (Hdt. iii. 120–128.)

Orontes (*Ὀρόντης*). 1. (*Nahr-el-Asy*), the largest river of Syria (whence Juv. iii. 62 uses its name to express the Syrian people), has two chief sources in Coelestria, the one in the Anti-Libanus, the other further N. in the Libanus; flows N.E. into a lake S. of Emesa, and thence N. past Epiphania and Apamea, till near Antioch, where it suddenly sweeps round to the S.W. and falls into the sea at the foot of M. Pieria. According to tradition its earlier name was Typhon (*Τυφών*), and it was called Oroutes from the person who first built a bridge over it. (Strab. p. 750.)—2. A mountain on the S. side of the Caspian, between Parthia and Hyrcania (Ptol. vi. 2, 4).—3. A people of Assyria, E. of Gaugamela (Plin. vi. 30).

Oropus (*Ὀρωπός*; *Ἄρωπιος*: *Oropo*), a town on the eastern frontiers of Boeotia and Attica, near the Euripus, originally belonged to the Boeotians, but was at an early time seized by the Athenians, and was long an object of contention between the two peoples (Paus. i. 34, 1). The Boeotians got possession of it in 412 (Thuc. viii. 60); Philip gave it to the Athenians after Chaeronea, but in 312 Cassander handed it over to the Boeotians (Diod. xix. 77; Strab. p. 404). At a later time Pausanias speaks of it as belonging to Attica. Its seaport was Delphinium, at the mouth of the Asopus, about one mile and a half from the town.

Orosius, Paulus, a Spanish presbyter, a native of Tarragona, lived under Arcadius and Honorius. Having conceived a warm admiration for St. Augustine, he passed over into Africa about A.D. 413. The following works by Orosius are still extant. (1) *Historiarum adversus Paganos Libri VII.*, dedicated to St. Augustine, at whose suggestion the task was undertaken. The Pagans having been accustomed to complain that the ruin of the Roman empire must be ascribed to the wrath of the ancient deities, whose worship had been abandoned, Orosius, upon his return from Palestine, composed this history to demonstrate that from the earliest epoch the world had been the scene of calamities as great as the Roman empire was then suffering. The work, which extends from the creation down to A.D. 417, is, with exception of the concluding portion, extracted from various authorities. For Roman history he used chiefly an abridged Livy, and Florus; for the imperial period chiefly Eutropius, but also Tacitus and Suetonius; for general history Justin is his main authority. The later part of his history is of value as giving information on many points not procurable now from other sources. Edited by Havercamp, Lugd. Bat. 1738; by Zangemeister, Vienna, 1882. [For other writings of Orosius see *Dict. of Christian Biog.*]

Orospeda (*Ὀρόσπεδα*), a mountain chain in the S.W. of Hispania Tarraconensis, between Castulo and Carthago Nova. It is the modern *Sagra Sierra*. (Strab. p. 161.)

Orpheus (*Ὀρφεύς*), a mythical personage, was regarded by the Greeks as the most celebrated of the early poets who lived before the time of Homer. It is possible that he may have had a real existence as the author or bard of very ancient religious hymns. Such hymns were ascribed to Olen, Musaeus, Philammon, and Orpheus; and around all these names, and especially around the last, mythical stories gathered. Orpheus is not mentioned in the Homeric or Hesiodic poems, but had attained to great celebrity in the lyric period, at any rate as early as Ibycus, in the middle of the sixth century B.C. (Ibyc. *Fr.* 22); and by Pindar he is called 'the Father of songs' (*Pyth.* iv. 177; cf. Plat. *Apol.* p. 41). There were numerous legends about Orpheus, but the common story ran as follows. Orpheus, the son of Oeagrus and Calliope, lived in Thrace at the period of the Argonauts, whom he accompanied in their expedition (Pind. *l.c.*; cf. Plat. *Symp.* p. 179). Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music, not only the wild beasts, but the trees and rocks upon Olympus, so that they moved from their places to follow the sound of his golden harp (Aesch. *Ag.* 1629; Eur. *Med.* 543, *Bacch.* 561; Hor. *Od.* i. 12, 7). The power of his music caused the Argonauts to seek his aid, which contributed materially to the success of their expedition: at the sound of his lyre the Argo glided down into the sea; the Argonauts tore themselves away from the pleasures of Lemnos; the Symplegadae, or moving rocks, which threatened to crush the ship between them, were fixed in their places; and the Colchian dragon, which guarded the golden fleece, was lulled to sleep; other legends of the same kind may be read in the *Argonautica*, which bears the name of Orpheus. After his return from the Argonautic expedition he took up his abode in a cave near Thrace, and employed himself in the civilisation of its wild inhabitants. There is also a legend of his having visited Egypt. The legends respecting the loss and recovery of his wife, and his own death, are very various. His wife was a nymph named Agriope or Eurydice. In the older accounts the cause of her death is not referred to. The legend followed in the well-known passages of Virgil and Ovid, which ascribes the death of Eurydice to the bite of a serpent, is no doubt of high antiquity; but the introduction of Aristaetus into the story cannot be traced to any writer older than Virgil himself. (Verg. *Georg.* iv. 454–527; Ov. *Met.* x. 1; cf. Plat. *Symp.* p. 179, *Rep.* p. 620; Diod. iv. 25; Paus. ix. 30, 4; Hyg. *Fab.* 164.) He followed his lost wife into the abodes of Hades, where the charms of his lyre suspended the torments of the damned, and won back his wife from the most inexorable of all deities; but his prayer was only granted upon this condition, that he should not look back upon his restored wife till they had arrived in the upper world: at the very moment when they were about to pass the fatal bounds, the anxiety of love overcame the poet; he looked round to see that Eurydice was following him; and he beheld her caught back into the infernal regions. His grief for the loss of Eurydice led him to treat with contempt the Thracian women, who in revenge tore him to pieces under the excite-

ment of their Bacchanalian orgies. After his death, the Muses collected the fragments of his body, and buried them at Libethra at the foot of Olympus, where the nightingale sang sweetly over his grave. His head was thrown into the Hæbrus, down which it rolled into the sea, and was borne across to Lesbos, where the grave in which it was interred was shown at Antissa. His lyre was also said to have been carried to Lesbos; and both traditions are simply poetical expressions of the historical fact that Lesbos was the first great seat of the music of the lyre: indeed Antissa itself was the birthplace of Terpander, the earliest historical musician. The astronomers taught that the lyre of Orpheus was placed by Zeus among the stars, at the intercession of Apollo and the Muses (*Hyg. Astr.* ii. 7). In these legends there are some points which are sufficiently clear. The invention of music, in connexion with the services of Apollo and the Muses; its first great application to the worship of the gods, which Orpheus is therefore said to have introduced; its power over the passions, and the importance which the Greeks attached to the knowledge of it, as intimately allied with the very existence of all



Orpheus. (From a mosaic.)

social order—are probably the chief elementary ideas of the whole legend. But then comes in one of the dark features of the Greek religion, in which the gods envy the advancement of man in knowledge and civilisation, and punish anyone who transgresses the bounds assigned to humanity: or the conflict was viewed, not as between the gods and man, but between the worshippers of different divinities: between Apollo, the symbol of pure intellect, and Dionysus, the deity of the senses; hence Orpheus, the servant of Apollo, falls a victim to the jealousy of Dionysus and the fury of his worshippers.—*Orphic Societies and Mysteries.* About the time of the first development of Greek philosophy, societies were formed, consisting of persons called the *followers of Orpheus* (οἱ Ὀρφικοί), who, under the pretended guidance of Orpheus, dedicated themselves to the worship of Dionysus. They performed the rites of a mystical worship, but instead of confining their notions to the initiated, they published them to others, and committed them to literary works. Hence Orpheus is spoken of as the originator of mysteries (*Eur. Hipp.* 953, *Rhes.* 944; *Aristoph. Ran.* 1032). The Dionysus to whose worship the Orphic rites were annexed was Dionysus Zagreus, closely connected with Demeter and Coro (Persephono) [see p. 296]. The Orphic legends and poems related in great part to this Dionysus, upon whom the Orphic

mystics founded their hopes of the purification and ultimate immortality of the soul. But their mode of celebrating this worship was very different from the popular rites of Bacchus. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. The Orpheus of this mythology has an Oriental and Egyptian character, differing altogether from Orpheus the servant of Apollo and the Muses.—Many poems ascribed to Orpheus were current as early as the time of the Pisistratids. [ONOMACRITUS.] They are often quoted by Plato, and the allusions to them in later writers are very frequent (*Plat. Crat.* p. 402, *Phileb.* p. 66, *Rep.* p. 364; *Paus.* ix. 30). The extant poems which bear the name of Orpheus are the forgeries of Christian grammarians and philosophers of the Alexandrian school; but among the fragments, which form a part of the collection, are some genuine remains of that Orphic poetry which was known to Plato, and which must be assigned to the period of Onomacritus, or perhaps a little earlier. The Orphic literature which in this sense may be called genuine seems to have included *Hymns*, a *Theogony*, *Oracles*, &c. The apocryphal productions which have come down to us are: (1) *Argonautica*, an epic poem in 1384 hexameters, giving an account of the expedition of the Argonauts. (2) *Hymns*, eighty-seven or eighty-eight in number, in hexameters, evidently the productions of the Neo-Platonic school. (3) *Lithica* (Λιθικά), treats of properties of stones, both precious and common, and their uses in divination. (4) *Fragments*, chiefly of the *Theogony*. It is in this class that we find the genuine remains of the literature of the early Orphic theology, but intermingled with others of much later date.—Editions by Hermann, 1805, Gesner, 1764; the *Lithica* by Abel, 1881.

Orthia (Ὀρθία), a name under which Artemis was worshipped at Limnæum in Laconia, where boys were scourged at her altar. This rite is usually explained as having replaced human sacrifices of an earlier period [see p. 128]; but some modern writers connect it with the severe ordeals through which boys are made to pass in many uncivilised tribes at the time of puberty.

Orthōsia (Ὀρθώσια). 1. A city of Caria, on the Maeander, with a mountain of the same name, where the Rhodians defeated the Carians, B. C. 167 (*Strab.* p. 650; *Pol.* xxx. 5; *Liv.* xlv. 25).—2. A city of Phoenice, S. of the Eleutherus, 12 Roman miles from Tripolis (*Strab.* p. 753).

Orthrus (Ὀρθρος), the two-headed dog of Geryones, who was begotten by Typhon and Echidna, and was slain by Heracles. [See p. 398, b.]

Ortōna (Ὀρτώνη). 1. An ancient town of Latium, on the borders of the Aequi, not far from Mt. Algidus. It was taken by the Aequi in B. C. 481 and 457. (*Liv.* ii. 43, iii. 30; *Dionys.* viii. 91, x. 26.) It was probably destroyed soon afterwards, as it is not mentioned again.—2. (*Ortona a Mare*), a town of the Frentani on the Adriatic coast between the rivers Aternus and Sagrus (*Strab.* p. 242; *Ptol.* iii. 1, 19).

Ortospana or -um (Ὀρτόσπανα: probably *Cabul*), a considerable city of the Paropamisadae, at the sources of a W. tributary of the river Coës, and at the junction of three roads, one leading N. into Bactria, and the others S. and E. into India. It was also called Carura or Cabura. (*Strab.* pp. 514, 723; *Ptol.* vi. 18, 5; *Amm. Marc.* xxiii. 6.)

Ortygia (Ὀρτυγία). 1. The ancient name of Delos. Since Artemis (Diana) and Apollo were born at Delos, the poets sometimes call the goddess *Ortygia*, and give the name of *Ortygiae boves* to the oxen of Apollo. The ancients connected the name with *Ortyx* (Ὀρτυξ) a quail. [See p. 485, b.]—2. An island near Syracuse. [SYRACUSAE.]—3. A grove near Ephesus, in which the Ephesians asserted that Apollo and Artemis were born. Hence Propertius calls the Cayster, which flowed near Ephesus, *Ortygius Cayster*. [EPHESUS.]

Orus. [HORUS; ORION.]

Osca. 1. (*Huesca* in Arragonia), an important town of the Ibergetes and a Roman colony in Hispania Tarraconensis, on the road from Tarracon to Herda, with silver mines; whence Livy speaks of *argentum Oscense*, though these words may perhaps mean silver money coined at Osca (Ptol. ii. 6, 68; Liv. xxxiv. 10, 46, xl. 43; Plut. *Sert.* 14.)—2. (W. of *Huescar* in Granada), a town of the Turdetani in Hispania Baetica (Ptol. ii. 4, 12).

Oscëla. [LEPONTII.]

Osci or **Opici** (Ὀπικοί), appear in very early times to have inhabited a large part of central Italy, from which they had driven out the Siculi. The earliest Greek colonists of the Campanian coast found the people, whom they called Ὀπικοί in possession of that country (Thuc. vi. 4; Ar. *Pol.* vii. 10). The Ausones seem to have been a branch of the Oscans. In language the Oscans (whose name means 'peasant labourers') belong to the stock from which come the Samnites, but they were subdued by a later Samnite immigration. By a strange mistake Strabo (p. 283) represents the *Fabulae Atellanæ* as acted at Rome in the Oscan language. This language would have been unintelligible at Rome (Liv. x. 10; Gell. xvii. 17; Macrob. vi. 4, 23), but the plays in question were called *Osci ludii*, because they had their origin in the Oscan town Atella, and the Oscan country was regarded as the scene of the play.

Osi, a people in Germany, probably in the mountains between the sources of the Oder and the Gran, tributary to the Sarmatians, spoke the Pannonian language (Tac. *Germ.* 28, 43).

Oscierda. [OSSIGERDA.]

Osiris (Ὀσιρῖς), the great Egyptian divinity, and husband of Isis. His worship, with that of Isis, was the most widely extended in Egypt (Hdt. ii. 42), and the most highly regarded, because the mysteries of these deities contained the most important secrets of Egyptian wisdom. In Egyptian mythology Ra (Amen-Ra or Khem Ra), the Sun, was father of Shu, the Air; Seb, the son of Shu (whom the Greeks called Cronus and the Latins Saturnus) was the Earth; Osiris was the son of Seb and signified Water, and also in a mystic sense stood for the Past or completed existence. It was natural in Egypt above all countries that the god who was the son of the Earth-deity and himself the deity of Water should be the god of all fruitfulness. On the other hand, as god of the past, Osiris represented the deceased, as Ra represented the reigning king. Moreover, from his connexion with the earth and its fruits, as well as from his being the deity of the past, he was the chief deity of the underworld. According to the story of his life upon earth, he is said to have been originally king of Egypt, and to have reclaimed his subjects from a barbarous life by teaching them agriculture and enacting wise laws. He afterwards travelled into foreign lands, spreading, wherever he went, the bless-

ings of civilisation. On his return to Egypt, he was murdered by his brother Typhon (Set), who shut him up in a chest, poured in molten lead, and then cut his body into pieces, and threw them into the Nile. After a long search Isis discovered the mangled remains of her husband, and buried them at Abydos, in Upper Egypt. Then with the assistance of her son Horus, she defeated Typhon, and recovered the sovereign power, which Typhon had usurped. [See Isis; Horus.] Osiris was thus regarded as the god of the dead and, through his son Horus, of renewed life. This mythology finds its counterpart in the mysteries of Dionysus-Zagreus [see p. 296], whose story presents many similarities. Hence Osiris was identified with Dionysus by the Greeks. The 'voyage of Osiris,' when in his feast at Abydos he was launched in a sacred ship on the lake has also perhaps some reminiscence in the myths of Dionysus [see p. 294].

Osismii, a people in Gallia Lugdunensis, at the NW. extremity of the coast, and in the neighbourhood of the modern *Quimper* and *Brest* (Caes. *B. G.* iii. 9; Strab. p. 195).

Osröenë (Ὀσροηνή: Ὀσροηνολί, pl.: *Pashalik of Orfah*), the W. of the two portions into which N. Mesopotamia was divided by the river Chaboras (*Khabour*), which separated it from Mygdonia on the E. and from the rest of Mesopotamia on the S.: the Euphrates divided it, on the W. and NW., from the Syrian districts of Chalybonitis, Cyrrestice, and Commagene; and on the N. it was separated by M. Masius from Armenia (Procop. *Pers.* i. 17; Dio Cass. xl. 19; Amm. Marc. xxiv. 1). Its name was said to be derived from Osröës, an Arabian chieftain, who, in the time of the Seleucidae, established over it a petty principality, with EDESSA for its capital, which lasted till the reign of Caracalla. For its history see **ABGARUS**.

Ossa (Ὀσσα: *Kissavo*, i.e. *ivy-clad*), a celebrated mountain in the N. of Magnesia, in Thessaly, connected with Pelion on the SE., and divided from Olympus on the NW. by the vale of TEMPE. It is one of the highest mountains in Greece, but much less lofty than Olympus. (*Od.* xi. 312; Hdt. vii. 129; Strab. pp. 430, 442.) It is mentioned by Homer, in the legend of the war of the Giants, respecting which see **OLYMPUS**.

Osset, with the surname *Constantia Julia* a town in Hispania Baetica, on the right bank of the Baetis, opposite *Hispalis* (Plin. iii. 11).

Ossigerda or **Oscierda** (Ossigerdensis), a town of the Edetani in Hispania Tarraconensis, and a Roman municipium (Plin. iii. 24).

Ossigi (*Maquiz*), a town of the Turduli in Hispania Baetica, on the spot where the Baetis first enters Baetica (Plin. iii. 10).

Ossonoba (*Estoy*, N. of *Faro*), a town of the Turdetani in Lusitania, between the Tagus and Anas (Ptol. ii. 5, 3).

Osteodes, probably also **Ustica** (Ὀστεώδης νῆσος: *Alicur*), an island at some distance from the N. coast of Sicily, opposite the town of Soli, and west of the Aeolian islands (Diod. v. 11). Pliny and Ptolemy distinguish Osteodes from Ustica, but there is only one island to fit the two names (Plin. iii. 92; Ptol. iii. 4, 17).

Ostia (Ostiensis: *Ostia*), a town at the mouth of the river Tiber, and the harbour of Rome, from which it was distant sixteen miles by land, was situated on the left bank of the left arm of the river. It was founded by Ancus Martius, the fourth king of Rome (who is said to have established the salt-works there), was a Roman colony, and eventually became an important

and flourishing town, and a permanent station of the Roman fleet. (Liv. i. 33, xxii. 11, xxv. 20, xxvii. 22; Diouys. iii. 44 Cic. *Rep.* ii. 3, 18; Strab. p. 232.) In the civil wars it was destroyed by Marius, but it was soon rebuilt with greater splendour than before (App. *B. C.* i. 67). The emperor Claudius constructed a new and better harbour on the right arm of the Tiber, which was enlarged and improved by Trajan (Dio Cass. lx. 11; Suet. *Claud.* 20; Juv. xii. 75). This new harbour was called simply *Portus Romanus* or *Portus Augusti*, and around it there sprang up a flourishing town, also called *Portus* (which in the reign of Constantino was made an episcopal see): the inhabitants *Portuenses*. The old town of Ostia remained for some time a populous city, and was adorned with a forum and other buildings by Hadrian, Sept. Severus, Aurelian and Tacitus (Vopis. *Aurel.* 45, *Tac.* 10); but in the later empire Ostia gradually declined, and its harbour became choked with sand. The ruins of Ostia are between two and three miles from the coast, as the sea has gradually receded in consequence of the accumulation of sand deposited by the Tiber.

Ostia Nili. [NILUS.]

Ostorius Scapula. [SCAPULA.]

Ostra (Ostrānus), a town in Umbria, in the territory of the Senones (Ptol. iii. 1, 51).

Otācilius Crassus. 1. M., consul B. C. 263, when he besieged Syracuse and forced Hiero to make a treaty with Rome. He was again consul in 246. (Ptol. i. 16.)—2. T., brother of the preceding, consul in 261.—3. T., a Roman general during the second Punic war, was praetor B. C. 217, and subsequently proprætor in Sicily. In 215 he crossed over to Africa, and laid waste the Carthaginian coast. He was praetor for the second time 214, and his command was prolonged for three years. He died in Sicily, 211. (Liv. xxii. 10, 56, xxiv. 7, xxv. 31, xxvi. 22.)

Otācilius Pilutus, L. [VOLTACILIUS.]

Otānes (Ὀτάνης). 1. A Persian, son of Pharnaspes, was the first who suspected the imposture of Smerdis the Magian, and took the chief part in organising the conspiracy against the pretender (B. C. 521). After the accession of Darius Hystaspis, he was placed in command of the Persian force which invaded Samos for the purpose of placing Syloson, brother of Polycrates, in the government. (Hdt. iii. 68, 141; Strab. p. 638.)—2. A Persian, son of Sisamnes, succeeded Megabyzus (B. C. 506) in the command of the forces on the sea-coast, and took Byzantium, Chalcedon, Antandrus, and Lamponium, as well as the islands of Lemnos and Imbros. He was probably the same Otanes who is mentioned as a son-in-law of Darius Hystaspis, and as a general employed against the revolted Ionians in 499. (Hdt. v. 102, vi. 6.)

Otho, L. Roscius, tribune of the plebs B. C. 67, was a warm supporter of the aristocratical party. He opposed the proposal of Gabinius to bestow upon Pompey the command of the war against the pirates; and in the same year he proposed and carried the law which gave to the equites a special place at the public spectacles, in fourteen rows or seats (*in quattuordecim gradibus sive ordinibus*) next to the place of the senators, which was in the orchestra. This law was very unpopular; and in Cicero's consulship (63) there was such a riot occasioned by the obnoxious measure, that it required all his eloquence to allay the agitation. (Vell. Pat. ii. 32; Cic. *pro Muren.* 19, *ad Att.* ii. 1; Tac. *Ann.* xv. 32; Hor. *Epod.* iv. 15, *Ep.* i. 1, 62; Juv. iii. 159, xiv. 324.)

Otho, Salvius. 1. M., grandfather of the emperor Otho, was descended from an ancient and noble family of the town of Ferentinum, in Etruria. His father was a Roman eques; his mother was of low origin, perhaps even a freedwoman. Through the influence of Livia Augusta, in whose house he had been brought up, Otho was made a Roman senator, and eventually obtained the praetorship, but was not advanced to any higher honour (Suet. *Oth.* 1; Tac. *Hist.* ii. 50).—2. L., son of the preceding, and father of the emperor Otho, stood so high in the favour of Tiberius and resembled this emperor so strongly in person, that it was supposed by most that he was his son. He was consul suffectus in A. D. 33; was afterwards proconsul in Africa; and in 42 was sent into Illyricum, where he restored discipline among the soldiers, who had lately rebelled against Claudius. At a later time he detected a conspiracy which had been formed against the life of Claudius. (Suet. *Oth.* 1, *Galb.* 6.)—3. L., surnamed **Titianus**, elder son of No. 2, was consul 52, and proconsul in Asia 63, when he had Agricola for his quaestor. It is related to the honour of the latter that he was not corrupted by the example of his superior officer, who indulged in every kind of rapacity (Tac. *Agr.* 6). On the death of Galba in January 69, Titianus was a second time made consul, with his brother Otho, the emperor. On the death of the latter, he was pardoned by Vitellius (Tac. *Hist.* i. 75, ii. 23, 39, 60).—4. M., Roman emperor from January 15th to April 16th, A. D. 69, was the



Coin of Otho, Roman Emperor, A. D. 69. Obv., head of Otho, IMP. M. OTHO CAESAR AVGVS. TR. P.; rev., Victory, VICTORIA OTHONIS. (Denarius.)

younger son of No. 2. He was born in the early part of 32. He was of moderate stature, and had an effeminate appearance. He was one of the companions of Nero in his debaucheries; but when the emperor took possession of his wife, the beautiful but profligate Poppaea Sabina, Otho was sent as governor to Lusitania, which he administered with credit during the last ten years of Nero's life. Otho attached himself to Galba when he revolted against Nero, in the hope of being adopted by him and succeeding to the empire. But when Galba adopted L. Piso, on the 10th of January, 69, Otho formed a conspiracy against Galba, and was proclaimed emperor by the soldiers at Rome, who put Galba to death. Meantime Vitellius had been proclaimed emperor at Cologne by the German troops on the 3rd of January; and his generals forthwith set out for Italy to place their master on the throne. When these news reached Otho, he marched into the north of Italy to oppose the generals of Vitellius. The fortune of war was at first in his favour. He defeated Caccina, the general of Vitellius, in more than one engagement; but his army was subsequently defeated in a decisive battle near Bedriacum by the united forces of Caccina and Valens. He had sufficient forces to continue the contest, but declared that he desired not to involve his country in more bloodshed or to risk the lives of his friends, and

put an end to his own life at Brixellum, in the



Bust of Otho.

thirty-seventh year of his age. (Suet. *Otho* ; Plut. *Otho* ; Tac. *Hist.* i. ii. ; Dio Cass. lxi.)

Othryades (Ὄθρυάδης). 1. [PANTHOUS.—] 2. A Spartan, one of the 300 selected to fight with an equal number of Argives for the possession of Thyrea. Othryades was the only Spartan who survived the battle, and was left for dead. He spoiled the dead bodies of the enemy, and remained at his post, while Alcenor and Chromius, the two survivors of the Argive party, hastened home with the news of victory, supposing that all their opponents had been slain. As the victory was claimed by both sides, a general battle ensued, in which the Argives were defeated. Othryades slew himself on the field, being ashamed to return to Sparta as the one survivor of her 300 champions. (Hdt. i. 82 ; Thuc. v. 41 ; Ov. *Fast.* ii. 663 ; *Anth. Pal.* i. 63.)

Othrys (Ὄθρυς), a lofty range of mountains in the S. of Thessaly, which extended from Mt. Tymphrestus, or the most southerly part of Pindus, to the E. coast and the promontory between the Pagasæan gulf and the N. point of Eubœa. It shut in the great Thessalian plain on the S. (Hdt. vii. 129 ; Strab. p. 432 ; Verg. *Aen.* vii. 675 ; Lucan, vi. 337.)

Ottorocorra (Ὄττοροκόρρας), amountain range of Serica at the east of the Emodi Montes (Ptol. vi. 16, 2), apparently the *Pe-Ling* Mountains of China. The name of the **Attacori**, who are compared to the Hyperborei, is another form of the same word (Plin. vi. 55).

Otus, and his brother, **Ephialtes**, are better known by their name of the *Alœidae*. [ALŒUS.]

P. Ovidius Nâso, the Roman poet, was born at Sulmo, in the country of the Paeligni, on March 20, B.C. 43 (Ov. *Am.* ii. 1, i. iii. 15, 11, *Pont.* iv. 12, 49, *Trist.* iv. 10, 5). He was descended from an ancient equestrian family, but possessing only moderate wealth (*Trist.* ii. 113, iv. 10, 7). He, as well as his brother Lucius, who was exactly a year older than himself, was destined to be a pleader, and received a careful education to qualify him for that calling. He studied rhetoric under Arellius Fuscus and Porcius Latro, and attained to considerable proficiency in the art of declamation. But the bent of his genius showed itself very early. The hours which should have been spent

in the study of jurisprudence were employed in cultivating his poetical talent. The elder Seneca, who had heard him declaim, tells us that his oratory resembled a *solutum carmen*, and that anything in the way of argument was irksome to him (Sen. *Contröv.* ii. 10, 8). His father denounced his favourite pursuit as leading to inevitable poverty ; but the death of his brother, at the early age of twenty, probably served in some degree to mitigate his father's opposition, for the patrimony which would have been scanty for two might amply suffice for one (*Trist.* iv. 10, 35). Ovid's education was completed at Athens, where he made himself thoroughly master of the Greek language (*Trist.* i. 2, 77, *Pont.* ii. 10, 21). Afterwards he travelled with the poet Macer, in Asia and Sicily. It is a disputed point whether he ever actually practised as an advocate after his return to Rome. The picture Ovid himself draws of his weak constitution and indolent temper prevents us from thinking that he ever followed his profession with perseverance, if indeed at all. The same causes deterred him from entering the senate, though he had put on the *latus clavus* when he assumed the *toga virilis*, as being by birth entitled to aspire to the senatorial dignity (*Trist.* iv. 10, 29). He became, however, one of the *Triumviri Capitales* ; and he was subsequently made one of the *Centumviri*, or judges who tried testamentary and even criminal causes ; and in due time he was promoted to be one of the *Decemviri*, who assembled and presided over the court of the *Centumviri* (*Trist.* ii. 93, iv. 10, 33, *Pont.* iii. 5, 23, *Fast.* iv. 383).—Such is all the account that can be given of Ovid's business life. He married twice in early life at the desire of his parents, but he speedily divorced each of his wives in succession (*Trist.* iv. 10, 69). The restraint of a wife was irksome to a man like Ovid, who was devoted to gallantry and licentious life. His third marriage was a happier one : he was sincerely attached to his wife (whose name is thought to have been Fabia), and she remained faithful to him in his exile. He had a legitimate daughter, who was twice married (*Trist.* iv. 10, 75). Her name is not mentioned ; for it is certain that she was not, as some have stated, the Perilla of whom he speaks in *Trist.* iii. 7. Ovid was a grandfather before he lost his father at the age of ninety ; soon after whose decease his mother also died. Till his fiftieth year Ovid continued to reside at Rome, where he had a house near the Capitol, occasionally taking a trip to his Pelignian farm. Much speculation has been wasted on the question who the Corinna celebrated in the *Amores* was. In *Trist.* iv. 10, 60, he says that it was not a real name, and long afterwards, in the fifth century A.D., Sidonius Apollinaris imagined the allusions to her to be designedly mysterious, and started the notion that she was Julia, the daughter of Augustus (Sid. *Apoll.* xxiii. 159). That this Julia should have been the mistress of Ovid is improbable, and there is no evidence for it ; on the contrary he speaks of Corinna in a way in which he certainly would not have ventured to speak of the emperor's daughter, even under a feigned name. The suggestion of Sidonius should therefore be absolutely rejected. It is not even certain that Corinna represents a real mistress of Ovid, and it is quite allowable to hold, as many modern critics do, that Corinna was only 'a name round which Ovid grouped many experiences and memories, and something of a continuous story.' Ovid enjoyed not only the

friendship of a large circle of distinguished men, but the regard and favour of Augustus and the imperial family. But in A.D. 1 Ovid was suddenly commanded by an imperial edict to transport himself to Tomi (*Kustindje*), a town on the Euxine, near the mouth of the Danube, on the very border of the empire (*Trist.* iv. 8, 83, iv. 10, 97). He underwent no trial, and the sole reason for his banishment is stated by some writers to have been his having published his poem on the Art of Love (*Sidon.* xxiii. 157; *Vict. Epit.* i. 27). The real cause of his banishment has long exercised the ingenuity of scholars. The publication of the *Ars Amatoria* may well have offended Augustus, who wished to advocate marriage and domestic life among his subjects (*Trist.* ii. 7, 112), but the poem had been published nearly ten years previously; and, moreover, whenever Ovid alludes to that, the ostensible cause, he invariably couples with it another which he mysteriously conceals, 'duo crimina carmen et error' (*Trist.* ii. 207). He says repeatedly that it was *error*, not *scelus* or *facinus* (*Trist.* i. 3, 37, iii. 1, 52, iv. 10, 90). Hence it can scarcely have been owing to a guilty intrigue with the younger Julia, as some have supposed. The clue may possibly be given in his words which blame his eyes as guilty for having witnessed a crime (*Trist.* ii. 103, iii. 5, 49, *Pont.* iii. 3, 74), and it is a probable explanation that he had become acquainted with Julia's profligacy by accident, and by concealing it had given offence to Livia, or Augustus, or both. Ovid draws an affecting picture of the miseries to which he was exposed in his place of exile (*Trist.* i. 3), which was a *relegatio*, not an *exsilium* properly so called, *i.e.* he retained his *civitas* and his property, but could not, until the sentence was revoked, leave the place assigned for his residence (*Trist.* ii. 137, v. 11). He complains of the inhospitable soil, of the severity of the climate, and of the perils to which he was exposed when the barbarians plundered the surrounding country and insulted the very walls of Tomi. He supplicated Augustus to change his place of banishment, and besought his friends to use their influence in his behalf. In the midst of all his misfortunes, however, he sought some relief in the exercise of his poetical talents. Not only did he finish his *Fasti* in his exile, besides writing the *Ibis*, the *Tristia*, *Ex Ponto*, &c., but he likewise acquired the language of the Getae, in which he composed some poems in honour of Augustus. These he publicly recited, and they were received with tumultuous applause by the Tomitae. With his new fellow-citizens, indeed, he had succeeded in rendering himself highly popular, insomuch that they honoured him with a decree declaring him exempt from all public burdens. He died at Tomi in the sixtieth year of his age, A.D. 18.—The following is a list of Ovid's works, arranged, as far as possible, in chronological order:—(1) *Amorum Libri III*, the earliest of the poet's works. According to the epigram prefixed, the work, as we now possess it, is a second edition, revised and abridged, the former one having consisted of five books. (Ed. L. Müller, 1867.) (2) *Epistolae Heroïdum*, twenty-one in number. (Ed. by Palmer, 1874; Sluckburgh, 1879.) Of these it is generally held with some reason that the epistle of *Sappho*, and the last six in pairs each of an epistle and an answer (*viz. Paris, Helena, Leander, Hero, Acontius, Cydippe*), are by an imitator, though some critics think that the last six may be a

work of Ovid's later years. Most of the others (including also a *Sappho*) are mentioned by Ovid himself in *Amor.* ii. 18, 21–40; where he also says that answers were written by Sabinus. (3) *Ars Amatoria*, or *De Arte Amandi*, written about B.C. 2. At the time of Ovid's banishment this poem was ejected from the public libraries by command of Augustus. (Ed. by Williams, 1881.) (4) *Remedia Amoris*, in one book. (5) To the poems of this period belongs the *Medicamina Faciei*, an advice to ladies on their toilet, of which only portions remain (cf. *A.A.* iii. 205). (6) *Metamorphoseon Libri XV*. This, the greatest of Ovid's poems in bulk and pretensions, appears to have been written between the age of forty and fifty, and for its matter is indebted to Alexandrian authors, especially to Nicander and Parthenius. It consists of such legends or fables as involved a transformation, from the Creation to the time of Julius Caesar, the last being that emperor's change into a star. It is thus a sort of cyclic poem, made up of distinct episodes, but connected into one narrative thread with much skill. (Ed. by Haupt, Korn, and H. J. Müller 1871–78, and Zingerle, Prague, 1885.) (7) *Fastorum Libri XII*, of which only the first six are extant. This work was incomplete at the time of Ovid's banishment. Indeed, he had perhaps done little more than collect the materials for it; for that the fourth book was written in Pontus appears from ver. 88. The *Fasti* is a sort of poetical Roman calendar, with its appropriate festivals and mythology, and the substance was probably taken in a great measure from the old Roman annalists. The work shows a good deal of learning, but it has been observed that Ovid makes frequent mistakes in his astronomy, from not understanding the books from which he took it. (Ed. by Merkel, 1841, 1873; Peter, Lips. 1879; Paley, 1888; Hallam, 1881.) (8) *Tristium Libri V*, elegies written during the first four years of Ovid's banishment. They are chiefly made up of descriptions of his afflicted condition, and petitions for mercy. The tenth elegy of the fourth book is valuable, as containing many particulars of Ovid's life. (Ed. by Owen, 1889.) (9) *Epistolarum ex Ponto Libri IV*, are also in the elegiac metre, and much the same in substance as the *Tristia*, to which they were subsequent. It must be confessed that age and misfortune seem to have damped Ovid's genius both in this and the preceding work. Even the versification is more slovenly, and some of the lines very prosaic. (10) *Ibis*, a satire of between 600 and 700 elegiac verses, also written in exile. The poet inveighs in it against an enemy who had traduced him. The title, *Ibis*, was taken from a poem of the same kind by Callimachus. Though the variety of Ovid's imprecations displays learning and fancy, the piece leaves the impression of an impotent explosion of rage. The title and plan were borrowed from Callimachus. (11) Of the *Halieuticon*, on fishes, written during his exile (*Plin.* xxxii. 11, 152), only fragments remain. Of his lost works, the most celebrated was his tragedy, *Medea*, of which only two lines remain. The *Nux*, or complaint of the walnut tree, is not Ovid's, but is of an early date under the empire. The *Consolatio ad Liviam*, or *Epicedion Drusi*, is also in late MSS. wrongly attributed to Ovid. It seems to be the work of an early imitator of Ovid, though some writers assign it to the fifteenth century A.D. since no earlier MS. of it has been discovered. It is not without poetical merit.—That Ovid possessed a great poetical

genius is unquestionable; which makes it the more to be regretted that it was not always under the control of a sound judgment. He possessed great vigour of fancy, warmth of colouring, and marvellous facility of composition, but it must not be supposed that this facility implies unstudied art. Ovid is a master of form and grace of diction. His verses and their subjects reflect the grace and polish, and the artificiality also, of the most polished society of the Augustan age; indeed, he was the first to depart from that pure and correct taste which characterises the Greek poets and their earlier Latin imitators. His writings abound with those conceits which we find so frequently in the Italian poets.—Editions of Ovid's complete works are by Burmann, Amsterdam, 1727; by Merkel, Lips. 1873; by Lindemann, 1867.

Oxiā Palus, or **Oxiānus Lacus** (*the Sea of Aral*), the lake or inland sea formed by the rivers JAXARTES and OXUS (Amm. Marc. xxiii. 6, 59). Ptolemy (vi. 12, 3) knows of it as ἡ Ὠξειανὴ λίμνη, but has been misinformed as to its size and importance.

Oxiī Montes (τὰ Ὠξεία, or Οὔξεια, ὄρη: prob. *Ak-tagh*), a range of mountains between the rivers Oxus and Jaxartes: the N. boundary of Sogdiana towards Scythia (Ptol. vi. 12, 1).

Oxus or **Oaxus** (Ὠξος, Ὠξος: *Jihoun* or *Amou*), a great river of Central Asia, rose, according to some of the ancient geographers, on the N. side of the Paropamisus M. (*Hindoo Koosh*), and, according to others, in the Emodi M., and flowed NW., forming the boundary between Sogdiana on the N. and Bactria and Margiana on the S., and then, skirting the N. of Hyrcania, it fell into the Oxia Palus (*Sea of Aral*). The Greek geographers wrongly represented the principal arms of the Oxus as flowing into the Caspian. It is thought that they were misled by the deep bay at the south of the inland sea, and also by an old river bed traceable for nearly 500 miles through the desert to the Caspian Sea. This no doubt was once a branch of the Oxus, but only in prehistoric times. (Strab. p. 509; Plin. vi. 52; cf. Pol. x. 48; Amm. Marc. xxiii. 6, 52; Ptol. vi. 9.) By a similar mistake they made the OCHUS and even the JAXARTES reach the Caspian.

Oxybii, a Ligurian people on the coast of Gallia Narbonensis, W. of the Alps, and between the Flumen Argenteum (*Argens*) and Antipolis (*Antibes*). They were neighbours of the Salluvii and Deciates. (Strab. p. 185.)

Oxylus (Ὠξυλος), the leader of the Heraclidæ in their invasion of Peloponnesus, and subsequently king of Elis. [See p. 302, b.]

Oxyrynchus (Ὠξύρυνχος: *Behneseh*, Ru.), a city of Middle Egypt, on the W. bank of the canal which runs parallel to the Nile on its W. side (*Bahr Yussuf*); the capital of the Nomos Oxyrynchites, and chief seat of the worship of the fish called oxyrynchus (Strab. p. 812; Ptol. iv. 5, 59; Amm. Marc. xxii. 16; Ael. H. A. 46).

Ozogardana, a city of Mesopotamia on the Euphrates, the people of which preserved a lofty throne or chair of stone, which they called Trajan's judgment-seat (Amm. Marc. xxiv. 2).

P.

Pacāris. [HYPCYRIS.]

Pacatiāna. [PHRYGIA.]

Pacātus, **Drepanius**, a Roman rhetorician and a friend of Ausonius, wrote a panegyric on Theodosius.—Ed. Bährens, 1874.

Pacciūs or **Pacciūs Antiōchus**, a physician about the beginning of the Christian era, who was a pupil of Philonides of Catania, and lived probably at Rome. He made a large fortune by the sale of a certain medicine of his own invention, the composition of which he kept a secret. At his death he left his prescription as a legacy to the emperor Tiberius, who ordered a copy of it to be placed in all the public libraries.

Paches (Πάχης), an Athenian general in the Peloponnesian war, took Mytilene and reduced Lesbos, B.C. 427. On his return to Athens he was brought to trial, and, perceiving his condemnation to be certain, drew his sword and stabbed himself in the presence of his judges. (Thuc. iii. 18–49; Diod. xii. 55; Plut. *Nic.* 6.)

Pachymēres, **Georgiūs**, a Byzantine writer, was born about A.D. 1242 at Nicaea, but spent the greater part of his life at Constantinople. He wrote several works, the most important of which is a *Byzantine History*, containing an account of the emperors Michael Palaeologus and Andronicus Palaeologus the elder, in thirteen books.—Edited by Bekker, Bonn, 1835.

Pachynūs or **Pachynum** (*Capo Passaro*), a promontory at the SE. extremity of Sicily, and one of the three promontories which gave to Sicily its triangular figure, the other two being Pelorum and Lilybaeum. By the side of Pachynus was a bay, which was used as a harbour, and which is called by Cicero **Portus Pachyni** (*Porto di Palo*). (Strab. pp. 265, 272; Ov. *Fast.* iv. 479, *Met.* xiii. 725.)

Pacilus, the name of a family of the patrician Furia gens, mentioned in the early history of the republic (Liv. iv. 12, 22, ix. 33).

Pacōrus. 1. Son of Orodes I., king of Parthia. His history is given under ARSACES XIV.—2. King of Parthia. [ARSACES XXIV.]

Pactōlus (Πακτωλός: *Surabat*), a small but celebrated river of Lydia, rose on the N. side of Mt. Tmolus, and flowed N. past Sardis into the Hermus, which it joined thirty stadia below Sardis. The golden sands of Pactolus have passed into a proverb. Lydia was long the gold country of the ancient world to the Greeks, its streams forming so many gold 'washings'; and hence the wealth of the Lydian kings, and the alleged origin of gold money in that country. But the supply of gold was only on the surface, and by the beginning of our era it was so far exhausted as not to repay the trouble of collecting it. (Hdt. v. 101; Xen. *Cyr.* vi. 2, 1; Strab. p. 554; Soph. *Phil.* 392; Verg. *Aen.* x. 142.)

Pactŷas (Πακτώας), a Lydian, who on the conquest of Sardis (B.C. 546) was charged by Cyrus with the collection of the revenues of the province. When Cyrus left Sardis on his return to Ecbatana, Pactyas induced the Lydians to revolt against Cyrus; but when an army was sent against him he first fled to Cyme, then to Mytilene, and eventually to Chios. He was surrendered by the Chians to the Persians.

Pactŷē (Πακτώη: *St. George*), a town in the Thracian Chersonesus, on the Propontis, thirty-six stadia from Cardia, to which Alcibiades retired when he was banished by the Athenians; B.C. 407 (Hdt. vi. 36; Nep. *Alc.* 7).

Pactŷica (Πακτωική), the country of the Pactyes (Πακτυες), in the NW. of India, W. of the Indus, and in the 13th satrapy of the Persian empire, is probably the NE. part of *Afghanistan*, about *Jellalabad* (Hdt. iii. 93, vii. 67).

M. Pacūvius, one of the early Roman tragedians, was born about B.C. 220, at Brundisium, and is said to have been the son of the sister of Ennius (Euseb. *Chron.* 156, 3; Cic. *Brut.* 64,

229). Pacuvius appears to have been brought up at Brundisium, but he afterwards repaired to Rome. Here he devoted himself to painting and poetry, and obtained so much distinction in the former art that a painting of his in the temple of Hercules, in the Forum Boarium, was regarded as only inferior to the celebrated painting of Fabius Pictor (Plin. xxxv. 19; Gell. xiii. 2, 2). After living many years at Rome (for he was still there in his eightieth year), he returned to Brundisium, on account of the failure of his health, and died in his native town, in the ninetieth year of his age, B.C. 130 (Gell. i. 24). We have no further particulars of his life, save that his talents gained him the friendship of Laelius, and that he lived on the most intimate terms with his younger rival, Accius. Pacuvius was universally allowed by the ancient writers to have been one of the greatest of the Latin tragic poets. (Varro, ap. Gell. vii. 14; Cic. *Opt. Gen. Or.* 1, 6, *Brut.* 74, 258; Hor. *Ep.* ii. 1, 56; Pers. i. 77; Mart. xi. 91; Quintil. x. 1, 97.) He is especially praised for the loftiness of his thoughts, the vigour of his language, and the extent of his knowledge. Hence we find the epithet *doctus* frequently applied to him. His tragedies were taken from the great Greek writers; but he did not confine himself, like his predecessors, to a mere translation of the latter, but worked up his materials with more freedom and independent judgment. Some of the plays of Pacuvius were not based upon the Greek tragedies, but belonged to the class called *Praetextatae*, in which the subjects were taken from Roman story. One of these was entitled *Paulus*, which had as its hero L. Aemilius Paulus, the conqueror of Perseus, king of Macedonia.—The fragments of Pacuvius are published by Bothe, *Poët. Lat. Scenic. Fragm.* Lips. 1834, and by Ribbeck, 1871.

Padus (*Po*), the chief river of Italy, whose name (by a doubtful etymology) is said to have been of Celtic origin, and to have been given it on account of the pine trees (in Celtic *padī*) which grew on its banks (Plin. iii. 122). In the Ligurian language it was called *Bodencus* or *Bodincus*. Almost all later writers identified the Padus with the fabulous Eridanus, from which amber was obtained; and hence the Roman poets frequently give the name of Eridanus to the Padus. The reason of this identification appears to have been that the Phoenician vessels received at the mouths of the Padus the amber which had been transported by land from the coasts of the Baltic to those of the Adriatic. The Padus rises from two springs on the E. side of Mt. Vesula (*Monte Viso*) in the Alps, and flows with a general easterly direction through the great plain of Cisalpine Gaul, which it divides into two parts, Gallia Cispadana and Gallia Transpadana. Its importance to N. Italy gained for it the title 'King of Rivers' (Verg. *Georg.* i. 482), and Strabo believed it to be the largest river in Europe after the Danube (Strab. p. 204). It receives numerous affluents, which drain the whole of this vast plain, descending from the Alps on the N. and the Apennines on the S. These affluents, increased in the summer by the melting of the snow on the mountains, frequently bring down such a large body of water as to cause the Padus to overflow its banks. Hence through a long course of centuries the embankments of the river have been constantly raised to meet the silting up of the bed until it flows often high above the adjacent plain. Pliny states that

artificial channels were made by the Etruscans during their occupation of that country (Plin. iii. 120). The whole course of the river, including its windings, is about 450 miles. About twenty miles from the sea the river divides itself into two main branches, of which the N. one was called *Padoa* (*Maestra*, *Po Grande*, or *Po delle Fornaci*) and the S. one *Olana* (*Po d'Ariano*); and each of these now falls into the Adriatic by several mouths. The ancient writers enumerate seven of these mouths, some of which were canals. They lay between Ravenna and Altinum, and bore the following names, according to Pliny, beginning with the S. and ending with the N. (1) *Padusa*, also called *Augusta Fossa*, was a canal dug by Augustus, which connected Ravenna with the Po. (2) *Vatrenus*, also called *Eridanum Ostium* or *Spineticum Ostium* (*Po di Primaro*), from the town of Spina at its mouth. (3) *Ostium Caprasiae* (*Porto Interito di bell' Ochio*). (4) *Ostium Sagis* (*Porto di Magnavacca*). (5) *Olane* or *Volane*, the S. main branch of the river, mentioned above. (6) *Padoa*, the N. main branch, subdivided into several small branches called *Ostia Carbonaria*. (7) *Fossae Philistinae*, connecting the river, by means of the Tartarus, with the Athesis. (Plin. *l.c.*)

Padūsa. [PADUS.]

Paean (Παῖν, Παῖων, Παῖων), in Homer the physician of the gods (*Il.* v. 401, 899); later a designation of APOLLO and of ASCLEPIUS.

Paënia (Παιωνία: Παλαιός), a demus in Attica, on the E. slope of Mt. Hymettus, belonging to the tribe Pandionis. It was the demus of the orator DEMOSTHENES.

Paemāni, a people of German origin in Gallia Belgica (Caes. *B. G.* ii. 4).

Paëones (Παῖνες), a powerful Thracian people, who in early times were spread over a great part of Macedonia and Thrace. According to a legend preserved by Herodotus, they were of Teucric origin; and it is not impossible that they were a branch of the great Phrygian people, a portion of which seems to have settled in Europe [PHRYGIA]. In Homer the Paëonians appear as allies of the Trojans, and are represented as having come from the river Axios (*Il.* ii. 848, xvi. 287, xxi. 139). In historical times they inhabited the whole of the N. of Macedonia, from the frontiers of Illyria to some little distance E. of the river Strymon. Their country was called **Paëonia** (Παιωνία). The Paëonians were divided into several tribes, independent of each other, and governed by their own chiefs; though at a later period they appear to have owned the authority of one king. The Paëonian tribes on the lower course of the Strymon were subdued by the Persians, B.C. 513, and many of them were transplanted to Phrygia; but the tribes in the N. of the country maintained their independence. (Thuc. ii. 99; Pol. v. 97; Strab. pp. 313, 318, 331.) They were long troublesome neighbours to the Macedonian monarchs, whose territories they frequently invaded and plundered; but they were eventually subdued by Philip, the father of Alexander the Great, who allowed them nevertheless to retain their own monarchs (Diod. xix. 2, 4, 22, xvii. 8). They continued to be governed by their own kings till a much later period; and these kings were often virtually independent of the Macedonian monarchy. Thus we read of their king Audoleon, whose daughter Pyrrhus married. After the conquest of Macedonia by the Romans, 168, the part of Paëonia E. of the Axios formed the second, and the part of Paëonia W. of the Axios formed the third,

of the four districts into which Macedonia was divided by the Romans.

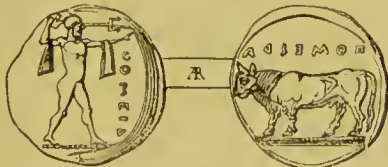
Paeōnius (Παιώνιος). 1. Of Ephesus, an architect, probably lived between B. C. 420 and 380. In conjunction with Demetrius, he finally completed the great temple of Artemis, at Ephesus, which Chersiphron had begun; and, with Daphnis the Milesian, he began to build at Miletus a temple of Apollo, of the Ionic order. The latter was the famous *Didymaeum*, or temple of Apollo Didymus, the ruins of which are still to be seen near Miletus. The former temple, in which the Branchidae had an oracle of Apollo, was burnt at the capture of Miletus by the army of Darius, 498. The new temple, which was on a scale only inferior to that of Artemis, was never finished. (Hdt. vi. 19; Paus. vii. 5, 4; Strab. p. 634).—2. Of Mende, in Thrace. His fame rests on his sculptures at the temple of Zeus at Olympia about 486 B. C. He executed the statues and metopes of the east front, while Alcamenes executed those of the west (Paus. v. 10, 6). According to an inscription found recently at Olympia on the base of his statue of Nike, the pediments of the east front were assigned to Paeonius as being successful in a competition. Presumably he held the first place and Alcamenes the second in this competition of artists. The eastern pediment represented the chariot-race of Pelops. The German excavations have recovered his great statue of Nike dedicated by the Messenians (Paus. v. 26, 1), of which the head and arms only have perished.

Paeoplae (Παιόπλαι), a Paeonian people on the lower course of the Strymon and the Angites, who were subdued by the Persians, and transplanted to Phrygia by order of Darius, B. C. 513. They returned to their native country with the help of Aristagoras, 500; and we find them settled N. of Mt. Pangaeus in the expedition of Xerxes, 480. (Hdt. v. 15, vii. 113.)

Paerisades or **Parisades** (Παιρισάδης or Παρισάδης), the name of two kings of Bosphorus. 1. Son of Leucon, succeeded his brother Spartacus B. C. 349, and reigned thirty-eight years. He continued the same friendly relations with the Athenians which were begun by his father Leucon. (Diod. xvi. 52; Dem. *Phorm.* p. 909; Strab. p. 310).—2. The last monarch of the first dynasty that ruled in Bosphorus. The pressure of the Scythian tribes induced Paerisades to cede his sovereignty to Mithridates the Great. The date of this event cannot be placed earlier than 112, nor later than 88. (Strab. l. c.)

Paestanus Sinus. [PAESTUM.]

Paestum (Paestanus), originally called **Posidonia** (Ποσειδωνία; Ποσειδωνιάτης), was a city



Coin of Paestum (Posidonia), of 6th cent. B. C.

Obv., ΠΟΣ[=ΠΟΣ]ΕΙΔΩΝΙΑ; Poseldon with trident; rev., ΠΟΣΕΙΔΩΝΙΑ (=ΠΟΣΕΙΔΩΝΙΑ).

in Lucania, situated between four and five miles SE. of the mouth of the Silarus, and near the bay which derived its name from the town (Ποσειδωνιάτης κόλπος, Paestanus Sinus; *G. of Salerno*). It was colonised by the Sybarites, probably during the time of their prosperity between 650 and 510 B. C. (Strab. p. 251; SYBARIS.) It soon became a powerful and flourishing city

(Hdt. vi. 127); but after its capture by the Lucanians (between 438 and 424), it gradually lost the characteristics of a Greek city, and its inhabitants at length ceased to speak the Greek language. Its ancient name of Posidonia was probably changed into that of Paestum at this time. Under the supremacy of the Romans, who founded a Latin colony at Paestum about B. C. 274, the town gradually sank in importance (Liv. *Ep.* 14, xxii. 36, xxvi. 39; Vell. Pat. i. 14; Cic. *ad Att.* xi. 17); and in the time of Augustus it is only mentioned on account of the beautiful roses grown in its neighbourhood (Verg. *Georg.* iv. 118; Propert. iv. 5, 59). The ruins of Paestum are magnificent, especially those of its two temples in the Doric style, among the most perfect and beautiful in existence. For a description of the larger temple of Paestum, see *Dict. of Ant.* art. *Templum*.

Paesus (Παισός), a town in the Troad, mentioned by Homer, but destroyed before the time of Strabo, its population having been transplanted to Lampsacus. Its site was on a river of the same name (*Beiram-Dere*) between Lampsacus and Parium. (*Il.* ii. 828, v. 612; Hdt. v. 117.)

Paetinus, the name of a family of the Fulvia Gens, which was eventually superseded by the name of Nobilior. [NOBILIOR.]

Paetus, a cognomen in many Roman gentes, signified a person with a slight cast in the eye.

Paetus, Aelius. 1. P., probably the son of Q. Aelius Paetus, a pontifex, who fell in the battle of Cannae. He was plebeian aedile B. C. 204; praetor 203; magister equitum 202; and consul 201. In his consulship he fought a battle with the Boii, and made a treaty with the Ingauni Ligures. In 199, he was censor with P. Scipio Africanus. He afterwards became an augur, and died 174, during a pestilence at Rome. (Liv. xxix. 38, xxxi. 4, xli. 26.) He is mentioned as one of the Roman jurists.—2. **Sex.**, brother of the last, curule aedile 200; consul 198; and censor 193 with Cn. Cethegus. He was a jurist of eminence, and a prudent man, whence he got the cognomen Catus. He is described in a line of Ennius as 'Egregie cordatus homo Catus Aelius Sextus.' (Cic. *de Or.* i. 45, 212, *Brut.* 20, 78; Liv. xxxii. 7, xxxiv. 44.) He is enumerated among the old jurists who collected or arranged the matter of law, which he did in a work entitled *Tripartita* or *Jus Aelianum*. This was a work on the Twelve Tables, which contained the original text, an interpretation, and the *Legis actio* subjoined (Pompon. *Dig.* i. 2, 2, 38).—3. **Q.**, son of No. 1, was elected augur 174, and was consul 167, when he laid waste the territory of the Ligurians (Liv. xlv. 16).

Paetus, P. Autronius, was elected consul for B. C. 65 with P. Cornelius Sulla; but he and Sulla were accused of bribery by L. Aurelius Cotta and L. Manlius Torquatus, and condemned. Their election was accordingly declared void, and their accusers were chosen consuls in their stead. Enraged at his disappointment, Paetus conspired with Catiline to murder the consuls Cotta and Torquatus; and this design is said to have been frustrated solely by the impatience of Catiline, who gave the signal prematurely before the whole of the conspirators had assembled. [CATILINA.] Paetus afterwards took an active part in the Catilinarian conspiracy, which broke out in Cicero's consulship, 63 (Sall. *Cat.* 18; Dio Cass. xxxvi. 27). After the suppression of the conspiracy Paetus was brought to trial for the share he had had in it; he was condemned, and went into exile

to Epirus, where he was living when Cicero himself went into banishment in 58. Cicero was then much alarmed lest Paotus should make an attempt upon his life. (Sall. *Cat.* 47; Cic. *pro Sull.* 6, *ad Att.* iii. 2, 7.)

Paetus, C. Caesennius, sometimes called **Caesonius**, consul A. D. 61, was sent by Nero in 63 to the assistance of Domitius Corbulo in Armenia. He was defeated by Volageses, king of Parthia, and purchased peace of the Parthians on the most disgraceful terms. (Tac. *Ann.* xv. 6–25; Dio Cass. lxxii. 21; Suet. *Ner.* 39.) After the accession of Vespasian, he was appointed governor of Syria, and deprived Antiochus IV., king of Commagene, of his kingdom (Joseph. *B. J.* vii. 7).

Paetus Thrasæa. [THRASÆA.]

Pagæe. [PEGÆE.]

Pagæasæ, called by the Romans **Pagæsa**, -æe (*Παγασαί*: *Angistri*, near *Volo*), a town of Thessaly, on the coast of Magnesia, and on the bay called after it **Sinus Pagasæus** or **Pagasicus** (*Παγασητικός κόλπος*: *G. of Volo*). It was the port of Iolcos, and afterwards of Pheræ, and is celebrated in mythology as the place where Jason built the ship *Argo*. [JASON.] Hence some of the ancients derived its name from *πήγνυμι*; but others connected the name with the fountains (*πηγαί*) in the neighbourhood (Strab. p. 496; Diod. xvi. 31; Propert. i. 20, 17).—The adjective *Pagasæus* is applied to Jason on account of his building the ship *Argo*, and to Apollo because he had a sanctuary at Pagasæ. The adjective is also used in the general sense of Thessalian; thus *Alcestis*, the wife of *Admetus*, is called by Ovid *Pagasæa conjux*.

Pagrae (*Πάγραι*: *Bagrae*), a city of Syria, on the E. side of Mt. Amanus, at the foot of the pass called by Ptolemy the Syrian Gates, on the road between Antioch and Alexandria: the scene of the battle between Alexander Balas and Demetrius Nicator, B. C. 145 (Strab. p. 751; Ptol. v. 15, 12).

Pagus (*Πάγος*), a remarkable conical hill, about 500–600 feet high, a little N. of Smyrna, was crowned with a shrine of Nemesis, and had a celebrated spring. (Paus. v. 12, 1.)

Palaemon (*Παλαίμων*). 1. In Greek legends son of Athamas and Ino, and originally called Melicertes. When his mother, who was driven mad by Hera, had thrown herself, with her boy, into the sea, both were changed into marine divinities, Ino becoming *Leucothea*, and Melicertes *Palaemon*. (Eur. *Iph. Taur.* 271; Apollod. iii. 4, 3; Hyg. *Fab.* 2; Ov. *Met.* iv. 520, xiii. 919.) [For details see *ATHAMAS*.] According to some, Melicertes after his apotheosis was called *Glaucus*, whereas according to another version *Glaucus* is said to have leaped into the sea from his love of Melicertes [see p. 366, b]. The body of Melicertes, according to the common tradition, was washed by the waves, or carried by dolphins into the port *Schoenus* on the Corinthian isthmus, or to that spot on the coast where the altar of *Palacmon* subsequently stood. There the body was found by his uncle, *Sisyphus*, who ordered it to be carried to Corinth, and on the command of the *Nereides* he instituted the *Isthmian games* and sacrifices of black bulls in honour of the deified *Palaemon*. (Pans. i. 44, 11, ii. 1, 3; Tzet. *ad Lyc.* 107, 229; Philostr. *Her.* 19, *Icon.* ii. 16.) In the island of *Tenedos*, it is said that children were sacrificed to him, and this strengthens the conclusion, which it is hard to resist, that in the name *Melicertes* we have the Phoenician *Melcart*, whose worship was spread by Phoeni-

cian traders over the coasts and islands of the Aegean and Mediterranean. It is by no means improbable that the story of the death of the child *Melicertes* grew out of the Phoenician custom of sacrificing a child to their deity, and that when the worship of *Poseidon* ousted that of *Melcart*, as regards the province of the sea, the name of the Phoenician deity was retained in the myth which had thus grown up. The Romans identified *Palaemon* with their own god *Portunus*, or *Portumnus*. [PORTUNUS.]—2. **Q. Remmius Palaemon**, a grammarian in the reigns of *Tiberius*, *Caligula*, and *Claudius*. He was a native of *Vicentia* (*Vicenza*), in the north of Italy, and was originally a slave; but having been manumitted, he opened a school at Rome, where he became the most celebrated grammarian of his time, though his moral character was infamous. (Suet. *Gramm.* 23; Juv. vi. 451, vii. 215.) He was also successful in the cultivation of vines (Plin. xiv. 41).

Palaepölis. [NEAPOLIS.]

Palaephätus (*Παλαίφατος*). 1. Of Athens, a mythical epic poet of the pre-Homeric period. The time at which he lived is uncertain, but he appears to have been usually placed after *Phemonoe* [*Ρημωνοε*], though some writers assigned him even an earlier date.—2. Of *Abydus*, a historian, lived in the time of Alexander the Great (Suid. *s.v.*).—3. A Greek Peripatetic philosopher and grammarian, probably of Alexandria, in the fourth century A. D. His most celebrated work was entitled *Troica* (*Τρωϊκά*), which is frequently referred to by the grammarians.—There is extant a small work in fifty-one sections, entitled *Παλαίφατος περί ἀπίστων*, or *On Incredible Tales*, giving a brief account of some of the most celebrated Greek legends. It is an abstract of a much larger work, which is lost. The original work is referred to in *Ciris*, 88: 'Docta Palaephathia testatur voce papyrus.' He follows the Euhemeristic method of trying to rationalise the myths into history. The best edition is by Westermann, in the *Mythographi*, Brunswick, 1843.

Palaeros (*Παλαίροσ*: *Palairous*), a town on the coast of *Acarnania* near *Lencas* (Thuc. ii. 30; Strab. p. 450).

Palaestê (*Palasa*), a town of Epirus, a little S. of the *Acroceraunian mountains*: here *Caesar* landed his forces when he crossed over to Greece to carry on the war against *Pompey* (Lucan, *Phars.* v. 460).

Palaestina (*Παλαιστίνη*: *Palestine*). [For the geography and earlier history of Palestine see *Dict. of the Bible*.] From B. C. 63, when *Pompey* took *Jernsalem*, the country was subject to the Romans. At the death of *Herod*, his kingdom was divided between his sons as tetrarchs, under the sanction of *Augustus*, *Archelaus* receiving *Judaea*, *Samaria*, and *Idumaea*, *Herod Antipas* *Galilee* and *Peræa*, and *Philip Batanaea*, *Gaulonitis*, and *Trachonitis*; all standing to the Roman empire in a relation of virtual subjection, which successive events converted into an integral union. First, A. D. 7, *Archelaus* was deposed by *Augustus*, and *Judaea* was placed under a Roman procurator: next, about 31, *Philip* died, and his government was united to the province of Syria, and was in 37 again conferred on *Agrippa I.*, with the title of king, and with the addition of *Abilene*, the district round *Danascus*. In 39, *Herod Antipas* was banished to Gaul, and his tetrarchy was added to the kingdom of *Herod Agrippa*; and two years later he received from *Claudius* the government of *Judaea* and *Samaria*, and thus Palestine was

reunited under a nominal king. On his death, in 41, Palestine again became a part of the Roman province of Syria under the name of Judæa, which was governed by a procurator. The Jews were, however, most turbulent subjects of the Roman empire, and at last they broke out into a general rebellion, which, after a most sanguinary war, was crushed by Vespasian and Titus; and the latter took and destroyed Jerusalem in A.D. 70. [TITUS.] Under Constantine, Palestine was divided afresh into the three provinces of P. Prima in the centre, P. Secunda in the N., and P. Tertia the S. of Judæa, with Idumæa. [ARABIA, p. 90, b.]

Pālāmēdēs (Παλαμήδης). 1. Son of Nauplius and Clymene, and brother of Oeax. He joined the Greeks in the expedition against Troy; but Agamemnon, Diomedes, and Odysseus, envious of his fame, caused a captive Phrygian to write to Palamedes a letter in the name of Priam, and bribed a servant of Palamedes to conceal the letter under his master's bed. They then accused Palamedes of treachery; upon searching his tent they found the letter which they themselves had dictated; and thereupon they caused him to be stoned to death. When Palamedes was led to death, he exclaimed, 'Truth, I lament thee, for thou hast died even before me.' (Eur. *Orest.* 432; Schol. *ad loc.*; Philostr. *Her.* 10; Ov. *Met.* xiii. 56.) According to some traditions, it was Odysseus alone who hated and persecuted Palamedes (Xen. *Mem.* iv. 2, 33; Hyg. *Fab.* 105). The cause of this hatred is also stated variously. According to the usual account, Odysseus hated him because he had been compelled by him to join the Greeks against Troy [see p. 616, b.]. Another story is that Odysseus had been censured by Palamedes for returning with empty hands from a foraging excursion into Thrace (Serv. *ad Aen.* ii. 81). There are other versions also of his death besides the commonly received story stated above. Some say that Odysseus and Diomedes induced him to descend into a well, where they pretended they had discovered a treasure, and when he was below they cast stones upon him, and killed him (Dict. *Cret.* ii. 15); others state that he was drowned by them while fishing (Paus. x. 31, 2); and others, that he was killed by Paris with an arrow (Dar. *Phryg.* 38). His brother Oeax wrote the news on an oar (οἶαξ), which floated to his father Nauplius (Eur. *Orest.* l. c.; Apollod. ii. 1). For the vengeance taken upon the Greeks, see NAUPLIUS. The story of Palamedes, which is not mentioned by Homer, seems to have been first related in the *Cypria*, and was afterwards developed by the tragic poets (fragments remain of plays by Aeschylus and Euripides entitled *Palamedes*, and of the *Nauplius* by Sophocles), and lastly by the sophists, who liked to look upon Palamedes as their pattern. The tragic poets and sophists describe him as a sage among the Greeks, and as a poet; and he is said to have invented lighthouses, measures, scales, the discus, dice, the alphabet (Eur. *Fragm.* 581; Paus. ii. 20, 3; Philostr. *l. c.*).—2. A Greek grammarian, was a contemporary of Athenæus, who introduces him as one of the speakers in his work.

Pālātinius Mons. [ROMA.]

Pālātium. [ROMA.]

Palē (Πάλη: Παλεῖς, Ion. Παλέες, Att. Παλῆς, in Polyb. Παλαιῖς; nr. *Livuria*, Ru.), one of the cities of Cephalonia, on a height opposite Zacynthus (Hdt. ix. 28; Strab. p. 456; Pol. v. 3).

Pālēs, an old Italian goddess of pastoral life, of flocks and shepherds, by the side of whom

there seems to have been at one period a male deity of the same name (Serv. *ad Georg.* iii. 1; Arnob. iii. 40), though the masculine form had certainly fallen early into disuse, and the goddess only was worshipped in the April festival. Her name is connected with the root of *pasco*, *pabulum*, and also with that of *Palutium*. That is to say that while Pales was the deity whom shepherds regarded as their protectress and the giver of increase to their flocks, the Palatine hill was originally the settlement and fortress of a pastoral community. Her festival on April 21, called properly *Parilia* (a word formed from Pales) and less correctly *Palilia*, was a ceremony for the lustration or purification of flocks and herds at the opening of spring; and as such it was always regarded in the country, though at Rome itself, owing to the tradition that Romulus began his city on that day, it was solemnised as the birthday of the city. The special rites themselves of purification by passing through fires of lighted straw [see *Dict. of Ant.* art. *Parilia*], may be paralleled by similar observances in many countries (e.g. the 'St. John's Fires' of more northern countries).

Palicæus, Lollius. [LOLLIUS.]

Pālicē, a town of Sicily founded by DUCETIUS, leader of the Siculi, B.C. 453, near the sulphurous lake of the Palici [*Lago di Naxia*], 15 miles W. of Leontini: destroyed soon after the death of Ducetius (Diod. xi. 88, 90; PALICI).

Pālicī (Παλικοί), were Sicilian gods whom Aeschylus represents as the twin sons of Zeus and the nymph Thalia, the daughter of Hephaestus. According to the legend thus adopted and transformed by the Greeks, Thalia, from fear of Hera, prayed to be swallowed up by the earth; her prayer was granted; but in due time she sent forth from the earth twin boys, who were called Παλικοί, from τῶν πάλιν ἰκίσθαι (see Fragments of Aesch. *Aetnaeae*, ap. Macrob. v. 19). It is clear, however, that these were really deities of the Sicel race and not of Greek introduction, nor can it reasonably be doubted that the names Palici and Delli are Sicilian words of no Greek origin. Their supposed descent from Hephaestus (in another version they were sons of Hephaestus by Aetna) expresses probably the truth that the springs, of which they were the deities, were hot springs of volcanic origin. They were worshipped in the neighbourhood of Mt. Aetna, near Palice, and not far from the sources of the river Symacthus, and in the earliest times human sacrifices were offered to them. Near their sanctuary there gushed forth from the earth two sulphurous fountains, called Delli, or brothers of the Palici, at which solemn oaths were taken. The oaths were written on tablets, and thrown into one of the fountains; if the tablet swam on the water, the oath was considered to be true, but if it sank down, the oath was regarded as a perjury, and was believed to be punished instantaneously by blindness or death. This sanctuary was also oracular and was an asylum for runaway slaves. These twin deities whom native tradition seemed to regard as sons of the Sicilian deity Adranus, were protectors of agriculture and of sailors. (Diod. xi. 79; Strab. p. 275; Cic. *N.D.* iii. 22; Verg. *Aen.* ix. 585; Ov. *Met.* v. 406; Macrob. *l. c.*)

Pālimbothra, a city on the Ganges, apparently the modern *Patna* (Strab. p. 70; Arrian, *Ind.* 10; Ptol. vii. 1, 73).

Palinūrus (*C. Palinuro*), a promontory on the W. coast of Lucania, said to have derived its

name from Palinurus, son of Jasus, and pilot of the ship of Aeneas, who fell into the sea, and was murdered on the coast by the natives (Verg. *Aen.* v. 833, vi. 337; Strab. p. 252).

Pallacōpas (Παλλακόπας), a canal in Babylonia, cut from the Euphrates, at a point 800 stadia (eighty geog. miles) S. of Babylon, westward to the edge of the Arabian Desert, where it lost itself in marshes (Arrian, vii. 21, 1).

Pallādas (Παλλάδας), the author of a large number of epigrams in the Greek Anthology, was a pagan and an Alexandrian grammarian. He lived at the beginning of the fifth century A.D., for in one of his epigrams (No. 115) he speaks of Hypatia, daughter of Theon, as still alive. Hypatia was murdered in A.D. 415.

Pallādium (Παλλάδιον), properly any image of Pallas Athene, but generally applied to an image of this goddess which was kept hidden and secret and was revered as a pledge of the safety of the town where it existed. Among these ancient images of Pallas none is more celebrated than the Trojan Palladium, concerning which there was the following tradition, developed no doubt gradually by post-Homeric writers (nothing is said about the Palladium in the *Iliad* or the *Odyssey*). Athene was brought up by Triton; and when his daughter, Pallas, and Athene were once wrestling together, Zeus interfered in the struggle, and suddenly held the aegis before the face of Pallas. Pallas, while looking up to Zeus, was wounded by Athene, and died. Athene in her sorrow caused an image of the maiden to be made, round which she hung the aegis. When Electra had come as a suppliant to the Palladium, Zeus hurled it down from heaven upon the earth, because it had been snatched by the hands of one who was no longer a pure maiden. The image fell upon the earth at Troy, when Ilus was just beginning to build the city. Ilus erected a sanctuary to it. According to some, the image was dedicated by Electra, and according to others it was given by Zeus to Dardanus. The image itself is said to have been three cubits in height, with its legs close together, and holding in its right hand a spear, and in the left a spindle and a distaff. (Apollod. iii. 12, 3; Dionys. i. 69; Schol. ad Enr. *Orest.* 1129.) This Palladium remained at Troy until Odysseus and Diomedes contrived to carry it away, because the city could not be taken so long as it was in possession of that sacred treasure. The earliest mention of this robbery of the Palladium from Troy is preserved by Proclus from Lesches (cf. Conon, *Narr.* 34; Verg. *Aen.* ii. 164). It is quite possible that this story (Pans. i. 28, 9) arose from an attempt to explain the name of the law court for accidental homicide called Palladion. According to some accounts Troy contained two Palladia, one of which was carried off by Odysseus and Diomedes, while the other was conveyed by Aeneas to Italy, or the one taken by the Greeks was a mere imitation, while that which Aeneas brought to Italy was the genuine image (Dionys. *l.c.*; Paus. ii. 23, 5; Ov. *Fast.* vi. 421). But this twofold Palladium was probably a mere invention to account for its existence in more than one place. Several towns both in Greece and Italy claimed the honour of possessing the genuine Trojan Palladium: as, for example, Argos and Athens, where it was believed that Demophon took it from Diomedes on his return from Troy. [DEMOPHON.] In Italy the cities of Rome, Lavinium, Luceria, and Siris likewise pretended to possess the Trojan Palladium. (Strab. p.

264; Plut. *Camill.* 20; Tac. *Ann.* xv. 41; Serv. ad *Aen.* ii. 166.) The story was not unfrequently a subject for vase paintings. It was also painted by Polygnotus at Athens (Paus. i. 22, 8). It appears among the scenes in the *Tabula Iliaca*.

Pallādīus (Παλλάδιος). 1. **Rutilius Taurus Aemiliānus**, lived some time in the fourth century A.D., and was the author of a treatise *De Re Rustica*, in the form of a Farmer's Calendar, the various operations connected with agriculture and a rural life being arranged in regular order, according to the seasons in which they ought to be performed. It is comprised in fourteen books: the first is introductory, the twelve following contain the duties of the twelve months in succession, commencing with January; the last is a poem, in eighty-five elegiac couplets, upon the art of grafting (*De Insitione*). A considerable portion of the work is taken from Columella. The work was very popular in the middle ages. Edited in the *Scriptores Rei Rusticae* by Schneider, Lips. 1794, and by J. C. Schmitt, Wurtzb. 1876.—2. Surnamed *Iatrosophista*, a Greek medical writer of Alexandria, who lived after Galen.—3. Of Methone, a sobnist who lived in the reign of Constantine.—4. A rhetorician and poet, who lived at the end of the fourth century A.D., and apparently imitated Ansonius.—5. Bishop of Helenopolis, A.D. 400. (See *Dict. of Christian Biography*.)

Pallantia (Pallantius: *Palencia*), the chief town of the Vaccæi in the N. of Hispania Tarraconensis, and on a tributary of the Durus (Ptol. ii. 6, 50).

Pallantias and **Pallantis** = Aurora, the daughter of the giant Pallas. [Eos.]

Pallantium (Παλλάντιον: Παλλαντιεύς), an ancient town of Arcadia, near Tegea, said to have been founded by Pallas, the son of Lycæon. Evander is said to have come from this place, and to have called the town which he founded on the banks of the Tiber *Pallantium* (afterwards *Palantium* and *Palatium*), after the Arcadian town. (Pans. viii. 43, 44; Hes. ap. Steph. *s.v.*; Liv. i. 5.) On the foundation of Megalopolis, most of the inhabitants of Pallantium settled in the new city, and the town remained almost deserted, till it was restored by Antoninus Pius, and exempted from taxes on account of its supposed connexion with Rome (Pans. *l.c.*; Strab. p. 485).

Pallas. [ATHENE.]

Pallas (Πάλλας). 1. One of the Titans, son of Crius and Eurybia, husband of Styx, and father of Zelus, Cratos, Bia, and Nice (Hes. *Th.* 376, 383; Apollod. i. 2, 2).—2. A giant, slain by Athene in the battle with the gods (Apollod. i. 6, 2).—3. According to some traditions, the father of Athene, who slew him when he attempted to violate her [p. 138, b].—4. Son of Lycæon, and grandfather of Evander, is said to have founded the town of Pallantium in Arcadia (Paus. viii. 3, 44). Servius (ad *Aen.* viii. 44) calls him a son of Aegeus. Hence Evander is called by the poets *Pallantius heros*.—5. Son of Evander, and an ally of Aeneas, was slain by the Rutulian Turnus (Verg. *Aen.* viii. 104, xi. 140).—6. Son of the Athenian king Pandion, and father of Clytus and Butes. His two sons were sent with Cophalus to implore assistance of Aeacus against Minos. Pallas was slain by Theseus. The celebrated family of the Pallantidae at Athens traced their origin from this Pallas. (Pans. i. 22, 28; Apollod. iii. 15, 5; Eur. *Hipp.* 35; Plut. *Thes.* 3.)

Pallas, a favourite freedman of the emperor Claudius. In conjunction with another freedman, Narcissus, he administered the affairs of the empire. After the death of Messalina, Pallas persuaded the weak emperor to marry Agrippina, and as Narcissus had been opposed to this marriage, he now lost his former power, and Pallas and Agrippina became the rulers of the Roman world. It was Pallas who persuaded Claudius to adopt the young Domitius (afterwards the emperor Nero), the son of Agrippina; and it was doubtless with the assistance of Pallas that Agrippina poisoned her husband. Nero soon after his accession became tired of his mother's control, and as one step towards emancipating himself from her authority, he deprived Pallas of all his public offices, and dismissed him from the palace in 56. He was suffered to live unmolested for some years, till at length his immense wealth excited the rapacity of Nero, who had him removed by poison in 63. (Tac. *Ann.* xi. 29, xii. 2, 25, 65, xiii. 23, xiv. 65; Dio Cass. lxi. 3, lxii. 14; Suet. *Claud.* 28.) His wealth, which was acquired during the reign of Claudius, had become proverbial, as we see from the line in Juvenal (i. 107), 'ego possideo plus Pallante et Licinis.' The brother of Pallas was Antonius or Claudius Felix, who was appointed by Claudius procurator of Judaea. [FELIX, ANTONIUS.]

Pallas Lacus. [TRITON.]

Pallēne (Παλλήνη). 1. (Παλληναῖος, Παλλήνιος: *Kassandra*), the most westerly of the three peninsulas running out from Chalcidice in Macedonia. It is said to have been formerly called Phlegra (Φλέγρα), and on the narrow isthmus which connected it with the main-land, stood the important town of Potidaea. (Hdt. vii. 123; Thuc. iv. 120; Pind. *Nem.* i. 100; Strab. p. 330.)—2. (Παλληνεύς, rarely Παλληναῖος), a demus in Attica belonging to the tribe Antiochis, was situated on one of the slopes of Pentelicus, a few miles SW. of Marathou. It possessed a temple of Athene surnamed *Pallenis* (Παλληνίς) from the place, and in its neighbourhood took place the contest between Pisistratus and the party opposed to him. (Hdt. i. 61.)

Palma (*Palma*), a Roman colony on the SW. coast of the island Balaearis Major (*Majorca*).

Palmaria (*Palmaruola*), a small uninhabited island off the coast of Latium and the promontory Circeium (Plin. iii. 81).

Palmȳra (Πάλμυρα: *Παλμυρηνός*, Palmyrēnus: O. T. *Tadmor*: *Tadmor*, Ru.), a celebrated city of Syria, stood in an oasis of the great Syrian Desert, which from its position must have been in the earliest times a halting-place for the caravans between Syria and Mesopotamia. Here Solomon built the city which was called in Hebrew *Tadmor*. It lies in 34° 18' N. lat. and 38° 14' E. long., and was reckoned 237 Roman miles from the coast of Syria, 176 N.E. of Damascus, 80 E. of Emesa, and 113 S.E. of Aramea. With the exception of a tradition that it was destroyed by Nebuchadrezzar, we hear nothing of it till the time of the government of the East by M. Antonius, who marched to surprise it, but the inhabitants retreated with their moveable property beyond the Euphrates (Appian, *B. C.* v. 9). Under the early Roman emperors it was a free city and a great commercial emporium. Its position on the border between the Parthian and Roman dominions gave it the command of the trade of both, but also subjected it to the injuries of war. Under Hadrian and the Antonines it was highly favoured and reached its greatest splendour (Plin. v. 88). The history

of its temporary elevation to the rank of a capital, in the third century, is related under ODENATHUS and ZENOBIA. On its capture by Aurelian, in 270, it was plundered, and soon afterwards an insurrection of its inhabitants led to its partial destruction. After that time it was made a *φρούριον* or frontier fortress, and was further fortified by Justinian (Steph. Byz. s. v.; Procop. *de Aed.* ii. 11). In the Arabian conquest it was one of the first cities taken; but it was still inhabited by a small population, chiefly of Jews, till it was taken and plundered by Timour (Tamerlane) in 1400. It has long been entirely deserted, except when a horde of Bedouins pitch their tents among its splendid ruins. Those ruins, which form a most striking object in the midst of the Desert, are of the Roman period, and decidedly inferior in the style of architecture, as well as in grandeur of effect, to those of Baalbek [HELIOPOLIS], the sister deserted city of Syria. The finest remains are those of the temple of the Sun; the most interesting are the square sepulchral towers of from three to five stories. The streets and the foundations of the houses are traceable to some extent; and there are several inscriptions in Greek and in the native Palmyrene dialect, besides one in Hebrew and one or two in Latin. The surrounding district of **Palmyrēne** contained the Syrian Desert from the E. border of Coelesyria to the Euphrates (Ptol. v. 15, 24).

Paltus (Πάλτος: *Belde*), a town on the coast of Syria between Aradus and Laodicea (Strab. pp. 728, 735; Cic. *ad Fam.* xii. 13).

Pambotis Lacus (Παμβώτις λίμνη: *Tanina L.*), a lake in Epirus not far from Dodona.

Pamisus (Πάμισος). 1. A southern tributary of the Peneus in Thessaly (Hdt. vii. 129).—2. (*Pirnatza*), the chief river of Messenia, rises in the E. part of the country, forty stadia E. of Ithome, flows first SW., and then S. through the Messenian plain, and falls into the Messenian gulf (Strab. pp. 267, 366).—3. A small river in Laconia, falls into the Messenian gulf near Leuctra. It was at one time the boundary between Laconia and Messenia (Strab. p. 361).

Pammēnes (Παμμένης), a Theban general in whom Epamiondas placed confidence. He was entrusted by the Thebans with the defence of Megalopolis in 371 and in 352 B.C. (Paus. viii. 27, 2; Diod. xv. 14). When Philip was sent as a hostage to Thebes he was put under the charge of Pammenes (Plut. *Pelop.* 26).

Pamphía or **Pamphium** (Παμφία, Πάμφιον), a village of Aetolia, destroyed by the Macedonians (Pol. v. 8, 13).

Pamphila (Παμφίλη), a female historian of considerable reputation, who lived in the reign of Nero. She is described by Suidas as a native of Epidaurus, by Photius as an Egyptian. Her principal work, of which Photius has given some extracts, was a kind of Historical Miscellany (entitled *Συμμικτῶν ἱστορικῶν ὑπομνημάτων λόγοι*). Modern scholars are best acquainted with the name of Pamphila from a statement in her work preserved by A. Gellius (xv. 23), by which is ascertained the year of the birth of Hellanicus, Herodotus, and Thucydides respectively.

Pamphilus (Πάμφιλος). 1. A disciple of Plato, who is only remembered by the circumstance that Epicurus, when a young man, attended his lectures at Samos (Diog. Laërt. x. 14; Cic. *N. D.* i. 26, 70).—2. An Alexandrian grammarian, of the school of Aristarchus, and the author of a lexicon, which is supposed by some scholars to have formed the foundation of

the lexicon of Hesychius. He appears to have lived in the first century of our era.—3. A philosopher or grammarian of Nicopolis, the author of a work on agriculture, of which there are considerable fragments in the *Geoponica*.—4. Presbyter of Caesarea, in Palestine, celebrated for his friendship with Eusebius, who, as a memorial of this intimacy, assumed the surname of *Pamphilus*. [*Dict. of Christian Biogr.*]
—5. Of Amphipolis, one of the most distinguished of the Greek painters, about B. C. 390–350. He was the disciple of Eupompus, the founder of the Sicynian school of painting, or, rather, the artist from whose time Sicynian painting began to take a high rank. Pamphilus evidently did much to extend this reputation. It is probable that his special distinction consisted in development of the caustic method of painting (Plin. xxxv. 74, 123; cf. *Dict. of Ant. art. Pictura*). Of his own works we have most scanty accounts; but as a teacher of his art he was surpassed by none of the ancient masters. His course of accurate and comprehensive instruction extended over ten years, and the fee was no less than a talent. Among those who paid this price for his tuition were Apelles, Melanthis, and Pausias (Plin. xxxv. 76).

Pamphōs (Πάμφως), a mythical poet, placed by Pausanias later than Olen, and much earlier than Homer. His name is connected particularly with Attica. (Paus. vii. 21, 9, ix. 27, 2.)

Pamphylia (Παμφυλία: Πάμφυλος, Παμφύλιος, Pamphylus), in its original and more restricted sense, was a narrow strip of the S. coast of Asia Minor, extending in a sort of arch along the **Sinus Pamphylus** (*G. of Adalia*), between Lycia on the W., and Cilicia on the E., and on the N. bordering on Pisidia. Its boundaries, as commonly stated, were Mt. Climax on the W., the river Melas on the E., and the foot of Mt. Taurus on the N.; but the statements are not very exact: Strabo gives to the coast of Pamphylia a length of 640 stadia, from Olbia on the W. to Ptolemais, some distance E. of the Melas, and he makes it a very narrow strip (p. 667). It was a belt of mountain coast land, intersected by rivers flowing down from the Taurus in a short course, but several of them with a considerable body of water; the chief of them, going from W. to E., were the CATARRHACTES, CESTRUS, EURYMEDON, and MELAS [No. 6], all navigable for some distance from their mouths. The inhabitants were a mixture of races, whence their name Πάμφυλοι, of *all races* (the genuine old form: the other in *-ioi* is later). Besides the aboriginal inhabitants, of the Semitic family, and Cilicians, there were very early Greek settlers and later Greek colonies in the land (Hdt. vii. 91; Strab. p. 668). Tradition ascribed the first Greek settlements to Mopsus, after the Trojan war, from whom the country was in early times called **Mopsopia** (Plin. v. 96). It was successively a part of the Persian, Macedonian, Greco-Syrian, and Pergamene kingdoms, and passed by the will of Attalus III. to the Romans (B. C. 130), under whom it was made a province (Dio Cass. liii. 26, liv. 34); but this province of Pamphylia was united with Lycia and called Lycia-Pamphylia under Claudius (Dio Cass. lx. 17). Under Galba Pamphylia was united to Galatia (Tac. *Hist.* ii. 9).

Pamphylia Mare, Pamphylus Sinus (τὸ Παμφύλιον πέλαγος, Παμφύλιος κόλπος: *Gulf of Adalia*), the great gulf formed in the S. coast of Asia Minor by the Taurus chain and by Mt. Solyma, between the Pr. Sacrum or

Chelidonium (*C. Khelidonia*), the SE. point of Lycia, and Pr. Anemurium (*C. Anemour*), the S. point of Cilicia. Its depth from N. to S., from Pr. Sacrum to Olbia, is reckoned by Strabo at 367 stadia (36·7 geog. miles), which is too little (Strab. pp. 121, 125, 666).

Pamphylus. [DORIS, p. 302, b.]

Pān (Πάν), the great god of flocks and shepherds among the Greeks. In mythology he is usually described as the son of Hermes (a shepherd deity in Arcadia; see p. 406) by the daughter of Dryops (*Hom. Hymn.* vii. 34). Herodotus (ii. 145) speaks of him as born from Hermes and Penelope. He was perfectly developed from his birth; and when his mother saw him, she ran away through fear; but Hermes carried him to Olympus, where all the gods were delighted with him, and especially Dionysus. From his delighting *all* the gods, the Homeric hymn derives his name. He was originally only an Arcadian god; and Arcadia was always the principal seat of his worship. From this country his name and worship afterwards spread over other parts of Greece; but at Athens his worship was not introduced till the time of the battle of Marathon, when he is said to have appeared to the courier Pheidippides and promised aid if the Athenians would worship him (Hdt. vi. 105; Paus. viii. 54, 5). His grotto at Athens was in the rocks on the NW. side of the Acropolis, and he had also a shrine near the Ilissus. In Arcadia he was the god of forests, pastures, flocks, and shepherds, and dwelt in grottoes, wandered on the summits of mountains and rocks, and in valleys, either amusing himself with the chase, or leading the dances of the nymphs. As the god of flocks, both of wild and tame animals, it was his province to increase and guard them; but he was also a hunter, and hunters owed their success or failure to him. The Arcadian hunters used to scourge the statue of the god if they had been disappointed in the chase (Theocr. vii. 107). During the heat of mid-day he used to slumber, and the peasants feared to disturb his rest (Theocr. i. 16). He was especially a god of Nature, and hence associated with the Great Mother, Cybele (Pind. *Pyth.* iii. 77). Hence in later times he was supposed to be the god of the universe, and that signification was given to his name. As the god of everything connected with pastoral life, he was fond of music, and the inventor of the syrinx or shepherd's flute, which he himself played in a masterly manner, and in which he instructed others also, such as Daphnis. He is thus said to have loved the poet Pindar, and to have sung and danced his lyric songs, in return for which Pindar erected to him a sanctuary in front of his house. Pan, like other gods who dwelt in forests, was dreaded by travellers, to whom he sometimes appeared, and whom he startled with sudden awe or terror. His supposed dreadful shout was doubtless imagined from the unexplained sounds heard in the depths of forests. Hence sudden fright without any visible cause was ascribed to Pan, and was called a Panic fear (cf. Eur. *Rhes.* 36). He was at the same time believed to be possessed of prophetic powers, and to have even instructed Apollo in this art. While roaming in his forests he fell in love with Echo, by whom or by Pitho he became the father of Iynx [see p. 308]. The shepherd's pipe (σφρίγγ) was a special attribute of Pan, and hence grew up the myth that he loved the Arcadian nymph Syrinx, that she was changed into a reed by the banks of Lodon, and

that the reed-pipe was named after her (*Ov. Met.* i. 691). Fir trees were sacred to him, as the god of mountain forests, and so arose the myth that the nymph Pitys, whom he loved, had been changed into that tree. The sacrifices offered to him consisted of cows, rams, lambs, milk, and honey (*Theocr.* v. 58; *Anth. Pal.* ii. 630, 697, vi. 96, 239, vii. 59). At Athens, in his grotto under the Acropolis, there was an annual festival with a torch-race, and the Arcadian custom was to keep fire always burning on his altar (*Hdt.* vi. 105; *Paus.* viii. 37, 11). From this some modern writers deduce that Pan was originally an Arcadian god of light; but if he was regarded as a light-god at all it was probably a development of the Orphic religion. The Arcadian custom may perhaps merely indicate that he was the god of the shepherd's home and hearth in Arcadia. Pan is often brought into connexion (as are other deities and nymphs of the country) with Dionysus, and is represented in his train. He was supposed to have accompanied him to India, and to have aided him in battle by the terrors of his voice. He was credited also with



Pan with syrinx. (From a bas-relief.)

attendant deities or demons of the wood and country, called Panes or Panisci (*Cic. N. D.* iii. 17, 43; *Suet. Tib.* 43). The Romans identified with Pan their own god Inuus or Faunus [FAUNUS; LUPERCUS]. In works of art Pan is represented as a sensual being, with horns, puck-nose, and goat's feet, sometimes in the act of dancing, and sometimes playing on the syrinx. [See also cut on p. 308.]

Panacæa. [ASCLEPIUS.]

Panachaicus Mons (τὸ Παναχαϊκὸν ὄρος: *Voidia*), a mountain in Achaia, 6300 feet high, immediately behind Patrae.

Panactum (Πανάκτων), a town on the frontiers of Attica and Boeotia, originally belonged to Bocotia, and, after being a frequent object of contention between the Athenians and Boeotians, at length became permanently annexed to Attica (*Paus.* i. 25, 6).

Panaenus (Πάνανος), a distinguished Athenian painter, who flourished B.C. 448. He was the nephew of Phidias, whom he assisted in decorating the temple of Zeus at Olympia. He was also the author of a series of paintings of the battle of Marathon, in the Poccile at Athens (*Paus.* v. 11, 5; *Plin.* xxxv. 58).

Panaetius (Παναίτιος). 1. A native of Rhodes (*Strab.* p. 655), and a celebrated Stoic philosopher, studied first at Pergamum under the grammarian Crates, and subsequently at Athens under the Stoic Diogenes of Babylon and his disciple Antipater of Tarsus. He afterwards went

to Rome, where he became an intimate friend of Laelius and of Scipio Africanus the younger (*Cic. Div.* i. 3, 6, *Fin.* iv. 9, 23, *Tusc.* iv. 2, 4). In B.C. 144 he accompanied Scipio on the embassy which he undertook to the kings of Egypt and Asia in alliance with Rome. Panaetius succeeded Antipater as head of the Stoic school, and died at Athens, at all events before 111 (*Cic. de Or.* i. 11, 45). The principal work of Panaetius was his treatise on the theory of moral obligation (*Περὶ τοῦ καθήκοντος*), in three books, from which Cicero took the greater part of his work *De Officiis*. Panaetius had softened down the harsh severity of the older Stoics, and, without giving up their fundamental definitions, had modified them so as to make them applicable to the conduct of life.—2. Of Leontini, made himself tyrant of that city B.C. 608 (*Polyaen.* v. 47), and was the earliest of the tyrants in Sicilian towns.

Panaetolium, a mountain in Aetolia near Therrnon, in which town the general assembly of the Aetolians was held. [ÆTOLIA.]

Panda, a river in the country of Siraces in Sarmatia Asiatica (*Tac. Ann.* xii. 16).

Pandareōs (Πανδάρως), son of Merops of Miletus, is said to have stolen from the temple of Zeus in Crete the golden dog which Hephaestus had made, and to have carried it to Tantalus. When Zeus sent Hermes to Tantalus to claim the dog back, Tantalus declared that it was not in his possession. The god, however, took the animal by force, and threw Mount Sipylus upon Tantalus. Pandareos fled to Athens, and thence to Sicily, where he perished with his wife Harmothoe. The story of Pandareos derives more interest from that of his three daughters. For the story of the eldest and best known see ΛΕΩΝ; the other daughters of Pandareos, Merope and Cleodora (according to Pausanias, Camira and Clytia), were, as is told in the *Odyssey*, deprived of their parents by the gods, and remained as helpless orphans in the palace. Aphrodite, however, fed them with milk, honey, and wine. Hera gave them beauty and understanding far above other women. Artemis gave them dignity, and Athene skill in the arts. But retribution was still due for their father's crime, and, when Aphrodite went up to Olympus to arrange the nuptials for her maidens, they were carried off by the Harpies, and given as servants to the Erinyes. (*Od.* xx. 65–78; *Pans.* x. 30, 1; *Eustath.* *ad Hom.* p. 1875.)

Pandarus (Πάνδαρος). 1. A Lycian, son of Lycaon, commanded the inhabitants of Zelea on Mt. Ida in the Trojan war. He was distinguished in the Trojan army as an archer, and was said to have received his bow from Apollo. He was slain by Diomedes, or, according to some, by Sthenelus. He was afterwards honoured as a hero at Pinarra in Lycia. (*Il.* ii. 824, iv. 88, v. 290; *Strab.* p. 665; *Philost.* *Her.* iv. 2).—2. Son of Alcanor, and twin-brother of Bitias, was a companion of Aeneas, and was slain by Turnus (*Verg. Aen.* ix. 672, 758).

Pandātaria (*Vendutene*), a small island off the coast of Campania, to which Julia, the daughter of Augustus, among other state prisoners, was banished (*Strab.* p. 123, 233; *Tac. Ann.* i. 53, xiv. 63; *Suet. Tib.* 53).

Pandēmos. [APHRODITE, p. 86, b.]

Pandion (Πανδίων). 1. I., king of Athens, son of Erichthonius, by the Naiad Pasithea, was married to Zeuxippe, by whom he became the father of Procne and Philomela, and of the twins Erichtheus and Butes. In a war against

Labdacus, king of Thobes, he called upon Tereus of Daulis in Phocis, for assistance, and afterwards rewarded him by giving him his daughter Proene in marriage. [TEREUS.] It was in his reign that Dionysus and Demeter were said to have come to Attica. (Thuc. ii. 29; Apollod. iii. 14, 6; Paus. i. 5, 3.)—2. **II.**, king of Athens, son of Cecrops and Metiadusa. Being expelled from Athens by the Metionidae, he fled to Megara, and there married Pylia, the daughter of king Pylas. When the latter, in consequence of a murder, migrated into Peloponnesus, Pandion obtained the government of Megara, where his grave and ἡρώων were shown (Paus. i. 43, 6). He became the father of Aegeus, Pallas, Nisus, Lycus, and a natural son, Oeneus, and also of a daughter, who was married to Sciron. After his death his four sons, called the *Pandionidae* (Πανδιονίδαι), returned from Megara to Athens, and expelled the Metionidae. Aegeus obtained Athens, Lycus the E. coast of Attica, Nisus Megaris, and Pallas the S. coast. His statue was placed at Athens among those of the eponymic heroes. (Eur. *Med.* 660; Apollod. iii. 15, 1; Paus. i. 5, 29.)

Pandōra (Πανδώρα), the name of the first woman on earth. When Prometheus had stolen the fire from heaven, Zeus in revenge caused Hephaestus to make a woman out of earth, who by her charms and beauty should bring misery upon the human race. Aphrodite adorned her with beauty; Hermes bestowed upon her boldness and cunning; and the gods called her Pandora, or *Allgifted*, as each of the gods had given her some power by which she was to work the ruin of man. Hermes took her to Epimetheus, who made her his wife, forgetting the advice of his brother Prometheus that he should not receive any gifts from Zeus. In the house of Epimetheus was a closed jar, which he had been forbidden to open. But the curiosity of a woman could not resist the temptation to know its contents; and when she opened the lid all the evils incident to man poured out. She had only time to shut down the lid, and prevent the escape of hope. (Hes. *Th.* 571, *Op.* 50.) Later writers relate that the box contained all the blessings of the gods, which would have been preserved for the human race had not Pandora opened the vessel, so that the winged blessings escaped (Hyg. *Fab.* 142).

Pandōsia (Πανδοσία). 1. (*Kastrî*), a town of Epirus, in the district Thesprotia, on the river Acheron, in the territory of the Cassopaëi (Strab. pp. 256, 324).—2. (*Castel Franco*?), a town in Bruttium near the frontiers of Lucania, either upon or at the foot of three hills, was originally a residence of native Oenotrian chiefs. It was here that Alexander of Epirus fell, B.C. 326, in accordance with an oracle, for here also there was a stream called Acheron. (Strab. p. 256; Liv. viii. 24; Justin. xii. 2.)—3. A town of Lucaia, near Heraclea (Plut. *Pyrrh.* 16).

Pandrōsos. [AGLAURUS.]

Panēas. [CAESAREA, No. 2.]

Panēm or **-ium** (Πάνειον, Πάνιον, i.e. *Pan's-abode*), the Greek name of the cave, in a mountain at the S. extremity of the range of Antilibanus, out of which the river Jordan takes its rise, a little above the town of Paneas or Caesarea Philippi. The mountain, in whose S. side the cave is, was called by the same name; and the surrounding district was called Paneas. (Jos. *Ant.* xv. 10).

Pangaeum or **Pangaeus** (Παγγαῖον, Πάγ-

γαῖον: *Pangaea*), a celebrated range of mountains in Macedonia, between the Strymon and the Nestus, in the neighbourhood of Philippi, with gold and silver mines; famous also for its roses (Hdt. v. 16; Thuc. ii. 99; Aesch. *Pers.* 494; Verg. *Georg.* iv. 462; Plin. iv. 42).

Panhelleniūs. [ZEUS.]

Panionium. [MYCALE: and *Diet. of Ant.* s.v. *Panionia.*]

Panion (Πάνιον), a town on the coast of Thrace, near Heraclea (Suid. s.v.).

Pannonia, one of the most important of the Roman provinces between the Danube and the Alps, was separated on the W. from Noricum by the Mons Cetius, and from Upper Italy by the Alpes Juliae, on the S. from Illyria by the Savus, of the E. from Dacia by the Danube, and on the N. from Germany by the same river. It thus corresponded to the eastern part of *Austria, Styria, Carinthia, Carniola*, the whole of *Hungary* between the Danube and the Save, *Slavonia*, and a part of *Croatia* and *Bosnia*. The mountains in the S. and W. of the country on the borders of Illyria, Italy, and Noricum, belonged to the Alps, and are therefore called by the general name of the Alpes Pannonicae, of which the separate names are *Oera, Carvancas, Cetius*, and *Albii* or *Albani Montes*. The principal rivers of Pannonia, besides the Danube, were the *DRAVUS (Drave)*, *SAVUS (Save)*, and *Arrabo (Raab)*, all of which flows into the Danube.—The Pannonians (Pannonii), sometimes called Paeonians by the Greek writers, were probably of Illyrian origin, and were divided into numerous tribes. They were a brave and warlike people, but are described by the Roman writers as cruel, faithless, and treacherous. They maintained their independence of Rome, till Augustus, after his conquest of the Illyrians (B.C. 35), turned his arms against the Pannonians, who were shortly afterwards subdued by his general Vibius (Dio Cass. xlix. 35–38). In A.D. 7 the Pannonians joined the Dalmatians and the other Illyrian tribes in their revolt from Rome, and were with difficulty conquered by Tiberius, after a desperate struggle, which lasted three years (A.D. 7–9) (Dio Cass. lv. 28–38; Vell. Pat. ii. 110; Suet. *Tib.* 16). It was after the termination of this war that Pannonia appears to have been reduced to the form of a Roman province, and was garrisoned by several Roman legions. The dangerous mutiny of these troops after the death of Augustus (A.D. 14) was with difficulty quelled by Drusus. From this time to the end of the empire, Pannonia always contained a large number of Roman troops, on account of its bordering on the Quadi and other powerful barbarous nations. The towns *Carnuntum, Siscia*, and *Poetovio* stood near its border-line. We find at a later time that Pannonia was the regular quarters of seven legions (Tac. *Ann.* i. 16; Vell. Pat. ii. 125). In consequence of this large number of troops always stationed in the country, several towns were founded and numerous fortresses were erected along the Danube. Pannonia originally formed only one province, but about 102 A.D. was divided into two provinces, called *Pannonia Superior* and *Pannonia Inferior*. These were separated from one another by a straight line drawn from the river Arrabo S. as far as the Savus, the country W. of this line being *P. Superior*, and the part E. *P. Inferior*. Each of the provinces was governed by a separate propraetor; but they were frequently spoken of in the plural under the name of *Pannoniae*. The Danube

formed the limit and the colonies Mursia and Aquincum were founded as outposts by Hadrian (*C. I. L.* iii. p. 415). The native settlements were villages (*vici*) grouped in cantons (*pagi*). The larger towns were of Roman origin, either colonies or municipia, some of which were first established as outposts or fortresses, and afterwards increased. In the fourth century the part of P. Inferior between the Arrabo, the Danube, and the Dravus, was formed into a separate province with chief towns Sopianae (*Fünfkirchen*) and Aquincum (*Alt-Ofen*), by Galerius, who gave it the name of *Valeria* in honour of his wife. But as P. Inferior had thus lost a great part of its territory, Constantine added to it a portion of P. Superior, comprising the upper part of the course of the Dravus and the Savus. P. Superior was now called *Pannonia I.*, with chief towns Savaria and Siscia, and P. Inferior *Pannonia II.*, with chief town Sirmium; and all three Pannonian provinces (together with the two Noric provinces and Dalmatia) belonged to the six Illyrian provinces of the Western Empire. In the middle of the fifth century Pannonia was taken possession of by the Huns. After the death of Attila it passed into the hands of the Ostrogoths, and subsequently into those of the Lombards.

Panomphaeus (*Πανομφαῖος*), *i.e.* the author of all signs and omens, a surname of Zeus, who had a sanctuary on the Hellespont between Capes Rhoeeteum and Sigeum (*Il.* viii. 250; *Ov. Met.* xi. 198).

Pânōpe (*Πανόπη*), a nymph of the sea, daughter of Nereus and Doris.

Pânōpeus (*Πανοπέυς*), son of Phocus and Asteropaea, accompanied Amphitryon on his expedition against the Taphians or Teleboans, and took an oath not to embezzle any part of the booty; but having broken his oath, he was punished by his son Epeus becoming unwarlike. He was one of the Calydonian hunters. (*Il.* xxiii. 665; *Paus.* ii. 29, 4; *Ov. Met.* viii. 312.)

Pânōpeus or **Phanoteus**, (*Πανοπέυς*, *Hom.*), **Pânōpéae** (*Πανοπέαι*), or **Pânōpe** (*Πανόπη*, *Thuc.*; *Πανοπέυς*: *Agio Vlasi*), an ancient town in Phocis on the Cephissus and near the frontiers of Boeotia, twenty stadia W. of Chaeronea, said to have been founded by Panopeus, son of Phocus (*Hes. ap. Strab.* p. 424; *Hdt.* viii. 34; *Ov. Met.* iii. 19).

Panōpōlis. [*CHEMMIS.*]

Panoptes. [*ARGUS.*]

Panormus (*Πάνορμος*), that is, 'All-Port,' or a place always fit for landing, the name of several harbours. 1. (*Πανορμίτης*, *Pauormita*, *Panormitanus*: *Palermo*), an important town on the N. coast of Sicily and at the mouth of the river Oretus, was founded by the Phoeni-

passed into the hands of the Carthaginians, in whose power it remained for a long time, and who made it one of the chief stations for their fleet (*Diod.* xi. 20, xiii. 88, xv. 17). It was taken by the Romans in the first Punic war, B.C. 254 (*Pol.* i. 21, 38). It became a municipium with immunities from taxation and considerable independence. Cicero notices its commercial prosperity (*Verr.* ii. 26, iii. 6, v. 7); but after the war with Sextus Pompeius it lost its independence, and was made a Roman colony. (*Strab.* p. 272.) —2. (*Porto Raphti*), the principal harbour on the E. coast of Attica, near the demus Prasiae, and opposite the S. extremity of Euboea.—3. (*Tekieh*), a harbour in Achaia, fifteen stadia E. of the promontory Rhium (*Thuc.* ii. 86; *Paus.* vii. 22, 10).—4. A harbour in Epirus, in the middle of the Acroceraunian mountains (*Strab.* p. 324).—5. (*Nr. Mylopotamo*, *Ru.*), a town and harbour on the N. coast of Crete.—6. The outer harbour of Ephesus formed by the mouth of the river Cayster (*Strab.* p. 639; *EPHESUS*).

Pansa, **C. Vibius**, a friend and partisan of Caesar, was tribune of the plebs B.C. 51, and was appointed by Caesar in 46 to the government of Cisalpine Gaul as successor to M. Brutus. Caesar subsequently nominated him and Hirtius consuls for 43. Pansa was consul in that year along with Hirtius, and fell before Mutina in the month of April. The details are given under **HIRTIVS**.

Pantácŷas, **Pantágias**, or **Pantágies** (*Παντακŷας*: *Fiume di Pocarì*), a small river on the E. coast of Sicily, flowing into the sea between Megara and Syracuse (*Verg. Aen.* iii. 689; *Ov. Fast.* iv. 471).

Pantálēōn (*Πανταλέων*). 1. Son of Omphalion, king or tyrant of Pisa in Elis at the period of the thirty-fourth Olympiad (B.C. 644), assembled an army, with which he made himself master of Olympia, and assumed by force the sole presidency of the Olympic games. The Eleans on this account would not reckon this as one of the regular Olympiads. Pantaleon assisted the Messenians in the second Messenian war. (*Paus.* vi. 21, 22; *Strab.* p. 362.)—2. A king of Bactria or the Indo-Caucasian provinces, whose date, from his coins, is put at about 120 B.C.

Panthēa. [*ABRADATAS.*]

Panthēum. [*ROMA.*]

Panthōus contr. **Pantḥūs** (*Πάνθοος*, *Πάνθους*), one of the elders at Troy, husband of Phrontis, and father of Euphorbus, Polydamas, and Hyperenor (*Il.* iii. 146, xiv. 450, xvii. 24, 40, 81). Hence both Euphorbus and Polydamas are called *Panthoïdes*. He was originally a priest of Apollo at Delphi, and was carried to Troy by Antenor, on account of his beauty. He continued to be a priest of Apollo, and is called by Virgil (*Aen.* ii. 319) *Othryades*, or son of Othryas.



Coin of Panormus in Sicily (before 254 B.C.).

Obv., head of Pansophone and dolphins; *rev.*, horse's head; name of town in Punic characters.



Coin of Panticapaeum in the Tauric Chersonesus (about B.C. 360).

Obv., head of Pan (the Greeks erroneously connected the name, which is probably Scythian, with the god Pan); *rev.*, PAN; a griffin with spear in its mouth; below, a stalk of corn, to signify the corn trade of the town.

cians, and at a later time received its Greek name from its excellent harbour (*Thuc.* vi. 2; *Diod.* xxii. 10). From the Phoenicians it

Panticapaeum (*Παντικαπαιον*: *Παντικαπαιός*, *Παντικαπαιεύς*, *Παντικαπαιότης*: *Kertsch*), a town in the Tauric Chersonesus, was situated

on a hill twenty stadia in circumference, on the Cimmerian Bosphorus, and opposite the town of Phanagoria in Asia (Strab. pp. 309-311; Appian, *Mithr.* 107). It was founded by the Milesians, about B.C. 541, and from its position and excellent harbour soon became a place of great commercial importance. It was the residence of the Greek kings of the Bosphorus, and hence is sometimes called Bosphorus. Justinian caused it to be surrounded with new walls. (Strab. p. 495; Diod. xx. 24; Plin. iv. 78; Procop. *Aed.* iii. 7.) Remains of Greek art of the greatest value to archaeology have been found here, and are now for the most part at St. Petersburg.

Panticapes (Παντικίπης: *Samarra*?) a river in European Sarmatia, which, according to Herodotus, rises in a lake, separates the agricultural and nomad Scythians, flows through the district Hylaea, and falls into the Borysthenes (Hdt. iv. 18, 47, 54; Plin. iv. 83).

Panyasis (Πανύσις). 1. A Greek epic poet, was a native of Halicarnassus, and a relation of the historian Herodotus, probably his uncle. Panyasis was put to death by Lygdamis, the tyrant of Halicarnassus, about B.C. 457. The most celebrated of his poems was *Heraclea* or *Heracleas*, which gave a detailed account of the exploits of Heracles. It consisted of fourteen books and 9000 verses. Another poem bore the name of *Ionica* (Ἰωνικά), and contained 7000 verses; it related the history of Neleus, Codrus, and the Ionic colonies. In later times the works of Panyasis were extensively read, and much admired; some Alexandrine grammarians ranked him with Homer, Hesiod, Pisander, and Antimachus, as one of the five principal epic poets (Suid. s. v.; Paus. x. 8, 5). The scanty fragments which remain give no means of determining the poetical merit of his work (ed. Gaisford, 1823; Dübner, 1840). —2. A philosopher, also a native of Halicarnassus, who wrote two books 'On Dreams' (Περὶ ὄνειρων), was perhaps a grandson of the poet (Suid. s. v.).

Paphlagonia (Παφλαγονία: Παφλαγών, pl. -όνες, Paphlāgo), a district on the N. side of Asia Minor, between Bithynia on the W. and Pontus on the E., being separated from the former by the river Parthenius, and from the latter by the Halys; on the S. it was divided by the chain of Mount Orminius (at some periods by Mount Olgassys) and the bend of the Halys from Phrygia, in the earlier times, but from Galatia afterwards; and on the N. it bordered on the Euxine. These boundaries, however, are not always exactly observed. Xenophon brings the Paphlagonians as far E. as Themiscyra and the Jasonian promontory (Xen. *An.* v. 6, 1; cf. Strab. p. 548). It appears to have been known to the Greeks in the mythical period. The Argonautic legends mentioned Paphlagon, the son of Phineus, as the hero eponymus of the country. In the Homeric Catalogue, Pylaemenes leads the Paphlagonians, as allies of the Trojans, from the land of the Heneti, about the river Parthenius, a region famed for its mules: and from this Pylaemenes the later princes of Paphlagonia claimed their descent, and the country itself was sometimes called **Pylaemenia** (Il. ii. 851, v. 577, xiii. 656; Plin. vi. 5). Herodotus twice mentions the Halys as the boundary between the Paphlagonians and the Syrians of Cappadocia; but we learn also from him and from other authorities that the Paphlagonians were of the same race as the Cappadocians (i.e. the Semitic or Syro-Arabian) and quite distinct, in their language and their

customs, from their Thracian neighbours on the W. (Hdt. i. 72, ii. 104; Plut. *Lucull.* 23.) They were good soldiers, especially as cavalry; but uncivilised and superstitious. The country had also other inhabitants, probably of a different race: namely, the Heneti and the Caucones; and Greek settlements were established on the coast at an early period. The Paphlagonians were first subdued by Croesus. (Hdt. i. 28, iii. 90.) Under the Persian empire they belonged to the third satrapy, but their satraps made themselves independent and assumed the regal title, maintaining themselves in this position (with a brief interruption, during which Paphlagonia was subject to Mithridates, who added the E. part of his own kingdom, and made over the W. part to Nicomedes, king of Bithynia, who gave it to his son Pylaemenes (App. *Mithr.* 11, 12; Strab. p. 540; Justin, xxxvii. 1-4). After the fall of Mithridates the part of Paphlagonia nearer the coast which had belonged to Mithridates was by Pompey's arrangement, B.C. 65, included in the province of Pontus; the interior was left to the native princes, as tributaries to Rome; but, the race of these princes becoming soon extinct, the whole of Paphlagonia was made Roman, and Augustus made it a part of the province of Galatia. (Strab. pp. 541, 544, 562; Ptol. v. 4, 5.) Pompeiopolis was its *μητρόπολις*. It was made a separate province under Constantine; but the E. part, from Sinope to the Halys, was assigned to Pontus, under the name of Hellenopontus. Paphlagonia was a mountainous country, being intersected from W. to E. by three chains of the Olympus system: namely, the Olympus itself on the S. border, Olgassys in the centre, and a minor chain with no specific name nearer to the coast. The belt of land between this last chain and the sea was very fertile, and the Greek cities of Amastris and Sinope brought a considerable commerce to its shore; but the inland parts were chiefly covered with forests, which were celebrated as hunting grounds. The country was famed for its horses and mules, and in some parts there were extensive sheepwalks; and its rivers were particularly famous for their fish (Strab. p. 547).

Pāphos (Πάφος), son of Pygmalion by the statue into which life had been breathed by Aphrodite. From him the town of Paphus derived its name; and Pygmalion himself is called the Paphian hero. (Ov. *Met.* x. 290.)

Pāphus (Πάφος: Πάπιος), the name of two towns on the W. coast of Cyprus, near each other, and called respectively 'Old Paphos,' (Παλαιάπαφος) and 'New Paphos' (Πάφος νέα). Old Paphos was situated near the promontory Zephyrium, ten stadia from the coast, where it had a good harbour; while New Paphos lay more inland, in the midst of a fertile plain, sixty stadia from the former (Hes. *Th.* 192; Mel. ii. 7; Lucan, viii. 456; Strab. p. 683; Corunt. *N. D.* 24; Serv. ad *Aen.* x. 51). It has been said that there was a Paphian river Boearus, but there is reason to think that this is a confusion with a river Boearus in the island Salamis (Strab. p. 394). Old Paphos was the chief seat of the worship of Aphrodite, who is said to have landed at this place after her birth among the waves, and who is hence frequently called the Paphian goddess (Paphia). Here she had a celebrated temple, the high priest of which exercised a kind of religious superintendence over the whole island. Every year there was a grand procession from New

Paphos to the temple of the goddess in the old city. The foundation of Old Paphos and its temple and temple services are fully described by Tacitus (*Hist.* ii. 2). The founder was CINYRAS, though Tacitus notices an ancient tradition of a mythical founder, Aerias, which, he says, others regard as a name of the goddess. Originally there were two priestly families, the Cinyradae and the Tamiradae, but eventually the office belonged solely to the descendants of Cinyras. The image of the goddess was a conical stone (cf. Serv. ad *Aen.* i. 724; Philostr. *Vit. Apoll.* iii. 58). This cone appears in the Semitic fashion to have been anointed with oil, for a recently discovered inscription mentions a festival of the temple called *ἐλαιοχρίστιον*. There can be no doubt of the Phoenician origin of Old Paphos, and that the worship of Aphrodite was introduced here from the East. Herodotus (i. 105) speaks of the temple of Aphrodite in Cyprus as established in imitation of the Syrian temple at Ascalon. New Paphos, on the other hand, was a different foundation, traditionally by Agapenor on his return from Troy (Strab. p. 683; Paus. viii. 5, 2). When Paphos is mentioned by later writers without any epithet, they usually mean the New City; but when the name occurs in the poets, we are generally to understand the Old City, as the poets, for the most part, speak of the place in connexion with the worship of Aphrodite. Old Paphos was destroyed by an earthquake in the reign of Augustus, but was rebuilt by order of the emperor, and called Augusta (Dio Cass. liv. 23; cf. Sen. *Ep.* 91). Under the Romans New Paphos was the capital of one of the four districts into which the island was divided. The excavations carried on by the English archaeologists in 1887 and later years, and described in the *Hellemic Journal*, have shown that the temple had even the character not so much of a Greek or Roman as of a Phoenician temple with large open courts and several small chambers. It is worthy of remark as supporting the statements of ancient writers, especially of Tacitus, that fragments of marble cones have been found, and that an altar (now in the British Museum) has been found, said to be suitable for the sacrifice of small victims such as Tacitus mentions. It is probable that there was another altar for incense (cf. *Od.* viii. 302; *Hymn. ad Ven.* 58; Verg. *Aen.* i. 4, 15).

Papias, bishop of Hierapolis. [*Dict. of Christian Biography.*]

Papinianus, Aemilius, a celebrated Roman jurist, was praefectus praetorio under the emperor Septimius Severus, whom he accompanied to Britain. The emperor died at York A.D. 211, and is said to have commended his two sons Caracalla and Geta to the care of Papinian. (Spart. *Carac.* 8.) On the death of his father, Caracalla dismissed Papinian from his office, and shortly afterwards put him to death. There are 582 excerpts from Papinian's works in the Digest. These excerpts are from the thirty-seven books of *Quaestiones* (a work arranged according to the order of the Edict), the nineteen books of *Responsa*, the two books of *Definitiones*, the two books *De Adulteriis*, a single book *De Adulteriis*, and a Greek work or fragment which probably treated of the office of Aedile both at Rome and in other towns. No Roman jurist had a higher reputation than Papinian. Nor is his reputation unmerited. It was not solely because of his high office, his penetration and his knowledge, that he left a

great name; his excellent understanding, guided by integrity of purpose, has made him the model of a true lawyer.

Papinius Statius. [STATIUS.]

Papiria Gens, patrician and plebeian. The patrician Papirii were divided into the families of *Crassus*, *Cursor*, *Maso*, and *Mugillanus*; and the plebeian Papirii into those of *Carbo*, *Paetus*, and *Turdus*. Of these the families of CARBO, CURSOR, MASO, and MUGILLANUS, alone require mention.

Papiriānae Fossae, a village in Etruria on the Via Aemilia, between Luna and Pisa.

Papirius, C. or Sex., the author of a supposed collection of the *Leges Regiae*, called *Jus Papirianum*, or *Jus Civile Papirianum*. He is said to have lived in the reign of Tarquinius Superbus. (Dionys. iii. 36; Liv. i. 20, 32.)

Papius Mutilus. [MUTILUS.]

Pappūa (Παππούα), a lofty rugged mountain on the extreme border of Numidia, perhaps the same as the Thammas of Ptolemy, and as the mountain abounding with wild cats, near the city of Melitene, to which Diodorus Siculus refers (xx. 58), but without mentioning its name (Procop. *B. V.* ii. 4, 7).

Pappus (Πάππος), of Alexandria, one of the later Greek geometers, is said by Suidas to have lived under Theodosius (A.D. 379-395). Of the works of Pappus, the only one which has come down to us is his celebrated *Mathematical Collections* (Μαθηματικῶν συναγωγῶν βιβλία). What remains of the work is edited by F. Hultsch, Berl. 1875.

Paprēmis (Πάπρημις), a city of Lower Egypt, capital of the Nomos Papremites, and sacred to the Egyptian god whom the Greeks identified with Ares (Hdt. ii. 59, 71).

Papus, Aemilius. I. M., dictator B.C. 321 (Liv. ix. 7).—**2. Q.**, twice consul, 282 and 278; and censor 275. In both his consulships and in his censorship he had as colleague C. Fabricius Luscinus. (Dionys. xviii. 5).—**3. L.**, consul 225, defeated the Cisalpine Gauls with great slaughter. He was censor 220 with C. Flaminius. (Pol. ii. 23; Eutrop. iii. 5.)

Parachelōitis (Παραχελωίτις), the name of the plain in Acarnania and Aetolia, through which the Achelous flows.

Parachoāthras (Παραχόαθρας, τὰ Παραχόαθρα: *Mts. of Louristan*), a part of the chain of mountains forming the E. margin of the Tigris and Euphrates valley, was the boundary between Susiana and Media. The same name is given to an E. branch of the chain, forming the boundary between Parthia and the desert of Carmania. Strabo places it too far N. (Ptol. vi. 2, 3; Strab. pp. 511, 514, 522.)

Paraetacēnē (Παραιτακηνή: Παραιτακαί, Παραιτακηνόι, Paraetaeae, Paraetaeni), the name of various mountainous regions in the Persian empire, is the Greek form of a Persian word signifying *mountainous*. **1.** The best known of those districts was on the borders of Media and Persis, and was inhabited by a people of Median origin, who are mentioned several times by the historians of Alexander and his successors (Strab. p. 736; Arrian, iii. 19; cf. Hdt. i. 101).—**2.** A district between the rivers Oxus and Jaxartes, on the borders of Bactria and Sogdiana (Arrian, iv. 21; Curt. viii. 14).

Paraetōnium or Ammōnia (Παραιτόνιον, ἡ Ἀμμωνία: *El-Barcton or Marsa-Labeit*), an important city on the N. coast of Africa, belonged to Marnarica in its widest sense, but politically to Egypt—namely, to the Nomos Libya: hence this city on the W. and Pelusium

on the E. are called 'cornua Aegypti.' It stood near the promontory Artos or Pythis (*Ras-el-Hazeit*), and was reckoned 200 Roman miles W. of Alexandria, and 1300 stadia N. of Ammonium in the Desert (*Siwah*), which Alexander the Great visited by the way of Paraetonium (Strab. p. 709; Arrian, *An.* iv. 3, 3; Ov. *Met.* ix. 772; Lucan, iii. 295). The city was forty stadia in circuit. It was an important seaport, a strong fortress, and a seat of the worship of Isis. It was restored by Justinian, and continued a place of some consequence till its destruction by Mehmet Ali, in 1820.

Pärägon Sínus (Παράγων κόλπος: *Gulf of Oman*), a gulf of the Indicus Oceanus, on the coast of Gedrosia (Ptol. vi. 8, 7).

Parälía. [ΑΤΤΙΚΑ, p. 148.]

Pärälus (Πάραλος), the younger of the two legitimate sons of Pericles. He and his brother Xanthippus were educated by their father with the greatest care, but they both appear to have been of inferior capacity, which was not compensated by worth of character, though Paralus seems to have been better than his brother. They both fell victims to the plague, B.C. 429. (Plut. *Pericl.* 24, 36; Plat. *Alc.* i. p. 118, *Protag.* p. 319; Athen. p. 505.)

Parapotämii or -ia (Παραποτάμιοι, -αμία: *Bellissii*), an ancient town in Phocis, situated on a steep hill, and on the left bank of the river Cephissus, from which it derives its name (cf. *Il.* ii. 522). It was near the frontiers of Boeotia, being only forty stadia from Chaeronea and sixty stadia from Orcomenus. It was destroyed by Xerxes, but was rebuilt, and was destroyed a second time in the Sacred war. (Hdt. viii. 33; Paus. x. 3, 1; Strab. p. 424.)

Paravaei (Παραβαίοι), an Epirot tribe on the banks of the Aous (Thuc. ii. 80; Arrian, *An.* 1, 7).

Parcae. [ΜΟΙΡΑΕ.]

Parentium (*Parento*), a town in Istria, with a good harbour, inhabited by Roman citizens,

she bear. Thereupon he carried the boy home, and brought him up along with his own child, and called him Paris (Eur. *Troad.* 921). When Paris had grown up, he distinguished himself as a valiant defender of the flocks and shepherds, and hence received the name of Alexander, i.e. the defender of men. He also succeeded in discovering his real origin, and was received by Priam as his son. It was said that Priam was holding funeral games for Paris, whom he believed to be dead. The king's servants seized a bull for the prize from the herds of Paris, who therefore took part in the games and conquered his brothers. They were about to attack him in anger, when Cassandra declared that he was really Paris, the son of Priam (Apollod. iii. 12, 5). He now married Oenone, the daughter of the river-god Cebren, by whom, according to some, he became the father of Corythus. The most celebrated event in the life of Paris was his abduction of Helen. This came to pass in the following way. Once upon a time, when Peleus and Thetis solemnised their nuptials, all the gods were invited to the marriage, with the exception of Eris, or Strife. Enraged at her exclusion, the goddess threw a golden apple among the guests, with the inscription, 'To the fairest' (Tzet. ad Lyc. 93). Thereupon Hera, Aphrodite and Athene each claimed the apple for herself. Zeus ordered Hermes to take the goddesses to Mount Gargarus, a portion of Ida, to the beautiful shepherd Paris, who was there tending his flocks, and who was to decide the dispute. The goddesses accordingly appeared before him. Hera promised him the sovereignty of Asia and great riches, Athene great glory and renown in war, and Aphrodite the fairest of women for his wife. Paris decided in favour of Aphrodite, and gave her the golden apple. (*Il.* xxiv. 29; Schol. ad Eur. *Hec.* 642, *Troad.* 925, *Hel.* 23; Hyg. *Fab.* 92.) This judgment called forth in Hera and Athene fierce hatred against Troy.



Judgment of Paris. From a vase (Overbeck, x. 8). Hermes is leading up the three goddesses, who offer respectively Eros (love), a helmet (warlike fame), and a lion (sovereignty).

but not a Roman colony, thirty-one miles from Pola (Ptol. iii. 1, 27).

Pärís (Πάρης), also called **Alexander** (Ἀλέξανδρος), was the second son of Priam and Hecuba. Before his birth Hecuba dreamed that she had brought forth a firebrand, the flames of which spread over the whole city (Eur. *Andr.* 298; Cic. *Div.* i. 21; Verg. *Aen.* vii. 320; Paus. x. 12, 1). Accordingly as soon as the child was born, he was given to a shepherd, who was to expose him on Mount Ida. After the lapse of five days, the shepherd, on returning to Mount Ida found the child still alive, and fed by a

Under the protection of Aphrodite, Paris now sailed to Greece, and was hospitably received in the palace of Menelaus at Sparta. Here he succeeded in carrying off Helen, the wife of Menelaus, who was the most beautiful woman in the world. [For the various accounts of the abduction and the voyage to Troy see HELENA.] The abduction of Helen gave rise to the Trojan war. Before her marriage with Menelaus, she had been wooed by the noblest chiefs in all parts of Greece. Her former suitors now resolved to revenge her abduction, and sailed against Troy. [AGAMEMNON.]—Homer describes

Paris as a handsome man, fond of music, and a skilful archer, even showing courage in war sometimes, but often dilatory and cowardly, and detested by his own friends for having brought upon them the fatal war with the Greeks (*Il.* iii. 16, 37, vi. 326, vii. 2, 400). He fought with Menelaus before the walls of Troy, and was defeated, but was carried off by Aphrodite (*Il.* iii. 58). He is said to have killed Achilles, either by one of his arrows or by treachery in the temple of the Thymbraean Apollo (*Il.* xxii. 359; *Dict. Cret.* iv. 11; *Serv. ad Aen.* iii. 85, 322; *ACHILLES*). On the capture of Troy, Paris was wounded by Philoctetes with an arrow of Heracles, and then returned to his long abandoned wife Oenone. But she, remembering the wrongs she had suffered, or being prevented by her father, refused to heal the wound. He then went back to Troy and died. Oenone quickly repented, and hastened after him with remedies, but came too late, and in her grief hanged herself (*Soph. Phil.* 1426; *Apollod.* iii. 12, 6; *Dict. Cret.* iv. 19). According to others she threw herself from a tower, or (as in the account followed by Tennyson) rushed into the flames of the funeral pile on which the body of Paris was burning (*Lycophr.* 65; *Tzetz. ad Lyc.* 61; *Quint. Smyrn.* x. 467).—Paris is represented in works of art as a beautiful youth, sometimes with a Phrygian cap, as in the *Ægina* marbles, and usually so distin-



Paris. (*Ægina* Marbles.)

guished in reliefs of the Graeco-Roman period and in Pompeian paintings.

Pāris, the name of two celebrated pantomimes. 1. The elder Paris lived in the reign of the emperor Nero, with whom he was a great favourite. He was originally a slave of Domitia, the aunt of the emperor, and he purchased his freedom by paying her a large sum of money. Paris was afterwards declared, by order of the emperor, to have been free-born (*ingenuus*), and Domitia was compelled to restore to him the sum which she had received for his freedom. When Nero attempted to become a pantomime, he put Paris to death as a dangerous rival. (*Tac. Ann.* xiii. 19–27; *Dio Cass.* lxxiii. 18; *Suet. Ner.* 54).—2. The younger Paris, and the more celebrated of the two, was a native of Egypt, and lived in the reign of Domitian, with whom, and also with the populace, he was a great favourite. He was put to death by Domitian, because he had an intrigue with Domitia, the wife of the emperor. (*Dio Cass.* lxxvii. 3; *Suet. Dom.* 3, 10; *Mart.* xi. 13.)

Pārisii. [*LUTETIA PARISIORUM.*]

Pārium (τὸ Πάριον : *Παριανός, Παριηρός, Παριανός* : *Kemer, Rn.*), a city of Mysia, on the N. coast of the Troad, on the Propontis, between Lampsacus and Priapus, was founded by a colony from Miletus, mingled with natives of Paros and Erythrae, and became a flourishing seaport, having a better harbour than that of Priapus (*Strab.* p. 588; *Paus.* ix. 27, 1; *cf. Hdt.* v. 117; *Xen. An.* vii. 2, 7). Under Augustus it was made a Roman colony, by the name of Colonia Pariana Julia Augusta. It was a renowned seat of the worship of Eros, Dionysus, and Apollo. The surrounding district was called ἡ Παριανή.

Parma (*Parmensis* : *Parma*), a town in Gallia Cispadana, situated on a river of the same name and on the Via Aemilia, between Placentia and Mutina, was originally a town of the Boii, but was made a Roman colony B.C. 183, along with Mutina, and from that time became a place of considerable importance (*Liv.* xxxix. 55). It suffered some injury in the Civil war after Caesar's death, but was enlarged and embellished by Augustus, and received the name of *Colonia Julia Augusta* (*Plin.* iv. 48, v. 141). The country around Parma was originally marshy; but the marshes were drained by the consul Scaurus, and converted into fertile land. The wool of Parma was particularly good (*Mart.* xiv. 155; *Colum.* vii. 2, 3).

Parmēnides (*Παρμενίδης*), a distinguished Greek philosopher, was a native of Elea in Italy. According to Plato, Parmenides, at the age of sixty-five, came to Athens to the Panathenaea, accompanied by Zeno, then forty years old, and became acquainted with Socrates, who at that time was quite young. Supposing Socrates to have been nineteen or twenty years of age at the time, we may place the visit of Parmenides to Athens in B.C. 448, and consequently his birth in 513. (*Plat. Parmen.* p. 127, *Soph.* p. 217, *Theaet.* p. 183; *Diog. Laërt.* ix. 21–25, where the chronology is not quite the same: *cf. Athen.* p. 505; *Macrob.* i. 1.) Parmenides was regarded with great esteem by Plato and Aristotle; and his fellow-citizens thought so highly of him that, it is said, they bound their magistrates to render obedience to the laws which he had enacted for them (*Plat. U.c.*; *Arist. Metaph.* A, 5 = p. 986, b; *Diog. Laërt.* ix. 23). XENOPHANES had already taught his views of the unity of Being in opposition to the dualism and motion of Heraclitus and the Ionian school. Parmenides, his pupil and successor in the Eleatic school, pursued the same line. The philosophical opinions of Parmenides were developed in a didactic poem, in hexameter verse, entitled *On Nature*, of which only fragments remain. In this poem he maintained that the phenomena of sense were delusive; and that it was only by mental abstraction that a person could attain to the knowledge of the only reality, a One and All, a continuous and self-existent substance, which could not be perceived by the senses. But although he believed the phenomena of sense to be delusive, nevertheless he sought to arrive at an explanation of the world of sense, and in his theory, which formed the second part of his poem, he propounded two elements or principles of origin—one that which belongs to light and heat, the other that of darkness and cold. The bright or warm was analogous to fire, the cold or dark to earth. The world as perceived by our senses arose from a union of these two principles under a power analogous to Love. Yet such a world as this has not the real being

of absolute unity, and practically human knowledge of real existence is unattainable.—Edition of the fragments of Parmenides is by Karsten, in *Philosophorum Graec. Veterum Oper. Reliquiae*, Amstelod. 1835.

Parmenion (Παρμενίων). 1. Son of Philotas, a distinguished Macedonian general in the service of Philip of Macedon and Alexander the Great. In 346 he was employed by Philip in the siege of Halus (Dcm. *I. L. p.* 392). Philip held him in high esteem, and used to say of him, that he had never been able to find more than one general, and that was Parmenion (Plut. *Apophth.* p. 177). In Alexander's invasion of Asia, Parmenion was regarded as second in command. At the three great battles of the Granicus, Issus and Arbela, while the king commanded the right wing of the army, Parmenion was placed at the head of the left, and contributed essentially to the victory on all those memorable occasions. The confidence reposed in him by Alexander appears to have been unbounded, and he is continually spoken of as the most attached of the king's friends, and as holding, beyond all question, the second place in the state. But when Philotas, the only surviving son of Parmenion, was accused in Drangiana (B.C. 330) of being privy to the plot against the king's life, he not only confessed his own guilt, when put to the torture, but involved his father also in the plot. Whether the king really believed in the guilt of Parmenion, or deemed his life a necessary sacrifice to policy after the execution of his son, he caused his aged friend to be assassinated in Media before he could receive the tidings of his son's death (Arrian, *Anab.* iii. 26; Curt. vii. 2, 11; Diod. xvii. 80; Plut. *Alex.* 49; Justin. xii. 5). The death of Parmenion, at the age of seventy years, will ever remain one of the darkest stains upon the character of Alexander. It is questionable whether even Philotas was really concerned in the conspiracy, and we may safely pronounce that Parmenion had no connexion with it.—2. Of Macedonia, an epigrammatic poet, whose verses were included in the collection of Philip of Thessalonica; whence it is probable that he flourished in, or shortly before, the time of Augustus.

Parnassus (Παρνασσός, Παρνασός, Ion. Παρνησός), the name, in its widest signification, of a range of mountains which extends from Oeta and Corax SE. through Doris and Phocis, and under the name of *Cirphis* (Κίρφης) terminates at the Corinthian gulf between Cirrha and Anticyra. But in its narrower sense, Parnassus indicates the highest part of the range (about 8000 feet above the sea) a few miles N. of DELPHI. Its two highest summits were called Tithorëa (Τίθορᾶ: *Velitæa*), and Lycorëa (Λυκώρεια: *Liakura*), the former being NW. and the latter NE. of Delphi; and hence Parnassus is frequently described by the poets as double-headed. Immediately above Delphi the mountain forms a semicircular range of lofty rocks, at the foot of which the town was built. These rocks were called *Phaëdriades* (Φαιδριάδες) or the 'Resplendent,' from their facing the S., and thus receiving the full rays of the sun during the most brilliant part of the day. The sides of Parnassus were well wooded: at its foot grew myrtle, laurel and olive-trees, and higher up firs; and its summit was covered with snow during the greater part of the year. It contained numerous caves, glens, and romantic ravines. It is celebrated as one of the

chief seats of Apollo and the Muses, and an inspiring source of poetry and song [p. 578, b]. On Mount Lycorea was the Corycian cave, from which the Muses are sometimes called the Corycian nymphs. Just above Delphi was the far-famed Castalian spring, which issued from between two cliffs, called *Nauplia* and *Hyamplyia* [DELPHI]. The mountain also was sacred to Dionysus [p. 295]. Between Parnassus proper and Mt. Cirphis was the valley of the Plistus, through which the sacred road ran from Delphi to Daulis and Stiris; and at the point where the road branched off to these two places (called *σχιστή*) Oedipus slew his father Laius [p. 619, b].—2. A town in the NW. of Cappadocia, on the road between Ancyra and Archelais. Its position has been fixed with some probability close to the Halys, at some fords a little above the modern *Tchikin Aghyl*. The road at this point branched, S. to Archelais, and along the river to Nyssa and so to Megara. (Pol. xxv. 4, 8, 9.)

Parnês (Πάρνης, gen. Πάρνηθος: *Ozia* or *Nozia*), a mountain in the NE. of Attica, in some parts nearly as high as 5000 feet, was a continuation of Mount Cithaeron, from which it extended eastwards as far as the coast at Rhamnus. It was well wooded, abounded in game, and on its lower slopes produced excellent wine. It formed part of the boundary between Boeotia and Attica; and the pass through it between these two countries was easy of access, and was therefore strongly fortified by the Athenians. On the summit of the mountain there was a statue of Zeus Parnethius, and there were likewise altars of Zeus Semaleos and Zeus Ombrus or Apemius. (Strab. p. 404; Paus. i. 32, 1.)

Parnôn (Πάρνων: *Mulevo*), a mountain 6385 feet high, forming the boundary between Laconia and Tegeatis in Arcadia [p. 468, a].

Paropamisadae (Παροπαμισάδαι) or **Parapanisadae**, the collective name of several peoples dwelling in the S. slopes of Mount Paropamisus [see next article], and the country they inhabited (Ptolemy mentions among the tribes of this district the Bolitæ, Ambautæ, Parsii, and Pargyetae). It was divided on the N. from Bactria by the Paropamisus; on the W. from Aria, and on the S., from Drangiana and Arachosia, by indefinite boundaries; and on the E. from India by the river Indus: thus corresponding to the E. part of *Afghanistan* and the strip of the *Punjab* W. of the Indus. Under the Persian empire it was the north-easternmost district of Ariana. It was conquered by Alexander, when he passed through it on his march to India; but the people soon regained their independence, though parts of the country were nominally included in the limits of the Græco-Syrian and Bactrian kingdoms. It is a rugged mountain region, intersected by branches of the Paropamisus. In the N. the climate is so severe that, according to the ancient writers, confirmed by modern travellers, the snow almost buries the houses; but in the S. the valleys of the lower mountain slopes yield all the products of the warmer regions of Asia. In its N. was the considerable river Cophes or COPHEN (*Cabul*), flowing into the Indus, and having a tributary, Choïis, Choëis, or CHOASPEIS (No. 2). The chief cities were Ortospana and Alexandria, the latter founded by Alexander the Great. (Strab. pp. 691, 725; Ptol. vi. 18; Diod. xvii. 82; Arrian, *An.* v. 3; Curt. vii. 3, 15.)

Paropamisus (Παροπάμισος, and several other forms, of which the truest is probably Πα. α-

πάρωπος: *Hindoo-Koosh*), is the name of a part of the great mountain-chain which runs from W. to E. through the centre of the S. portion of the highlands of Central Asia, and divides the part of the continent which slopes down to the Indian Ocean from the great central tableland of *Tartary* and *Thibet*. It is a prolongation of the chain of Anti-Taurus. The name was applied to that part of the chain between the Sariphi M. (*M. of Kohistan*) on the W. and M. Inaus (*Himalaya*) on the E., or from about the sources of the river Margus on the W. to the point where the Indus breaks through the chain on the E. They were, rightly, believed by the ancients to be among the highest mountains in the world, and, wrongly, to contain the sources of the Oxus and the Indus: the last statement being an error which naturally arose from confounding the cleft by which the Indus breaks through the chain with its unknown source. (Strab. p. 689; Ptol. vi. 11, 17; Plin. vi. 60.) When Alexander the Great crossed these mountains, his followers, regarding the achievement as equivalent to what a Greek considered as the highest geographical adventure—namely, the passage of the Caucasus—conferred this glory on their chief by simply applying the name of Caucasus to the mountain chain which he had thus passed (Arriau, *An.* v. 5); and then, for the sake of distinction, this chain was called Caucasus Indicus, and this name has come down to our times in the native form of *Hindoo-Koosh*, and in others also. The name Paropamisus is also applied sometimes to the great south branch (*Soliman M.*) which skirts the valley of the Indus on the W., and is more specifically called ΠΑΡΥΕΤΙ or ΠΑΡΣΥΕΤΑΕ.

Parōpus (Paropinus), a small town in the interior of Sicily, between Panormus and Thermae (Pol. i. 24; Plin. iii. 92).

Parōrēa (Παρώρεια). 1. A town in Thrace on the frontiers of Macedonia, whose inhabitants were the same people as the Paroraei of Pliny (Liv. xxxix. 27, xlii. 51).—2. Or **Parōrīa** (Παρωρία), a town in the S. of Arcadia, N. of Megalopolis, founded by Paroreus, son of Tricolonus, and grandson of Lycaon, the inhabitants of which took part in the building of Megalopolis (Paus. viii. 27, 3, viii. 35, 6).

Parōrēātai (Παρωρέται), the most ancient inhabitants of the mountains in Triphylia in Elis, expelled by the Minyae (Strab. p. 346).

Parorios. [PARRYIA.]

Paros (Πάρος: *Paros*: *Paro*), an island in the Aegaeu sea, one of the larger of the Cyclades, was situated S. of Delos and W. of Naxos, being separated from the latter by a channel five or six miles wide. It is about thirty-six miles in circumference. It is said to have been originally colonised by Cretans, but was afterwards inhabited by Ionians, and became so prosperous, even at an early period, as to send out colonies to Thasos and to Parium on the Propontis (Thuc. iv. 104; Strab. pp. 815, 487). In the first invasion of Greece by the generals of Darius, Paros submitted to the Persians; and after the battle of Marathon, Miltiades attempted to reduce the island, but failed in his attempt, and received a wound, of which he died. [MILTIADES.] After the defeat of Xerxes, Paros came under the supremacy of Athens and shared the fate of the other Cyclades. Its name rarely occurs in subsequent history. The most celebrated production of Paros was its marble, which was extensively used by the ancient sculptors. It was chiefly obtained from a mountain called *Marpessa* (Athen. p. 205;

Plin. xxxvi. 62; Diod. ii. 52; Verg. *Aen.* vi. 471; Hor. *Od.* i. 19, 6). The Parian figs were also highly prized. The chief town of Paros was situated on the W. coast, and bore the same name as the island. The ruins of it are still to be seen at the modern *Paroikia*. Paros was the birthplace of the poet Archilochus.—In Paros



Coin of Paros.

Obv., head of Demeter; rev., ΠΑΡΙ, and magistrate's name; figure of a goat.

was discovered the celebrated inscription called the *Parian Chronicle*, which is now preserved at Oxford. The inscription is cut on a block of marble, and in its perfect state contained a chronological account of the principal events in Greek history from Cecrops, B.C. 1582, to the archonship of Diognetus, 264 (*C. I. G.* ii. p. 293).

Parrhāsia (Παρρᾶσία: Παρρᾶσιον), a district in the S. of Arcadia, in which the towns Lycosura, Trapezus, and Phigalia were situated. The Parrhasii are said to have been one of the most ancient of the Arcadian tribes. At the time of the Peloponnesian war they were under the supremacy of Mantinea, but were rendered independent of that city by the Lacedaemonians. (Thuc. v. 33; Xen. *Hell.* vii. 1, 28; Strab. p. 388; Paus. vi. 8, 3, viii. 27, 4.) Homer (*Il.* ii. 608) mentions a town Parrhasia, said to have been founded by Parrhasus, son of Lycaon, or by Pelagus, son of Arestor.—The adjective *Parrhasius* is frequently used by the poets as equivalent to Arcadian.

Parrhāsīus (Παρρᾶσιος), one of the most celebrated Greek painters, was a native of Ephesus, the son and pupil of Evenor. He practised his art chiefly at Athens, and by some writers he is called an Athenian, probably because the Athenians had bestowed upon him the right of citizenship. He lived about B.C. 400. Parrhasius did for painting, at least in pictures of gods and heroes, what had been done for sculpture by Phidias in divine subjects, and by Polyclitus in the human figure: he established a canon of proportion, which was followed by all the artists that came after him (Plin. xxxv. 67; Cic. *Brut.* 18, 70; Diod. xxvi. 1; *Dict. of Ant.* art. *Pictura*). Several interesting observations on the principles of art which he followed are made in a dialogue with Socrates, as reported by Xenophon (*Mem.* iii. 10). The character of Parrhasius was marked in the highest degree by that self-consciousness which often accompanies great artistic genius. In epigrams inscribed on his works he not only made a boast of his luxurious habits, but he also claimed the honour of having assigned with his own hand the precise limits of the art, and fixed a boundary which never was to be transgressed. Respecting the story of his contest with Zeuxis, see ZEUXIS. Among the works of Parrhasius was a picture of the Athenian Demos so drawn as to show the prevailing characteristics of the people (Plin. xxxv. 68).

Parsici Montes (τὰ Παρσικὰ ὄρη, *Bushkurd M.* in the W. of *Beloochistan*), a chain of mountains running NE. from the Paragon Sinus (*G. of Oman*) and forming the boundary

between Carmania and Gedrosia. At the foot of these mountains, in the W. of Gedrosia, were a people called **Parsidae**, with a capital **Parsis** (perhaps *Serbah*). (Ptol. vi. 21, 5.)

Parsii. [PAROPAMISADAE.]

Parsyetae or **Pargyetae** (Παρσσηῆται), a people on the borders of Arachosia and the Paropamisadae, with a mountain of the same name, which is probably identical with the PARYETI M. and with the *Soliman* mountains (Ptol. vi. 18, 3).

Parthālis, or **Pertalis**, the chief city of the Calingae, a tribe of the Gangaridae, in India intra Gangem, at the head of the Sinus Gangeitic (*Sea of Bengal*). (Plin. vi. 65.)

Parthanum (*Partenkirchen*), a town of Raetia between Augusta Vindelicorum and Veldidena.

Parthēni. [PARTHINI.]

Parthēnias (Παρθενίας), also called **Parthēnia**, a small river in Elis, flowing into the Alpheus E. of Olympia (Paus. vi. 21, 7).

Parthēnium (Παρθένιον). 1. A town in Mysia, S. of Pergamum (Xen. An. vii. 8, 15; Plin. v. 126).—2. (*Felenk-burui*), a promontory in the Chersonesus Taurica, on which stood a temple of the Tauric Artemis, from whom it derived its name. In this temple human sacrifices were offered to the goddess. (Strab. p. 308.)

Parthēnium Mare (τὸ Παρθενικὸν πέλαγος), the SE. part of the Mediterranean, between Egypt and Cyprus (Amm. Marc. xiv. 8, 10).

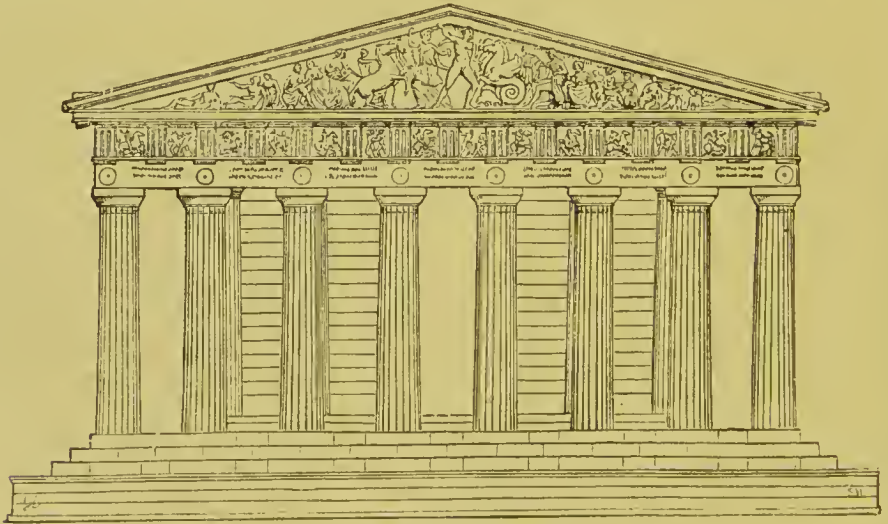
Parthēnius (Παρθένιος), of Nicaea, a celebrated grammarian, is said by Suidas to have been taken prisoner by Cinua, in the Mithridatic war, to have been manumitted on account of his learning, and to have lived to the reign of Tiberius. If this statement is true, Parthenius must have attained a great age, since there were 77 years from the death of Mithridates to the accession of Tiberius. Parthenius taught Virgil Greek; and he seems to have been very popular among the distinguished Romans of his

nus wrote many poems, but the only one of his works which has come down to us is in prose, and entitled *Περὶ ἐρωτικῶν παθημάτων*. It contains thirty-six brief love-stories which ended in an unfortunate manner. It is dedicated to Cornelius Gallus, and was compiled for his use.—Editions by Westermann, in the *Mythographi*, Brunswick, 1843; Hercher, 1858.

Parthenius, chamberlain of Domitian, assassinated A.D. 97 (Dio Cass. lxxvii. 15; Suet. Dom. 16), was one of the lesser poets of the time (Mart. v. 6, 2, ix. 50, 3).

Parthēnius (Παρθένιος). 1. A mountain on the frontiers of Argolis and Arcadia, through which was an important pass leading from Argolis to Tegea. This pass is still called *Partheni*, but the mountain itself, which rises to the height of 3993 feet, bears the name of *Roino*. It was on this mountain that Telephus, the son of Heracles and Auge, was said to have been suckled by a hind; and it was here also that the god Pan is said to have appeared to Phidippides, the Athenian courier, shortly before the battle of Marathon. (Hdt. vi. 105; Paus. i. 28, 4, viii. 6, 4; Strab. p. 376).—2. (also Παρθένης: *Chati-Su* or *Bartan-Su*), the chief river of Paphlagonia, rises in Mt. Olgassys, and flows NW. into the Euxine ninety stadia W. of Amastris, forming in the lower part of its course the boundary between Bithynia and Paphlagonia (Pl. ii. 854; Hes. Th. 344; Hdt. ii. 104; Strab. p. 543).

Parthēnōn (ὁ Παρθενών, i.e. *the virgin's chamber*), one of the finest and, in its influence upon art, one of the most important edifices ever built, the temple of Athene Parthenos on the Acropolis of Athens [see p. 12]. It was erected, under the administration of Pericles, on the site of the older temple of Athene, burnt during the Persian invasion, and was completed by the dedication of the statue of the goddess, B.C. 438. Its architects were Ictinus and Callicrates, but all the works were under the super-



The Parthenon restored.

intence of Phidias. [ICTINUS; PHIDIAS.] It was built entirely of Pentelic marble: its dimensions were, 228 English feet long, 101 broad, and 65 high; it was 50 feet longer than the edifice which preceded it. Its architecture was of the Doric order, and of the purest kind. It consisted of an oblong central building (the *cella* or *véas*), surrounded on all sides by a peri-

time. The emperor Tiberius imitated his poems, and placed his works and statues in the public libraries along with the most celebrated ancient writers. Parthenius exercised considerable influence on the poets of the period: on Virgil—who is said to have translated or adapted the *Moretum* from a poem of Parthenius (*Cod. Ambros.*)—and still more upon Gallus. Parthe-

style of pillars, 46 in number, 8 at each end and 17 at each side (reckoning the corner pillars twice), elevated on a platform, which was ascended by 3 steps all round the building. Within the porticoes at each end was another row of 6 pillars, standing on a level with the floor of the *cella*, and 2 steps higher than that of the peristyle. The *cella* was divided into two chambers of unequal size. The eastern and larger chamber approached from the east by a *pronaos* or portico was 100 Greek feet in length, and was therefore called the Hecatompodos (a name sometimes applied, like Parthenon, to the whole temple). It was further divided off by two parallel rows of nine pillars: towards its western end was the statue of Athene by Phidias in ivory and gold (chryselephantine). The other chamber to the west, having also a *pronaos* as its western approach, was the Parthenon proper. In this chamber were kept the vessels used in processions, the clothes, jewels, and furniture for the temple use. It answered to the *Opisthodomos* or hinder-chamber of a temple, but if the theory that the old temple was rebuilt is correct [see, however, p. 11], the *opisthodomos* which acted as the treasury was in the old temple, and, as far as its use as treasury was concerned, supplied the place of a true *opisthodomos* to the new temple. Both these chambers had inner rows of pillars (in two stories, one over the other), sixteen in the former and four in the latter, supporting the partial roof, for the *cella* of a temple had its centre open to the sky. [See *Dict. of Ant.* art. *Templum.*] Technically, the temple is called *peripteral*

of beams if the roof had been of wood), were filled with sculptures in high relief, 92 in all, 14 on each front, and 32 on each side, representing subjects from the Attic mythology, among which the battle of the Athenians with the Centaurs forms the subject of the 15 metopes from the S. side, which are now in the British Museum. One of these metopes is figured on p. 218. (3) Along the top of the external wall of the *cella*, under the ceiling of the peristyle, ran a frieze sculptured with a representation of the Panathenaic procession, in low relief. A large number of the slabs of this frieze were brought to England by Lord Elgin, with the 15 metopes just mentioned, and a considerable number of other fragments, including some of the most important, though mutilated, statues from the pediments; and the whole collection was purchased by the nation in 1816, and deposited in the British Museum, where may also be seen excellent models of the ruins of the Parthenon and of the temple as conjecturally restored. The worst of the injuries which it has suffered from war and pillage was inflicted in the siege of Athens by the Venetians in 1687, when a bomb exploded in the very centre of the Parthenon, and threw down much of both the side walls. Its ruins are still, however, in sufficient preservation to show the beauty of its perfect construction.

Parthēnōpaeus (Παρθενόπαιος), one of the seven heroes who accompanied Adrastus in his expedition against Thebes. He is sometimes called a son of Ares or Milanion and Atalanta (Apollod. iii. 9, 2; Eur. *Suppl.* 888), sometimes of



Panathenaic Procession. (From the Frieze of the Parthenon.)

oetastyle hypaethral. It was adorned, within and without, with colours and gilding, and with sculptures which are regarded as the masterpieces of ancient art. Besides the great statue of Athene, the other sculptures were executed under the direction of Phidias by different artists, as may still be seen by differences in their style; but the most important of them were doubtless from the hand of Phidias himself. (1) *The tympana of the pediments* (i.e. the inner flat portion of the triangular gable-ends of the roof above the two end porticoes) were filled with groups of detached colossal statues, those of the E. or principal front representing the birth of Athene, and those of the W. front the contest between Athene and Poseidon for the land of Attica. (2) *In the frieze of the entablature* (i.e. the upper of the two portions into which the surface between the columns and the roof is divided), the *metopes between the triglyphs* (i.e. the square spaces between the projections answering to the ends

Meleager and Atalanta, and sometimes of Talaus and Lysimache (Hyg. *Fab.* 70, 79; Paus. ii. 20, 4). His son, by the nymph Clymene, who marched against Thebes as one of the Epigoni, is called Promachus, Stratolaus, Thesimenes, or Tlesimenes. Parthenopaeus was killed at Thebes by Asphodicus, Amphidicus or Poricylmenus. (Aesch. *Sept. c. Theb.* 526; Apollod. iii. 6, 8; Paus. ix. 18.)

Parthia, Parthyaea, Parthiēnē (Παρθία, Παρθυαία, Παρθυηνή: Πάρθοι, Παρθυαῖοι, Parthi, Parthiēni: *Khorassan*), a country of Asia, to the SE. of the Caspian. Its extent was different at different times; but, as the term was generally understood by the ancient geographers, it denoted the partly mountainous and partly desert country on the S. of the mountains which hem in the Caspian on the SE. (M. Lahuta), and which divided Parthia on the N. from Hyrcania. On the NE. and E., a branch of the same chain, called Masdoranus, divided it from Aria; on the S. the deserts of Parthia joined those of Car-

mania, and further westward the M. Parachothras divided Parthia from Persis and Susiana: on the W. and NW. it was divided from Media by boundaries which cannot be exactly marked out (Strab. pp. 514, 515; Ptol. vi. 5, 1; Pol. x. 28; Plin. vi. 41). Of this district, only the N. part, in and below the mountains of Hyrcania, seems to have formed the proper country of the Parthi, who were a people of Scythian origin. The ancient writers tell us that the name means *exiles* (Justin, xli. 1). They were a very warlike people, and were especially celebrated as mounted archers. Their tactics, of which the Romans had fatal experience in their first wars with them, became so celebrated as to pass into a proverb. Their mail-clad horsemen spread like a cloud round the hostile army, and poured in a shower of darts; and then evaded any closer conflict by a rapid flight, during which they still shot their arrows backwards upon the enemy. (Dio Cass. xl. 15, 22; Plut. *Crass.* 24; Hor. *Od.* i. 19, 11, ii. 13, 17; Verg. *Georg.* iii. 31; Ov. *A. A.* i. 209.) Under the Persian empire, the Parthians, with the Chorasmii, Sogdii, and Arii, formed the sixteenth satrapy: under Alexander and the Greek kings of Syria, Parthia and Hyrcania together formed a satrapy. About B. C. 250 they revolted from the Seleucidae, under a chieftain named Arsaces, who founded an independent monarchy, the history of which is given under ARSACES. During the period of the downfall of the Syrian kingdom, the Parthians overran the provinces E. of the Euphrates, and about B. C. 180 they overthrew the kingdom of Bactria, so that their empire extended over Asia from the Euphrates to the Indus, and from the Indian Ocean to the Paropamisus, or even to the Oxus; but on this N. frontier they had to maintain a continual conflict with the nomad tribes of Central Asia. On the W. their progress was checked by Mithridates and Tigranes, till those kings fell successively before the Romans, who were thus brought into collision with the Parthians. After the memorable destruction of Crassus and his army, B. C. 53 [CRASSUS], the Parthians threatened Syria and Asia Minor; but their progress was stopped by two signal defeats which they suffered from Antony's legate Ventidius, in 39 and 38. The preparations for renewing the war with Rome were rendered fruitless by the contest for the Parthian throne between Phraates IV. and Tiridates, which led to an appeal to Augustus, and to the restoration of the standards of Crassus, B. C. 20: an event to which the Roman poets often allude in terms of flattery to Augustus, almost as if he had conquered the Parthian empire. It is to be observed that the poets of the Augustan age use the names Parthi, Persae, and Medi indifferently. The Parthian empire had now begun to decline, owing to civil contests and the defection of the governors of provinces, and had ceased to be formidable to the Romans. There were, however, continual disputes between the two empires for the protectorate of the kingdom of Armenia. In consequence of one of these disputes Trajan invaded the Parthian empire, and obtained possession for a short time of Mesopotamia; but his conquests were surrendered under Hadrian, and the Euphrates again became the boundary of the two empires. There were other wars at later periods, which resulted in favour of the Romans, who took Seleucia and Ctesiphon, and made the district of Osroëne a Roman province. The exhaustion which was the effect of these wars at length gave the Persians the opportunity

of throwing off the Parthian yoke. Led by Artaxerxes (Ardshir) they put an end to the Parthian kingdom of the Arsacidae, after it had lasted 476 years, and established the Persian dynasty of the Sassanidae, A. D. 226. [ARSACES; SASSANIDAE.]

Parthini or **Parthēni** (Παρθίνοι, Παρθηνοί), an Illyrian people near Dyrrhachium (Strab. p. 326; Pol. ii. 11; Liv. xxix. 12).

Paryadres (Παρυάδρης; *Kara-bel Dagh*, or *Kut-Tagh*), a mountain chain of W. Asia, running SW. and NE. from the E. of Asia Minor into the centre of Armenia, and forming the chief connecting link between the Taurus and the mountains of Armenia. It was considered as the boundary between Cappadocia (i.e. Taurus Cappadocius) and Armenia (i.e. Armenia Minor). The name seems sometimes to extend so far NE. as to include M. Abus (*Ararat*) in Armenia. (Strab. pp. 497, 548; Ptol. v. 13, 5.)

Paryēti Montes (τὰ Παρυητῶν ὄρη, from the Indian word *paruta*, i.e. a mountain: *Soliman M.*), the great mountain chain which runs N. and S. on the W. side of the valley of the Indus, and forms the connecting link between the mountains which skirt the N. coast of the Persian Gulf and the Indian Ocean, and the parallel chain, further N., called the Paropamisus or Indian Caucasus; or, between the E. extensions of the Taurus and Anti-Taurus systems, in the widest sense. This chain formed the boundary between Arachosia and the Paropamisadae: it now divides *Beloochistan* and *Afghanistan* on the W. from *Scinde* and the *Punjab* on the E., and it meets the *Hindoo-Koosh* in the NE. corner of *Afghanistan*, between *Cabul* and *Peshawur*.

Parysatis (Παρήσαρις or Παρυσαδρίς), daughter of Artaxerxes I. Longimanus, king of Persia, was given by her father in marriage to her own brother Darius, surnamed Ochus, who in B. C. 424 succeeded Xerxes II. on the throne of Persia. The feeble character of Darius threw the chief power into the hands of Parysatis, whose administration was little else than a series of murders. Four of her sons grew up to manhood. The eldest of these, Artaxerxes Mnemon, was born before Darius had obtained the sovereign power, and on this pretext Parysatis sought to set aside his claims to the throne in favour of her second son Cyrus. Failing in this attempt, she nevertheless interposed, after the death of Darius, 405, to prevent Artaxerxes from putting Cyrus to death, and prevailed with the king to allow him to return to his satrapy in Asia Minor. (Ctes. *Pers.* 57; Plut. *Art.* 1; Xen. *An.* i. 1.) After the death of Cyrus at the battle of Cunaxa (401), she did not hesitate to display her grief for the death of her favourite son by bestowing funeral honours on his mutilated remains; and she subsequently succeeded in getting into her power all the authors of the death of Cyrus, whom she put to death by the most cruel tortures. She afterwards poisoned Statira, the wife of Artaxerxes. (Ctes. 59-62; Plut. *Art.* 4-19.) The feeble and indolent king was content to banish her to Babylon; and it was not long before he recalled her to his court, where she soon recovered all her former influence. Of this she availed herself to turn his suspicions against Tissaphernes, whom she had long hated as having been the first to discover the designs of Cyrus to his brother, and who was now put to death by Artaxerxes at her instigation, 396. She appears to have died soon afterwards. (Plut. *Art.* 20; Diod. xiv. 80.)

Pasargāda or -ae (Πασαργάδα, Πασαργάδαι : *Murghab*), the older of the two capitals of Persis (the other and later being Persepolis), is said to have been founded by Cyrus the Great, on the spot where he gained his great victory over Astyages (Strab. p. 730). The tomb of Cyrus stood here in the midst of a beautiful park. Strabo describes it as lying in the hollow part of Persis, on the river Cyrus, SE. of Persepolis, and near the borders of Carmania (Strab. l. c.; Arrian, vi. 29). It has been identified with the great sepulchral monument at *Murghab*, NE. of Persepolis. [See p. 265, b.]

Pasargādae (Πασαργάδαι), the most noble of the three chief tribes of the ancient Persians, the other two being the Maraphii and Maspii. The royal house of the Achaemenidae was of the race of the Pasargadae (Hdt. i. 125; Ptol. vi. 8, 12). They had their residence chiefly in and about the city of PASARGADA.

Pasias, a Greek painter, belonging to the Sicyonian school (Plin. xxxv. 145).

Pasion (Πασίων), a wealthy banker at Athens, was originally a slave of Antisthenes and Archestratus, who were also bankers. In their service he displayed great fidelity as well as aptitude for business, and was manumitted as a reward (Dem. *pro Phorm.* p. 957). He afterwards set up a banking concern on his own account, by which, together with a shield manufactory, he greatly enriched himself, while he continued all along to preserve his old character for integrity, and his credit stood high throughout Greece. He did not, however, escape an accusation of fraudulently keeping back some money which had been entrusted to him by a foreigner from the Euxine. The plaintiff's case is stated in an oration of Isocrates (τραπέζικτός), still extant. Pasion did good service to Athens with his money on several occasions. He was rewarded with the freedom of the city, and was enrolled in the demus of Acharnae. He died at Athens in B.C. 370, after a lingering illness, accompanied with failure of sight. Towards the end of his life his affairs were administered to a great extent by his freedman Phormion, to whom he let his banking shop and shield manufactory, and settled in his will that he should marry his widow Archippe, with a handsome dowry, and undertake the guardianship of his younger son Pasicles. His elder son, Apollodorus, grievously diminished his patrimony by extravagance and lawsuits. (Dem. *pro Phorm.* p. 958, c. *Aphob.* i. p. 816.)

Pasiphāē (Πασιφάη), daughter of Helios (the Sun) and Perseis, and a sister of Circe and Aeetes, was the wife of Minos, by whom she became the mother of Androgeos, Catreus, Deucalion, Glaucus, Acalle, Xenodice, Ariadne, and Phaedra (Ap. Rb. iii. 999; Paus. v. 25, 9; Ov. *Met.* xv. 501). Hence Phaedra is called *Pasiphaëia* (Ov. *Met.* xv. 500). Respecting the passion of Pasiphāē for the bull, and the birth of the Minotaurus, see MINOS.

Pasitēles (Πασιτέλης). 1. A statuary, who flourished about B.C. 468, and was the teacher of Colotes, the contemporary of Phidias (Paus. i. 20, 2).—2. A sculptor of the highest distinction, was a native of Magna Graccia, and obtained the Roman franchise with his countrymen in B.C. 90. He worked at Rome from about 60 to 30. Among his most famous pupils were STEPHANUS and Menelaus (Plin. xxxv. 156). Pasiteles also wrote a treatise in five books upon celebrated works of sculpture and chasing.

Pasithēa (Πασιθέα). 1. One of the CHARITES,

or Graces, also called Aglaia (Il. xiv. 268).—2. One of the NEREIDS.

Pasitigris (Πασιτίγρης or Πασιτίγρης : prob. *Karoon*), a considerable river of Asia, rising in the mountains E. of Mesopotamia, on the confines of Media and Persis, and flowing first W. by N. to M. Zagros or Parachoathras; then, breaking through this chain, it turns to the S., and flows through Susiana into the head of the Persian Gulf, after receiving the Eulaeus on its W. side (Strab. p. 729).

Passārōn (Πασσάρων : near *Dhramisius*, SW. of *Joannina*), a town of Epirus in Molossia, and the ancient capital of the Molossian kings (Plut. *Pyrrh.* 5). It was destroyed by the Romans, together with seventy other towns of Epirus, after the conquest of Macedonia, B.C. 168 (Liv. xlv. 26–84).

Passiēnus Crispus. [CRISPUS.]

Passiēnus Paulus. [PAULUS.]

Pataeci (Πάταικοι), Phoenician tutelary divinities whose dwarfish figures were attached to Phoenician ships, either at the prow or stern (Hdt. iii. 37; Hesych. and Suid. s.v.).

Patāla, **Patalēne**. [PATTALA, PATTALENE.]

Patāra (τὰ Πάταρα : Παταρεῖς : *Patara*, Ru.), a chief city of Lycia, was a flourishing seaport, on a promontory of the same name (ἡ Πατάρων ἄκρα), 60 stadia E. of the mouth of the Xanthus (Strab. p. 666). It was early colonised by Dorians from Crete, and became a chief seat of the worship of Apollo, who had here a celebrated oracle, which uttered responses in the winter only, and from whose son Patarus the name of the city was mythically derived (Hdt. i. 182; Serv. ad *Aen.* iv. 143; Hor. *Od.* iii. 4, 64; Ov. *Met.* i. 515). It was restored and enlarged by Ptolemy Philadelphus, who called it Arsinoë, but it remained better known by its old name.

Pātāvium (Patavinus: *Padova* or *Padua*), an ancient town of the Veneti in the N. of Italy on the Medoacus Minor, and on the road from Mutina to Altinum, was said to have been founded by the Trojan Antenor (Strab. p. 212; Tac. *Ann.* xvi. 21; cf. Liv. i. 1; Verg. *Aen.* i. 247; Mel. ii. 4, 2). It became a flourishing and important town in early times, and was powerful enough in B.C. 302 to drive back the Spartan prince Cleonymus with great loss, when he attempted to plunder the surrounding country (Liv. x. 2). Under the Romans Patavium was the most important city in the N. of Italy, and by its commerce and manufactures (of which its woolen stuffs were the most celebrated) it attained great opulence. According to Strabo it possessed 500 citizens whose fortune entitled them to the equestrian rank. It was plundered by Attila; and, in consequence of a revolt of its citizens, it was subsequently destroyed by Agilolf, king of the Lombards, and razed to the ground; hence the modern town contains few remains of antiquity.—Patavium was the birth-place of the historian Livy.—In its neighbourhood were the *Aquae Patavinae*, also called *Aponi Fons*, respecting which see p. 92, b.

Paterculus, **C. Velleius**, a Roman historian, was probably born about B.C. 19, and was descended from a distinguished Campanian family. He adopted the profession of arms, and, soon after he had entered the army, he accompanied C. Caesar in his expedition to the East, and was present with the latter at his interview with the Parthian king, in A.D. 2. Two years afterwards, A.D. 4, he served under Tiberius in Germany, succeeding his father in the rank of Praefectus Equitum, having previously filled in succession the offices of tribune

of the soldiers and tribuno of the camp. For the next eight years Paternulus served under Tiberius, either as praefectus or legatus, in the various campaigns of the latter in Germany, Pannonia, and Dalmatia, and, by his activity and ability, gained the favour of the future emperor. His name, with the praenomen C., occurs as 'legatus Augusti legionis III. Augustae' on an African milestone (*C. I. L.* viii. 10311). He was quaestor A.D. 7, but he continued to serve as legatus under Tiberius. He accompanied his commander on his return to Rome in 12, and took a prominent part in the triumphal procession of Tiberius, along with his brother, Magius Celer. The two brothers were praetors in 15. (Vell. Pat. ii. 101, 104, 111, 113, 114, 121, 124.) Paternulus was alive in 30, as he drew up his history in that year for the use of M. Vinicius, who was then consul; and it is conjectured, with much probability, that he perished in the following year (31), along with the other friends of Sejanus. The favourable manner in which he had spoken in his history of this minister would be sufficient to involve him in his ruin. The work of Paternulus, which has come down to us, is a brief historical compendium in two books, and bears the title *C. Velleii Paterculii Historiae Romanae ad M. Vinicium Cos. Libri II.* The beginning of the work is wanting, and there is also a portion lost after the eighth chapter of the first book. The object of this compendium was to give a brief view of universal history, but more especially of the events connected with Rome, the history of which occupies the main portion of the book. It begins with the colonisation of Magna Graecia, and brings the history of Rome to the end of the Punic wars in the first book; but as he nears his own times he grows more diffuse. His authorities seem to be Cato's *Origines*, the *Annals* of Hortensius, Atticus, Nepos, Trogus, Sallust, and Livy, from whom, however, he often dissects. He does not attempt to give a consecutive account of all the events of history; he seizes only upon a few of the more prominent facts, which he describes at length. He is generally trustworthy in his account of isolated facts, but lacks judgment, and is an annalist rather than a historian. His work is valuable for confirmatory evidence, and particularly for its account of the Greek colonies in Italy. The worst feature is his wholesale and indiscriminate praise of Tiberius, which makes his court history of no authority. His style has not literary finish, and is often too ornate and pretentious, reflecting partly haste, partly some tendency to affectation. Only one manuscript of Paternulus has come down to us; and the text is in a very corrupt state.—Editions by Orelli, Lips. 1835; Kritze, 1840; Halm, 1876.

Paternus, Tarruntēnus, a jurist, is probably the same person who was praefectus praetorio under Commodus, and was put to death by the emperor on a charge of treason. He was the author of a work in four books, entitled *De Re Militari* or *Militarium*, from which there are two excerpts in the Digest. (Lamprid. *Comm.* 4; Veget. *R. M.* i. 8.)

Patmos (Πάτμος; *Patmo*), one of the islands called Sporades, in the Icarian Sea, at about equal distances S. of Samos, and W. of the Prom. Posidium on the coast of Caria, celebrated as the place to which the Apostle John was banished, and in which he wrote the Apocalypse. The natives still affect to show the cave where St. John saw the apocalyptic visions

(τὸ σπήλαιον τῆς ἀποκαλύψεως). On the E. side of the island was a city with a harbour. (Strab. p. 488; Plin. iv. 69.)

Patrae (Πάτραι, Πατρέες Herod.: Πατρέως; *Patras*), one of the twelve cities of Achaia, was situated W. of Rhium, near the opening of the Coriuthian gulf. It is said to have been originally called Aroo ('Αρόη), and to have been founded by the autochthon Eumelus; and after the expulsion of the Ionians to have been taken possession of by Patreus, from whom it derived its name. (Hdt. i. 145; Strab. pp. 337, 386; Paus. vii. 18, 2.) The town is rarely mentioned in early Greek history, and was chiefly of importance as the place from which the Peloponnesians directed their attacks against the opposite coast of Aetolia. It was the only Achaean city which took the side of Athens (Thuc. v. 52; Plut. *Alc.* 15). Patrae was one of the four towns which took the leading part in founding the second Achaean League. In consequence of assisting the Aetolians against the Gauls in B.C. 279, Patrae became so weakened that most of the inhabitants deserted the town and took up their abodes in the neighbouring villages (Pol. v. 2, 3, 28; Paus. vii. 18, 6). Under the Romans it continued to be an insignificant place till the time of Augustus, who rebuilt the town after the battle of Actium, again collected its inhabitants, and added to them those of Rhyphae (Paus. vii. 18, 7; Plin. iv. 11). Augustus further gave Patrae dominion over the neighbouring towns, and even over Locris, and also bestowed upon it the privileges of a Roman colony; hence we find it called *Colonia Augusta Aroo Patrensis* (*C. I. L.* iii. 498). Strabo describes Patrae in his time as a flourishing and populous town with a good harbour; and it was a common landing-place for persons sailing from Italy to Greece. Pausanias (vii. 21, 14) mentions its trade in cotton stuffs, and also its worship of Aphrodite; both may perhaps be remains of an old Phoenician admixture in the population. He also says that the women were twice as numerous as the men. The modern *Patras* is still an important place, but contains few remains of antiquity.

Patrocles (Πατροκλῆς), a Macedonian general in the service of Seleucus I. and Antiochus I., kings of Syria. Patrocles held, both under Seleucus and Antiochus, an important government over some of the E. provinces of the Syrian empire. During the period of his holding this position, he collected accurate geographical information, which he afterwards published to the world; but though he is frequently cited by Strabo, who placed the utmost reliance on his accuracy, neither the title nor exact subject of his work is mentioned. It seems clear, however, that it included a general account of India, as well as of the countries on the banks of the Oxus and the Caspian Sea. Patrocles regarded the Caspian Sea as a gulf or inlet of the ocean, and maintained the possibility of sailing thither by sea from the Indian Ocean. (Diod. xix. 100; Plut. *Demetr.* 47; Strab. pp. 68, 74, 508, 689.)

Patrocli Insula (Πατρόκλου νῆσος; *Gadaronesi* or *Gaidronisi*), an island off the coast of Attica, near Senium (Paus. i. 1; Strab. p. 398).

Patroclus (Πάτροκλος or Πατροκλῆς), the friend of Achilles, was son of Menoetius of Opus, and grandson of Actor and Aegina, whence he is called *Actorides* (*Il.* xi. 608; Ov. *Her.* i. 17, *Met.* xiii. 273). Aeneas, the grandfather of Achilles, was a brother of Menoetius, so that Achilles and Patroclus were kins-

men as well as friends (*Il.* xvi. 14). While still a boy Patroclus involuntarily slew Clysonymus, son of Amphidamas. In consequence of this accident he was taken by his father to Peleus at Phthia, where he was educated together with Achilles. (*Il.* xxiii. 85; Apollod. iii. 13, 8; *Ov. Pont.* i. 3, 73.) He is said to have taken part in the expedition against Troy on account of his attachment to Achilles. He fought bravely against the Trojans, until his friend withdrew from the scene of action, when Patroclus followed his example. But when the Greeks were hard pressed, he begged Achilles to allow him to put on his armour, and with his men to hasten to the assistance of the Greeks. Achilles granted the request, and Patroclus succeeded in driving back the Trojans and extinguishing the fire which was raging among the ships. He slew many enemies, and thrice made an assault upon the walls of Troy; but on a sudden he was struck by Apollo, and became senseless. In this state Euphorbus ran him through with his lance from behind, and Hector gave him the last and fatal blow (*Il.* xvi.). Hector also took possession of his armour. A long struggle now ensued between the Greeks and Trojans for the body of Patroclus; but the former obtained possession of it, and brought it to Achilles, who vowed to avenge the death of his friend. Thetis protected the body with ambrosia against decomposition, until Achilles could burn it with funeral sacrifices (*Il.* xix. 38). His ashes were collected in a golden urn which Dionysus had once given to Thetis, and were deposited under a mound, where the remains of Achilles were afterwards buried. Funeral games were celebrated in his honour (*Il.* xxiii.; *Od.* xxiv. 74; Tzetz. ad *Lyc.* 273). Achilles and Patroclus met again in the lower world; or, according to the tradition given by Pausanias, they continued after their death to live together in the island of Leuce (*Od.* xxiv. 15; *Paus.* iii. 19, 11).

Patron, an Epicurean philosopher, lived for some time in Rome, where he became acquainted with Cicero and others. From Rome he removed to Athens, and there succeeded Phaedrus as president of the Epicurean school, B.C. 52. (*Cic. ad Fam.* xiii. 1, *ad Att.* v. 11, 19.)

Pattāla. [PATALENE.]

Pattālène or **Patalène** (Παταληνή, Παταληνή: *Lower Scinde*), the name of the great delta formed by the two principal arms by which the Indus falls into the sea (*Strab.* pp. 691, 701; *Ptol.* vii. 1, 55; *Plin.* vi. 80). At the apex of the delta stood the city **Pattāla** or **Patāla** (prob. *Brahmanabad*).

Patulcius. [JANUS.]

Patūmus (Πάτουμος: O. T. Pithom: the Egyptian Pa-Thmu), on the E. margin of the Egyptian Delta, between Bubastes and Succoth, but nearer the latter and not far from the commencement of Necho's canal from the Nile to the Red Sea. It was built by the Israelites during their captivity (*Exod.* i. 11), and either for that reason, or because it stood on the edge of the desert, is called by Herodotus (ii. 158) ἡ Ἀραβίη πόλις.

Paulina or **Paullina**. 1. **Lollia**. [LOLLIA.]

—2. **Pompeia**, wife of Seneca the philosopher, and probably the daughter of Pompeius Paulinus, who commanded in Germany in the reign of Nero. When her husband was condemned to death, she opened her veins, wishing to die with him. After the blood had flowed some time, Nero commanded her veins to be bound up; she lived a few years longer, but with a paleness

which testified how near she had been to death. (*Tac. Ann.* xv. 63, 64; cf. *Dio Cass.* lxi. 10, lxii. 25.)

Paulinus. 1. **Pompeius**, commanded in Germany along with L. Antistius Vetus in A.D. 58, and completed the dam to restrain the inundations of the Rhine which Drusus had commenced 63 years before. Seneca dedicated to him his treatise *De Brevitate Vitae*; and the Pompeia Paulina whom the philosopher married was probably the daughter of this Paulinus. (*Tac. Ann.* xiii. 53, xv. 18; *Sen. Brev. Vit.* 18.)—2. **C. Suetonius**, proprætor in Mauretania in the reign of the emperor Claudius, A.D. 42, when he conquered the Moors who had revolted, and advanced as far as Mt. Atlas (*Dio Cass.* lx. 9). He had the command of Britain in the reign of Nero, from 59 to 62. For the first two years all his undertakings were successful; but during his absence on an expedition against the island of Mona (*Anglesey*), the Britons rose in rebellion (61). They at first met with great success, but were conquered by Suetonius on his return from Mona. [BOUDICCA.] In 66 he was consul; and in 68 he was one of Otho's generals in the war against Vitellius. It was against his advice that Otho fought the battle at Bedriacum. He was pardoned by Vitellius after Otho's death, by a plea which did not redound to his honour. (*Tac. Hist.* i. 87, 90, ii. 23-41, 44, 60.)

Paullus or **Paulus**, a Roman cognomen in many gentes, but best known as the name of a family of the Aemilia gens. The name was originally written with a double *l*, but subsequently with only one *l*.

Paulus (Παῦλος), Greek writers. 1. **Aegineta**, a celebrated medical writer, of whose personal history nothing is known except that he was born in Aegina, and that he travelled a good deal, visiting, among other places, Alexandria. He probably lived in the latter half of the seventh century after Christ. He wrote several works in Greek, of which the principal one is still extant, with no exact title, but commonly called *De Re Medica Libri Septem*. This work is chiefly a compilation from former writers. Edited by Brian, Paris, 1855. There is an excellent English translation by Adams, London, 1834, seq.—2. **Of Alexandria**, wrote in A.D. 278, an *Introduction to Astrology* (Ἐισαγωγή εἰς τὴν ἀποτελεσματικὴν), which has come down to us: edited by Schætus or Schato, Wittenberg, 1586.—3. **Of Samosata**, bishop of Antioch, about A.D. 260. [*Diet. of Christian Biogr.*]—4. **Silentiarius**, so called because he was one of the silentiarii (ushers who kept order in the palace) under the emperor Justinian. He wrote various poems, of which the following are extant:—(1) *A Description of the Church of St. Sophia* (Ἐκφρασις τοῦ ναοῦ τῆς ἁγίας Σοφίας), consisting partly of iambics, partly of hexameters. This poem gives a description of the magnificent building which forms its subject, and was recited by its author at the second dedication of the church (A.D. 562), after the restoration of the dome, which had fallen in. Edited by Graefe, Lips. 1822, and by Bekker, Bonn, 1837, in the Bonn edition of the Byzantine historians. (2) *A Description of the Pulpit* (Ἐκφρασις τοῦ ἄμβωνος), and printed with it a supplement to the former poem. (3) *Epigrams*, eighty-three in all, given in the *Anthologia*.

Paulus, Aemilius. 1. **M.**, consul B.C. 302, and magister equitum to the dictator Q. Fabius Maximus Rullianus, 301 (*Liv.* x. 1).—2. **M.**,

consul 255 with *Scr. Fulvius Pactinus Nobilior*, about the middle of the first Punic war. See *NOBILIOR*, No. 1.—3. **L.**, son of No. 2., consul 219, when he conquered Demetrius of Pharos, and compelled him to fly for refuge to Philip, king of Macedonia (Pol. iii. 16, iv. 37; Appian, *Illyr.* 8). He was consul a second time in 216 with C. Terentius Varro. This was the year of the memorable defeat at Cannae. [HANNIBAL.] The battle was fought against the advice of Paulus; and he was one of the many distinguished Romans who perished in the engagement, refusing to fly from the field when a tribune of his soldiers offered him his horse. Hence we find in Horace (*Od.* i. 12): ‘*animaeque magnae prodigum Paulum superante Poeno*’ (Liv. xxii. 35–49; Pol. iii. 107–116). Paulus was a staunch adherent of the aristocracy, and was raised to the consulship by the latter party to counterbalance the influence of the plebeian Terentius Varro.—4. **L.**, afterwards surnamed *MACEDONICUS*, son of No. 3, was born about 230 or 229, since at the time of his second consulship, 168, he was upwards of sixty years of age. He was one of the best specimens of the Roman nobles. He would not condescend to flatter the people for the offices of the state, maintained with strictness severe discipline in the army, was deeply skilled in the law of the augurs, to whose college he belonged, and maintained throughout life a pure and unspotted character. He was elected *curule aedile* 192; was *praetor* 191, and obtained Further Spain as his province, where he carried on war with the *Lusitani*; and was consul 181, when he conquered the *Ingauni*, a Ligurian people. For the next thirteen years he lived quietly at Rome, devoting most of his time to the education of his children. He was consul a second time in 168, and brought the war against Perseus to a conclusion by the defeat of the Macedonian monarch near *Pydna*, on the 22nd of June. Perseus shortly afterwards surrendered himself to Paulus. [PERSEUS.] Paulus remained in Macedonia during the greater part of the following year as *proconsul*, and arranged the affairs of Macedonia, in conjunction with ten Roman commissioners, whom the senate had despatched for the purpose. Before leaving Greece, he marched into Epirus, where, in accordance with a cruel command of the senate, he gave to his soldiers seventy towns to be pillaged, because they had been in alliance with Perseus. The triumph of Paulus, which was celebrated at the end of November, 167, was the most splendid that Rome had yet seen. It lasted three days. Before the triumphal car of Aemilius walked the captive monarch of Macedonia and his children, and behind it were two sons of Aemilius, Q. Fabius Maximus and P. Scipio Africanus the younger, both of whom had been adopted into other families. But the glory of the conqueror was clouded by family misfortune. At this very time he lost his two younger sons: one, twelve years of age, died only five days before his triumph, and the other, fourteen years of age, only three days after his triumph. The loss was all the sorer, since he had no son left to carry his name down to posterity. In 164 Paulus was censor with Q. Marcius Philippus, and died in 160, after a long and tedious illness. The fortune he left behind him was so small as scarcely to be sufficient to pay his wife's dowry. The *Adelphi* of Terence was brought out at the funeral games exhibited in his honour. Aemilius Paulus was married twice. By his

first wife, Papiria, the daughter of C. Papirius Maso, consul 231, he had four children, two sons, one of whom was adopted by Fabius Maximus and the other by P. Scipio, and two daughters, one of whom was married to Q. Aelius Tubero, and the other to M. Cato, son of Cato the censor. He afterwards divorced Papiria; and by his second wife, whose name is not mentioned, he had two sons, whose death has been mentioned above, and a daughter, who was a child at the time that her father was elected to his second consulship. (Plut. *Life of Aem. Paul.*; Pol. xxix.–xxxii.; Liv. xlv. 17–xlv. 41.)

Paulus Diaconus (Paul Warnifrid), a Lombard by birth, deacon of the church of Aquileia. Some time after the conquest of the Lombards by Charles the Great, A.D. 774, he became a monk at Mte. Cassino. Besides ecclesiastical works, he wrote (1) a History of the Lombards which, though uncritical in its acceptance of strange legends, is of considerable value; (2) a Roman history mostly from Eutropius; (3) an abridgment of the glossary which Festus made as an epitome of Verrius Flaccus. Since a great part of Festus is lost, this work of Paulus is of great value, and is edited by K. O. Müller, 1880, together with the text of Festus. [See p. 342, a.]

Paulus, Jūlius. 1. One of the most distinguished of the Roman jurists, has been supposed, without any good reason, to be of Greek origin. He was in the auditorium of Papinian, and consequently was acting as a jurist in the reign of Septimius Severus. He was exiled by Elagabalus, but he was recalled by Alexander Severus when the latter became emperor, and was made a member of his consilium. Paulus also held the office of *praefectus praetorio*: he survived his contemporary Ulpian. Paulus was perhaps the most fertile of all the Roman law writers, and there is more excerpted from him in the Digest than from any other jurist, except Ulpian. Upwards of seventy separate works by Paulus are quoted in the Digest. Of these his greatest work was *Ad Edictum*, in eighty books (*Dict. of Antiq.* art. *Pandectae*).—2. A poet in the reign of Hadrian (Gell. v. 4, xvi. 10, xix. 7).

Paulus, Passiēnus, a contemporary and friend of the younger Pliny, was a distinguished Roman equester, and was celebrated for his elegiac and lyric poems. He belonged to the same municipium (Mevania in Umbria) as Propertius, whom he numbered among his ancestors. (Plin. *Ep.* vi. 15, vii. 6, ix. 22.)

Pausanias (Παυσανίας). 1. A Spartan of the Agid branch of the royal family, the son of Cleombrotus and nephew of Leonidas. Several writers incorrectly call him king, but he only succeeded his father Cleombrotus in the guardianship of his cousin Plistarchus, the son of Leonidas, for whom he exercised the functions of royalty from B.C. 479 to the period of his death. (Hdt. ix. 10; Thuc. i. 94, 132.) In 479 when the Athenians called upon the Lacedaemonians for aid against the Persians, the Spartans sent a body of 5000 Spartans, each attended by seven Helots, under the command of Pausanias. At the Isthmus Pausanias was joined by the other Peloponnesian allies, and at Eleusis by the Athenians, and forthwith took the command of the combined forces, the other Greek generals forming a sort of council of war. The allied forces amounted to nearly 110,000 men. Near Plataeae in Boeotia, Pausanias defeated the Persian army under the command of Mardo-

nius. This decisive victory secured the independence of Greece. Pausanias received as his reward a tenth of the Persian spoils. (Hdt. ix. 10-85; Diod. xi. 29-33.) In 477 the confederate Greeks sent out a fleet under the command of Pausanias, to follow up their success by driving the Persians completely out of Europe and the islands. Cyprus was first attacked, and the greater part of it subdued. From Cyprus Pausanias sailed to Byzantium, and captured the city (Thuc. i. 94). The capture of this city afforded Pausanias an opportunity for the execution of the design which he had apparently formed even before leaving Greece. Already he had shown his arrogant spirit in putting his own name as the author of the victory at Plataeae on the tripod dedicated at Delphi (Thuc. i. 132). Dazzled by his success and reputation, his station as a Spartan citizen had become too restricted for his ambition. His position as regent was one which must terminate when the king became of age. He therefore aimed at becoming tyrant over the whole of Greece, with the assistance of the Persian king. (Hdt. v. 32; Thuc. i. 128.) Among the prisoners taken at Byzantium were some Persians connected with the royal family. These he sent to the king, with a letter, in which he offered to bring Sparta and the rest of Greece under his power, and proposed to marry his daughter. His offers were gladly accepted, and whatever amount of troops and money he required for accomplishing his designs was promised. Pausanias now set no bounds to his arrogant and domineering temper. The allies were so disgusted by his conduct that they all, except the Peloponnesians and Aeginetans, voluntarily offered to transfer to the Athenians that pre-eminence of rank which Sparta had hitherto enjoyed. In this way the Athenian confederacy first took its rise. Reports of the conduct and designs of Pausanias reached Sparta, and he was recalled and put upon his trial; but the evidence respecting his meditated treachery was not yet thought sufficiently strong. Shortly afterwards he returned to Byzantium, without the orders of the ephors, and renewed his treasonable intrigues. He was again recalled to Sparta, was again put on his trial, and again acquitted. But even after this second escape he still continued to carry on his intrigues with Persia. At length a man who was charged with a letter to Persia, having his suspicions awakened by noticing that none of those sent previously on similar errands had returned, counterfeited the seal of Pausanias and opened the letter, in which he found directions for his own death. He carried the letter to the ephors, who prepared to arrest Pausanias; but he took refuge in the temple of Athene Chalcoecus. The ephors stripped off the roof of the temple and built up the door; the aged mother of Pausanias is said to have been among the first who laid a stone for this purpose. When he was on the point of expiring, the ephors took him out lest his death should pollute the sanctuary. He died as soon as he got outside, B.C. 469. He left three sons behind him, Plistoanax (afterwards king), Cleomenes and Aristocles. (Thuc. i. 94-134; Diod. xi. 44; Nepos, *Pausanias*.)—2. Son of Plistoanax, and grandson of the preceding, was king of Sparta from B.C. 408 to 394. In 403 he was sent with an army into Attica, and favoured the cause of Thrasybulus and the Athenian exiles, in order to counteract the tyrannical plans of Lysander, and restore peace to Athens. (Xen. *Hell.* ii. 4, 38; Plut. *Lys.* 21; Arist. *ῥολ.* 38.) He

had with him Spartan commissioners, whose numbers are variously stated by Xenophon and Aristotle as ten or fifteen. In 395 Pausanias was sent with an army against the Thebans; but in consequence of the death of Lysander, who was slain under the walls of Haliartus, on the day before Pausanias reached the spot, the king agreed to withdraw his forces from Boeotia. On his return to Sparta he was impeached, and seeing that a fair trial was not to be hoped for, went into voluntary exile, and was condemned to death. He was living in Tegea in 385, when Mantinea was besieged by his son Agesipolis, who succeeded him on the throne. (Xen. *Hell.* iii. 5, 17-25, v. 2, 3-6.)—3. King of Macedonia, the son and successor of Aeropus. He was assassinated in the year of his accession by Amyntas II., 394. (Diod. xiv. 84.)—4. A pretender to the throne of Macedonia, made his appearance in 367, after Alexander II. had been assassinated by Ptolemaeus. Eurydice, the mother of Alexander, sent to request the aid of the Athenian general, Iphicrates, who expelled Pausanias from the kingdom (Nep. *Iphicr.* 3).—5. A Macedonian youth of distinguished family, from the province of Orestis. Having been shamefully treated by Attalus, he complained of the outrage to Philip; but as Philip took no notice of his complaints, he directed his vengeance against the king himself. He shortly afterwards murdered Philip at the festival held at Aegae, 336, but was slain on the spot by some officers of the king's guard. Suspicion rested on Olympias and Alexander of having been privy to the deed; but with regard to Alexander at any rate the suspicion is probably totally unfounded. There was a story that Pausanias, while meditating revenge, having asked the sophist Hermocrates which was the shortest way to fame, the latter replied, that it was by killing the man who had performed the greatest achievements. (Diod. xvi. 93; Justin, ix. 6; Plut. *Alex.* 9.)—6. The traveller and geographer, was perhaps a native of Lydia. He lived under Antoninus Pius and M. Aurelius, and wrote his celebrated work in the reign of the latter emperor. This work, entitled *Ἑλλάδος Περιήγησις*, a *Periegesis* (or *Itinerary*) of Greece, is in ten books, and contains a description of Attica and Megaris (i.), Corinthia, Sicyonia, Phliasia, and Argolis (ii.), Laconica (iii.), Messenia (iv.), Elis (v. vi.), Achaea (vii.), Arcadia (viii.), Boeotia (ix.), Phocis (x.). The work shows that Pausanias visited most of the places in these divisions of Greece, a fact which is clearly demonstrated by the minuteness and particularity of his description. The work is an Itinerary, and has no merits either of style or composition. Pausanias gives no general description of a country or even of a place, but he describes the things as he comes to them. He is above all things an antiquarian, and dwells with most pleasure on objects of antiquity and works of art, such as buildings, temples, statues, and pictures. He also mentions mountains, rivers, and fountains, and the mythological stories connected with them, which, indeed, are his chief inducements to speak of them. He records all the traditions he hears simply, with little sifting or criticism. Hence his work, of very great value for the study of Greek art, is no less indispensable for the history of Greek religion and folk-lore. With the exception of Herodotus, there is no writer of antiquity who has comprehended so many valuable facts in a small volume.—Editions are by Sicclis, Lips. 1822-1828, 5 vols. 8vo, and by Schubart and Walz, Lips. 1838-40,

3 vols. 8vo, revised 1881; translation of that part which refers to Athens, with an excellent commentary, by Harrison and Verrall, 1890.

Pausias (Παυσίας), one of the most distinguished Greek painters, was a contemporary of Aristides, Melanthius, and Apelles (about B.C. 360–330), and a disciple of Pamphilus. He had previously been instructed by his father Brietes, who lived at Sicyon, where also Pausias passed his life. The department of the art which Pausias most practised was painting in encaustic with the *cestrum*. His favourite subjects were small panel-pictures, chiefly of boys. One of his most celebrated pictures was the portrait of Glycera, a flower-girl of his native city, of whom he was enamoured when a young man. Most of his paintings were probably transported to Rome with the other treasures of Sicyonian art, in the aedileship of Scaurus, when the state of Sicyon was compelled to sell all the pictures which were public property, in order to pay its debts. (Plin. xxxv. 123–128; Paus. ii. 27, 3.)

Pausilypus Mons (*Posilipo*), the western part of the ridge behind *Naples*, which formed a barrier between Neapolis and Puteoli. To facilitate the communication with Puteoli and Baiae the ridge was pierced by a tunnel called *Crypta Neapolitana* (Sen. *Ep.* 57), now *Grotta di Posilipo*, 2244 feet long, twenty-one broad, and in some places seventy feet high. Its construction is assigned to M. Cocceius Nerva, the superintendent of aqueducts under Tiberius (Strab. p. 245; NERVA, p. 596, b). The name of the hill (Παυσίλιπον = 'grief-assuaging') was derived from a villa so called which Vedius Pollio possessed in the neighbourhood and which he bequeathed to Augustus. (Dio Cass. liv. 23; Plin. ix. 167.) Its ruins are probably those now seen on *Capo di Posilipo*. On the hills above the E. entrance of the tunnel there is a tomb which tradition declares to be the tomb of Virgil. [VERGIlius.]

Pauson (Παύσον), a Greek painter, who appears from the description of Aristotle (*Poët.* 2, § 2) to have lived somewhat earlier than the time of this philosopher. The statement of the scholiast that he is the Pauson mentioned by Aristophanes (*Ach.* 854, *Plut.* 602) does not seem very probable.

Pausulae (Pausulanus: *Monte dell' Olmo*), a town in the interior of Picenum between Urbs Salvia and Auximum, on the river Clautus (Plin. iii. 111).

Pax. [IRENE.]

Pax Jūlia or **Pax Augusta** (*Beja*), a Roman colony in Lusitania, and the seat of a Conventus juridicus (Ptol. ii. 5, 5; Plin. iv. 117).

Paxi (*Paxo* and *Antipaxo*), the name of two small islands off the W. coast of Greece, between Corcyra and Leucas (Pol. ii. 10).

Pædaeum or **Pædaeus** (Πήδαϊον), a town of the Troad (*Il.* xiii. 172).

Pædālium (Πηδάλιον). 1. (*C. Greco*), a promontory of Caria, on the W. side of the Sinus Glaucus, called also Artemisium from a temple of Artemis upon it (Mel. i. 16; Plin. v. 103; Strab. p. 651).—2. (*Capo della Greca*), a promontory on the E. side of Cyprus.

Pædāsa (Πηδάσα: Πηδάσεύς), a very ancient city of Caria, was originally a chief abode of the Leleges. Alexander assigned it to Halicarnassus. At the time of the Roman empire it had entirely vanished, though its name was preserved in that of the district around its site—namely, **Pedāsīs** (Πηδάσις). (Hdt. v. 121, vi. 20; Plin. v. 107; Strab. p. 651.) Its site was

probably a little ENE. of Theangla, some distance E. of Halicarnassus.

Pædiaeus (Πεδίαϊος: *Pidias*), a river of Cyprus which flows into the sea near Salamis.

Pædāsus (Πήδασος), a town of Mysia on the Satniois, mentioned by Homer. It was destroyed by the time of Strabo, who says that it was a settlement of the Leleges on M. Ida. (*Il.* vi. 35, xx. 92, xxi. 87; Strab. pp. 584, 605.)

Pædianus, Asconius. [ASCONIUS.]

Pædius. 1. Q., the great-nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister (Suet. *Jul.* 83). He served under Caesar in Gaul as his legatus, B.C. 57 (Caes. *B. G.* ii. 1). In 55 he was a candidate for the curule aedileship with Cn. Plancius and others, but he lost his election (*Cic. pro Planc.* 7, 22). In the Civil war he fought on Caesar's side. He was praetor in 48, and in that year he defeated and slew Milo in the neighbourhood of Thurii. In 45, he served against the Pompeian party in Spain. In Caesar's will Pædius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property, and the remaining one-fourth being divided between Pinarius and Pædius: the latter resigned his share of the inheritance to Octavius. After the fall of the consuls, Hirtius and Pansa, at the battle of Mutina in April, 43, Octavius marched upon Rome at the head of an army, and in the month of August he was elected consul along with Pædius. The latter forthwith proposed a law, known by the name of the *Lex Pædia*, by which all the murderers of Julius Caesar were punished with *aquae et ignis interdictio*. Pædius was left in charge of the city, while Octavius marched into the N. of Italy. He died towards the end of the year shortly after the news of the proscription had reached Rome. (Caes. *B. C.* iii. 22; App. *B. C.* iii. 94, iv. 6; *Cic. ad Att.* ix. 14.)—2. **Sextus**, a Roman jurist, frequently cited by Paulus and Ulpian, lived before the time of Hadrian.

Pædnēlissus (Πεδνηλίσσός: Ru. near *Syrt*), a city in the interior of Pisidia, on the Eury-medon. It formed an independent state, but was almost constantly at war with Selge. (Strab. pp. 570, 667; Pol. v. 72.)

Pædo Albinovanus. [ALBINOVANUS.]

Pæducaeus, Sex. 1. Proprætor in Sicily, B.C. 76 and 75, in the latter of which years Cicero served under him as quaestor (*Cic. Verr.* ii. 64, iii. 93).—2. Son of the preceding, and an intimate friend of Atticus and Cicero. In the Civil war Pæducaeus sided with Caesar, by whom he was appointed in 48 to the government of Sardinia. In 39, he was proprætor in Spain. (*Cic. ad Att.* vii. 14, ix. 10, xiii. 1, xvi. 11; App. *B. C.* ii. 48, v. 54.)

Pædum (Pædānus: *Gallicano*), an ancient town of Latium on the Via Labicana, which fell into decay soon after the Latin war (*Liv.* ii. 39, vii. 12, viii. 12–14; Dionys. 61).

Pægae or **Pægae** (Πηγαί: *Psatho*), a town of Megaris on the Corinthian gulf (Strab. p. 334; Thuc. i. 103, 114).

Pægāsīs (Πηγαΐς), i.e. sprung from Pegasus, was applied to the fountain Hippocrene, which was called forth by the hoof of Pegasus (*Ov. Trist.* iii. 7, 15). The Muses are also called *Pægasides*, because the fountain Hippocrene was sacred to them (Propert. iii. 1, 19).

Pægāsus (Πήγασος). 1. The winged horse, whose origin is thus related. When Perseus struck off the head of Medusa, with whom

Poseidon had had intercourse, there sprang from her Chrysaor and the horse Pegasus. According to Hesiod, Pegasus was so named because he was born near the sources (*πηγαί*) of Oceanus: it is more likely to mean 'the horse of springs or fountains' [see below]. He ascended to the seat of the immortals, and afterwards lived in the palace of Zeus, for whom he carried thunder and lightning (Hes. *Th.* 281-286; Apollod. ii. 3, 4; Ov. *Met.* iv. 783). According to the story at Corinth, where Pegasus was particularly noted and was represented on the coins of the state (see p. 251), Pegasus in his flight after his birth rested at Acrocorinthus and drank at the well Pirene. Since, in order to kill the Chimaera, it was necessary for Bellerophon to obtain possession of Pegasus, the soothsayer Polyidus advised him to spend a night in the temple of Athene at Corinth. As Bellerophon was asleep in the temple, the goddess appeared to him in a dream, commanding him to sacrifice to Poseidon, and gave him a golden bridle. When he awoke he found the bridle, offered the sacrifice, and caught Pegasus while he was drinking at the well (Pind. *Ol.* xiii. 63-92). According to Pausanias, Athene herself tamed and bridled Pegasus, and surrendered him to Bellerophon (Paus. ii. 4, 1). After he had conquered the Chimaera, he endeavoured to rise up to heaven upon his winged horse, but fell down upon the earth. [BELLEROPHON.] Pegasus, however, continued his flight to heaven.—The connexion of Pegasus with the Muses in Greek mythology was simply that he produced with his hoof the inspiring fountain Hippocrene. The story about this fountain runs as follows. When the Muses engaged in a contest with the daughters of Pierus on Mount Helicon, all became darkness when the daughters of Pierus began to sing; whereas during the song of the Muses, heaven, the sea, and all the rivers stood still to listen, and Helicon rose heavenward with delight, until Pegasus, by command of Poseidon, stopped its ascent by kicking it with his hoof. From this kick there arose Hippocrene, the inspiring well of the Muses, on Mount Helicon, which, for this reason, Persius calls *fons caballinus* (Pers. *Pro.* 1; cf. Ov. *Met.* v. 256; Strab. p. 379; Paus. ix. 31, 3; Ant. Lib. 9). In later myths Pegasus is described as the horse of Eos; and in the legends of the stars he is placed among

connected with Poseidon [see p. 162, b], and so far this agrees with the idea of Hesiod, who makes him the thunder-bringing horse of Zeus; but it is possible that the true origin may have been simpler. Poseidon was specially worshipped in Thessaly as the god of horses and also as the god who (as water-god) caused springs to break forth on the earth. It is far from unlikely that the first beginning of the myth may have been the hoof-marks of Thessalian horses trampling round a sacred spring of Poseidon, and that the story may have travelled with the Dorians southwards, and may have become localised at the various places. There was a well Hippocrene created in the same way by the hoof of Pegasus at Troezen as well as on Helicon and at Corinth (Paus. ii. 31, 9). The idea of Pegasus being the horse of the Muses, upon which poets soar aloft, is modern. It has not been traced to any earlier poem than the *Orlando Innamorato* of Boiardo in the fifteenth century. In ancient sculptures and paintings Pegasus was a favourite subject, especially his bridling by Bellerophon and the combat with the Chimaera [see p. 162].—2. A Roman jurist, one of the followers or pupils of Proculus and praefectus urbi under Domitian (Juv. iv. 76). The *Senatusconsultum Pegasianum*, which was passed in the time of Vespasian, when Pegasus was consul suffectus with Pusio, probably took its name from him.

Peiso Lacus. [PELSEO LACUS.]

Pelagōnīa (Πελαγονία: Πελαγονες, pl.), a district in Macedonia. The Pelagones were an ancient people, probably of Pelasgic origin, and seem originally to have inhabited the valley of the Axios, since Homer calls Pelagon, a son of Axios (*Il.* xxi. 140). The Pelagones afterwards migrated westwards to the Erigon, the country around which received the name of Pelagonia, which thus lay S. of Paeouia (Strab. pp. 327, 331, 434; Ptol. iii. 13, 34). The chief town of this district was also called Pelagonia (now *Vitolia* or *Monastir*), which was under the Romans the capital of the 4th division of Macedonia. It was situated on the Via Egnatia, not far from the narrow passes leading into Illyria (Liv. xlv. 29).

Pelasgi (Πελασγοί): the earliest inhabitants of Greece are distinguished by this name; but the accounts of them vary in ancient writers, and have been variously interpreted by modern historians. In the *Iliad* they are known as dwelling in Asia Minor, allied to the Trojans, with a town called Larissa (*Il.* ii. 840); Argos is called Pelasgian (ii. 681), and in the *Odyssey* (xix. 177) Pelasgians are found in Crete. Above all, the Zeus who is worshipped in the groves of Dodona is the Pelasgian Zeus (*Il.* xvi. 233), with which Hesiod agrees in calling Dodona Pelasgian (Hes. ap. Strab. p. 327). Herodotus supports the view that they were the most ancient inhabitants of Greece when he says that *Πελασγία* was the original name of Hellas (ii. 56): he assigns a Pelasgian origin to the Arcadians, the Athenians, the Aeolians and the Ionian people of ancient Achaëa (i. 146, vii. 94, 95, viii. 44). He distinguishes sharply between Pelasgi and Hellenes as different races with different languages (i. 57, 58), and he mentions them as dwelling in historical times at Crestone in Thrace and at Antaudrus in the NW. of Asia Minor. Thucydides agrees with Herodotus in making Pelasgia the old name of most of Hellas (i. 3): like Hellenic (Fr. 1), he identifies them with the Tyrrhenians and speaks of Pelasgians in Lemnos (iv. 109). Some have



Pegasus and Bellerophon at the fountain of Hippocrene. (From a relief in the Spada Palace.)

them as the heavenly horse (Tzetz. ad Lyc. 17; Ov. *Fast.* iii. 457; Hyg. *Astr.* ii. 18). The myths of Pegasus are explained by many modern writers as originating from ideas of the thundercloud, the clouds being supposed to be

thought that the name Larissa is a mark of Pelasgian settlement, and that, since towns of that name are found in Thessaly, at Argos, Elis, Ephesus, and in Crete (Strab. pp. 440, 620) it would follow that Pelasgi once spread over these various parts of the Aegean coast. The most probable explanation of all this is that the term Pelasgi expresses a period rather than a race: *i. e.* that the Greeks called by this name generally all the prehistoric races of Greece and the Aegean coasts, and ascribed to them buildings and towns which belonged to a time before the Achaean age. Hence also forms of religion inherited from prehistoric tribes are called Pelasgian, as that of Zeus at Dodona, of the Cabiri in Thrace [p. 177], and some part of the Thesmophoria at Athens. It is not necessary to suppose, nor is it probable, that all these peoples belonged to the same race. Some may have been Semitic, to which race some modern writers have assigned the Pelasgi; but others may have been akin to the Hellenes, though an earlier immigration, and differing widely in dialect. The races called Pelasgian who existed in historic times were apparently relics of earlier races who dwelt on side by side with Hellenic states speaking what was to them a barbarian tongue. To ascribe a Pelasgian origin to Athenians or Arcadians merely expresses that they were an ancient race, and the Πελασγικὸν at Atheus implies the admixture of the later dominant people with an earlier race of whose origin nothing was known. It was natural also that the Greek settlers in Italy should regard those 'Aboriginal' peoples whose buildings resembled the so-called Pelasgian stone walls of Greece as belonging to the 'Pelasgi' of their own country.

Pelasiōtis (Πελασιώτις), a district in Thessaly, between Hestiaeotis and Magnesia. [THESSALIA.]

Pelagus, the mythical ancestor of the Pelasgi, who was regarded in Arcadia as autochthonous, or as a son of Zeus (Paus. ii. 14, 3; Apollod. ii. 1, 1); at Argos as founder and king of Argos, and son of Phoroneus (Aesch. *Suppl.* 251; Paus. 1, 14, 2), and in Thessaly as son of Poseidon and Larissa (Diouys. i. 17). [PELASGI.]

Pelendōnes, a Celtiberian people in Hispania Tarraconensis, between the sources of the Duris and the Iberus (Ptol. ii. 6, 54).

Pelethronium (Πελεθρόνιον), a mountainous district in Thessaly, part of Mt. Pelion, where the Lapithae dwelt, and which is said to have derived its name from Pelethronius, king of the Lapithae, who invented the use of the bridle and the saddle (Strab. p. 299; Verg. *Georg.* iii. 115; Hyg. *Fab.* 274; Plin. vii. 202).

Peleus (Πηλεύς), son of Aeacus and Endeis, was king of the Myrmidons at Phthia in Thessaly. He was a brother of Telamon, and step-brother of Phocus, the son of Aeacus by the Nereid Psamathe. (*Il.* xvi. 15, xxi. 189, xxiv. 535; cf. *Ov. Met.* vii. 477, xii. 365; *Ap. Rh.* ii. 869.) Peleus and Telamon resolved to get rid of Phocus, because he excelled them in their military games, and Telamon, or, according to some, Peleus, murdered their step-brother. The two brothers concealed their crime by removing the body of Phocus, but were nevertheless found out, and expelled by Aeacus from Aegina. (Apollod. iii. 12, 6; Diod. iv. 72; Paus. ii. 29, 7.) Peleus went to Phthia in Thessaly, where he was purified from the murder by Eurytion, the son of Actor, married his daughter Antigone, and received with her a third of

Eurytion's kingdom. Others relate that he went to Ceyx at Trachis; and as he had come to Thessaly without companions, he prayed to Zeus for an army, and the god, to please Peleus, changed the ants (μύρμηκες) into men, who were accordingly called Myrmidons. (Apollod. iii. 13, 1; *Ov. Met.* xi. 266; Tzetz. ad *Lyc.* 175.) Peleus accompanied Eurytion to the Calydonian hunt, and involuntarily killed him with his spear, in consequence of which he fled from Phthia to Iolcus, where he was again purified by Acastus, the king of the place. While residing at Iolcus, Astydania, the wife of Acastus, fell in love with him; but as her proposals were rejected by Peleus, she accused him to her husband of having attempted her virtue. Acastus, unwilling to stain his hand with the blood of the man whom he had hospitably received, and whom he had purified from his guilt, took him to Mt. Pelion, where they hunted wild beasts; and when Peleus, overcome with fatigue, had fallen asleep, Acastus left him alone, and concealed his sword, that he might be destroyed by the wild beasts. When Peleus awoke and sought his sword, he was attacked by the Centaurs, but was saved by Chiron, who also restored to him his sword. (*Hes. Fragm.* 31; *Pind. Nem.* iv. 55, v. 25; Apollod. iii. 13, 3.) In some accounts the temptress, instead of Astydania, is Hippolyte, daughter of Cretheus (Pind. *l. c.*; *Hor. Od.* iii. 7, 18). While on Mt. Pelion, Peleus married the Nereid Thetis, by whom he became the father of Achilles. He won her with the aid of Chiron after she had tried to escape by changing into various shapes. The gods took part in the marriage solemnity; Chiron presented Peleus with a lance, Poseidon



Peleus and Thetis. (From a painted vase.)

with the immortal horses Balius and Xanthus, and the other gods with arms (*Il.* xvi. 143, xviii. 84; Apollod. iii. 13, 5). Eris or Strife was the only goddess who was not invited to the nuptials, and she revenged herself by throwing an apple among the guests, with the inscription 'To the fairest.' [PARIS.] Homer mentions Achilles as the only son of Peleus and Thetis, but later writers state that she had already destroyed by fire six children of whom she was the mother by Peleus, and that as she attempted to make away with Achilles, her seventh child, she was prevented by Peleus (*Ap. Rh.* iv. 816; *Lycophr.* 178). After this Peleus, who is also mentioned among the Argonauts, in conjunction with Jason and the Dioscuri, besieged Acastus and Iolcus, slew Astydania, and over the scattered limbs of her body led his warriors into the city (*Ap. Rh.* i.

91; Apollod. iii. 13, 7). The flocks of Peleus were at one time worried by a wolf, which Psamathe had sent to avenge the murder of her son Phocus, but she herself afterwards, on the request of Thetis, turned the animal into stone (Ov. *Met.* xi. 391; Ant. Lib. 38). Peleus, who had in former times joined Heracles in his expedition against Troy, was too old to accompany his son Achilles against that city; he remained at home and survived the death of his son (*Il.* xviii. 431; *Od.* xi. 495).

Pēliādes (Πηλιάδες), the daughters of Pelias. See PELIAS.

Pēliās (Πηλιάς), son of Poscidou and Tyro, a daughter of Salmeoneus. Poseidon once visited Tyro in the form of the river-god Enipeus, with whom she was in love, and she became by him the mother of Pelias and Neleus. (*Od.* xi. 234; Apollod. i. 9, 8). To conceal her shame, the mother exposed the two boys, but they were found and reared by some countrymen. They subsequently learnt their parentage; and after the death of Cretheus, king of Iolcus, who had married their mother, they seized the throne of Iolcus, to the exclusion of Aeson, the son of Cretheus and Tyro. Pelias soon afterwards expelled his own brother Neleus, and thus became sole ruler of Iolcus. After Pelias had long reigned over Iolcus, Jason, the son of Aeson, came to Iolcus and claimed the kingdom as his right. In order to get rid of him, Pelias sent him to Colchis to fetch the golden fleece. Hence arose the celebrated expedition of the Argonauts. After the return of Jason, Pelias was cut to pieces and boiled by his own daughters (the *Peliades*), who had been told by Medea that in this manner they might restore their father to vigour and youth. [See cut, p. 458.] His son Acastus held funeral games in his honour at Iolcus, and expelled Jason and Medea from the country. [For details, see JASON; MEDEA; ARGONAUTAE.] The names of several of the daughters of Pelias are recorded. The most celebrated of them was Alcestis, the wife of Admetus. [ALCESTIS.]

Pēlides (Πηλείδης; Πηλείων), a patronymic from Peleus, generally given to his son Achilles, more rarely to his grandson Neoptolemus.

Pēlignī, or **Paeligni**, a brave and warlike people of Sabine origin in central Italy, bounded SE. by the Marsi, N. by the Marrucini, S. by Samnium and the Frentani, and E. by the Frentani likewise. [See p. 453, b.] The climate of their country was cold (*Hor. Od.* iii. 19, 8.), but it produced a considerable quantity of flax and was celebrated for its honey. The Peligni, like their neighbours, the Marsi, were regarded as magicians. Their principal towns were CORFINIUM and SULMO. They offered a brave resistance to the Romans, but concluded a peace with the republic along with their neighbours the Marsi, Marrucini and Frentani in B.C. 304 (*Liv.* viii. 6, 29, ix. 41, 45). They took an active part in the Social war (90, 89), and their chief town, Corfinium, was destined by the allies to be the new capital of Italy in place of Rome. They were subdued by Pompeius Strabo (*Liv. Ep.* 73, 76). They are mentioned by Tacitus as siding with Vespasian against Vitellius (*Hist.* iii. 59).

Pēlinaeus Mons (τὸ Πηλιναίων ὄρος, or Πηληναίων; *M. Elías*), the highest mountain of the island of Chios, a little N. of the city of Chios, with a celebrated temple of Zeus Πηλιναίος (*Strab.* p. 465).

Pelinna, or more commonly **Pelinnæum** (Πελίνα, Πελινναίων; *Gardhiki*), a town of

Thessaly in Hestiaeotis, on the left bank of the Penens, was taken by the Romans in the war with Antiochus (*Pind. Pyth.* x. 4; *Strab.* p. 437 *Liv.* xxxvi. 10, 14).

Pēlion, more rarely **Pēlios** (τὸ Πήλιον ὄρος; *Plessidhi* or *Zagora*), a lofty range of mountains of Thessaly in the district of Magnesia, was situated between the lake Boebēis and the Pagasæan gulf, and formed the promontories of Sepias and Aeantium (*Hdt.* vii. 129; *Il.* ii. 744). Its sides were covered with wood, and on its summit was a temple of Zeus Actæus, where the cold was so severe that the persons who went in procession to this temple once a year wore thick skins to protect themselves. Mt. Pelion was celebrated in mythology. The giants in their war with the gods are said to have attempted to heap Ossa and Olympus on Pelion, or Pelion and Ossa on Olympus in order to scale heaven. [OLYMPUS.] Near the summit of this mountain was the cave of the Centaur Chiron, who was fitly represented as dwelling here, because abundance of medicinal plants grew upon the mountain, and he was celebrated for his skill in medicine. (*Il.* ii. 743, xvi. 143; CHIRON.) On Pelion also the timber was felled with which the ship Argo was built. [ARGONAUTAE.]

Pella (Πέλλα; Πελλαῖος, Pellæos). 1. (*Alaklissi*), an ancient town of Macedonia in the district Bottiaea, was situated upon a hill, and upon a lake formed by the river Lydias, 120 stadia from its mouth (*Hdt.* vii. 123; *Thuc.* ii. 94). It continued to be a place of small importance till the time of Philip, who made it his residence and the capital of the Macedonian monarchy, and adorned it with many public buildings. It is frequently mentioned by subsequent writers on account of its being the birthplace of Alexander the Great (*Strab.* pp. 320, 323, 330; *Juv.* x. 168; *Lucan.* x. 20). It was the capital of one of the four districts into which the Romans divided Macedonia [see p. 512, b], and was subsequently made a Roman colony under the name of *Col. Jul. Aug. Pella* (*Liv.* xlv. 29; *C. I. G.* 1997).—2. (*Fahil*), the southernmost of the ten cities which composed the Decapolis in Peræa—that is, in Palestine E. of the Jordan—stood five Roman miles SE. of Scythopolis, and was also called *Boḏrus* (*Plin.* v. 74; *Joseph. B. J.* iii. 3, 3). It was taken by Antiochus the Great, in the wars between Syria and Egypt, and was held by a Macedonian colony, till it was destroyed by Alexander Januæus on account of the refusal of its inhabitants to embrace the Jewish religion. It was restored and given back to its old inhabitants by Pompey (*Pol.* v. 70; *Jos. B. J.* i. 4, 8, *Ant.* xiv. 4, 4). It was the place of refuge of the Christians who fled from Jerusalem before its capture by the Romans.—3. A city of Syria on the Orontes, formerly called Pharnace, was named Pella by the Macedonians, and afterwards APAMEA (No. 1).—4. In Phrygia. [PELTAE.]

Pellāna. [PELLENE, No. 2.]

Pellēnē (Πελλάγηνη, Dor. Πελλάνα; Πελληνεύς). 1. A city in Achaia bordering on Sicyonia, the most easterly of the twelve Achaean cities, was situated on a hill sixty stadia from the city, and was strongly fortified. Its port-town was Aristonautae. The ancients derived its name from the giant Pallas, or from the Argive Pellen, the son of Phorbas. (*Hdt.* i. 145; *Strab.* p. 386; *Paus.* vii. 26, 12.) It is mentioned in Homer; and the inhabitants of Scione in the peninsula of Pallene in Macedonia professed to be descended from the Pel-

lenaeans in Achaia, who were shipwrecked on the Macedonian coast on their return from Troy (*Il.* ii. 574; *Thuc.* iv. 120). In the Peloponnesian war Pellene sided with Sparta. In the later wars of Greece between the Achaean and Aetolian Leagues, the town was several times taken by the contending parties.—Between Pellene and Aegae there was a smaller town of the same name, where the celebrated Pellean cloaks (Πελληνιακαὶ χλαῖναι) were made, which were given as prizes to the victors in the games at this place (*Pind. Ol.* ix. 98; *Strab. l. c.*)—2. Usually called *Pellana*, a town in Laconia on the Eurotas, about fifty stadia NW. of Sparta, on the road to Megalopolis, belonging to the Spartan Tripolis (*Strab. p.* 386; *Xen. Hell.* vii. 5, 9; *Pol. iv.* 81).

Pelōdēs (Πηλώδης λιμήν, in *App. Παλῶεις: Αἰνυρο*), a port-town belonging to Buthrotum in Epirus, and on a bay which probably bore the same name (*Strab. p.* 324).

Pelōpia. [AEGISTHUS; THYESTES.]

Pelōpidas (Πελοπίδης), the Theban general and statesman, son of Hippoclus, was descended from a noble family and inherited a large estate, of which he made a liberal use. He lived always in the closest friendship with Epaminondas, to whose simple frugality, as he could not persuade him to share his riches, he is said to have assimilated his own mode of life. He took a leading part in expelling the Spartans from Thebes, B.C. 379; and from this time until his death there was not a year in which he was not entrusted with some important command. He was noted as a brilliant leader of cavalry. In 371 he was one of the Theban commanders at the battle of Leuctra, so fatal to the Lacedaemonians, and joined Epaminondas in urging the expediency of immediate action. In 369, he was also one of the generals in the first invasion of Peloponnesus by the Thebans. Respecting his accusation on his return from this campaign see p. 316, b. In 368 Pelopidas was sent again to Thessaly, on two separate occasions, in consequence of complaints against Alexander of Pherae. On his first expedition Alexander of Pherae sought safety in flight; and Pelopidas advanced into Macedonia to arbitrate between Alexander II. and Ptolemy of Alorus. Among the hostages whom he took with him from Macedonia was Philip, the father of Alexander the Great. On his second visit to Thessaly, Pelopidas went simply as an ambassador, not expecting any opposition, and unprovided with a military force. He was seized by Alexander of Pherae, and was kept in confinement at Pherae till his liberation in 367, by a Theban force under Epaminondas. In the same year in which he was released he was sent as ambassador to Susa, to counteract the Lacedaemonian and Athenian negotiations at the Persian court. In 364, the Thessalian towns again applied to Thebes for protection against Alexander, and Pelopidas was appointed to aid them. His forces, however, were dismayed by an eclipse of the sun (June 18), and therefore, leaving them behind, he took with him into Thessaly only 300 horse. On his arrival at Pharsalus he collected a force which he deemed sufficient, and marched against Alexander, treating lightly the great disparity of numbers, and remarking that it was better as it was, since there would be more for him to conquer. At Cynoscephalae a battle ensued, in which Pelopidas drove the enemy from their ground, but he himself was slain as, burning with resentment, he pressed rashly to attack

Alexander in person. The Thebans and Thessalians made great lamentations for his death, and the latter, having earnestly requested leave to bury him, celebrated his funeral with splendour. (*Plut. Pelopidas*; *Nep. Pelopidas*; *Xen. Hell.* vii.; *Diod. xv.* 62–81.)

Pelōpōnnēsus (ἡ Πελοπόννησος: *Morea*), the S. part of Greece or the peninsula which was connected with Hellas proper by the isthmus of Corinth. It is said to have derived its name Peloponnesus or the 'island of Pelops,' from the mythical Pelops. [PELOPS.] This name does not occur in Homer. In his time the peninsula was sometimes called *Apia*, from Apis, son of Phoroneus, king of Argos, and sometimes *Argos*; which names were given to it on account of Argos being the chief power in Peloponnesus at that period. Peloponnesus was bounded on the N. by the Corinthian gulf, on the W. by the Ionian or Sicilian sea, on the S. by the Libyan, and on the W. by the Cretan and Myrtoan seas. On the E. and S. there are three great gulfs, the Argolic, Laconian, and Messenian. Peloponnesus was divided into various provinces, all of which were bounded on one side by the sea, with the exception of ARCADIA, which was in the centre of the country. The political divisions of post-Homeric times were decided in great measure by the mountain system—a great range of which the summits are Erymanthus, Aroanius, and Cyllene, running from West to East and separating the upland of Arcadia from Achaia; from this range run others to the S. and SE.: from the E. extremity the mountains of Argolis ending in the prom. of Scyllaenm, and the more important Parnon running more nearly S. through Laconia; from the central Aroanius a range of which Taygetus is the most important part runs S. and ends in Taenarum. From the west comes down the range through which Alpheus, the only river navigable for boats, cuts its way: this range bends round so as to join Taygetus and form the S. limit of Arcadia. The provinces thus parted off were ACHAEA in the N., ELIS in the W., MESSENIA in the W. and S., LACONIA in the S. and E., and CORINTHIA in the E. and N. A detailed account of the geography of the peninsula is given under these names. The area of Peloponnesus is computed to be 7779 English miles; and it probably contained a population of upwards of a million in the flourishing period of Greek history.—Peloponnesus was to some extent united under the early Achaean princes: it again had a period of union under the Achaean League until its conquest by the Romans. [For its earlier history see ACHAEI; DORES; PELOPS: for its later history see the account of the various states.]

Pelops (Πέλοψ), grandson of Zeus, and son of Tantalus and Dione, the daughter of Atlas and the favourite of Poseidon. Some writers call his mother Euryanassa or Clytia. He was married to Hippodamia, by whom he became the father of Atreus, Thyestes, Dias, Cynosurus, Corinthius, Hippalmus (Hippalemus or Hippalcimus), Hippasus, Cleon, Argius, Alcaethus, Aelius, Pittheus, Troezen, Nicippe, and Lysidice. (*Pind. Ol.* i. 70; *Eur. Or.* 1; *Apollod.* ii. 4, 5; *Paus.* vi. 22, 5; *Hyg. Fab.* 83.) Chryseippus was his son by Axioche. Pelops was king of Pisa in Elis, and from him the great southern peninsula of Greece was believed to have derived its name Peloponnesus. According to a tradition which became very general in later times, Pelops was a Phrygian, who was expelled by Ilus from Phrygia (hence called by

Ovid, *Met.* viii. 622, *Pelopeia arva*), and thereupon migrated with his great wealth to Pisa. (Pind. *Ol.* i. 24, ix. 9; Thuc. i. 9; Soph. *Aj.* 1292; Paus. ii. 22, 4, v. 1, 5.) Others describe him as a Paphlagonian, and call the Paphlagonians themselves *Πελοπήιοι* (Ap. Rh. ii. 353; Diod. iv. 74). Homer (*Il.* ii. 101), speaking of the transmission of the sceptre to Agamemnon, makes Pelops the first recipient of it from the gods, but does not mention his native country. The legends about Pelops consist mainly of the story of his being cut to pieces and boiled; of his contest with Oenomaus and Hippodamia, and of his relation to his sons. (1) *Pelops cut to pieces and boiled* (*Κρεουργία Πελοπος*). Tantalus, the favourite of the gods, once invited them to a repast, and on that occasion killed his own son, and having boiled him set the flesh before them that they might eat it. But the immortal gods, knowing what it was, did not touch it; Demeter alone, being absorbed by grief for her lost daughter, consumed the shoulder of Pelops. Hereupon the gods ordered Hermes to put the limbs of Pelops into a cauldron, and thereby restore him to life. When this was done, Clotho took him out of the cauldron, and as the shoulder consumed by Demeter was wanting, the goddess supplied its place by one made of ivory; his descendants (the Pelopidae), as a mark of their origin, were believed to have one shoulder as white as ivory. (Pind. *Ol.* i. 25; Tzetz. ad Lyc. 152; Hyg. *Fab.* 83; Verg. *Georg.* iii. 7; Ov. *Met.* v. 404.) [For this myth see further under TANTALUS.] (2) *Contest with Oenomaus and Hippodamia*. As an oracle had declared to Oenomaus that he should be killed by his son-in-law, he refused to give his fair daughter Hippodamia in marriage to anyone. But since many suitors appeared, Oenomaus declared that he would bestow her hand upon the man who should conquer him in the chariot-race, but that he should kill all who were defeated by him (Pind. *Ol.* i. 70). Among other suitors Pelops also presented himself, but when he saw the heads of his conquered predecessors stuck up above the door of Oenomaus, he was seized with fear, and endeavoured to gain the favour of Myrtilus, the charioteer of Oenomaus, promising him half the kingdom if he would assist him in conquering his master. Myrtilus agreed, and left out the linch-pins of the chariot of Oenomaus. In the race the chariot of Oenomaus broke down, and he was thrown out and killed. Thus Hippodamia became the wife of Pelops. But as Pelops had now gained his object, he was unwilling to keep faith with Myrtilus; and accordingly as they were driving along a cliff he threw Myrtilus into the sea. As Myrtilus sank, he cursed Pelops and his whole race. (Soph. *El.* 504; Paus. v. 17, 4; Hyg. *Fab.* 84; MYRTILUS.) Pelops returned with Hippodamia to Pisa in Elis, and soon also made himself master of Olympia, where he restored the Olympian games with greater splendour than they had ever been celebrated before (Pind. *Ol.* ix. 10; Paus. v. 8, 2). (3) *The sons of Pelops*. Chrysiippus was the favourite of his father, and was in consequence envied by his brothers. The two eldest among them, Atreus and Thyestes, with the connivance of Hippodamia, accordingly murdered Chrysiippus, and threw his body into a well. Pelops, who suspected his sons of the murder, expelled them from the country. Hippodamia, dreading the anger of her husband, fled to Midea in Argolis, from whence her remains were afterwards conveyed by Pelops to

Olympia. (Schol. ad Eur. *Or.* 800, ad Eur. *Phoen.* 1760; Pans. v. 8, 1, vi. 20, 4; Hyg. *Fab.* 85, 243.) Pelops, after his death, was honoured at Olympia above all other heroes. His tomb with an iron sarcophagus existed on the banks of the Alpheus, not far from the temple of Artemis near Pisa. The spot on which his sanctuary (*Πελοπίον*) stood in the Altis was said to have been dedicated by Heracles, who also offered to him the first sacrifices. The magistrates of the Eleans likewise offered to him there an annual sacrifice, consisting of a black ram, with special ceremonies (Paus. v. 13; Apollod. ii. 7, 2). The name of Pelops was so celebrated that it was constantly used by the poets in connexion with his descendants and the cities they inhabited. Hence we find Atreus, the son of Pelops, called *Pelopeius Atreus*, and Agamemnon, the grandson or great-grandson of Atreus, called *Pelopeius Agamemnon*. In the same way Iphigenia, the daughter of Agamemnon, and Hermione, the wife of Menelaus, are each called by Ovid *Pelopeia virgo*. Virgil (*Aen.* ii. 193) uses the phrase *Pelopæa moenia* to signify the cities in Peloponnesus which Pelops and his descendants ruled over; and in like manner Mycenæ is called by Ovid *Pelopæades Mycenæ*.—To these traditional accounts of Pelops must be added the evidence from archaeological discoveries, especially those of recent years at MYCENÆ and TIRYNS. These discoveries tend to confirm the tradition of a Lydian or Phrygian origin for the dynasty which reigned in those cities (resemblances in art and architecture which have been traced between the remains found in these cities and in Asia Minor have been noticed under MYCENÆ). On the whole there is good ground for the story that the founder of the Pelopid dynasty came from Asia Minor: possibly, as tradition stated, from the country of Mount Sipylus; and that the civilisation of the Achaean princes (perhaps also their gold) was brought from that country. The traces of Egyptian and Phoenician influence on their works of art may be ascribed to commercial intercourse.

Pelōris, Pelōrias, or Pelōrus (*Πελωρίς, Πελωριάς, Πέλωρος*: *C. Faro*), the NE. point of Sicily, was NE. of Messina on the Fretum Siculum, and one of the three promontories which formed the triangular figure of the island. According to the usual story it derived its name from Pelorus, the pilot of Hannibal's ship, who was buried here after being killed by Hannibal in a fit of anger (Mel. ii. 7, 17; Val. Max. ix. 8, 1); but the name was more ancient than Hannibal's time, being mentioned by Thucydides (iv. 25). On the promontory there was a temple of Poseidon, and a tower, probably a lighthouse, from which the modern name of the Cape (*Faro*) has come.

Pelōrus (*Πέλωρος*: prob. *Lori* or *Luri*), a river of Iberia in Asia, probably a S. tributary of the Cyrus (*Kour*). (Dio Cass. xxxvii. 2.)

Pelso or **Peiso** (*Plattensee*), a great lake in Pannonia, the waters of which were conducted into the Danube by the emperor Galerius, who thus gained a great quantity of fertile land for his newly formed province of Valeria (Aurel. Vict. *Caes.* 40; Plin. iii. 146).

Peltae (*Πέλται*: *Πεληνηός*), an ancient and flourishing city of Asia Minor, in the N. of Phrygia, ten parasangs from Cclaenao (Xenophon), and the same place as the **Pella** of the Peutinger Table, twenty-six Roman miles N. or NE. of Arapca Cibotus, to the *conventus* of

which it belonged. The surrounding district is called by Strabo τὸ Πελονηνὸν πέδιον. (Xen. An. i. 2, 10; Strab. p. 576.) Its site is between *Kara Agatehlar* and *Yaka Keni*.

Peltuinium (Peltuīnas, -ātis: *Anscdonia*), a town of the Vestiui in Italy (Plin. iii. 107).

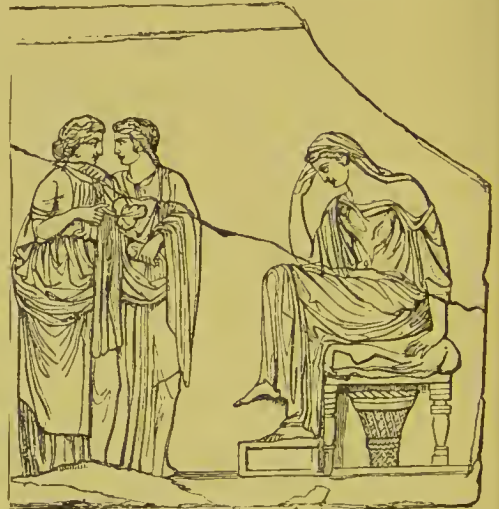
Pelūsium (Πηλούσιον: Egypt. Peremoun or Peremai; O. T. Sin: all those names are derived from nouns meaning *mud*: Πηλουσιώτης; Pelusiōta: *Tineh*, Ru.), a celebrated city of Lower Egypt, stood on the E. side of the easternmost mouth of the Nile, which was called after it the Pelusiatic mouth, twenty stadia (two geogr. miles) from the sea, in the midst of morasses, from which it obtained its name (Strab. p. 802; Ptol. iv. 5, 11, viii. 15, 11). As the key of Egypt on the NE., and the frontier city towards Syria and Arabia, it was strongly fortified, and was the scene of many battles and sieges in the wars of Egypt with Assyria, Persia, Syria, and Rome, from the defeat of Sennacherib near it by Sethon down to its capture by Octavianus after the battle of Actium (Strab. p. 604; Hdt. ii. 10; Diod. xv. 42, xvi. 43; Val. Max. ix. 1). Later it was the capital of the district of Augustamnica. It was the birthplace of the geographer Ptolemy.

Pēnātes (strictly *Dii Penates*), the household gods in the old Italian religion, both those of a private family and those of the state, as the great family of citizens. Hence we have to distinguish between private and public Penates. The name is connected with *penus*, the household store of food, and *cella penaria*, the store-room, which they protected and blessed with increase. They were two in number, and their images stood in old Roman houses in the atrium (Varro, *L. L.* v. 162), the hearth being for them, as for Vesta, their altar (Serv. ad *Aen.* xi. 211). In later times they were placed in the hinder part or *penetrāle* of the house, whence Cicero, while he gives the true etymology from *penus*, suggests also a false one from *penetrāle* (Cic. *N. D.* ii. 27, 68; cf. Fest. p. 208; Serv. ad *Aen.* iii. 12). A peculiar sanctity attached to the place where their images stood; those who tended it or even stepped into it should be chaste and pure (Colum. xii. 4, 3; cf. Verg. *Aen.* i. 703). The two state Penates of Rome had a temple in the *Velia*, in which their images stood—according to Dionysius i. 67, figures of two young men with spears in their hands. According to a tradition which probably started after the legends from Greek cities of Italy began to have their influence, the Penates were brought from Troy to Lanuvium (where, no doubt, as in a religious centre of the Latin religion, there was a specially ancient worship of those true Italian deities), and it was further imagined that the Penates had reached Troy from Samothrace and were the *θεοὶ μέγιστοι* or *Cabiri* (Dionys. i. 67; Macrob. iii. 4, 7, 9). To this should probably be referred the expression of Virgil 'Cum patribus populoque, Penatibus et Magnis Dis' (*Aen.* viii. 679). For the private worship of the Penates on the hearth a perpetual fire was kept up in their honour, and the table always contained the salt-cellar and the firstlings of fruit for these divinities. Every meal that was taken in the house thus resembled a sacrifice offered to the Penates, beginning with a purification and ending with a libation which was poured either on the table or upon the hearth. [Compare *LARES*.]

Pēncis. [*DAFNE*.]

Πηνελόεος (Πηνέλεως), son of Hippalcemus and Asterope, and one of the Argonauts. He was the father of Opheltes, and is also mentioned among the suitors of Helen. (Apollod. i. 9, 16; Paus. ix. 5, 8.) He was one of the leaders of the Boeotians in the war against Troy, where he slew Ilioneus and Lycon, and was wounded by Polydamas. (*Il.* ii. 494, xix. 487.) He is said to have been slain by Eurypylos, the son of Telephus.

Pēnēlōpē (Πηνελόπη, Πενελόπη, Πηνελόπεια), daughter of Icarus and Periboea of Sparta, married Odysseus, king of Ithaca. [Respecting her marriage, see *ICARIUS*, No. 2.] By Odysseus she had an only child, Telemachus, who was an infant when her husband sailed against Troy. During the long absence of her husband she was beleaguered by numerous and importunate suitors, whom she deceived by declaring that she must finish a large robe which she was making for Laërtes, her father-in-law, before she could make up her mind. During the daytime she accordingly worked at the robe, and



Penelope. (British Museum.)

in the night she undid the work of the day. By this means she succeeded in putting off the suitors. But at length her stratagem was betrayed by her servants; and when, in consequence, the faithful Penelope was pressed more and more by the impatient suitors, Odysseus at length arrived in Ithaca, after an absence of twenty years. [For details see *ODYSSEUS*.] While the *Odyssey* describes Penelope as the type of a faithful wife, some later writers represent her as the reverse, and relate that by Hermes or by the suitors she became the mother of Pan (Lycophr. 772; Schol. ad Hdt. ii. 145; Cic. *N. D.* iii. 22, 55). They add that Odysseus on his return repudiated her, whereupon she went to Sparta, and thence to Mantinea, where her tomb was shown in after-times (Paus. viii. 12, 3). According to another tradition, she married Telegonus, after he had killed his father (Hyg. *Fab.* 127).

Pēnēus (Πηνειός). 1. (*Salambria* or *Salambria*), the chief river of Thessaly, and one of the most important in all Greece, rises near Alalcomenae in Mt. Lacomon, a branch of Mt. Pindus, flows first SE. and then NE. and after receiving many affluents, of which the chief were the Enipeus, the Lethaeus, and the Titaris, forces its way through the vale of Tempe

between Mts. Ossa and Olympus into the sea. [TEMPE.] As a god Peneus was called a son of Oceanus and Tethys (Hes. *Th.* 343). By the Naiad Creusa he became the father of Hypseus, Stilbe, and Daphne. Cyrene also is called by some his wife, and by others his daughter; and hence Peneus is described as the *genitor* of ARISTAEUS (Verg. *Georg.* iv. 355).—2. (*Gastuni*), a river in Elis, which rises on the frontiers of Arcadia, flows by the town of Elis, and falls into the sea between the promontory Chelonatas and Ichthys (Strab. p. 338).

Pēnius, a little river of Pontus falling into the Euxine (Ovid, *Pont.* iv. 10, 47).

Penninae Alpes. [ALPES.]

Pennus, Junius. 1. **M.**, praetor B.C. 201 (Liv. xxix. 11, xxxi. 4).—2. **M.**, son of No. 1, praetor in Nearer Spain 172, consul 167 (Liv. xlii. 9, xlv. 16).—3. **M.**, son of No. 2, tribune in 126, carried, in opposition to C. Gracchus, a law expelling alieus (*peregrini*) from Rome (Cic. *Off.* iii. 11, 47, *Brut.* 28, 109).

Pentāpōlis (Πεντάπολις), the name for any

sequence killed by the hero. Thereupon Diomedes, a relative of Thersites, threw the body of Penthesilea into the river Scamander; but, according to other accounts, Achilles himself buried it on the banks of the Xanthus. (Tzet. ad Lyc. 997; AMAZONES.)

Pentheus (Πενθεύς), son of Echion and Agave, the daughter of Cadmus. He succeeded Cadmus as king of Thebes; and having resisted the introduction of the worship of Dionysus into his kingdom, he was driven mad by the god, his palace was hurled to the ground, and he himself was torn to pieces by his own mother and her two sisters, Iuo and Autonoe, who in their Bacchic frenzy believed him to be a wild beast. The place where Pentheus suffered death is said to have been Mt. Cithaeron or Mt. Parnassus. It is related that Pentheus got upon a tree, for the purpose of witnessing in secret the revelry of the Bacchic women, but on being discovered by them was torn to pieces. (Eur. *Bacchae*; Ov. *Met.* iii. 513; Apollod. iii. 5, 2; Hyg. *Fab.* 184; Nonn. *Dionys.*



The dying Penthesilea supported by Achilles. (From a sarcophagus found at Salonica, and now in Paris.)

association of five cities, was applied specifically to the five chief cities of Cyrenaica in N. Africa, Cyrene, Berenice, Arsinoë, Ptolemais, and Apollonia, from which, under the Ptolemies, Cyrenaica received the name of Pentapolis, or Pentapolis Libyae, or, in the Roman writers, Pentapolitana Regio. [CYRENAICA.] When the name occurs alone, this is its usual meaning; the other applications of it are rare.

Pentelēum (Πεντέλειον), a fortified place in the N. of Arcadia near Pheneus (Plut. *Cleom.* 17, *Arat.* 39).

Pentēlicus Mons (τό Πεντελικὸν ὄρος: *Penteli*), a mountain in Attica, celebrated for its marble, which derived its name from the demus of Pentēle (Πεντέλη), lying on its S. slope. It is a branch of Mt. Parnes, from which it runs in a SE.-ly direction between Athens and Marathon to the coast. It was also called Brilessus (*Βριλησσός*). (Thuc. ii. 23; Strab. p. 399.)

Penthesilea (Πενθεσίλεια), daughter of Ares and Otrera, and queen of the Amazons (Hyg. *Fab.* 112; Just. ii. 4). After the death of Hector, she came to the assistance of the Trojans, but was slain by Achilles, who mourned over the dying queen on account of her beauty, youth, and valour (Dict. Cret. iii. 15, iv. 2; Paus. v. 11, 2; Quint. Smyrn. i. 40). Thersites ridiculed the grief of Achilles, and was in con-

xliv. 46.) According to a Corinthian tradition, the women were afterwards commanded by an oracle to discover that tree, and to worship it like the god Dionysus; and accordingly out of the tree two carved images of the god were made. (Paus. ii. 2, 6.) This gives some support to a theory advocated by some modern writers, that Pentheus was originally Dionysus himself, the god of trees, and especially of vine-trees, torn by winter storms. It is simpler to explain the myth as signifying the resistance offered in certain districts to the worship of Dionysus, when it was first introduced, of which resistance Damascus, Lycurgus and Pentheus are the types [see p. 294, b].

Penthius (Πένθιλος), son of Orestes and Erigone, is said to have led a colony of Aeolians to Thrace. He was the father of Echelatus and Damasia. (Paus. ii. 18, 5; Strab. p. 582.)

Pentri, one of the most important of the tribes in Samnium, were conquered by the Romans along with the other Samnites, and were the only one of the Samnite tribes who remained faithful to the Romans when the rest of the nation revolted to Hannibal in the second Punic war (Liv. ix. 31, xxii. 61). Their chief town was BOVIANUM.

Pēos Artēmidos (Πέος, probably corrupted from Σπέος, *cave*, Ἄρτεμιδος; *Beni Hassan*,

Ru.), a city of the Heptanomis, or Middle Egypt, on the E. bank of the Nile, nearly opposite to Hermopolis the Great on the W. bank. It is remarkable as the site of rock-hewn catacombs, the walls of which are covered with sculptures and paintings of importance for elucidating Egyptian antiquities.

Peparethus (Πεπαρήθος: Πεπαρήθιος: *Piperi*), a small island in the Aegean sea, off the coast of Thessaly, and of Halonesus, with a town of the same name upon it and two other small places (Thuc. iii. 89; Strab. p. 436). It produced a quantity of wine. It is mentioned in connexion with Halonesus in the war between Philip and the Athenians. [HALONESUS.]

Pephus (Πέφρος), a town of Laconia, on the E. coast of the Messenian gulf, some way N. of Oetylus (Paus. iii. 26, 2).

Pephrædo (Πεφρηδῶ). [GRAEAE.]

Pepūza (Πέπουζα: Ru. near *Yannik Euren*), a city in the W. of Phrygia, on the road between Eumeueia and Steltorion.

Peraea (ἡ Περαία, sc. γῆ or χώρα, *the country on the opposite side*), a general name for any district belonging to or closely connected with a country, from the main part of which it was separated by a sea or river, was used specifically for—**1.** The part of Palestine E. of the Jordan in general, but usually in a more restricted sense, for a part of the region—namely, the district between the rivers Hieromax on the N., and Arnon on the S.—**2.** **Peraea Rhodiorum** (ἡ Περαία τῶν Ῥοδίων), also called the Rhodian Chersonese a district in the S. of Caria, opposite to the island of Rhodes, from Mt. Phoenix on the W. to the frontier of Lycia on the E. (Strab. p. 651; Pol. xvii. 2, 6; Liv. xxxii. 33). This strip of coast, which was reckoned 1500 stadia in length (by sea), and was regarded as one of the finest spots on the earth, was colonised by the Rhodians at an early period, and was always in close political connexion with Rhodes even under the successive rulers of Caria; and after the victory of the Romans over Antiochus the Great, B.C. 190, it was assigned, with the whole of Carian Doris, to the independent republic of the Rhodians. [RHODUS.]—**3.** **P. Tenediōrum** (Περαία Τενεδίων), a strip of the W. coast of Mysia, opposite to the island of Tenedos, between C. Sigeum on the N. and Alexandria Troas on the S. (Strab. p. 596).

Percotē (Περκώτη, formerly Περκώπη, according to Strabo: *Borgas* or *Burgus*, Turk., and *Percote*, Grk.), a very ancient city of Mysia, between Abydos and Lampsacus, near the Hellespont, on a river called *Percotes*, in a beautiful situation (*Il.* ii. 835, xi. 229; *Xeu. Hell.* v. 1, 23; Strab. p. 590).

Perdiccas (Περδίκκας) **1. I.**, the founder of the Macedonian monarchy, according to Herodotus, though later writers represent Caranus as the first king of Macedonia, and make Perdiccas only the fourth. [CARANUS.] According to Herodotus, Perdiccas and his two brothers, Gauanes and Aëropus, were Argives of the race of Temenus, who settled near Mt. Bermius, from whence they subdued the rest of Macedonia (Herod. viii. 137, 138). It is clear, however, that the dominions of Perdiccas and his immediate successors comprised but a very small part of the country subsequently known under that name (Thuc. ii. 99). Perdiccas was succeeded by his son Argæus.—**2. II.**, king of Macedonia, from about B.C. 454 to 413, was the son and successor of Alexander I. Shortly before the beginning of the Peloponnesian war Perdiccas was at war with the

Athenians, who sent a force to support his brother Philip and Derdas, a Macedonian chieftain, against the king, while the latter espoused the cause of Potidaea, which had shaken off the Athenian yoke, B.C. 432 (Thuc. i. 57–63; Diod. xii. 34). In the following year peace was concluded between Perdiccas and the Athenians, but it did not last long, and he was during the greater part of his reign on hostile terms with the Athenians. In 429 his dominions were invaded by Sitalces, king of the powerful Thracian tribe of the Odrysians, but the enemy was compelled, by want of provisions, to return home. (Thuc. ii. 95–101; Diod. xii. 50.) It was in great part at his instigation that Brasidas in 424 set out on his celebrated expedition to Macedonia and Thrace. In the following year (423), however, a misunderstanding arose between him and Brasidas, in consequence of which he abandoned the Spartan alliance, and concluded peace with Athens. (Thuc. iv. 82, 103, 124–132.) Subsequently we find him at one time in alliance with the Spartans, and at another time with the Athenians; and it is evident that he joined one or other of the belligerent parties according to the dictates of his own interest at the moment (Thuc. v. 80, vi. 7, vii. 9).—**3. III.**, king of Macedonia, B.C. 364–359, was the second son of Amyntas II., by his wife Eurydice. On the assassination of his brother Alexander II. by Ptolemy of Alorus, 367, the crown of Macedonia devolved upon him by hereditary right, but Ptolemy virtually enjoyed the sovereign power as guardian of Perdiccas till 364, when the latter caused Ptolemy to be put to death, and took the government into his own hands (Just. vii. 4; Diod. xv. 77, xvi. 2). Of the reign of Perdiccas we have very little information. We learn only that he was at one time engaged in hostilities with Athens on account of Amphipolis, and that he was distinguished for his patronage of men of letters (Acsc. *F.L.* 29). He fell in battle against the Illyrians, 359.—**4.** Son of Orontes, a Macedonian of the province of Orestis, was one of the most distinguished of the generals of Alexander the Great. He accompanied Alexander throughout his campaigns in Asia; and the king on his death-bed is said to have taken the royal signet ring from his finger and given it to Perdiccas (Curt. x. 5, 4; Just. xii. 15). After the death of the king (323), Perdiccas had the chief authority entrusted to him under the command of the new king Arrhidacus, who was a mere puppet in his hands, and he still further strengthened his power by the assassination of his rival Meleager. [MELEAGER.] The other generals of Alexander regarded him with fear and suspicion; and at length his ambitious schemes induced Antipater, Craterus, and Ptolemy, to unite in a league and declare open war against Perdiccas. Thus assailed on all sides, Perdiccas determined to leave Eumenes in Asia Minor, to make head against their common enemies in that quarter, while he himself marched into Egypt against Ptolemy. He advanced without opposition as far as Pelusium, but found the banks of the Nile strongly fortified and guarded by Ptolemy, and was repulsed in repeated attempts to force the passage of the river; in the last of which, near Memphis, he lost great numbers of men. Thereupon his troops, who had long been discontented with Perdiccas, rose in mutiny and put him to death. (Diod. xviii. 14–36; Just. xii. 6, 8.)

Perdix (Πέρδιξ), the sister of Daedalus and

mother of Talos, the legends of whose death appear to have grown out of an attempt to explain the presence of Daedalus, as type of primitive art, in Crete as well as Attica. [DAEDALUS.] For the story, see TALOS. Perdix herself probably formed some part of the myths about birds, prevalent especially at Athens and generally connected with something in the notes or habits of birds. It was probably a misinterpretation of the legend which made Perdix the nephew of Daedalus with the same story as TALOS (Ov. *Met.* viii. 241).

Peregrinus Proteus, a Cynic philosopher, born at Parium, on the Hellespont, in the reign of the Antonines. After a youth spent in debauchery and crimes, he visited Palestine, where he turned Christian, and by dint of hypocrisy attained to some authority in the Church. He next assumed the Cynic garb, and returned to his own native town, where, to obliterate the memory of his crimes, he divided his inheritance among the populace. He again set out on his travels, and after visiting many places, and adopting every method to make himself conspicuous, he at length resolved on publicly burning himself at the Olympic games, and carried his resolution into effect in the 236th Olympiad, A.D. 165. Lucian, who was present at the strange self-immolation of Peregrinus, has left us an account of his life. Gellius, who attended his lectures at Athens, commends the sincerity of his character and teaching. (Gell. xi. 12; Lucian, *de Mort. Peregrin.*)

Pèrenna, Anna. [ANNA.]

Perennis, succeeded Paternus in A.D. 183, as sole praefect of the praetorians, and Commodus being completely sunk in debauchery and sloth, virtually ruled the empire. Having, however, rendered himself obnoxious to the soldiery, he was put to death by them in 186 or 187. Dio Cassius represents Perennis as a man of pure and upright life; but the other historians charge him with having encouraged the emperor in his career of profligacy. (Dio Cass. lxxii. 9; *Vit. Commod.* 5, 6.)

Perga (Πέργη; Περγαῖος: *Murtana*, Ru.), an ancient and important city of Pamphylia, lay a little inland, NE. of Attalia, between the rivers Catarrhactes and Cestrus, sixty stadia (six geog. miles) from the mouth of the former. It was a celebrated seat of the worship of Artemis (Strab. p. 667; Callin. *Hymn. in Dian.* 187). On an eminence near the city stood a very ancient and renowned temple of the goddess, at which a yearly festival was celebrated; and the coins of Perga bear images of the goddess and her temple. Under the later Roman empire, it was the capital of Pamphylia Secunda. It was the first place in Asia Minor visited by the apostle Paul on his first missionary journey (Acts, xiii. 13; see also xiv. 25). There are considerable ruins of the city about sixteen miles NE. of *Adalia*.

Pergāma, Pergāmā, Pergāmon = Ilium [ΤΡΟΙΑ].

Pergāmun, 1. less usually **Pergāmus** (Πέργαμον in Polybius, Strabo, Appian, Josephus, Aelian and Plutarch; ἡ Πέργαμος in Dio Cassius and Ptolemy: *Bergama*), a celebrated city of Asia Minor, the capital of the kingdom of Pergamus, and afterwards of the Roman province of Asia, was situated in the district of S. Mytia called Teuthrania, in one of the most beautiful and fertile valleys in the world. It stood on the N. bank of the river Caïcus, at a spot where that river receives the united waters of two small tributaries, the Selinus, which

flowed through the city, and, the Cetius, which washed its walls. The navigable river Caïcus connected it with the sea, at the Elaïtic Gulf, from which its distance was somewhat less than twenty miles. (Strab. pp. 619, 624; Plin. v. 126; Paus. vi. 16, 1; Liv. xxxvii. 18.) It was built at the foot, and on the lowest slopes, of two steep hills, spurs of Mt. Pindasus (Paus. ii. 26, 8; Plin. v. 126), on one of which stood the upper town, or acropolis, the highest portion of which was the original settlement with a wall of its own. The upper town was enlarged after the kingdom was established, and spread under Eumenes II. still further. Under the Roman dominion the town extended over a large area in the plain. In this upper town the most noticeable buildings were the central Agora with the great altar of Zeus, the temple of Dionysus to the south, and to the north the great temple of Athene, beyond which was the famous library. North of this was the Augusteum or temple of Augustus and Rome, later known as the Trojaneum, a vast building on a terrace 300 yards long. N. of this, and on the highest point, was the smaller Julian temple. The theatre stood on the western slope below the library and the temple of Athene, and to the west of it was a great terrace running all along the slope from the temple of Dionysus to that of Augustus. Much further down the south slope was the gymnasium, which belonged to the lower town. This lower town occupied much of the ground now covered by the modern town and consequently not excavated, and it extended across the river Selinus, on the W. side of which were an amphitheatre, circus, Roman theatre, and still further west the temple of Asclepius.—The origin of the city is lost in mythical traditions, which ascribed its foundation to a colony from Arcadia under the Heracleid Telephus, and its name to Pergamus, a son of Pyrrhus and Andromache, who made himself king of Teuthrania by killing the king Arius in single combat (Paus. i. 4, 5, i. 11, 2). At all events, it was already in the time of Xenophon a very ancient city, with a mixed population of Teuthranians and Greeks (Xen. *An.* vii. 8, 8, *Hell.* iii. 1, 6); but it was not a place of much importance until the time of the successors of Alexander. After the defeat of Antigonus at Ipsus, in 301, the NW. part of Asia Minor was united to the Thracian kingdom of LYSIMACHUS, who enlarged and beautified the city of Pergamum, and used the acropolis as a treasury on account of its strength as a fortress. The command of the fortress was entrusted to PHILETAERUS, who, towards the end of the reign of Lysimachus, revolted to Seleucus, king of Syria, retaining, however, the fortress of Pergamum in his own hands; and upon the death of Seleucus, in 280, Philetaerus, established himself as an independent ruler. This is the date of the commencement of the kingdom of Pergamus, though the royal title was only assumed by the second successor of Philetaerus, ATTALUS I., after his great victory over the Gauls. The successive kings of Pergamum were: PHILETAERUS, 280–263; EUMENES I., 263–241; ATTALUS I., 241–197; EUMENES II., 197–159; ATTALUS II. PHILADELPHUS, 159–138; ATTALUS III. PHILOMETOR, 138–133. For the outline of their history see the articles. The kingdom reached its greatest extent after the defeat of Antiochus the Great by the Romans, in B.C. 190, when the whole of Mysia,

Lydia, both Phrygia, Lycaonia, Pisidia and Pamphylia. It was under the same king that Pergamum reached the height of its splendour, and that the celebrated library was founded, which for a long time rivalled that of Alexandria, and the formation of which occasioned the invention of parchment, *charta Pergamena*. This library was afterwards united to that of Alexandria, having been presented by Antony and Cleopatra. During its existence at Pergamum, it formed the centre of a great school of literature, which rivalled that of Alexandria. On the death of Attalus III. in B.C. 133, the kingdom, by a bequest in his will, passed to the Romans, who took possession of it in 130 after a contest with the usurper Aristonicus, and erected it into the province of Asia, with the city of Pergamum for its capital, which continued in such prosperity that Pliny calls it 'longe clarissimum Asiae.' The temple of Augustus at Pergamum was the chief sanctuary of the imperial worship in the province of Asia: the people of Pergamum were the chief temple-servants or *νεκώροιοι* of the emperors (Tac. *Ann.* iv. 37; Dio Cass. li. 20; *C.I.G.* 1720, 2810). The city was an early seat of Christianity, and is one of the Seven Churches of Asia. Under the Byzantine emperors, the capital of the province of Asia was transferred to Ephesus, and Pergamum lost much of its importance. Among the celebrated natives of the city were the rhetorician Apollodorus and the physician Galen. But the most important proofs of the ancient splendour of Pergamum and of the magnificence of Attalus and Enmenes as patrons of art have been afforded by the excavations undertaken by the Prussian Government and carried out by Hamann, Conze, and others in 1871-1878. These excavations have established the sites of the buildings mentioned above, and have recovered in great measure their dimensions and plans, so that a reconstruction of the architecture can be made with tolerable certainty. Besides this, important sculptures of the Pergamene school have been recovered: especially the splendid colossal sculptures in high relief, now at Berlin, from the platform of the great altar of Zeus built by Enmenes II. They represent the battle of the gods and giants [see cut on p. 364]. In these, as also in the statues of vanquished Gauls dedicated by Attalus (of which the best known are the 'Dying Gaul' in the Capitol of Rome, often called the 'Dying Gladiator,' and another at Venice), the tendency of the Pergamene school to portray dramatically pathos, passion and excitement is evident [*Dict. of Ant. art. Statuaria Ars.*].—2. A very ancient city of Crete, the foundation of which was ascribed to the Trojans who survived their city. The legislator Lycurgus was said to have died here, and his grave was shown. The site of the city is doubtful. Some place it at *Perama*, others at *Platania*. (Verg. *Aen.* iii. 133; Vell. Pat. i. 1; Plut. *Lyc.* 32.)

Pergāmus. [PERGANUM.]

Pergē. [PERGA.]

Pēriander (Περιάδρος). 1. Son of Cypselus, whom he succeeded as tyrant of Corinth, B.C. 625, and reigned forty years, to B.C. 585. His rule was mild and beneficent at first, but afterwards became oppressive. According to the common story this change was owing to the advice of Thrasybulus, tyrant of Miletus, whom Periander had consulted on the best mode of maintaining his power, and who is said to have taken the messenger through a

corn-field, cutting off, as he went, the tallest ears, and then to have dismissed him without committing himself to a verbal answer (Hdt. v. 92). The action, however, was rightly interpreted by Periander, who proceeded to rid himself of the most powerful nobles in the state. He made his power dreaded abroad as well as at home; and besides his conquest of Epidaurus, mentioned below, he kept Coreyra in subjection, and he planted a colony at Potidaea. He was, like many of the other Greek tyrants, a patron of literature and philosophy; and Arien and Anacarsis were in favour at his court. He was very commonly reckoned among the Seven Sages, though by some he was excluded from their number, and Myson of Chenae in Laconia was substituted in his room. The private life of Periander was marked by misfortune and cruelty. He married Melissa, daughter of Procles, tyrant of Epidaurus. She bore him two sons, Cypselus and Lycophron, and was passionately beloved by him; but he is said to have killed her by a blow during her pregnancy, having been roused to a fit of anger by a false accusation brought against her. His wife's death embittered the remainder of his days, partly through the remorse which he felt for the deed, partly through the alienation of his younger son, Lycophron, inexorably exasperated by his mother's fate. The young man's anger had been chiefly excited by Procles, and Periander in revenge attacked Epidaurus, and, having reduced it, took his father-in-law prisoner. Periander sent Lycophron to Coreyra; but when he was himself advanced in years, he summoned Lycophron back to Corinth to succeed to the tyranny, seeing that Cypselus, his elder son, was unfit to hold it, from deficiency of understanding. Lycophron refused to return to Corinth, as long as his father was there. Thereupon Periander offered to withdraw to Coreyra, if Lycophron would come home and take the government. To this he assented; but the Coryraeans, not wishing to have Periander among them, put Lycophron to death. Periander shortly afterwards died of despondency, at the age of eighty, and after a reign of forty years, according to Diogenes Laërtius. He was succeeded by a relative, Psammetichus, son of Gordias. (Hdt. iii. 48-53, v. 92; Ar. *Pol.* v. 12.)—2. Tyrant of Ambracia, was contemporary with his more famous namesake of Corinth, to whom he was also related, being the son of Gorgus, who was son or brother to Cypselus. Periander was deposed by the people, probably after the death of the Corinthian tyrant (585). (Ar. *Pol.* v. 4, 10; Ael. *V.H.* xii. 35.)

Pēriboea (Περὶβοία). 1. Wife of Icarius, and mother of Penelope. [ICARIUS, No. 2.]—2. Daughter of Alcathous, and wife of Telamon, by whom she became the mother of Ajax and Teucer. Some writers call her Eriboea. (Paus. i. 42, 1.)—3. Daughter of Hipponous, and wife of Oeneus, by whom she became the mother of Tydeus. [OENEUS.]—4. Wife of king Polybus of Corinth (Apollod. iii. 5, 7).

Pēricles (Περικλῆς). 1. The greatest of Athenian statesmen, was the son of Xanthippus, and Agariste, both of whom belonged to the noblest families of Athens. The fortune of his parents procured for him a careful education, which his extraordinary abilities and diligence turned to the best account. He received instruction from Daman, Zeno of Elea, and Anaxagoras. With Anaxagoras he lived on terms of the most intimate friendship, till the philosopher was com-

pelled to retire from Athens. From this great and original thinker Pericles was believed to have derived not only the cast of his mind, but the character of his eloquence, which, in the elevation of its sentiments and the purity and loftiness of its style, was the fitting expression of the force and dignity of his character and the grandeur of his conceptions. Of the oratory of Pericles no specimens remain to us, but it is described by ancient writers as characterised by singular force and energy. He was described as thundering and lightning when he spoke, and as carrying the weapons of Zeus upon his tongue. (Aristoph. *Ach.* 503; Cic. *de Or.* iii. 34; Plut. *Moral.* p. 118; Quintil. x. 1, 82.) In B.C. 469, Pericles began to take part in public affairs, forty years before his death, and was soon regarded as the head of the more democratical party in the state, in opposition to Cimon (Aristot. *Ἀθ. πολ.* 27). He gained the favour of the people by the laws which he got passed for their benefit. It was at his instigation that his friend Ephialtes proposed in 461 the measure by which the Areopagus was deprived of those functions which rendered it formidable as an antagonist to the democratical party. This success was followed by the ostracism of Cimon, who was charged with Laconism; and Pericles was thus placed at the head of public affairs at Athens. His other chief democratic measures were the opening of the archonship to the Zeugitæ as well as to the wealthier classes, and even to men below the Zeugitæ, the payment of Dicasteries in order to attract all citizens to take part in legal business, and a system of state doles (analogous to those which were pushed to an extreme in a later age at Rome) by grants of money at festivals sufficient to provide the poorer citizens with seats in the theatre and with food for the festal days. Pericles was distinguished as a general as well as a statesman, and frequently commanded the Athenian armies in their wars with the neighbouring states. In 454 he commanded the Athenians in their campaigns against the Sicyonians and Acarnanians; in 448 he led the army which assisted the Phocians in the Sacred war; and in 445 he rendered the most signal service to the state by recovering the island of Eubœa, which had revolted from Athens. Cimon had been previously recalled from exile, without any opposition from Pericles, but had died in 449. On his death the aristocratical party was headed by Thucydides, the son of Melesias, but on the ostracism of the latter in 444, the organised opposition of the aristocratical party was broken up, and Pericles was left without a rival. Throughout the remainder of his political course no one appeared to contest his supremacy; but the boundless influence which he possessed was never perverted by him to sinister or unworthy purposes. So far from being a mere selfish demagogue, he neither indulged nor courted the multitude. The next important event in which Pericles was engaged was the war against Samos, which had revolted from Athens, and which he subdued after an arduous campaign, 440. The poet Sophocles was one of the generals who fought with Pericles against Samos. (Thuc. i. 115–117; Diod. xii. 27.) For the next ten years till the outbreak of the Peloponnesian war, the Athenians were not engaged in any considerable military operations. During this period Pericles devoted especial attention to the Athenian navy, as her supremacy rested on her maritime superiority, and he adopted various judicious means for consoli-

dating her empire over the islands of the Ægean. He strengthened the hold of Athens in various districts by establishing the settlements of citizens called *Oleruchies*, in Eubœa and in Thracian Chersonese, and by planting colonies at Amphipolis, Sinope, and even in Italy at Thurii. The funds derived from the tribute of the allies and from other sources were to a large extent devoted by him to the erection of those magnificent temples and public buildings which rendered Athens the wonder and admiration of Greece. Under his administration the Propylæa, and the Parthenon, and the Odeum were erected, as well as numerous other temples and public buildings. With the stimulants afforded by these works architecture and sculpture reached their highest perfection, and some of the greatest artists of antiquity were employed in erecting or adorning the buildings. The chief direction of the public edifices was entrusted to Phidias. [PHIDIAS.] These works, calling into activity almost every branch of industry and commerce at Athens, diffused universal prosperity while they proceeded, and thus contributed in this, as well as in other ways, to maintain the popularity and influence of Pericles. But he still had many enemies, who were not slow to impute to him base and unworthy motives. From the comic poets Pericles had to sustain numerous attacks. They exaggerated his power, spoke of his party as Pisistratids, and called upon him to swear that he was not about to assume the tyranny. His high character and strict probity, however, rendered all these attacks harmless. But as his enemies were unable to ruin his reputation by these means, they attacked him through his friends. Thus at the beginning of the Peloponnesian war his friends Phidias and Anaxagoras, and his mistress Aspasia, were all accused before the people. Phidias was condemned and cast into prison [PHIDIAS]; Anaxagoras was also sentenced to pay a fine and quit Athens [ANAXAGORAS]; and Aspasia was only acquitted through the entreaties and tears of Pericles. (Plut. *Pericl.* 24; Diod. xii. 39; Athen. p. 589.) The Peloponnesian war has been falsely ascribed to the ambitious schemes of Pericles. It is true that he counselled the Athenians not to yield to the demands of the Lacedæmonians, and he pointed out the immense advantages which the Athenians possessed in carrying on the war; but he did this because he saw that war was inevitable, and that as long as Athens retained the great power which she then possessed, Sparta would never rest contented. On the outbreak of the war in 431 a Peloponnesian army under Archidamus invaded Attica; and upon his advice the Athenians conveyed their moveable property into the city, and their cattle and beasts of burden to Eubœa, and allowed the Peloponnesians to desolate Attica without opposition. Next year (430), when the Peloponnesians again invaded Attica, Pericles pursued the same policy as before. In this summer the plague made its appearance in Athens. The Athenians, being exposed to the devastation of the war and the plague at the same time, began to turn their thoughts to peace, and looked upon Pericles as the author of all their distresses, inasmuch as he had persuaded them to go to war. Pericles attempted to calm the public ferment; but such was the irritation against him that he was sentenced to pay a fine. (Thuc. ii. 64; Plut. *lc.*) The ill feeling of the people having found this vent, Pericles soon resumed his accustomed sway,

and was again elected one of the generals for the ensuing year (429). Meantime Pericles had suffered in common with his fellow-citizens. The plague carried off most of his near connexions. His son Xanthippus, a profligate and undutiful youth, his sister, and most of his intimate friends died of it. Still he maintained unmoved his calm bearing and philosophic composure. At last his only surviving legitimate son, Paralus, a youth of greater promise than his brother, fell a victim. The firmness of Pericles then at last gave way; as he placed the funeral garland on the head of the lifeless youth he burst into tears and sobbed aloud. He had one son remaining, his child by Aspasia; and he was allowed to enrol this son in his own tribe and give him his own name. In the autumn of 429 Pericles himself died of a lingering sickness. When at the point of death, as his friends were gathered round his bed, recalling his virtues and enumerating his triumphs, Pericles overhearing their remarks, said that they had forgotten his greatest praise: that no Athenian through his means had been made to put on mourning. He survived the commencement of the war two years and six months. (Thuc. ii. 65.) The name of the wife of Pericles is not mentioned. She had been the wife of Hipponicus, by whom she was the mother of Callias. She bore two sons to Pericles, Xanthippus and Paralus. She lived unhappily with Pericles, and a divorce took place by mutual consent, when Pericles connected himself with Aspasia. Of his strict probity he left the decisive proof in the fact that at his death he was found not to have added a single drachma to his hereditary property. The people by a revulsion of feeling showed their honour for his memory by a decree which legitimatised his son by Aspasia.—2. Son of the preceding, by Aspasia, was one of the generals at the battle of Arginusæ, and was put to death by the Athenians with the other generals, 406.

Périclymēnus (Περικλύμενος). 1. One of the Argonauts, was son of Neleus and Chloris, and brother of Nestor (*Od.* xi. 285). Poseidon gave him the power of changing himself into different forms, and conferred upon him great strength, but he was nevertheless slain by Heracles at the capture of Pylos. (*Apollod.* i. 9, 9; *Ov. Met.* xii. 556–576; *Ap. Rh.* i. 156.)—2. Son of Poseidon and Chloris, the daughter of Tiresias, of Thebes. In the war of the Seven against Thebes he was believed to have killed Parthenopæus; and when he pursued Amphiaræus, the latter by the command of Zeus was swallowed up by the earth. (*Eur. Phoen.* 1157; *Paus.* ix. 18, 6; AMPHIARÆUS.)

Périères (Περύρης), son of Aeolus and Enarcte, king of Messene, was the father of Apharcus and Leucippus by Gorgophone. In some traditions Perieres was called a son of Cynortas, and besides the sons above mentioned he is also the father of Tyndareos and Icarus. (*Apollod.* i. 7, 3, iii. 10, 3; *Paus.* iv. 2, 2.)

Pérlāus (Περίλαος), son of Icarus, and brother of Penelope (*Paus.* viii. 34, 2).

Pérrillus (Περίλλος), a statuary, was the maker of the bronze bull of the tyrant Phalaris, respecting which see further under PHALARIS. Like the makers of other instruments of death, Perillus is said to have become one of the victims of his own handiwork. (*Ov. A. A.* i. 653.)

Pérrinthos (Περίρυνθος: *Περίρυνθος*: *Eregli*), an important town in Thracæ on the Propontis, was founded by the Samians about b.c. 559 (*Plut. Q. G.* 56). It was situated twenty-two miles

W. of Selymbria on a small peninsula, and was built on the slope of a hill with rows of houses rising above each other like seats in an amphitheatre. It is celebrated for the obstinate resistance which it offered to Philip of Macedon, at which time it was a more powerful place than Byzantium. (*Diod.* xvi. 74; *Plut. Phoc.* 14; *Procop. Aed.* iv. 9.) Under the Romans it still continued to be a flourishing town, being the point at which most of the roads met leading to Byzantium. The commercial importance of the town is attested by the number of its coins which are still extant. At a later time, but not earlier than the fourth century of the Christian era, we find it called *Heraclea*, which occurs sometimes alone without any addition and sometimes in the form of *Heraclea Thraciæ* or *Heraclea Perinthus*.

Pérriphās (Περίφας), an Attic autochthon, previous to the time of Cecrops, was a priest of Apollo, and on account of his virtues was made king of the country. In consequence of the honours paid to him, Zeus wished to destroy him, but at the request of Apollo he was changed by Zeus into an eagle, and his wife into a bird. (*Ant. Lib.* 6; *Ov. Met.* vii. 400.)

Pérriphētes (Περίφήτης), son of Hephaestus and Anticléa, surnamed Corynetes—that is, Club-bearer—was a robber at Epidaurus, who slew travellers with an iron club. Theseus at last killed him and took his club for his own use. [THESEUS.]

Pérmessus (Περμησσός: *Kefalari*), a river in Boeotia, which descends from Mt. Helicon, unites with the Olmius, and falls into the lake Copais near Haliartus (*Strab.* pp. 407, 411).

Pernē (Πέρνη), a little island off the coast of Ionia, opposite to the territory of Miletus, to which an earthquake united it (*Plin.* ii. 204).

Péro (Πηρώ), daughter of Neleus and Chloris, was married to Bias, and celebrated for her beauty (*Od.* xi. 286; *Paus.* x. 31, 9).

Perorsi (Πέρορσοι), a people on the coast of Africa, opposite the Ins. Fortunatæ (*Ptol.* iv. 6, 16).

Perperēna (Περπερήνα, and other forms), a small town of Mysia, S. of Adramyttium, near which were copper-mines and celebrated vineyards. Said to be the place at which Thucydides died. (*Strab.* p. 607; *Plin.* v. 122.)

Perperna or **Perpenna**. 1. **M.**, praetor b.c. 135, when he carried on war against the slaves in Sicily; and consul 130, when he defeated Aristonicus in Asia, and took him prisoner. He died near Pergamum on his return to Rome in 129. (*Liv. Ep.* 59; *Vell. Pat.* ii. 4; *Just.* xxxvi. 4.)—2. **M.**, son of the last, consul 92, and censor 86. He is mentioned by ancient writers as an instance of longevity. He attained the age of 98 years, and died in 49, the year in which the Civil war broke out between Caesar and Pompey. (*Val. Max.* viii. 13; *Dio Cass.* xli. 14; *Plin.* viii. 156.) He took no prominent part in the agitated times in which he lived.—

3. **M. Perperna Vento**, son of the last, joined the Marian party in the Civil war, and was raised to the praetorship. After the conquest of Italy by Sulla, in 82, Perperna fled to Sicily, which he quitted, however, upon the arrival of Pompey shortly afterwards. On the death of Sulla, in 78, Perperna joined the consul M. Lepidus in his attempt to overthrow the new aristocratical constitution, and retired with him to Sardinia on the failure of this attempt. Lepidus died in Sardinia in the following year, 77, and Perperna with the remains of his army crossed over to Spain and joined Sertorius.

Perperna was jealous of the ascendancy of Sertorius, and after serving under him some years he and his friends assassinated Sertorius at a banquet in 72. His death brought the war to a close. Perperna was defeated by Pompey, taken prisoner, and put to death. (App. *B. C.* i. 107-115; Plut. *Pomp.* 10, 20, *Sert.* 15-27.)

Perrhaebi (Περραιβοί or Περαιβοί), a powerful and warlike people, who from prehistoric times occupied a part of Thessaly. According to Strabo they had been driven to the more mountainous north of Thessaly from the south by the Lapithae (Strab. pp. 61, 439, 440); migrated from Euboea to the mainland, and settled in the districts of Hestiaeotis and Pelasgiotis. Hence the northern part of this country is frequently called **Perrhaebia** (Περραιβία, Περαιβία), though it never formed one of the regular Thessalian provinces. (Thuc. iv. 78; Liv. xxxi. 43.) Homer places the Perrhaebi in the neighbourhood of the Thessalian Dodona and the river Titaresius (*Il.* ii. 749); and at a later time the name of Perrhaebia was applied to the district bounded by Macedonia and the Cambunian mountains on the N., by Pindus on the W., by the Peneus on the S. and SE., and by the Peneus and Ossa on the E. The Perrhaebi were members of the Amphictyonic League. At an early period they were subdued by the Lapithae; at the time of the Peloponnesian war they were subject to the Thessalians, and subsequently to Philip of Macedon; but at the time of the Roman wars in Greece they appear independent of Macedonia.

Perrhidae (Περριδαί), an Attic demus near Aphidna, belonging to the tribe Antiochiis.

when the city was taken by Aratus, B.C. 248. (Paus. ii. 8, 4, vii. 8, 3; Athen. pp. 162, 607.)

Persê (Περση), daughter of Oceanus, and wife of Helios (the Sun), by whom she became the mother of Aëetes and Circe (*Od.* ix. 139; Hes. *Th.* 356, 956). Also called the mother of Pasiphaë and Perses (Apollod. i. 9, 1).

Persëis. [HECATE.]

Persêphônê (Περσεφόνη), called **Proserpina** by the Romans, the daughter of Zeus and Demeter. In Homer she is called *Persephonîa* (Περσεφόνηια); the form *Persephone* first occurs in Hesiod. But besides these forms of the name, we also find *Persephassa*, *Persephassa*, *Persephatta*, *Phersephatta*, *Pherrephassa*, *Pherephatta*, and *Phersephonia*. The Latin Proserpina is probably only a corruption of the Greek, for which later etymologists sought an explanation in the word *proserpo*, signifying the germination of the seed (*August. C. D.* iv. 8, vii. 20; Arnob. iii. 33). The name *Kore* (Κόρη, Ion. Κούρη), that is, the *Daughter*, namely, of Demeter, was adopted in Attica when the Eleusinian mysteries were introduced, and the two were frequently called *The Mother and the Daughter* (ἡ Μητήρ καὶ ἡ Κόρη). Homer describes her as the wife of Hades, and the dread and terrible queen of the Shades, who rules over the souls of the dead, along with her husband (*Il.* ix. 457, 565; *Od.* x. 494, xi. 634). Her epithets in the *Iliad* are *ἐπαινή* (which is best explained as meaning 'awful'), and in the *Odyssey* *ἐπαινή* and *ἀγανή* (by which the same idea is intended), and once *ἀγνή*. Hence she is called by later writers *Juno Inferna*, *Averna*, and *Stygia*; and the Erinnyes are



Persephone enthroned. (Gerhard, *Archäolog. Zeit.* tav. 11.)

Persabōra or **Perisabōra** (Περσαβώρα; *Anbar*), a fortified city of Babylonia, on the W. side of the Euphrates, where the canal called Maarsares left the river (Zos. iii. 17).

Persae. [PERSIS.]

Persaeus (Περσαίος), a Stoic philosopher, was a native of Cittium in Crete, and a disciple of Zeno. He lived for some years at the court of Antigonus Gonatas, with whom he was in high favour. Antigonus appointed him to the chief command in Corinth, where he was slain

said to have been her daughters by Pluto. In this account Homer probably follows the older conception of the goddess, whose very name is by some writers connected with death. There is no trace in the Homeric poems of her being regarded as the daughter of Demeter; still less of her being in any sense a beneficent deity. Homer speaks of her as the daughter of Zeus (*Od.* xi. 217), and it is possible that he regarded her as the daughter of Zeus and Styx, as some traditions did (Apollod. i. 3, 1). Her grim

character appears also in the ancient Areadian worship, where she was called *Δέσποινα*, and was described as the daughter of Demeter Erinys and Poseidon (Paus. viii. 37). Her abode, the realm of the dead, is described in the Iliad as beneath the earth; in the Odyssey the entrance to it seems to be placed at the western extremity of the earth, on the frontiers of the lower world. The story of her being carried off by Hades or Pluto against her will is not mentioned by Homer, unless those are right who believe that the Homeric epithet *κλυτόπωλος*, applied to Hades, has this reference (*Il.* v. 654; Schol. *ad loc.*). The earliest definite mention of it is in Hesiod (*Th.* 912). The manner in which she was carried off while she was gathering flowers (traditionally the narcissus as the flower of death: see p. 586, b), the scene of this event, the wanderings of her mother in search of her, and the worship of the two goddesses in Attica at the festival of the Eleusinia, are related under DEMETER. In the mystical theories of the Orphics, Persephone is described as the all-pervading goddess of nature, who both produces and destroys everything; and she is therefore connected, or identified with, other mystic divinities, such as Isis, Rhea, Ge, Hestia, Pandora, Artemis, Hecate. This mystic Persephone is further said to have become by Zeus the mother of Dionysus, Iacchus, Zagreus or Sabazius. (Schol. *ad Aristoph. Ran.* 326; Nonn. *Dionys.* xxxi. 67; Cic. *N. D.* iii. 23, 58; Diod. iv. 4). The Romans adopted the legends of Persephone, whom they called Proserpina [see above], but compared her with their own deity Libera [see p. 488, a]. The myth of Persephone, as fully developed in the *Hymn to Demeter*, and in later poems, expressed the renewal of vegetation in spring, especially of the corn, after it has been buried underground in the winter, and this again in the mysteries was probably carried further so as to symbolise a future life [see more fully on pp. 277, b; 375, b]. It was natural, therefore, that the festivals of the goddess should be in the autumnseed-time, at the Greater *Eleusinia*, and in the spring at the *Anthesphoria* and at the Lesser *Eleusinia* [see *Dict. of Ant.* s.vv.]. The death of the vegetation was symbolised by the marriage of Persephone, or Kore, with Hades or Pluto, a marriage which preserved in its story the old form of marriage by capture. Persephone is often represented enthroned with Hades [see cuts on pp. 375, 376]; often she is distinguished by a diadem or a calathus on her head: often she has a torch or crossed torches in her hand; her symbols are also a cornucopia, ears of corn, the pomegranate, or a cock (probably as the herald of the dawn, *i.e.* of a new life).

Persēpōlis (Περσέπολις, Περσαπολις: in the middle ages, *Istakhar*; now *Takhti-Jemshid*, *i.e.* *Throne of Jemshid*, is the Greek name of the great city which succeeded Pasargada as the capital of Persia and of the Persian empire (Strab. p. 729; Diod. xvii. 70; Curt. v. 4, 6; Ptol. vi. 4, 4). It is not mentioned by the earlier Greek historians who wrote before the Macedonian conquest. Neither Herodotus, Xenophon, nor Ctesias speaks of Persepolis, though they mention Babylon, Susa, and Ecbatana, as the capitals of the empire. The most probable explanation of this silence is that ambassadors or refugees from foreign states were received by the Great King either at his winter quarters in Susa, or at his summer residence in Ecbatana; and that he came to Persepolis, a temperate region, in spring, partly

for religious ceremonies and partly to receive tribute and offerings of first-fruits, and to consider the reports of his chief officials. Its foundation is sometimes ascribed to Cyrus the Great, but more generally to his son Cambyses. On the great platform stood the vast range of palaces and halls, in which the kings received their officers and deputations in state, and sacrificed at the fire-altars. Here were stored the treasures accumulated from long years of tribute which Alexander found, and also the Avesta, which Darius is said to have placed there written in gold letters on 12,000 ox-hides. Over the plain below the palace-platform extended the city itself, occupied by traders and artisans. Persepolis was also a royal burial-place. It was greatly enlarged and adorned by Darius I. and Xerxes, and preserved its splendour till after the Macedonian conquest, when it was burnt; Alexander, as the story goes, setting fire to the palace with his own hand, at the end of a revel, at the instigation of the courtesan Thaïs, B.C. 331. It was situated in the heart of Persia, in the part called Hollow Persia (*κόλλη Πέρσις*), not far from the border of the Carmanian Desert, in a beautiful and healthy valley, watered by the river Araxes (*Bend-Emir*), and its tributaries the Medus and the Cyrus. Its wealth and importance were nearly, though not entirely, destroyed by Alexander's occupation; but it was plundered again by Antiochus, 164 B.C., and in later times under the name of Istakhar was for some centuries the residence of a Parthian viceroy. Its ruins are in the highest degree striking and full of interest, and are important for the history of ancient Persian art. The numerous sculptured figures represent the kings of Persia, but do not, like the sculptures of Egypt and Assyria, describe historical events. An examination of the ruins has shown that the citadel with a triple wall, which Diodorus mentions, had no real existence.

Perseus (Πέρσευς). 1. Son of the Titan Crius and Eurybia, and husband of Asteria, by whom he became the father of Hecate (Hes. *Th.* 409; Apollod. i. 2, 2).—2. Son of Perseus and Andromeda, described by the Greeks as the founder of the Persian nation (Hdt. vii. 61; Apollod. ii. 4, 5).—3. Son of Helios (the Sun) and Perse, and brother of Aëtes and Circe (Apollod. ii. 4, 5).

Perseus (Πέρσευς), the famous Argive hero (perhaps, as some think, originally a deity of light or of the sun), was a son of Zeus and Danaë, and a grandson of Acrisius (*Il.* xiv. 320). An oracle had told Acrisius that he was doomed to perish by the hands of Danaë's son; and he therefore shut up his daughter in an apartment made of brass or stone. But Zeus having changed himself into a shower of gold, came down through the roof of the prison, and became by her the father of Perseus. From this tradition, which is commonly held to signify the rays of the sun streaming into a chamber, Perseus is sometimes called *aurigena* (Soph. *Ant.* 944; Lycophr. 838; Ov. *Met.* v. 250; Hor. *Od.* iii. 16). As soon as Acrisius discovered that Danaë had given birth to a son, he put both mother and son into a chest, and threw them into the sea (Simonid. *Fr.* 7); but Zeus caused the chest to land in the island of Seriphos, one of the Cyclades, where Dictys, a fisherman, found them, and carried them to Polydectes, the king of the country. They were treated with kindness; but Polydectes having afterwards fallen in love

with Danaë, and wishing to get rid of Perseus, who had meantime grown up to manhood, sent him away to fetch the head of Medusa, one of the Gorgons. Guided by Hermes and Athene, Perseus first went to the Graeae, the sisters of the Gorgons, took from them their one tooth and their one eye [see p. 371, b] and would not restore them until they showed him the way to the nymphs who possessed the winged sandals, the magic wallet, and the helmet of Hades, which rendered the wearer invisible. Having received from the Nymphs these gifts, from Hermes a sickle, and from Athene a mirror, he mounted into the air, and came to the Gorgons, who dwelt near Tartessus on the coast of the Ocean. [GORGONES.] He found them asleep, and cut off the head of Medusa, looking at her reflection in the mirror, for a sight of the monster herself would have changed him into stone. Perseus put her head into the wallet which he carried on his back, and as he went away he was pursued by the other Gorgons; but his helmet, which rendered him invisible, enabled him to escape in safety. (Hes. *Scut.* 220-230; Eur. *El.* 460; Hyg. *Astr.* ii. 12; Paus. v. 18. 1.) Perseus then proceeded to Aethiopia, where he saved and married Andromeda. [ANDROMEDA.] Perseus is also said to have come to the Hyperboreans, by whom he was hospitably received, and to Atlas, whom he changed by means of the Gorgon's head into the mountain of the same name. On his return to Seriphos, he found his mother with Dictys in a temple, whither they had fled from the violence of Polydectes. Perseus then went to the palace of Polydectes, and changed him and all his guests into stone. (Pind. *Pyth.* xii. 10; Strab. p. 487.) Dictys was made king. Perseus gave the winged sandals and the helmet to Hermes, who restored them to the nymphs and to Hades, and the head of Gorgon



Perseus and Medusa.

(From a Terra-cotta in the British Museum.)

to Athene, who placed it in the middle of her shield or breastplate. He then went to Argos, accompanied by Danaë and Andromeda. Acrisius, remembering the oracle, escaped to Larissa, in the country of the Pelasgians; but Perseus followed him in order to persuade him to return. Some writers state that Perseus, on his return to Argos, found Proetus, who had expelled his brother Acrisius, in possession of the kingdom; and that Perseus slew Proetus, and was afterwards killed by Megapenthes, the son of Proetus (Ov. *Met.* v. 236; Hyg. *Fab.* 244). The more common tradition, however, relates that when Teutamidas, king of Larissa,

celebrated games in honour of his guest Acrisius, Perseus, who took part in them, accidentally hit the foot of Acrisius with the discus, and thus killed him (Paus. ii. 16, 2). Acrisius was buried outside the city of Larissa, and Perseus, leaving the kingdom of Argos to Megapenthes, the son of Proetus, received from him in exchange the government of Tiryns. According to another account, Perseus remained in Argos, and successfully opposed the introduction of the Bacchic orgies (Paus. ii. 20, 4). An Italian tradition made the chest with Danaë and her son float to the coast of Italy, where king Pylum married Danaë and founded Ardea (Verg. *Aen.* vii. 410; Serv. ad *Aen.* vii. 372, viii. 345). Perseus is said to have founded the towns of Midea and Mycenae. By Andromeda he became the father of Perses, Alcaeus, Sthenelus, Heleus, Mestor, Electryon, Gorgophone, and Autochthe. Perseus was worshipped as a hero in several places. Herodotus speaks of a temple and statue of Perseus at Chemmis in Egypt (ii. 91).

Perseus or Perses (Περσεύς), the last king of Macedonia, was the eldest son of Philip V., and reigned eleven years, from B.C. 178 to 168. Before his accession he persuaded his father to put to death his younger brother Demetrius, whom he suspected that the Roman senate intended to set up as a competitor for the throne on the death of Philip. Immediately after his accession he began to make preparations for war with the Romans, which he knew to be inevitable, though seven years elapsed before actual hostilities commenced. The war broke out in 171. The first year of the war was marked by no striking action. The consul P. Licinius Crassus first suffered a defeat in Thessaly in an engagement between the cavalry of the two armies, but subsequently gained a slight advantage over the king's troops.—The second year of the war (170), in which the consul A. Hostilius Mancinus commanded, also passed over without any important battle, but was on the whole favourable to Perseus.—The third year (169), in which the consul Q. Marcius Philippus commanded, again produced no important results. The length to which the war had been unexpectedly protracted, and the ill success of the Roman arms, had by this time excited a general feeling in favour of the Macedonian monarch; but the ill-timed avarice of Perseus, who refused to advance the sum of money which Eumenes, king of Pergamus, demanded, deprived him of this valuable ally; and the same unseasonable niggardliness likewise deprived him of the services of 20,000 Gaulish mercenaries, who had actually advanced into Macedonia to his support, but retired on failing to obtain their stipulated pay. He was thus obliged to carry on the contest against Rome single-handed.—The fourth year of the war (168) was also the last. The new consul, L. Aemilius Paulus, defeated Perseus with great loss in a decisive battle fought near Pydna on June 22, 168. Perseus took refuge in the island of Samothraeo, where he shortly afterwards surrendered with his children to the praetor Cn. Octavius. When brought before Aemilius, he is said to have degraded himself by the most abject supplications: but he was treated with kindness by the Roman general. The following year he was carried to Italy, where he was compelled to adorn the splendid triumph of his conqueror (Nov. 30, 167), and afterwards cast into a dungeon, from whence, however, the intercession of Aemilius

procured his release, and he was permitted to end his days in an honourable captivity at Alba. He survived his removal thither a few years, and died, according to some accounts, by voluntary starvation, while others—fortunately with less probability—represent him as falling a victim to the cruelty of his guards, who deprived him of sleep. Perseus had been twice married: the name of his first wife, whom he is said to have killed with his own hand in a fit of passion, is not recorded; his second, Laodice, was the daughter of Seleucus IV. Philo-



Perseus, King of Macedonia.

Obv., head of Perseus; rev., ΒΑΣΙΛΕΥΣ ΠΕΡΣΕΥΣ; eagle on thunderbolt, surrounded by oak-wreath.

pator. He left two children: a son, Alexander, and a daughter, both apparently by his second marriage, as they were mere children when carried to Rome. Besides these, he had adopted his younger brother Philip, who was regarded by him as the heir to his throne, and became the partner of his captivity. (Liv. xl.-xliv.; Pol. xxiv., xxv., xxvii., xxix.)

Persia. [PERSIS.]

Persici Montes. [PARSICI MONTES.]

Persicus Sinus, Persicum Mare (ὁ Περσικὸς κόλπος, ἡ Περσικὴ θάλασσα, and other forms: the *Persian Gulf*), is the name given by the later geographers to the great gulf of the Mare Erythraeum (*Indian Ocean*), extending in a SE. direction from the mouths of the Tigris, between the NE. coast of Arabia and the opposite coast of Susiana, Persis, and Carmania, to the narrow strait formed by the long tongue of land which projects from the N. side of *Oman* in Arabia, by which strait it is connected with the open gulf of the Indian Ocean called *Paragon Sinus* (*Gulf of Oman*). The earlier Greek writers know nothing of it. Herodotus does not distinguish it from the Erythraean Sea. The voyage of Alexander's admiral Nearchus from the Indus to the Tigris made it better known, but still the ancient geographers in general give inaccurate statements of its form. (Strab. pp. 78, 727, 765; Ptol. vi. 3, 1, vi. 19, 1; Plin. vi. 41; Mel. iii. 8.)

Persides (Περσείδης, Περσηϊάδης), a patronymic given to the descendants of Perses.

Persis, and very rarely Persia (ἡ Πέρσις, and ἡ Περσική, sc. γῆ, the fem. adjectives, the masc. being Περσικός, from the ethnic noun Πέρσης, pl. Πέρσαι, fem. Πέρσις, Latin Persa and Perses, pl. Persae, *Persia*), originally a small mountainous district of W. Asia, lying on the NE. side of the Persian Gulf, and surrounded on the other sides by mountains and deserts. On the NW. and N. it was separated from Susiana, Media and Parthia by the little river Oroatis, or Orosis, and by M. Parachoathras; and on the E. from Carmania by no definite boundaries in the Desert. The only level part of the country was the strip of sea-coast called *Persis Paralia*: the rest was intersected with branches of M. Parachoathras, the valleys between which were watered by several rivers, the chief of which were the

ARAXES, CYPRUS, and MEDUS: in this part of the country, which was called *Koile Persis*, stood the capital cities PASARGADA and PERSEPOLIS. The country has a remarkable variety of climate and of products: the N. mountainous regions being comparatively cold, but with good pastures, especially for camels; the middle slopes having a temperate climate and producing abundance of fruit and wine; and the S. strip of coast being intensely hot and sandy, with little vegetation except the palm-tree (Strab. p. 727; Arrian, *Ind.* 39; Plin. vi. 115). The inhabitants were a collection of nomad peoples of the Indo-European stock, who called themselves by a name which is given in Greek as *Artaei* (Hdt. vii. 61) and which, like the kindred Median name of *Arii* (Ἄριοι), signifies *noble* or *honourable*, and is applied especially to the true worshippers of Ormuzd and followers of Zoroaster: it was, in fact, rather a title of honour than a proper name; the true collective name of the people seems to have been *Pâraca*. According to Herodotus, they were divided into three classes or castes: first, the nobles or warriors, containing the three tribes of the PASARGADAE, who were the most noble, and to whom the royal family of the Achaemenidae belonged, the Maraphii and the Maspii; secondly, the agricultural and other settled tribes—namely, the Panthialaei, Dcrusiaei, and Germanii; thirdly, the tribes which remained nomadic—namely, the Daeae, Mardi, Dropici, and Sagartii, names common to other parts of W. and Central Asia. The Persians had a close ethnical affinity to the Medes, and followed the same customs and religion [MAGI; ZOROASTER]. The simple and warlike habits which they cultivated in their native mountains, preserved them from the corrupting influences which enervated their Median brethren; so that from being, as we find them at the beginning of their recorded history, the subject member of the Medo-Persian kingdom, they obtained the supremacy under CYRUS, the founder of the great Persian Empire, B.C. 559. An account of the revolution by which the supremacy was transferred from the Medes to the Persians is given under CYRUS. At this time there existed in W. Asia two other great kingdoms: the Lydian, which comprised nearly the whole of Asia Minor, W. of the river Halys, which separated it from the Medo-Persian territories; and the Babylonian, which, besides the Tigris and Euphrates valley, embraced Syria and Palestine. By the successive conquest of these kingdoms, the dominions of Cyrus were extended on the W. as far as the coast of the Euxine, the Aegaeon, and the Mediterranean, and to the frontier of Egypt. Turning his arms in the opposite direction, he subdued Bactria, and effected some conquests beyond the Oxus, but fell in battle with the Massagetae. [CYRUS.] His son Cambyses added Egypt to the empire. [CAMBYSES.] Upon his death the Magian priesthood made an effort to restore the supremacy to the Medes [MAGI; SMERDIS], which was defeated by the conspiracy of the seven Persian chieftains, whose success conferred the crown upon Darius, the son of Hystaspes. This king was at first occupied with crushing rebellions in every part of the empire, and with the two expeditions against Scythia and Cyrenaica, of which the former entirely failed, and the latter was only partially successful. He conquered Thrace; and on the E. he added the valley of the Indus to the kingdom; but in this quarter

the power of Persia seems never to have been much more than nominal. The Persian empire had now reached its greatest extent, from Thrace and Cyrenaica on the W. to the Indus on the E., and from the Euxine, the Caucasus (or rather a little below it), the Caspian, and the Oxus and Jaxartes on the N. to Acthiopia, Arabia, and the Erythraean Sea on the S., and it embraced, in Europe, Thrace and some of the Greek cities N. of the Euxine; in Africa, Egypt and Cyrenaica; in Asia, on the W., Palestine, Phoenicia, Syria, the several districts of Asia Minor, Armenia, Mesopotamia, Assyria, Babylonia, Susiana, Atropatene, Great Media; on the N., Hyrcania, Margiana, Bactriana, and Sogdiana; on the E., the Paropamisus, Arachosia, and India (*i.e.* part of the Punjab and Scinde); on the S., Persis, Carmania and Gedrosia; and in the centre of the E. part, Parthia, Aria, and Drangiana. The capital cities of the empire were Babylon, Susa, Ecbatana in Media, and—though these were seldom, if ever, used as residences—Pasargada and Persepolis in Persis. (See the several articles.) Of this vast empire Darius undertook the organisation, and divided it into twenty satrapies, of which a full account is given by Herodotus. For the other details of his reign, and especially the commencement of the wars with Greece, see DARIUS. Of the remaining period of the ancient Persian history, till the Macedonian conquest, a sufficient abstract will be found under the names of the several kings, a list of whom is now subjoined:—(1) CYRUS, B.C. 559–529: (2) CAMBYSES, 529–522: (3) Usurpation of the pseudo-SMERDIS, seven months, 522–521: (4) DARIUS I. son of Hystaspes, 521–485: (5) XERXES I., 485–465: (6) Usurpation of ARTABANUS, seven months, 465–464: (7) ARTAXERXES I. LONGIMANUS, 464–425: (8) XERXES II., two months: (9) SOGDIANUS, seven months, 425–424: (10) Ochus, or DARIUS II. Nothus, 424–405: (11) ARTAXERXES II. Mnemon, 405–359: (12) Ochus, or ARTAXERXES III., 359–338: (13) ARSES, 338–336: (14) DARIUS III. Codomannus, 336–331 [ALEXANDER]. Here the ancient history of Persia ends, as a kingdom; but, as a people, the Persians proper, under the influence especially of their religion, preserved their existence, and at length regained their independence on the downfall of the Parthian Empire [SASSANIDÆ].—In reading the Roman poets it must be remembered that they constantly use *Persæ*, as well as *Medi*, as a general term for the peoples E. of the Euphrates and Tigris, and especially for the Parthians.

A. Persius Flaccus, the poet, was a Roman knight connected by blood and marriage with persons of the highest rank, and was born at Volaterræ in Etruria on the 4th of December, A.D. 34. The particulars of his life are derived from the *Vita A. Persii Flacci* by Valerius Probus, probably prefixed to his edition of Persius. There is no ground for the statement sometimes made that the Life was by Suetonius. He received the first rudiments of education in his native town, remaining there until the age of 12, and then removed to Rome, where he studied grammar under the celebrated Remmius Palaemon, and rhetoric under Verginius Flavius. He was afterwards the pupil of Cornutus the Stoic, who became the guide, philosopher and friend of his future life. While yet a youth he was on familiar terms with Lucan, with Caesius Bassus the lyric poet, and with other men of literary eminence (*Vit. Pers.*; Quint. x.

1, 9; Mart. iv. 29, 7). He was tenderly beloved by the high-minded Paetus Thrasea, and seems to have been well worthy of such affection. He died on the 24th of November, A.D. 62, before he had completed his 28th year. (*Vita Persii*, ascribed to Probus.) The extant works of Persius, who, we are told, wrote seldom and slowly, consist of six short Satires, extending in all to 650 hexameter lines, and were left in an unfinished state. They were slightly corrected after his death by Cornutus, while Caesius Bassus was permitted, at his own earnest request, to be the editor. In boyhood Persius had written some other poems, which were destroyed by the advice of Cornutus. Few productions have ever enjoyed more popularity than the Satires, especially in the middle ages; but it would seem that Persius owes not a little of his fame to a cause which naturally might have produced an effect directly the reverse—to the multitude of strange terms, proverbial phrases, far-fetched metaphors, and abrupt transitions which everywhere embarrass our progress. The difficulty experienced in removing these impediments necessarily impresses both the words and the ideas upon everyone who has carefully studied his pages, and hence no author clings more closely to the memory. In judging of the ability of Persius it must be recollected that the writings which he has left are what would have been regarded as the poems of his immaturity if his life had been of an average length. He is an imitator of Horace, whose influence appears throughout the six Satires, and it is an imitation marked by stiffness, with none of the grace and ease of the original. But there are signs of power in the arrangement of his subject, and in the success with which he sometimes concentrates a number of thoughts in a few telling words. Here and there are short passages of real force and merit: for instance, a promise of really powerful poetry seems to be given by the single line—

‘Virtutem videant intabescantque relieta.’ (iii. 38.)

The best editions are by O. Jahn, 1844; Conington and Nettleship, 1874 and 1893.

Pertinax, Helvius, Roman emperor from January 1st to March 28th, A.D. 193, was of humble origin, born at Alba Pompeia, in Liguria, at first a schoolmaster, afterwards, through the interest of his father's friend Lollius Avitus, obtained the post of centurion, and, having distinguished himself in the Parthian wars, in Britain and in Moesia, rose to the highest military and civil commands in the reigns of M. Aurelius and Commodus. On the murder of Commodus on the last day of December, 192, Pertinax, who was then sixty-six years of age, was reluctantly persuaded to accept the empire. He commenced his reign by introducing extensive reforms into the civil and military administration of the empire; but the troops, who had been accustomed both to ease and licence under Commodus, were disgusted with the discipline which he attempted to enforce upon them, and murdered their new sovereign after a reign of two months and twenty-seven days. (Capitol. *Pertinax*; Dio Cass. lxxi. 3–lxxiii. 10.) On his death the praetorian troops put up the empire to sale, which was purchased by M. Didius Salvius Julianus. [See p. 286, a.]

PÉRŪSĪA (Perusinus: *Perugia*), an ancient city in the E. part of Etruria between the lake Trasimennus and the Tiber, and one of the twelve cities of the Etruscan confederacy. There is no improbability in the statement of Servius

that it was an Umbrian city which fell into the hands of the Etruscans (Serv. ad *Aen.* x. 201). It was situated on a hill, and was strongly fortified by nature and by art. In conjunction with the other cities of Etruria, it long resisted the power of the Romans, and at a later period it was made a Roman colony (Liv. ix. 37, x. 30. xxiii. 17). It is memorable in the civil wars as the place in which L. Antonius, the brother of the triumvir took refuge, when he was no longer able to oppose Octavianus in the field, and where he was kept closely blockaded by Octavianus for some months, from the end of B. C. 41 to the spring of 40. Famine compelled it to surrender; but one of its citizens having set fire to his own house, the flames spread, and the whole city was burnt to the ground. The war between L. Antonius and Octavianus is known, from the long siege of this town, by the name of the *Bellum Perusinum*. (App. *B. C.* v. 32-49; Dio Cass. xlviii. 14; Lucan, i. 41; Propert. i. 22, 3.) It was rebuilt and colonised anew by Augustus, from whom it received the surname of *Augusta*. In the later time of the empire it was the most important city in all Etruria, and long resisted the Goths. (Dio Cass. *l.c.*; Strab. p. 226; Procop. *B. G.* i. 16, iv. 33.) Part of the walls and some of the gates of Perugia still remain. The best preserved of the gates is now called *Arco d'Augusta*, from the inscription AVGVSTA PERVSA over the arch: the whole structure is at least sixty or seventy feet high. Several interesting tombs with valuable remains of Etruscan art have been discovered in the neighbourhood of the city.

Pescennius Niger. [NIGER.]

Pessinūs or Pēsinūs (Πεσινωδός, Πεσινωδός: Πεσινωδούριος, fem. Πεσινωδούρις: *Bala Hissar*, twelve miles SSE. of *Sivri Hissar*), a city of Asia Minor, in the SW. corner of Galatia, on the S. slope of M. Dindymus, was celebrated as a chief seat of the worship of Cybele, under the surname of Agdistis, whose temple, crowded with riches, stood on a hill outside the city (Paus. i. 4, 5; Strab. p. 567). In this temple was a wooden (Livy says, stone) image of the goddess, which was removed to Rome, to satisfy an oracle in the Sibylline books (Liv. xxix. 10). The worship of the goddess was still continued by the priestly order called Galli, who were rulers of the state (Liv. xxxviii. 18; Pol. xx. 4). Under Constantine the city was made the capital of the province of Galatia Salutaris, but it declined, as its neighbour, Justinianopolis (*Sivri Hissar*), grew in importance, until the sixth century, after which it is not mentioned.

Petālia or Petāliae (*Petalus*), a rocky island off the SW. coast of Euboea at the entrance into the Euripus (Strab. p. 444).

Petēlia or Petilia (Πετηλία: *Petelinus: Strongoli*), an ancient Greek town on the E. coast of Bruttium, founded, according to tradition, by Philoctetes (Strab. p. 254; Virg. *Aen.* iii. 402). It was situated N. of Croton, to whose territory it originally belonged, but it was afterwards conquered by the Lucanians. It remained faithful to the Romans when the other cities of Bruttium revolted to Hannibal, and it was not till after a long and desperate resistance that it was taken by one of Hannibal's generals (Liv. xxiii. 20, 30; Pol. vii. 1; Sil. It. xii. 431). It was re-peopled by Hannibal with Bruttians; but the Romans subsequently collected the remains of the former population, and put them in possession of the town (App. *Ann.* 29, 57).

Pētēōn (Πετρώον: *Petrewōn*), a small town in Boeotia, between Thebes and Anthedon, de-

pendent upon Haliartus, according to some, and upon Thebes, according to others (*Il.* ii. 500; Strab. p. 410).

Pētēōs (Πετρώος), son of Orneus, and father of Menestheus, was expelled from Athens by Aegeus, and went to Phocis, where he founded Stiris (*Il.* ii. 552; Paus. ii. 25, 5; Plut. *Thest.* 32).

Pētīlius or Petillius. 1. **Capitolinus.** [CAPITOLINUS.]—2. **Cereālis.** [CEREALIS.]—3. **Spurinus.** [SPURINUS.]

Petosiris (Πετρώσις), an Egyptian priest and astrologer, generally named along with Nechepsos, an Egyptian king. The two are said to be the founders of astrology. Some works on astrology were extant under his name. Like our own Lilly, Petosiris became the common name for an astrologer. (Juv. vi. 580.)

Petovio. [ΠΕΤΟΥΙΟ.]

Petra (ἡ Πέτρα: Πετραίος, Petraeus, later Petrensis), the name of several cities built on rocks, or in rocky places.—1. A place in Elis, not far from the city of Elis. The sepulchral monument of the philosopher Pyrrho was shown here (Paus. vi. 24, 5).—2. (*Casa della Pietra*), also called *Petraea* and *Petrine* (the people *Πετρίνοι* and *Petrini*), an inland town of Sicily, on the road from Agrigentum to Panormus (Cic. *Verr.* iii. 39; Plin. iii. 91; Diod. xxiii. 18). It is probable that its site is marked by *Petralia*, eight miles W. of *Gangi*, the ancient Engyum.

—3. A town on the coast of Illyricum, with a bad harbour (Caes. *B. C.* iii. 42).—4. A city of Pieria in Macedonia, in the passes between Pyna and Pythium in Thessaly (Liv. xxxix. 26, xlv. 41).—5. A fortress of the Maedi, in Thrace (Liv. xl. 22).—6. (Pl. neut.), a place in Dacia, on one of the three great roads which crossed the Danube.—7. In Sogdiana, near the Oxus (Q. Curt. vii. 11).—8. By far the most celebrated of all the places of this name was *Petra* or *Petrae* (*Wady-Musa*), in Arabia Petraea, the capital, first of the Idumaeans, and afterwards of the Nabathaeans. It lies in the E. of Arabia Petraea, in the district called under the empire Palaestina Tertia, in the midst of the mountains of Seir, at the foot of Mt. Hor, just halfway between the Dead Sea and the head of the Aelanitic Gulf of the Red Sea, in a valley, or rather ravine, surrounded by almost inaccessible precipices, which is entered by a narrow gorge on the E., the rocky walls of which approach so closely as sometimes hardly to permit two horsemen to ride abreast. On the banks of the river which runs through this ravine stood the city itself, a mile in length, and half a mile in breadth between the sides of the valley, and some fine ruins of its public buildings still remain. But this is not all: the rocks which surround, not only the main valley, but all its lateral ravines, are completely honeycombed with excavations, some of which were tombs, some temples, and some private houses, at the entrances to which the surface of the rock is sculptured into magnificent architectural façades and other figures, whose details are often so well preserved as to appear but just chiselled, while the effect is wonderfully heightened by the brilliant variegated colours of the rock, where red, purple, yellow, sky-blue, black, and white are seen in distinct layers. (Diod. ii. 48, xix. 97; Strab. p. 779; Plin. vi. 144.) These ruins are chiefly of the Roman period, when Petra had become an important city as a centre of the caravan traffic of the Nabathaeans. At the time of Augustus, as Strabo learnt from a friend who had resided there, it contained many Romans and other foreigners, and was governed

by a native prince. It had maintained its independence against the Greek kings of Syria, and retained it under the Romans, till the time of Trajan, by whose lieutenant, A. Cornelius Palma, it was taken (Dio Cass. lxxviii. 14). It was the chief city of Arabia Petraea, and under the later empire it was the capital of Palaestina Tertia. [Sec p. 96, b.]

M. Petreius, a man of great military experience, is first mentioned in B. C. 62, when he served as legatus to the proconsul C. Antonius, and commanded the army in the battle in which Catiline perished (Sall. *Cat.* 59, 60). He belonged to the aristocratical party, and in 55 he was sent into Spain along with L. Afranius as legatus of Pompey, to whom the provinces of the two Spains had been granted. Soon after the commencement of the Civil war in 49, Caesar defeated Afranius and Petreius in Spain, whereupon the latter joined Pompey in Greece. After the loss of the battle of Pharsalia (48) Petreius crossed over to Africa, and took an active part in the campaign in 46, which was brought to an end by the defeat of the Pompeian army at the battle of Thapsus. Petreius then fled with Juba, and, despairing of safety, they fell by each other's hands. (Caes. *B. C.* i. 38, 63; *Bell. Afr.* 18, 91; App. *B. C.* ii. 42, 95, 100; Suet. *Jul.* 75.)

Petrōcōrii, a people in Gallia Aquitania, in the modern *Périgord*. Their country contained iron-mines, and their chief town was Vesunna (*Périgueux*). (Caes. *B. G.* vii. 75; Plin. iv. 109.)

Petrōnīus, C., or T., surnamed **Arbiter**, an accomplished voluptuary at the court of Nero. He was one of the chosen companions of Nero, and was regarded as director-in-chief of the imperial pleasures, the judge whose decision upon the merits of any proposed scheme of enjoyment was held as final (*Elegantiae arbiter*). The influence thus acquired excited the jealous suspicions of Tigellinus: he was accused of treason, and, believing that destruction was inevitable, he resolved to die as he had lived, and to excite admiration by the frivolous eccentricity of his end. Having caused his veins to be opened, he from time to time arrested the flow of blood by the application of bandages. During the intervals he conversed with his friends, and even showed himself in the public streets of Cumae, where these events took place; so that at last, when he sank from exhaustion, his death (A. D. 66), although compulsory, appeared to be the result of natural and gradual decay. He is said to have despatched in his last moments a sealed document to the emperor, taunting him with his brutal excesses. (Tac. *Ann.* xvi. 18, 19; Plin. xxxvii. 20.)—There is little reason to doubt (though some critics have disputed it) that this Petronius was the author of a work bearing the title *Petronii Arbitri Satyricon*, which is a sort of character-novel, composed of a series of fragments, chiefly in prose, but interspersed with numerous pieces of poetry, and therefore in form is a *Satira Menippea* [*Dict. of Ant.* art. *Satira*]. It was originally in twenty books, of which parts of books xv. and xvi. remain, in which the adventures of a certain Encolpius and his companions in the S. of Italy, chiefly in Naples or its environs, are made a vehicle for exposing the false taste and vices of the age. Unfortunately the vices of the personages introduced are depicted with such fidelity that we are perpetually disgusted by the obscenity of the descriptions. The longest section is generally known as the *Supper of Trimalchio*, presenting us with a detailed account of a fantastic banquet, such as

the gourmands of the empire were wont to exhibit, given by a rich parvenu. The great literary ability of the author is seen in his skilful drawing of the characters, who preserve their appropriate manner of speech; in the wit and humour of the dialogue, and in his power of giving a vivid, though generally most unattractive, picture of the manners of the age. The metrical parts are intended as parodies. The best edition is by Bücheler, Berl. 1862 (a smaller edition, 1882). The *Supper of Trimalchio* is edited separately, with a German translation, by Friedländer, 1892.

Peucē (Πεύκη: *Picčina*), an island in Moesia Inferior formed by the two southern mouths of the Danube, of which the most southernly was also called Peuce, but more commonly the Sacred Mouth. This island was said by the ancients to be as large as Rhodes. It was inhabited by the Peucini, who were a tribe of the Bastarnae, and took their name from the island. (Strab. p. 105; Ptol. iii. 10, 2.)

Peucēla, Peucelaōtis (Πευκέλα, Πευκελαώτις: *Pekheli* or *Pakholi*), a city and district in the NW. of India intra Gangem, between the rivers Indus and Suastus (Strab. p. 698; Arrian, *Ind.* 1).

Peucestas (Πευκέστας), a Macedonian, and a distinguished officer of Alexander the Great. He had the chief share in saving the life of Alexander in the assault on the city of the Malli in India, and was afterwards appointed by the king to the satrapy of Persia. In the division of the provinces after the death of Alexander (B. C. 323) he obtained the renewal of his government of Persia. He fought on the side of Eumenes against Antigonos (317–316), but displayed insubordination in those campaigns. Upon the surrender of Eumenes by the Argyraspids, Peucestas fell into the hands of Antigonos, who deprived him of his satrapy. (Arrian, *An.* vi. 9–30, vii. 23; Diod. xix. 44–48.)

Peucētia. [APULIA.]

Peucini. [PEUCE.]

Phaciūm (Φάκιον: *Phakiēs*: *Alifaka*), a mountain fortress of Thessaly in the district Hestiaeotis on the right bank of the Peneus, NE. of Limnaea (Thuc. iv. 78; Liv. xxxii. 13).

Phacusa (Kesem or Pa-kesem, in O. T. Goshen; *Fakooos*) was a sacred town of the god Supt=Horus, and therefore called Pe-Supt. Under the Ptolemies it was an emporium for Asiatic trade (Strab. p. 805).

Phacussa (Φακοῦσσα: *Fecussa*), one of the Sporades (Plin. iv. 68).

Phaea (Φαία), the name of the sow of Crommyon in Megaris, which ravaged the neighbourhood, and was slain by Theseus (Plut. *Thes.* 9).

Phaeāces (Φαίακες, *Phaiakes*), a fabulous people immortalised by the Odyssey, who inhabited the island **Scheria** (Σχέρια), situated at the extreme western part of the earth, and who were governed by king Alcinoos. [ALCINOOS.] They are described by Homer as a people fond of the feast, the lyre, and the dance, and hence their name passed into a proverb to indicate persons of luxurious and sensual habits. Thus a glutton is called *Phaeax* by Horace (*Ep.* l. 15, 24).—The ancients identified the Homeric Scheria with Corcyra. [See p. 249, b.]

Phaeax (Φαίαξ), an Athenian orator and statesman, a contemporary and rival of Nicias and Alcibiades (Plut. *Alc.* 13). In 422 B. C. he went on an embassy to Sicily and Italy (Thuc. v. 4, 5). Some critics maintain that the extant speech against Alcibiades, commonly attributed to Andocides, was written by Phaeax. The internal evidence is, however, against its being

the work of any contemporary author, whether Phaeax or Andocides, and it is held with probability by recent critics that it was the work of a later sophist.

Phaedon (Φαίδων), a Greek philosopher, was a native of Elis, and of high birth, but was taken prisoner, probably about B.C. 400, and was brought to Athens. It is said that he ran away from his master to Socrates, and was ransomed by one of the friends of the latter. Phaedon was present at the death of Socrates, while he was still quite a youth. He appears to have lived in Athens some time after the death of Socrates, and then returned to Elis, where he became the founder of a school of philosophy. He was succeeded by Plistanus, after whom the Elean school was merged in the Eretrian (Diog. Laërt. ii. 105; Gell. ii. 18). The dialogue of Plato which contains an account of the death of Socrates bears the name of Phaedon.

Phaedra (Φαίδρα), daughter of Minos by Pasiphaë or Crete, and the wife of Theseus. She was the stepmother of Hippolytus, the son of Theseus, with whom she fell in love; but having been repulsed by Hippolytus, she accused him to Theseus of having attempted her dishonour. After the death of Hippolytus, his innocence became known to his father, and Phaedra made away with herself. For details see HIPPOLYTUS.

Phaedriades. [PARNASSUS.]

Phaedrias (Φαίδριος), a town in the S. of Arcadia, SW. of Megalopolis, fifteen stadia from the Messenian frontier.

Phaedrus (Φαίδρος). 1. An Epicurean philosopher, and the president of the Epicurean school during Cicero's residence in Athens, B. C. 80. He died in 70, and was succeeded by Patron. (Cic. *de Fin.* i. 5, 16, *ad Fam.* xiii. 1, *ad Att.* xiii. 39.) He was the author of a work on the gods (*Περὶ θεῶν*), of which an interesting fragment was discovered at Herculaneum in 1806, and published by Petersen, Hamb. 1833. Cicero was largely indebted to this work for the materials of the first book of the *De Natura Deorum*. —2. The Latin Fabulist, of whom we know nothing but what is collected or inferred from his fables. He was originally a slave, and was brought from Thrace, apparently from Pieria (iii. *Prolog.* 17), to Rome, where he learned the Latin language. As the title of his work is *Phaedri Aug. Liberti Fabulae Aesopiae*, we must conclude that he had belonged to Augustus, who manumitted him. Under Tiberius he appears to have undergone some persecution from Sejanus (*ib.* 34). The fables extant under the name of Phaedrus are ninety-seven in number, written in iambic verse, and distributed into five books, and probably an abridgment of a larger collection. Most of the fables are, no doubt, renderings of old fables from Greek or other sources, known as 'Aesopian.' [AESOPUS; BABRIUS.] Many of the fables, however, refer to contemporary events and names (*e.g.* iii. 10); and Phaedrus himself, in the prologue to the fifth book, intimates that he had often used the name of Aesop only to recommend his verses. The expression is generally clear and concise, and the language, with some few exceptions, pure and correct, as we should expect from a Roman writer of the Augustan age.—There is also another collection of thirty-two fables, entitled *Epitome Fabularum*, which was first published at Naples, in 1809, by Cassitti. This appears to have been another abridgment of the original collection, and adds thirty fables which are not transmitted in the MSS. which give the five books of Phaedrus. They are

printed as an appendix to the Fables of Phaedrus. It cannot be asserted positively that they are by Phaedrus, but they are in his manner. A prose version of the fables of Phaedrus by a writer of the tenth century who called himself Romulus supplies paraphrases of several fables which appear in neither of the above-mentioned collections.—Editions of Phaedrus by Pithocus, Autun, 1596; Bentley, 1726; L. Müller, 1868; Riese, 1885.

Phaenarētē. [SOCRATES.]

Phaenias. [PHANIAS.]

Phaestus (Φαίστος; Φάιστιος). 1. A town in the S. of Crete near Gortyna, twenty stadia from the sea, with a port-town Matala or Matalia, said to have been built by Phaestus,



Coin of Phaestus in Crete (about 400 B.C.).

Obv., Heracles fighting the hydra; the crab at his feet; rev., PHAESTION; the bull of the story of Europa.

son of Heracles, who came from Sicily to Crete (Pans. ii. 6, 7). It is mentioned by Homer (*Il.* ii. 648). According to other accounts Minos formed the town from a collection of villages (Diod. v. 78; Strab. p. 479). It was destroyed by Gortyna. It was the birthplace of Epimenides, and its inhabitants were celebrated for their wit and sarcasm (Athen. p. 261). —2. A town of Thessaly in the district Thessaliothis (Liv. xxxvi. 16).

Phaëthon (Φαέθων), that is, 'the shining,' occurs in Homer as an epithet of Helios (the Sun), and is used by later writers as a proper name for Helios (*Il.* xi. 734; Ap. Rh. iv. 1236; Verg. *Aen.* v. 105); but it is more commonly known as the name of a son of Helios by the Oceanid Clymene, the wife of Merops, or a son of Helios by Prote, or, lastly, a son of Helios by the nymph Rhode or Rhodos (Hyg. Fab. 134; Tzetz. *Chil.* iv. 137). The story of Phaëthon is most fully described by Ovid (*Met.* i. 751–ii. 400) and by Nonnus (*Dionys.* xxxviii. 98), but it is earlier than the great Attic tragedians, for it formed the subject of the *Heliades* of Aeschylus and the *Phaëthon* of Euripides, of both which plays some fragments remain. He received the significant name of Phaëthon from his father, and was afterwards presumptuous enough to request his father to allow him for one day to drive the chariot of the sun across the heavens. Helios was induced by the entreaties of his son and of Clymene to yield, but the youth being too weak to check the horses, they rushed out of their usual track, and came so near the earth as almost to set it on fire. Thereupon Zeus killed him with a flash of lightning, and hurled him down into the river Eridanus. His kinsman Cygnus became a swan; his sisters, the *Heliadae* or *Phaëthontides*, who had yoked the horses to the chariot, were changed into poplars and their tears into amber. [HELIADAE.] In the original mythology Phaëthon was the sun himself and the myth probably grew from the observation of the hot noon-day sun sinking rapidly to the

Eridanus, the river of the extreme west, and from an attempt also to explain the difference between the white races and the Ethiopians. The fall of Phaethon from his quadriga is

Phthiotis in Thessaly on the Sinus Maliacus, served as the harbour of LAMIA.

Phālāris (Φάλαρις), ruler of Agrigentum in Sicily, has obtained a proverbial celebrity as a



Phaethon. (From a relief on a sarcophagus. Zannoni, *Gal. di Firenze*, serie 4, vol. ii.)

represented in more than one ancient relief: the figures of his guide Phosphorus, of his mother Clymene, of the river-god Eridanus and of Cygnus are introduced.

Phaethontiādes. [HELIADAE.]

Phaethūsa. [HELIADAE.]

Phagres (Φάγρης: *Orfan* or *Orfana*), an ancient and fortified town of the Pierians in Macedonia at the foot of Mount Pangaeon (Hdt. vii. 112; Thuc. ii. 99; Strab. p. 331).

Phalaeacus (Φάλακος). 1. Son of Onomarchus, succeeded his uncle Phayllus as leader of the Phocians in the Sacred war, B.C. 351. In order to secure his own safety, he concluded a treaty with Philip, by which he was allowed to withdraw into the Peloponnesus with a body of 8000 mercenaries, leaving the unhappy Phocians to their fate, 346. (Diod. xvi. 38-59; Paus. x. 2, 7.) Phalaeacus now assumed the part of a mere leader of mercenary troops, in which character we find him engaging in various enterprises. He was slain at the siege of Cydonia in Crete (Diod. xvi. 63).—2. A lyric and epigrammatic poet of Alexandria, some of whose epigrams are preserved in the Greek Anthology. The hendecasyllabic metre which he especially used is sometimes called *Phalaeacian*. (Athen. p. 440; Terontian. p. 2440.)

Phalaeisīae (Φαλαισίαι), a town in Arcadia, S. of Megalopolis on the road to Sparta, twenty stadia from the Laconian frontier (Paus. viii. 35, 3).

Phalanna (Φάλασσα: Φαλανναῖος: *Karadjoli*), a town of the Perrhaebi in the Thessalian district of Hestiaeotis on the left bank of the Peneus, not far from Tempe (Strab. p. 440; Liv. xlii. 54).

Phālānthus (Φάλανθος), son of Aracus, was one of the Lacedaemonian Partheniae, or the offspring of some marriages with slaves, which the necessity of the first Messenian war had induced the Spartans to permit. [See *Dict. of Antiq.* art. *Partheniae*.] As the Partheniae were looked down upon by their fellow-citizens, they formed a conspiracy under Phalanthus, against the government. Their design having been detected, they went to Italy under the guidance of Phalanthus, and founded the city of Tarentum, about B.C. 708. Phalanthus was afterwards driven out from Tarentum by a sedition, and ended his days at Brundisium. (Strab. pp. 278, 282; Ar. *Pol.* v. 7; Paus. x. 10; Hor. *Od.* ii. 6.)

Phalāra (τὰ Φάλαρα: Φαλαρεῦς), a town of

cruel and inhuman tyrant; but we have little real knowledge of his life and history. His reign probably began about B.C. 570, and is said to have lasted sixteen years. He was a native of Agrigentum, and appears to have been raised by his fellow-citizens to some high office in the state, of which he afterwards availed himself to assume a despotic authority (Ar. *Rhet.* ii. 20, *Pol.* v. 10). He was engaged in frequent wars with his neighbours, and extended his power and dominion on all sides, though more frequently by stratagem than by open force. He perished by a sudden outbreak of the popular fury, in which it appears that Telemachus, the ancestor of Theron, must have borne a conspicuous part (Diod. *Fr.* p. 25; Cic. *Off.* ii. 7, 26; Tzetz. *Chil.* v. 956). No circumstance connected with Phalaris is more celebrated than the brazen bull in which he is said to have burnt alive the victims of his cruelty, and of which we are told that he made the first experiment upon its inventor Perillus. This latter story has much the air of an invention of later times; but the fame of this celebrated engine of torture was inseparably associated with the name of Phalaris as early as the time of Pindar. (Pind. *Pyth.* i. 185; cf. Diod. xiii. 90; *Pol.* xii. 25.) Pindar also speaks of Phalaris himself in terms which clearly prove that his reputation as a barbarous tyrant was then already fully established, and all subsequent writers, until a very late period, allude to him in terms of similar import. But in the later ages of Greek literature, there appears to have existed or arisen a totally different tradition concerning Phalaris, which represented him as a man of a naturally mild and humane disposition, and only forced into acts of severity or occasional cruelty by the pressure of circumstances and the machinations of his enemies. He appears at the same time as an admirer of literature and philosophy, and the patron of men of letters. Such is the aspect under which his character is presented to us in two declamations ascribed to Lucian, and still more strikingly in the well-known epistles which bear the name of Phalaris himself. These epistles are now remembered chiefly on account of the literary controversy to which they gave rise, and the masterly dissertation in which Bentley exposed their spuriousness. They are evidently the composition of some sophist; though the period at which this forgery was composed cannot be determined. The first

author who refers to them is Stobaeus. Edited by Schaefer, Lips. 1823; Herchor, 1873.

Phalarium (Φαλάριον), a fortress named after Phalaris near the S. coast of Sicily, situated on a hill forty stadia E. of the river Himera (Diod. xix. 118).

Phalasarna (τὰ Φαλάσσαρνα), a town on the NW. coast of Crete (Strab. p. 574).

Phalērum (Φάληρον: Φαληρεύς), the most easterly of the harbours of Athens, and the one chiefly used by the Athenians before the Persian wars. [See Piræus, and plan on p. 142.]

Phalōria (Φαλώρια), a fortified town of Thessaly in Hostiaecotis, N. of Tricca on the left bank of the Peneus (Liv. xxxii. 15).

Phāna (Φάνα, ἡ Φαναία ἄκρα: C. Mastico), the S. point of the island of Chios, celebrated for its temple of Apollo, and for its excellent wine (Strab. p. 645).

Phanagoria (Φαναγόρεια, and other forms: *Phanagori*, Ru., near *Tamian*, on the E. side of the *Straits of Caffa*), a Greek city, founded by a colony of Teians under Phanagoras, on the Asiatic coast of the Cimmerian Bosphorus. It became the great emporium for all the traffic between the coasts of the Palus Maeotis and the countries on the S. side of the Caucasus, and was chosen by the kings of Bosphorus as their capital in Asia. (Strab. p. 495; Ptol. v. 9, 6; App. *Mithr.* 108.) It had a temple of Aphrodite, and its neighbourhood was rich in olive yards. In the sixth century of our era, it was destroyed by the surrounding barbarians. (Procop. *B. G.* iv. 5.)

Phanaroea (Φανάροια), a great plain of Pontus in Asia Minor, enclosed by the mountain chains of Paryadres on the E., and Lithrus and Ophlimus on the W., was the most fertile part of Pontus (Strab. pp. 73, 547, 556).

Phanias or **Phaenias** (Φανίας, Φανίας), of Eresos in Lesbos, a distinguished Peripatetic philosopher, the immediate disciple of Aristotle, and the contemporary, fellow-citizen, and friend of Theophrastus. He flourished about a.c. 336. Phanias does not seem to have founded a distinct school of his own, but he was a most diligent writer upon every department of philosophy, as it was studied by the Peripatetics, especially logic, physics, history, and literature. His works, all of which are lost, are quoted by later writers. One of his works most frequently cited was a sort of chronicle of his native city, bearing the title of *Πρωταίνας Ἐρέσσιου*. (Strab. p. 618; Plut. *Sol.* 14, 32, *Them.* 7, 73; Athen. p. 333; Suid. s. v.)

Phanocles (Φανοκλῆς), one of the best of the later Greek elegiac poets, probably lived in the time of Philip and Alexander the Great. He seems only to have written one poem, which was entitled *Ἐρωτες ἢ Καλοί* (Plut. *Symp.* p. 671; Athen. p. 603). The work was upon *paederastia*; but the subject was so treated as to exhibit the retribution which fell upon those who addicted themselves to the practice. We still possess a considerable fragment from the opening of the poem, which describes the love of Orpheus for Calais, and the vengeance taken upon him by the Thracian women.—The fragments of Phanocles are edited by Bach, with those of Hermesianax and Philetas, Halis Sax. 1829; and by Schneidewin, *Delect. Poës. Graec.* p. 158.

Phanodēmos (Φανόδημος), the author of one of those works on the legends and antiquities of Attica known under the name of *Atticides*. His age and birthplace are uncertain, but we know that he lived before the time of Augustus,

as he is cited by Dionysius of Halicarnassus (*Dionys.* i. 61; Plut. *Them.* 13, *Cim.* 12.)

Phanote (*Gardhiki*), a fortified town of Epirus in Chaonia near the Illyrian frontier (Liv. xliiii. 23; Pol. xxvii. 14).

Phāon (Φάων), a boatman at Mytilene, is said to have been originally an ugly old man; but in consequence of his carrying Aphrodite across the sea without accepting payment, the goddess gave him youth and beauty (Ael. *V.H.* xii. 18; Palaeph. 49; Lucian, *Dial. Mort.* 9). After this Sappho is said to have fallen in love with him, and to have leaped from the Leucadian rock when he slighted her. [SAPPHO.] For the possible origin of this story, see LEUCAS.

Phārae (Φαράι or Φήραι). 1. (*Φαραίεύς* or *Φαρεύς*), an ancient town in the W. part of Achaëa, and one of the twelve Achaëan cities, was situated on the river Pierus, seventy stadia from the sea and 150 from Patrae. It was one of the states which took an active part in reviving the Achaëan League in b.c. 281. Augustus included it in the territory of Patrae. (Hdt. i. 145; Strab. p. 388; Paus. vii. 22, 1.)—2. (*Φαραίτης*, *Φαραιάτης*, *Φαράτης*: *Kalamata*), an ancient town in Messeeia mentioned by Homer, on the river Nedon, near the frontiers of Laconia, and about six miles from the sea. In b.c. 180 Pharae joined the Achaëan League together with the towns of Thuria and Abia. It was annexed by Augustus to Laconia. (Il. v. 543, ix. 151; Strab. p. 388; Paus. iv. 30, 2.)—3. Originally **Pharis** (Φάρις: *Φαρίτης*, *Φαριάτης*), a town in Laconia in the valley of the Eurotas, S. of Sparta (Paus. iii. 20, 3).

Pharbaethus (Φάρβαιθος: *Horbeyt?* Ru.), the capital of the Nomos Pharbaethites in Lower Egypt, lay S. of Tanis, on the W. side of the Pelusiac branch of the Nile (Hdt. ii. 166; Strab. p. 802).

Pharādōn (Φαραδών), a town of Thessaly, in the E. part of Hestiaeotis (Strab. p. 438).

Phāris. [PHARAE, No. 3.]

Pharmacussae (Φαρμακοῦσσαι). 1. Two small islands off the coast of Attica, near Salamis, in the bay of Eleusis (Strab. p. 395), now called *Kyradhes* or *Megali* and *Mikri Kyra*: on one of them was shown the tomb of Circe.—2. **Pharmacusa** (Φαρμακοῦσα: *Pharmakonisi*), an island off the coast of Asia Minor, 120 stadia from Miletus, where king Attalus died, and where Julius Caesar was taken prisoner by pirates (Suet. *Jul.* 4; Plut. *Caes.*).

Pharnabāzus (Φαρνάβαζος), son of Pharnaces, succeeded his father as satrap of the Persian provinces near the Hellespont. In b.c. 411 and the following years, he rendered active assistance to the Lacedaemonians in their war against the Athenians. (Thuc. viii. 6, 8, 39, 99–109; Xen. *Hell.* i. 1–3; Diod. xiii. 49–63.) When Dercyllidas, and subsequently Agesilaus, passed over into Asia to protect the Asiatic Greeks against the Persian power, we find Pharnabazus connecting himself with Conon to resist the Lacedaemonians. In 374 Pharnabazus invaded Egypt in conjunction with Iphicrates, but the expedition failed, chiefly through the dilatory proceedings and the excessive caution of Pharnabazus. [IPHICRATES.] The character of Pharnabazus is distinguished by generosity and openness. He has been charged with the murder of Alcibiades; but the latter probably fell by the hands of others. [ALCIBIADES.]

Pharnāces (Φαρνάκης). 1. King of Pontus, was the son of Mithridates IV., whom he succeeded on the throne, about b.c. 190. He carried on war for some years with Eumenes,

king of Pergamus, and Ariarathes, king of Cappadocia, but was obliged to conclude with them a disadvantageous peace in 179. The year of his death is uncertain; it is placed by conjecture in 156. (Pol. xxv. 2, xxvi. 6, xxvii. 15; Strab. p. 545).—2. King of Pontus, or more properly of the Bosphorus, was the son of Mithridates the Great, whom he compelled to put an end to his life in 63. [MITHRIDATES VI.] After the death of his father, Pharnaces hastened to make his submission to Pompey, who granted him the kingdom of the Bosphorus, with the titles of friend and ally of the Roman people. In the Civil war between Caesar and Pompey, Pharnaces seized the opportunity to reinstate himself in his father's dominions, and made himself master of the whole of Colehis and the lesser Armenia. He defeated Domitius Calvinus, the lieutenant of Caesar in Asia, but was shortly afterwards defeated by Caesar himself in a decisive action near Zela (47). The battle was gained with such ease by Caesar that he informed the senate of his victory by the words, *Veni, vidi, vici* (App. *Mithr.* 110–120; Dio Cass. xlii. 45; *Bell. Alex.* 65–77). In the course of the same year, Pharnaces was again defeated, and was slain by Asander, one of his generals. [ASANDER.]

Pharnacia (Φαρνακία: *Kheresoun* or *Kerasunda*), a flourishing city of Asia Minor, on the coast of Pontus Polemoniaeus, was built near (some think, on) the site of Cerasus, probably by Pharnaces, the grandfather of Mithridates the Great, and peopled by the transference to it of the inhabitants of Colyora. It had a large commerce and extensive fisheries; and in its neighbourhood were the iron mines of the Chalybes. It was strongly fortified, and was used by Mithridates, in the war with Rome, for the place of refuge of his harem. (Strab. pp. 548–551; Plut. *Lucull.* 18; Arrian, *Peripl. Pont. Eux.* p. 17.)

Pharsalus (Φάρσαλος, Ion. Φάρσηλος: *Pharsalos*: *Pharsa* or *Fersala*), a town in Thessaly in the district Thessaliotis, not far from the frontiers of Phthiotis, W. of the river Enipeus, and on the N. slope of Mt. Narthacius. It was divided into an old and a new city, and contained



Coin of Pharsalus (4th cent. B.C.).

Obv., head of Athene; rev., *ΑΡΧ: Thessalian horseman. below, ΤΕΑΕ*ΑΝΤΟ (backwards), probably the engraver's name.

a strongly fortified aeropolis (Strab. pp. 431–434; Liv. xlv. 1). In its neighbourhood, NE. of the town and on the other side of the Enipeus, was a celebrated temple of Thetis, called *Thetidium*. Near Pharsalus was fought the decisive battle between Caesar and Pompey, B.C. 48, which made Caesar master of the Roman world. It is frequently called the battle of Pharsalia, which was the name of the territory of the town.

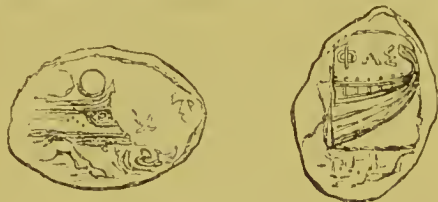
Pharus (Φάρος). 1. (*Pharos* or *Raudhat-el-tin*, i.e. *Fig-garden*), a small island off the Mediterranean coast of Egypt, mentioned by Homer, who describes it as a whole day's sail distant from Aegyptus, meaning, probably, not Egypt itself, but the river Nile.

(*Od.* iv. 355.) When Alexander the Great planned the city of Alexandria, on the coast opposite to Pharos, he caused the island to be united to the coast by a mole seven stadia in length, thus forming the two harbours of the city. [ALEXANDRIA.] The island was chiefly famous for the lofty tower built upon it by Ptolemy II. Philadelphus, for a lighthouse, whence the name of *pharus* was applied to all similar structures. The island was well peopled, according to Julius Caesar, but soon afterwards Strabo tells us that it was inhabited only by a few fishermen (Strab. p. 791).—2. (*Lesina* or *Hvar*), an island of the Adriatic, off the coast of Dalmatia, E. of Issa, with a Greek city of the same name (*Civita Vecchia*, Ru.), which was taken and destroyed by the Romans under Aemilius Paulus, but probably rebuilt, as it is mentioned by Ptolemy under the name of Pharia (Pol. ii. 11, iii. 16; Strab. p. 315).

Pharūsī (Φαρούσιοι), a people in the interior (probably near the W. coast) of N. Africa, who carried on a considerable traffic with Mauretania (Strab. pp. 131, 828; Ptol. iv. 6, 17).

Phasaëlis (Φασαηλῖς: prob. *Ain-el-Fusaïl*), a city of Palestine, in the valley of the Jordan, N. of Jericho, built by Herod the Great (Jos. *Ant.* xvi. 5, 2).

Phaselis (Φασηλῖς, Φασηλίτης: *Tekrona*, Ru.), an important seaport town of Lyeia, near the borders of Pamphylia, stood on the gulf of Pamphylia, at the foot of Mt. Solyma, in a narrow pass between the mountains and the sea. It was founded by Dorian colonists, and from its position, and its command of three fine harbours, it soon gained an extensive commerce (Hdt. ii. 178; Strab. p. 667). It did not belong to the Lycian confederacy, but had an independent government of its own. It became



Coin of Phaselis in Lyeia (6th cent. B.C.).

Obv., prow of galley in the shape of a bull's head; rev., *ΑΣ, stem of galley in incuse square.

afterwards the head-quarters of the pirates who infested the S. coasts of Asia Minor, and was therefore destroyed by P. Servilius Isauricus (Cie. *Verr.* iv. 10, 21; Eutrop. vi. 3); and though the city was restored, it never recovered its importance. Phaselis is said to have been the place at which the light quick vessels called *φάσηλοι* were first built, and the figure of such a ship appears on its coins.

Phāsīs (Φᾶσις). 1. (*Faz* or *Rionî*), a renowned river of the ancient world, rose in the Moschici M. (or according to some in the Caucasus, where, in fact, its chief tributaries rise), and flowed westward through the plain of Colehis into the E. end of the Pontus Euxinus (*Black Sea*), after receiving several affluents, the chief of which were the Glauens and the Rion: the name of the latter was sometimes transferred, as it now is, to the main river. It was navigable about thirty-eight miles above its mouth for large vessels, and for small ones further up, as far as Sarapana (*Sarapan*), whence goods were conveyed in four days across the Moschici M. to the river Cyrus, and so to the Caspian. It was spanned by 120 bridges,

and had many towns upon its banks. Its waters were celebrated for their purity and for various other supposed qualities, some of a very marvellous nature; but it was most famous in connexion with the story of the Argonautic expedition. [ARGONAUTÆ.] Some of the early geographers made it the boundary between Europe and Asia (Strab. p. 497; Hdt. iv. 40); it was afterwards the NE. limit of the kingdom of Pontus, and under the Romans it was regarded as the N. frontier of their empire in W. Asia. Another notable circumstance connected with it is that it has given name to the *pheasant* (phasians, *φασιανός*, *φασιανικός ὄρνις*), which is said to have been first brought to Greece from its banks, where the bird is still found in great numbers (Mart. iii. 57, 16 Plin. x. 132).—When the geography of these regions was comparatively unknown, it was natural that there should be a doubt as to the identification of certain celebrated names; and thus the name Phasis, like Araxes, is applied to different rivers. The most important of these variations is Xenophon's application of the name Phasis to the river Araxes in Armenia (*Anab.* iv. 6).—2. Near the mouth of the river, on its S. side, was a town of the same name, founded and fortified by the Milesians as an emporium for their commerce, and used under the kings of Pontus, and under the Romans, as a frontier fort, and now a Russian fortified station, under the name of *Pati*. Some identify it with Sebastopolis, but most likely incorrectly. (Strab. pp. 498, 500; Ptol. v. 10, 2.)

Phavorinus. [FAVORINUS.]

Phayllus (Φάυλλος). 1. A celebrated athlete of Crotona, who had thrice gained the victory at the Pythian games. He fought at the battle of Salamis, B.C. 480, in a ship fitted out at his own expense. (Hdt. viii. 47; Pans. x. 9, 2; Plut. *Alex.* 34.) He is said to have cleared fifty-five feet in jumping (*Anth. Pal.* ii. p. 851; Suid. *s.v.*). It is suggested that (if true at all) it may have been the 'hop, step, and jump.' [*Dict. of Ant.* art. *Pentathlon*.]—2. A Phocian, brother of Onomarchus, whom he succeeded as general of the Phocians in the Sacred war, 352. He died in the following year, after a long and painful illness. Phayllus made use of the sacred treasures of Delphi with a far more lavish hand than either of his brothers, and he is accused of bestowing the consecrated ornaments upon his wife and mistresses. (Diod. xvi. 35–38, 61; Pans. x. 2, 6.)

Phazania (*Φαζανία*), a district of Libya Interior. [GARAMANTES.]

Phazemon (Φαζημών: prob. *Marsiwan*), a city of Pontus in Asia Minor, NW. of Amasia, and the capital of the W. district of Pontus, called Phazemonitis (Φαζημονίτις), which lay on the E. side of the Halyx, S. of Gazelonitis, and was celebrated for its warm mineral springs. Pompey changed the name of the city to Neapolis, and the district was called Neapolitis: but these names seem to have been soon dropped. (Strab. pp. 553, 560.)

Phea (Φεά, Φεά, Φεά: Φεαῖος), a town on the frontiers of Elis and Pisatis, with a harbour situated on a promontory of the same name, and on the river Iardanus. In front of the harbour was a small island called Pheas (Φείας). (*Il.* vii. 135; *Od.* xi. 297; Strab. p. 350.)

Pheca or **Phecadum**, a fortress in Thessaly in the district Hestiacotis (Liv. xxxi. 41, xxxii. 14).

Phēgeus (Φηγεύς), king of Psophis in Arcadia, father of Alpheisiboea or Arsinoe, of Pronous and Agenor, or of Temenus and Axion. He purified

Alcmaeon after he had killed his mother, and gave him his daughter Alpheisiboea in marriage. Alcmaeon presented Alpheisiboea with the celebrated necklace and peplus of Harmonia; but when Alcmaeon afterwards wished to obtain them again for his new wife Callirrhoe, he was murdered by the sons of Phēgeus, by their father's command. Phēgeus was himself subsequently put to death by the sons of Alcmaeon. For details see ALCMAEON.

Phellus (Φέλλος or Φελλός: Φελλίτης: Ru near *Saavri*), an inland city of Lycia, on a mountain between Xanthus and Antiphellus; the latter having been at first the port of Phellus, but afterwards eclipsing it (Strab. p. 666).

Phellūsa, a small island near Lesbos.

Phēmīus (Φήμιος), a celebrated minstrel, son of Terpius, who entertained with his song the suitors in the palace of Odysseus in Ithaca (*Od.* i. 154).

Phēmōnōē (Φημονόη), a mythical Greek poetess of the ante-Homeric period, was said to have been the daughter of Apollo, and his first priestess at Delphi, and the inventor of the hexameter verse. There were poems which went under the name of Phemonōē, like the old religious poems which were ascribed to Orpheus, Musaeus, and the other mythological bards. (Pans. x. 5, 7, x. 6, 7; Strab. p. 419.)

Phēnēus (Φηνεύος or Φηνεός: Φηνεάτης: *Fonia*), a town in the NE. of Arcadia, at the foot of Mt. Cyllene, and on the river Aroanius. Its territory was called **Pheneātis** (Φηνεάτις). There were extensive marshes in the neighbourhood, the waters of which were partly carried off by a subterranean channel, which was supposed to have been made by Heracles. (Pans. viii. 14, 3; Catull. 68, 109; Plin. xxxi. 54; cf. p. 400, b.) The town was of great antiquity. It is mentioned by Homer, and was said to have been built by an autochthon Pheneus. It contained a strongly fortified acropolis with a temple of Athene Tritonia; and in the town itself were the tombs of Iphicles and Myrtilus, and temples of Hermes and Demeter. (*Il.* ii. 605; Pans. viii. 14, 15; Verg. *Aen.* viii. 165.)

Phērae (Φεραί: Φεραῖος: *Valentino*), an ancient town of Thessaly, in the SE. of the Pelasgic plain, W. of Mt. Pelion, SW. of the lake Boebēis, and ninety stadia from its port-town, Pagasae on the Pagasaeon gulf. Pherae is celebrated in mythology as the residence of Admetus, and in history on account of its tyrants, who extended their power over nearly the whole of Thessaly. (*Il.* ii. 711; Thuc. ii. 22; Strab. pp. 403, 439.) Of these the most powerful was Jason, who was made Tagus or generalissimo of Thessaly about B.C. 374. Jason was succeeded in 370 by his two brothers Polydorus and Polyphron. The former was soon after assassinated by Polyphron. The latter was murdered in his turn, in 369, by his nephew Alexander, who was notorious for his cruelty, and who was put to death in 367 by his wife Thebe and her three brothers. [JASON; ALEXANDER, p. 47, b.] In B.C. 191 Pherae was taken by Antiochus, and shortly afterwards surrendered to the Romans under Acilius Glabrio (Liv. xxxvi. 9, 14).

Phērae. [PHARAE.]

Pherecrates (Φερεκράτης), of Athens, one of the best poets of the Old Comedy, was contemporary with the comic poets Cratinus, Crates, Eupolis, Plato, and Aristophanes, being somewhat younger than the first two, and somewhat older than the others. He gained his first victory B.C. 438, and he imitated the style of Crates, whose actor he had been. Crates and Phere-

crates, like Epicharmus, very much modified the coarse satire and vituperation of which this sort of poetry had previously been the vehicle, and constructed their comedies on the basis of a regular plot, and with more dramatic action, satirising types of character, not actual persons. Pherecrates did not, however, abstain altogether from personal satire, for we see by the fragments of his plays that he attacked Alcibiades, the tragic poet Melanthius, and others (Athen. pp. 343, 538). He forestalled in the *Crapatali* the idea, which Aristophanes expressed in the *Frogs*, of laying the scene of his play in the underworld. Pherecrates invented a new metre, which was named, after him, the *Pherecratean*,

The system of the verse is $\acute{\text{—}} \text{—} \acute{\text{—}} \cup \vee \acute{\text{—}}$ — which may be best explained as a choriambus, with a spondee for its base, and a long syllable for its termination. The metre is very frequent in the choruses of the Greek tragedians, and in Horace, as, for example—*Grato Pyrrha sub antro*. The extant titles of the plays of Pherecrates are eighteen. (Fragments in Meineke, *Fr. Com. Gr.*)

Phêrêcýdes (Φερεικίδης). 1. Of Syros, an island in the Aegæan, an early Greek philosopher or rather theologian. He lived in the sixth century B.C. He is said to have obtained his knowledge from the secret books of the Phœnicians, and to have travelled in Egypt. Almost all the ancient writers who speak of him state that he was the teacher of Pythagoras. The most important subject which he is said to have taught was the doctrine of the Metempsychosis adopted by Pythagoras. He gave an account of his views in a work (Περὶ φύσεως καὶ περὶ θεῶν) which was extant in the Alexandrian period. It was written in prose, which he is said to have been the first to employ in the explanation of philosophical questions. (Diog. Laërt. i. 116–122; Arist. *Met.* xiii. 4 = p. 1092, B; Cic. *Tusc.* i. 16, 38; Plut. *Sull.* 36.)—2. Of Leroc, one of the most celebrated of the early Greek logographers. He lived in the former half of the fifth century B.C., and was a contemporary of Hellanicus and Herodotus. Most of his life was spent at Athens, whence he is called indifferently the Lerian or the Athenian. His principal work was a history of the mythology and antiquities of Attica, in ten books. It began with a theogony, and then proceeded to give an account of the heroic age and of the great families of that time.—His fragments have been collected by Sturtz, *Pherecydis Fragmenta*, Lips. 1824, 2nd ed.; and by C. and T. Müller, in *Fragm. Hist. Graec.* vol. i.

Phêres (Φέρης). 1. Son of Cretheus and Tyro, and brother of Aeson and Amythaon; he was married to Periclymene, by whom he became the father of Admetus, Lycurgus, Idomene, and Periclypis. He was believed to have founded the town of Phærae in Thessaly. (*Od.* xi. 259; Apollod. i. 9, 11.)—2. Son of Jason and Medea (Paus. ii. 3, 6).

Pheretia (Φερειτία), *i.e.* a son of Pheres, is especially used as the name of Admetus (*Il.* ii. 763).

Pheretima (Φερειτίμα), wife of Battus III., and mother of Arcesilaus III., successive kings of Cyrene. After the murder of her son by the Barcaeans [BATTIADAE, No. 6], Pheretima fled into Egypt to Aryandes, the viceroy of Darius Hystaspis, and representing that the death of Arcesilaus had been the consequence of his submission to the Persians, she induced him to avenge it. On the capture of Barca by the

Persian army, she caused those who had the principal share in her son's murder to be impaled, and ordered the breasts of their wives to be cut off. Pheretima then returned to Egypt, where she died. (*Hdt.* iv. 162, 200–205.)

Phêron or **Phêros** (Φέρων, Φερῶς), the Greek name for the son of Sesostris (= Ramses II.). This king of Egypt was really Menephtah II., who succeeded on the death of Ramses (or Scsostris), about 1300 B.C., and won great victories over the Libyans and their allies the Aquasha and Shardana, whom some believe to be the Achaeans and Sardinians. By some authorities he is thought to be the Pharaoh of the Exodus. The Greek name Φέρων seems to be a misconception of the title Pharaoh. Herodotus has a story, which is not confirmed by the Egyptian monuments, that he was visited with blindness as a punishment for his impiety in throwing a spear into the waters of the Nile when it had overflowed the fields. By attending to the directions of an oracle he was cured, and he dedicated an obelisk at Heliopolis in gratitude for his recovery (*Hdt.* ii. 111). Pliny tells us that this obelisk, together with another, also made by him but broken in its removal, was to be seen at Rome in the Circus of Caligula and Nero at the foot of the Vatican hill. Pliny calls the Pheron of Herodotus Henn-coreus: Diodorus gives him his father's name, Sesostris (Plin. xxxvi. 74; Diod. i. 59).

Phidias (Φειδίας), the great Greek sculptor. Of his personal history we possess but few details. He was a native of Athens, and the son of Charmides, and was born about the time of the battle of Marathon, B.C. 490. He began to work as a sculptor about 464, and one of his first great works was the statue of Athene Promachos, which may be assigned to about 460. This work must have established his reputation; but it was surpassed by the splendid productions of his own hand, and of others working under his direction, during the administration of Pericles. That statesman not only chose Phidias to execute the principal statues which were to be set up, but gave him the direction of all the works of art which were to be erected. Of these works the chief were the Propylæa of the Acropolis (built by the architect Mnesicles), and, above all, the temple of Athene on the Acropolis, called the ΠΑΡΘΗΝΟΝ (of which Ictinus and Callicrates were the architects), on which, as the central point of the Athenian polity and religion, the highest efforts of the best of artists were employed. There can be no doubt that the sculptured ornaments of this temple, the remains of which form the glory of the British Museum, were executed under the immediate superintendence of Phidias; but the colossal statue of the divinity made of ivory and gold, which was enclosed within that magnificent shrine, was the work of the artist's own hand. The statue was dedicated in 438. Having finished his great work at Athens, he went to Elis and Olympia, which he was now invited to adorn. He was there engaged for about four or five years from 437 to 434 or 433, during which time he finished his statue of the Olympian Zeus, the greatest of all his works. On his return to Athens, he fell a victim to the jealousy against his great patron, Pericles, which was then at its height. The party opposed to Pericles, thinking him too powerful to be overthrown by a direct attack, aimed at him in the persons of his most cherished friends, Phidias,

Anaxagoras, and Aspasia. [PERICLES.] Phidias was first accused of peculation, but this charge was at once refuted, as, by the advice of Pericles, the gold had been affixed to the statue of Athene in such a manner that it could be removed and the weight of it examined. The accusers then charged Phidias with impiety, in having introduced into the battle of the Amazons, on the shield of the goddess, his own likeness and that of Pericles. On this latter charge Phidias was thrown into prison, where he died, in 432 (Plut. *Pericl.* 31). Phidias had executed a statue of Athene for Pallene in Achaia (Paus. vii. 27, 1); and the colossal statue of Athene Promachos on the Acropolis of Athens [see p. 11]; but more famous than these was the statue of Athene in the Parthenon, to which reference has already been made. The statue was of that kind of work which the Greeks called *chryselephantine*: that is, the statue was formed of plates of ivory laid upon a core of wood or stone, for the flesh parts, while the drapery and other ornaments were of solid gold. The statue stood in the foremost and larger chamber of the temple (*prodomus*). It represented the goddess standing, clothed with a tunic reaching to the ankles, with her spear in her left hand and an image of Victory four cubits high in her right: she was girded with the aegis, and had a helmet on her head, and her shield rested on the ground by her side. The height of the statue was twenty-six cubits, or nearly forty feet, including the base (Paus. i. 24; Plin. xxxvi. 18). The eyes were of a kind of marble, nearly resembling ivory, perhaps painted to imitate the iris and pupil (Plat. *Hipp. Maj.* p. 290, B). The weight of the gold upon the statue, which, as above stated, was removable at pleasure, is said by Thucydides to have been forty talents (ii. 13).—Still more celebrated than his statue of Athene was the colossal ivory and gold statue of Zeus which Phidias made for the great temple of this god in the *Altis* or sacred grove at Olympia. This statue was regarded as the masterpiece, not only of Phidias, but of the whole range of Grecian art; and was looked upon not so much as a statue, but rather as if it were the actual manifestation of the present deity. It was placed in the *prodomus* or front chamber of the temple, directly facing the entrance. It was only visible, however, on great festivals; at other times it was concealed by a magnificent curtain. The god was represented as seated on a throne of cedar wood, adorned with gold, ivory, ebony, stones, and colours, crowned with a wreath of olive, holding in his right hand an ivory and gold statue of Victory, and in his left hand supporting a sceptre, which was ornamented with all sorts of metals, and surmounted by an eagle. The throne was brilliant both with gold and stones, and with ebony and ivory, and was ornamented with figures both painted and sculptured. The statue almost reached to the roof, which was about sixty feet in height. The idea which Phidias essayed to embody in this his greatest work was that of the supreme deity of the Hellenic nation, no longer engaged in conflicts with the Titans and the Giants, but having laid aside his thunderbolt, and enthroned as a conqueror, in perfect majesty and repose, ruling with a nod the subject world. It is related (Strab. p. 534; Val. Max. iii. 7) that when Phidias was asked what model he meant to follow in making his statue, he replied, that of Homer (*Il.* i. 528-530):

Ἡ καὶ κτανέρισιν ἐπ' ὀφρύσι νεύσε Κρονίων.
ἀμβρόσια δ' ἄρα χαιτὰ ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο μέγαν δ' ἐλέλιξεν Ὀλυμπον.

The statue was removed by the emperor Theodosius I. to Constantinople, where it was destroyed by a fire in A.D. 475.—The distinguishing character of the art of Phidias was *beauty* of the *sublimest* order, especially in the representation of divinities, and of subjects connected with their worship. While on the one hand he set himself free from the stiff and unnatural forms which, by a sort of religious precedent, had fettered his predecessors of the archaic school, on the other hand he did not aim at representing the typical beauty of face and form which is seen in the works of Polyclitus, and still more in those of Praxiteles. In dignity and largeness of style he stood pre-eminent. [See further in *Dict. of Ant. art. Statuaria Ars.*]

Phidippidēs or Philippidēs (Φειδιππίδης, Φιλιππίδης), a courier, was sent by the Athenians to Sparta in B.C. 490, to ask for aid against the Persians, and arrived there on the second day from his leaving Athens. On his return to Athens, he related that on his way to Sparta the god Pan had met him on Mt. Parthenium, near Tegea, and calling him loudly by name had hidden him ask the Athenians why they paid him no worship, though he had been hitherto their friend, and ever would be so. (Hdt. vi. 105; Paus. i. 28, 4, viii. 54, 6; Nep. *Milt.* 4.) In consequence of this revelation, they dedicated a temple to Pan after the battle of Marathon, and honoured him thenceforth with annual sacrifices and a torch-race. [PAN.]

Phidon (Φείδων). 1. Son of Aristodamidas, and king of Argos, restored the supremacy of Argos over Cleonae, Phlius, Sicyon, Epidaurus, Troezen, and Aegina, and aimed at extending his dominions over the greater part of the Peloponnesus. Plutarch tells a story of his trying (though unsuccessfully) to obtain 1000 picked youths from Corinth, whom he intended to put to death, and so reduce the power of the Corinthians. The story is improbable in its details, but seems to indicate some claim to supremacy over Corinth also (Plut. *Ann.* 2). The Pisatans invited him, according to the received text of Pausanias, in the 8th Olympiad (B.C. 748), to aid them in excluding the Eleans from their usurped presidency at the Olympic games, and to celebrate them jointly with themselves. The invitation quite fell in with the ambitious pretensions of Phidon, who succeeded in dispossessing the Eleans and celebrating the games along with the Pisatans; but the Eleans not long after defeated him, with the aid of Sparta, and recovered their privilege. Thus apparently fell the power of Phidon; but as to the details of the struggle we have no information. The most memorable act of Phidon was his introduction of copper and silver coinage, and a new scale of weights and measures, which, through his influence, became prevalent in the Peloponnesus, and ultimately throughout the greater portion of Greece. (Hdt. vi. 127; Ephorus, ap. Strab. p. 358; Ar. *Pol.* v. 10, p. 1310; Paus. vi. 22, 2; Diog. Laërt. viii. 14; Ael. *V. H.* xii. 10.) The coinage of Phidon is said to have been struck in Aegina, with the type of a tortoise (a symbol of the Phoenician Astarte). [*Dict. of Ant. art. Pondera.*] There is considerable doubt about the date of Phidon. The date assigned to the earliest Greek coins is the seventh cent. B.C., which agrees with Hdt. vi. 127, where Phidon the tyrant of Argos who regulated measures in

the Peloponnesus and interfered at Olympia is said to be the father of one of the suitors of Agariste. This would bring Phidon near to the time of Clisthenes of Sicyon, and would preclude an earlier date for his reign than the middle of the seventh cent. B.C. It has been suggested that the text of Pausanias is corrupt and that Ol. 28, instead of 8 (*i. e.* 658 B.C.), should be read. The suggestion that there was an earlier Phidon also is not satisfactory.—2. An ancient Corinthian legislator of uncertain date.

Phigalia (Φιγαλία, Φιγάλεια, Φιγαλέα: Φιγαλεύς: *Pavlitza*), at a later time called **Phialia**, a town in the SW. corner of Arcadia on the frontiers of Messenia and Elis, and upon the river Lymax. It is said to have derived its name from Phigalus, son of Lycaon, its founder (Paus. viii. 39, 2; Steph. B. s. v.). It was taken by the Spartans B.C. 559, but was afterwards recovered by the Phigalians with the help of

aro standing. The temple is 125 feet long by 46 broad. In 1812 the frieze round the interior of the inner cella was discovered, containing a series of sculptures in alto-rilievo, representing the combat of the Centaurs and the Lapithae, and of the Greeks and the Amazons [see cut on p. 59]. The height of the frieze was a little more than two feet, and the total length about 100 feet. The sculptures were found on the ground under the spot which they originally occupied, and were much injured by their fall, and by the weight of the ruins lying upon them. They were purchased for the British Museum in 1814, where they are preserved. About 3½ miles from Phigalia (according to Paus. viii. 42, 1) under the hill Elaeum was the ancient sanctuary of the 'Black' Demeter, a cave in which was an image of the goddess with a horse's head [see p. 277, b]. A natural tunnel through which the river Neda (*Vontziko*) runs,



Remains of the Temple of Apollo at Bassae, near Phigalia.

the Oresthasians. It is frequently mentioned in the later wars of the Achaean and Aetolian Leagues (Paus. viii. 39, 4; Diod. xv. 40; Pol. iv. 3, 79).—Phigalia, however, owes its celebrity in modern times to the remains of a splendid temple in its territory, situate about six miles NE. of the town at Bassae on Mt. Cotylum. This temple was built by Ictinus, the contemporary of Pericles and Phidias, and the architect, along with Calliades, of the Parthenon at Athens. It was dedicated to Apollo Epieurius, or the Deliverer, because the god had delivered the country from the pestilence during the Peloponnesian war. Pausanias describes this temple as the most beautiful one in all Peloponnesus after the temple of Athene at Tegea. It is a Doric hexastyle [see *Dict. of Ant.* art. *Templum*], but with fifteen columns at the sides, and therefore thirty-eight columns in the whole outer circuit, of which all but three

now called *Stomion tes Panagias*, is shown as the site of this sanctuary. It is about three miles W. of Phigalia.

Phila (Φίλα), daughter of Antipater, the regent of Macedonia, was married to Craterus in B.C. 322, and after the death of Craterus, who survived his marriage with her scarcely a year, she was again married to the young Demetrius, the son of Antigonus. When Demetrius was expelled from Macedonia in 287, she put an end to her own life at Cassandra. She showed nobility of character in her endeavours to promote peace and to check oppression. She left two children by Demetrius: Antigonus, surnamed Gonatas, and a daughter, Stratonice, married first to Seleucus, and afterwards to his son Antiochus. (Plut. *Demetr.* 14–45; Diod. xx. 93.)

Phila (Φίλα: Φιλαῖος, Φιλάρτης). A town of Macedonia in the province Pieria, situated on a steep hill on the Peneus between Dium and

Tempe and at the entrance into Thessaly, built by Demetrius II. and named after his mother Phila (Liv. xlii. 67; Stoph. B. s. v.).

Philádelphia (Φιλαδέλφεια: Φιλαδελφεύς). 1. (*Allah Shehr*, Ru.), a city of Lydia, at the foot of M. Tmolus, on the little river Cogamus, S.E. of Sardis. It was built by Attalus Philadelphus, king of Pergamus. It suffered severely from earthquakes; so that in Strabo's time (under Augustus) it had greatly declined. In the reign of Tiberius, it was almost destroyed by one of these visitations. (Strab. p. 628; Tac. Ann. ii. 47; Steph. B. s. v.) It was an early seat of Christianity, and its church is one of the seven to which the Apocalypse is addressed (Rev. iii. 7).—2. A city of Cilicia Aspera, N. of Claudiopolis (Ptol. v. 8, 5).—3. In Palestine. [RABBATAMANA.]

Philádelphus (Φιλáδελφος), a surname of Ptolemaeus II. king of Egypt [PTOLEMÆUS] and of Attalus II. king of Pergamum [ATTALUS].

Philæe (Φιλáι: *Jesiret-el-Birbeh*, i. e. the Island of Temples), an island in the Nile, just above the First Cataract (of Syene), on the S. boundary of the country towards Aethiopia. It was inhabited by Egyptians and Ethiopians jointly, and was covered with magnificent temples, whose splendid ruins still remain. It was celebrated in Egyptian mythology as the burial-place of Osiris and Isis. (Strab. pp. 40, 803, 818, 820; Ptol. iv. 5, 74; Diod. i. 22; Sen. Q. N. iv. 1; Plin. v. 59.)

Philaeni (Φίλαινοι), two brothers, citizens of Carthage, of whom the following story is told. A dispute having arisen between the Carthaginians and Cyrenaean about their boundaries, it was agreed that deputies should start at a fixed time from each of the cities, and that the place of their meeting, wherever it might be, should thenceforth form the limit of the two territories. The Philaeni were appointed for this service on the part of the Carthaginians, and advanced much further than the Cyrenaean party. The Cyrenaean accused them of having set forth before the time agreed upon, but at length consented to accept the spot which they had reached as a boundary-line, if the Philaeni would submit to be buried alive there in the sand. Should they decline the offer, they were willing, they said, on their side, if permitted to advance as far as they pleased, to purchase for Cyrene an extension of territory by a similar death. The Philaeni accordingly then and there devoted themselves for their country, in the way proposed. The Carthaginians paid high honours to their memory, and erected altars to them where they had died; and from these, even long after all traces of them had vanished, the place still continued to be called 'The Altars of the Philaeni.' (Sall. Jug. 75; cf. Val. Max. v. 6, 4; Strab. pp. 171, 836; Sil. It. xv. 701.) Our main authority for this story is Sallust, who probably derived his information from African traditions during the time that he was proconsul of Numidia. The Greek name by which the heroic brothers have become known to us—Φίλαινοι, or lovers of praise—may have been framed to suit the tale, or the tale to explain the name.

Philagrius (Φιλάγριος), a Greek medical writer, born in Epirus, lived after Galen and before Oribasius, and therefore probably in the third century after Christ. He wrote several works, of which only a few fragments remain.

Philammon (Φιλάμμων), a mythical poet and musician of the pre-Homeric period, was said to have been the son of Apollo and the nymph

Chlone, or Philonis, or Leuconoë. (Theocr. xiv. 118; Hyg. Fab. 161; Ov. Met. xi. 317.) By the nymph Agriope, who dwelt on Par-nassus, he became the father of Thamyris and Eumolpus (Eur. Rhes. 916; Apollod. i. 3, 3; Paus. iv. 33, 3). He is closely associated with the worship of Apollo at Delphi, and with the music of the cithara. He is said to have established the choruses of girls, who, in the Delphian worship of Apollo, sang hymns in which they celebrated the births of Latona, Artemis, and Apollo. Pausanias relates that in the most ancient musical contests at Delphi, the first who conquered was Chrysothemis of Crete, the second was Philammon, and the next after him his son Thamyris. (Paus. x. 7, 2; Plut. Mus. pp. 1132, 1133.)

Philargyrius Junius, or **Philargyrus**, or **Junilius Flagrius**, an early commentator upon Virgil, who wrote upon the *Bucolics* and *Georgics*. His observations are less elaborate than those of Servius, and have descended to us in a mutilated condition. The period when he flourished is altogether uncertain. They are printed in the edition of Virgil by Burmann.

Phile or **Philes**, **Manuel** (Μανουήλ ὁ Φιλῆς), a Byzantine poet, and a native of Ephesus, was born about A.D. 1275, and died about 1340. His poem, *De Animalium Proprietate*, chiefly extracted from Aelian, is edited by De Paw, Traj. Rhen. 1739, and his other poems on various subjects by Wernsdorf, Lips. 1768.

Philæas (Φιλῆας), a Greek geographer of Athens, whose time cannot be determined with certainty, but who probably belonged to the older period of Athenian literature (Macrob. v. 20; Avien. Or. Mar. 42). He was the author of a *Periplus*, which was divided into two parts, one on Asia, and the other on Europe.

Philemon (Φιλήμων). 1. An aged Phrygian and husband of Baucis. Once upon a time, Zeus and Hermes, assuming the appearance of ordinary mortals, visited Phrygia; but no one was willing to receive the strangers, until the hospitable hut of Philemon and Baucis was opened to them, where the two gods were kindly treated. Zeus rewarded the good old couple by taking them to an eminence, while all the neighbouring district was visited with a sudden inundation. On that eminence Zeus appointed them the guardians of his temple, and allowed them both to die at the same moment, and then changed them into trees (Ov. Met. viii. 620-724).—2. An Athenian poet of the New Comedy, was the son of Damon, and a native of Soli in Cilicia, but at an early age went to Athens, and there received the citizenship (Strab. p. 671). He was born about 360 B.C., a little earlier than Menander, whom, however, he long survived. He began to exhibit about B.C. 330. He was the first poet of the New Comedy in order of time, and the second in celebrity; and he shares with Menander the honour of its invention, or rather of reducing it to a regular form. Philemon lived nearly 100 years. (Diod. xxiii. 7; Lucian, Macrob. 25; Val. Max. ix. 12. 6; Suid. s. v.) The manner of his death is differently related: some ascribing it to excessive laughter at a ludicrous incident; others to joy at obtaining a victory in a dramatic contest; while another story represents him as quietly called away by the goddesses whom he served, in the midst of the composition or representation of his last and best work. Although there can be no doubt that Philemon was inferior to Menander as a poet, yet he was a greater favourite with the Athenians, and often con-

quered his rival in the dramatic contests. [MENANDER.] The extant fragments of Philemon display much liveliness, wit and practical knowledge of life. His favourite subjects seem to have been love intrigues, and his characters were the standing ones of the New Comedy, with which Plautus and Terence have made us familiar. The *Mercator* and *Trinummus* of Plautus are adapted from Philemon's plays *Ἐμπορος* and *Θησαυρός*. The number of his plays was ninety-seven; the number of extant titles, after the doubtful and spurious are rejected, amounts to about fifty-three; but it is very probable that some of these should be assigned to the younger Philemon. The fragments of Philemon are printed with those of Menander by Meineke, in his *Fragmenta Comicorum Graecorum*.—3. The younger Philemon, also a poet of the New Comedy, was a son of the former, in whose fame nearly all that belongs to him has been absorbed; so that, although he was the author of fifty-four dramas, there are only two short fragments, and not one title, quoted expressly under his name.—4. The author of a *Λεξικὸν τεχνολογικόν*, the extant portion of which was first edited by Barney, Lond. 1812, and afterwards by Osann, Berlin, 1821. The author informs us that his work was intended to take the place of a similar Lexicon by the grammarian Hyperechius. The work of Hyperechius was arranged in eight books, according to the eight different parts of speech. Philemon's lexicon was a meagre epitome of this work; and the part of it which is extant consists of the first book and the beginning of the second. Hyperechius lived about the middle of the fifth century of our era, and Philemon may probably be placed in the seventh.

Philætaerus (Φιλέταιρος). 1. Founder of the kingdom of Pergamus, was a native of Tium in Paphlagonia (Strab. pp. 543, 623). He is first mentioned in the service of Docimus, the general of Antigonus, from which he passed into that of Lysimachus, who entrusted him with the charge of the treasures which he had deposited in the strong fortress of Pergamum. Towards the end of the reign of Lysimachus he declared in favour of Seleucus; and, after the death of the latter (B.C. 280), he took advantage of the disorders in Asia to establish himself in virtual independence. At his death he transmitted the government to his nephew EUMENES. He lived to the age of 80, and died apparently in 263 (Lucian, *Macrob.* 12).—2. An Athenian poet of the so-called Middle Comedy. He wrote twenty-one plays (Suid. s. v.).

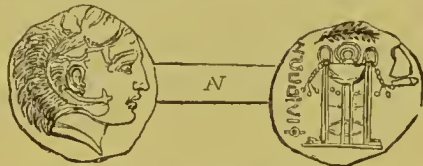
Philétas (Φιλήτας), of Cos, the son of Telephus, a distinguished Alexandrian poet and grammarian, flourished during the reign of the first Ptolemy, who appointed him tutor of his son, Ptolemy II. Philadelphus. His death may be placed about B.C. 280. Philetas seems to have been naturally of a very weak constitution, which at last broke down under excessive study. He was so remarkably thin as to become an object for the ridicule of the comic poets, who represented him as wearing leaden soles to his shoes, to prevent his being blown away by a strong wind. (Athen. pp. 401, 552; Plut. *An Seni sit ger. Resp.* p. 791; Ael. *V.H.* ix. 14.) His poetry was chiefly elegiac. Of all the writers in that department he was esteemed the best after Callimachus, to whom a taste less pedantic than that of the Alexandrian critics would probably have preferred him, for, to judge by his fragments, he escaped the snare of learned affectation. These two poets

formed the chief models for the Roman elegy; and Propertius expressly states in one passage that he imitated Philetas in preference to Callimachus (Propert. iv. 1, 1). The elegies of Philetas were chiefly amatory, and a large portion of them was devoted to the praises of his mistress Bittis, or, as the Latin poets give the name, Battis. Besides poems, Philetas wrote in prose on grammar and criticism. His most important grammatical work was entitled *Ἀτακτα*. The fragments of Philetas have been collected by Bach, with those of Hermetianax and Phanocles, Halis Sax. 1829.

Phileus. [PYTHIUS.]

Philius (Φίλιος). 1. A Greek of Agrigentum, accompanied Hannibal in his campaigns against Rome, and wrote a history of the Punic wars, in which he exhibited much partiality towards Carthage (Nep. *Hann.* 13; Pol. i. 14, iii. 26).—2. An Attic orator, a contemporary of Demosthenes and Lycinrgns. He is mentioned by Demosthenes in his oration against Midias, who calls him the son of Nicostratus, and says that he was trierarch with him (Dem. *Meid.* p. 566, § 161). Three orations of Philius are mentioned by the grammarians (Harporat. s. v.).—3. A Greek physician, born in the island of Cos, and the reputed founder of the sect of the Empirici, probably lived in the third century B.C. He wrote a work on part of the Hippocratic collection, and also one on botany.

Philippi (Φίλιπποι: Φιλιππεύς, Φιλιππίσιος, Φιλιππηός: *Filibah* or *Felibejêh*), a celebrated city in Macedonia Adjecta [see p. 512, b], was situated on a steep height of Mt. Pangaeus, and



Coin of Philippi (4th cent. B.C.).
Obv., head of Heracles in lion-skin; rev., ΦΙΛΙΠΠΩΝ, tripod,
and palm above it.

on the river Gangas or Gangites, between the rivers Nestus and Strymon. It was founded by Philip on the site of an ancient town **Crenides** (Κρηνίδες), a colony of the Thasians, who settled here on account of the valuable gold mines in the neighbourhood. (Strab. p. 331; App. *B.C.* iv. 105, 107.) Philippi is celebrated in history in consequence of the victory gained here by Octavianus and Antony over Brutus and Cassius, B.C. 42, and as the place where the Apostle Paul first preached in Europe, A.D. 53. [For its importance in the history of the Church, see *Dict. of the Bible*.] It was made a Roman colony by Octavianus after the victory over Brutus and Cassius, under the name of *Col. Augusta Julia Philippensis*; and it was under the empire a flourishing city (Dio Cass. li. 4; *C.I.L.* iii. 600). Its seaport was Datum or Datus on the Strymonic gulf.

Philippides (Φιλιππίδης). 1. See PHIDIPPIDES.—2. Of Athens, the son of Philocles, is mentioned as one of the six principal comic poets of the New Comedy by the grammarians. He wrote about B.C. 323. Philippides seems to have deserved the rank assigned to him, as one of the best poets of the New Comedy. He attacked the luxury and corruptions of his age, defended the privileges of his art, and made use of personal satire with a spirit approaching to that of the Old Comedy (Plut.

Demetr. 12, 26, *Amat.* p. 730). His death is said to have been caused by excessive joy at an unexpected victory (*Gell.* iii. 15); similar tales are told of the deaths of other poets, as, for example, Sophocles, Aloxis, and Philemon. The number of his dramas is stated at forty-five. (*Suid. s.v.*)

Philippópolis (Φιλίππολις). 1. (*Philippopolis*), an important town in Thrace founded by Philip of Macedon on the site of a place previously called Eumolpias or Poneropolis. It was situated in a large plain S.E. of the Hebrus on a hill with three summits, whence it was sometimes called Trimontium. (*Amm. Marc.* xxvi. 10, 4; *Ptol.* iii. 11, 12; *Tac. Ann.* iii. 38.) Under the Roman empire it was the capital of the province of Thracia in its narrower sense, and one of the most important towns in the country.—2. A city of Arabia, near Bostra, found by the Roman emperor Philippus (*Aurel. Vict. Caes.* 28).

Philippus (Φίλιππος). I. *Minor historical persons.* 1. Son of Alexander I. of Macedonia, and brother of Perdiccas II., against whom he rebelled in conjunction with Derdas. The rebels were aided by the Athenians, B.C. 432. (*Thuc.* i. 57, ii. 95, 100).—2. Son of Herod the Great, King of Judaea, by his wife Cleopatra, was appointed by his father's will tetrarch of Idumaea and Trachonitis, the sovereignty of which was confirmed to him by the decision of Augustus (*Jos. Ant.* xvii. 8, xviii. 2). He continued to reign over the dominions thus entrusted to his charge for thirty-seven years (B.C. 4—A.D. 34). He founded the city of Caesarea, surnamed Paveas, but more commonly known as Caesarea Philippi, near the sources of the Jordan, which he named in honour of Augustus. [*CAESAREA*, No. 2].—3. Son of Herod the Great, by Mariamne, whose proper name was *Herodes Philippus*. [*See Dict. of the Bible.*]

II. *Kings of Macedonia.*

I., son of Argacus, was the third king, according to Herodotus and Thucydides, who, not reckoning CARANUS and his two immediate successors (Coenus and Thurimas or Turimnas), look upon Perdiccas I. as the founder of the monarchy. Philip left a son, named Aëropus, who succeeded him (*Hdt.* viii. 137; *Thuc.* ii. 100; *Just.* vii. 2).—II., youngest son of Amyntas II. and Eurydice, reigned B.C. 359—336. He was born in 382, and was brought up at Thebes, whither he had been carried as a hostage by Pelopidas, and where he received a most careful education. He thus became acquainted with Greek literature and philosophy, with Greek politics, and with the Greek method of war. (*Diod.* xvi. 2; *Plut. Pelop.* 26; *Just.* vii. 5.) According to some accounts he was for a time a hostage with the Illyrians before he went to Thebes. Upon the death of his brother Perdiccas III., who was slain in battle against the Illyrians, Philip obtained the government of Macedonia, at first merely as regent and guardian to his infant nephew, Amyntas; but within two years he was enabled to set aside the claims of the young prince, and to assume for himself the title of king, B.C. 358. Macedonia was beset by dangers on every side. Its territory was ravaged by the Illyrians on the W., and the Paconians on the N., while Pausanias and Argæus took advantage of the crisis to put forward their pretensions to the throne. Philip was fully equal to the emergency. By his tact and eloquence he

sustained the falling spirits of the Macedonians, while at the same time he introduced among them a stricter military discipline, and organised their army on the plan of the phalax. He first turned his arms against Argæus, the most formidable of the pretenders, since he was supported by the Athenians. He defeated Argæus in battle, and then concluded a peace with the Athenians. He next attacked the Paconians, whom he reduced to subjection, and immediately afterwards defeated the Illyrians in a decisive battle, and compelled them to accept a peace, by which they lost a portion of their territory (*Diod.* xvi. 4). Thus in the short period of one year, and at the age of twenty-four, had Philip delivered himself from his dangerous position, and provided for the security of his kingdom. But energy and talents such as his were not satisfied with mere security, and henceforth his views were directed, not to defence, but to aggrandisement. He first sought to obtain possession of the various Greek cities upon the Macedonian coast. Soon after his accession he had withdrawn his garrison from Amphipolis, and had declared it a free city, because the Athenians had supported Argæus with the hope of recovering Amphipolis, and his continuing to hold the place would have interposed difficulties in the way of a peace with Athens, which was at that time an object of great importance to him. But he had never meant seriously to abandon this important town; and accordingly, having obtained pretexts for war with the Amphipolitans, he laid siege to the town and gained possession of it in 357. (*Dem. Olynth.* ii. pp. 11, 19, *Phil.* p. 70; *Aristocr.* p. 659; [*Dem.*] *Hal.* p. 83.) The Athenians had sent no assistance to Amphipolis, because Philip in a secret negotiation with the Athenians, led them to believe that he was willing to restore the city to them when he had taken it, and would do so on condition of their making him master of Pydna. After the capture of Amphipolis, he proceeded at once to Pydna, which seems to have yielded to him without a struggle, and the acquisition of which, by his own arms, and not through the Athenians, gave him a pretext for declining to stand by his secret engagement with them. The hostile feeling which such conduct necessarily excited against him at Athens, made it most important for him to secure the good will of the powerful town of Olynthus, and to detach the Olynthians from the Athenians. Accordingly he gave to the Olynthians the town of Potidaea, which he took from the Athenians in 356. Soon after this, he attacked and took a settlement of the Thasians, called Crenides, and, having introduced into the place a number of new colonists, he named it Philippi after himself. One great advantage of this acquisition was, that it put him in possession of the gold mines of the district, from which he is said to have derived annually a thousand talents (*Diod.* xvi. 8; *Strab.* p. 323). From this point there is for some time a pause in the active operations of Philip. In 354 he took Methone after a lengthened siege, in the course of which he himself lost an eye (*Diod.* xvi. 31, 34; *Dem. Olynth.* i. p. 12). The capture of this place was a necessary preliminary in any movement towards the S., lying as it did between him and the Thessalian border. He now marched into Thessaly to aid the Aleuadae against Lycophron, the tyrant of Pherae. The Phocians sent a force to support Lycophron, but they

were defeated by Philip, at Pagasae, B.C. 352, and their general Onomarchus slain. This victory gave Philip the ascendancy in Thessaly. He established at Pherae what he wished the Greeks to consider a free government, and then advanced southward to Thermopylae. The pass, however, he found guarded by a strong Athenian force, and he was compelled, or at least thought it expedient, to retire. He now turned his arms against Thrace, and succeeded in establishing his ascendancy in that country also. Meanwhile Philip's movements in Thessaly had opened the eyes of Demosthenes to the real danger of Athens and Greece, and his first Philippic (delivered in 352) was his earliest attempt to rouse his countrymen to energetic efforts against their enemy; but he did not produce much effect upon the Athenians. In 349 Philip commenced his attacks on the Chalcidian cities. Olynthus, in alarm, applied to Athens for aid, and Demosthenes, in his three Olynthiac orations, roused the people to efforts against the common enemy, not very vigorous at first and fruitless in the end. In the course of three years Philip gained possession of all the Chalcidian cities, and the war was brought to a conclusion by the capture of Olynthus itself in 348. In the following year he concluded peace with the Athenians on the basis that he kept all that he had gained, and that the Phocians were excluded from the alliance. The consent of the Athenians to this treaty was obtained by the

service, and succeeded in compelling Philip to raise the siege of both the cities (339). Philip now proceeded to carry on war against his northern neighbours, and seemed to give himself no further concern about the affairs of Greece. Against the Triballi he was unsuccessful, and received a wound in the thigh (Just. ix. 2). But meanwhile his hirelings were treacherously promoting his designs against the liberties of Greece. In 339 the Amphictyons declared war against the Locrians of Amphissa for having taken possession of a district of the sacred land; but as the general they had appointed to the command of the Amphictyonic army was unable to effect anything against the enemy, the Amphictyons at their next meeting in 338 conferred upon Philip the command of their army. Philip straightway marched through Thermopylae and seized Elatea. The Athenians heard of his approach with alarm; they succeeded, mainly through the influence of Demosthenes, in forming an alliance with the Thebans; but their united army was defeated by Philip in the month of August, 338, in the decisive battle of Chaeronea, which put an end to the independence of Greece. He used his victory, as before in the defeat of the Phocians, with moderation. Thebes was forced to acknowledge the independence of other Boeotian cities and to receive a Macedonian garrison, but escaped destruction: Athens had merely to acknowledge his hegemony in Greece, and received the town of Oropus as a present. Philip now seemed to have within his reach the accomplishment of the great object of his ambition, the invasion and conquest of the Persian empire. In a congress held at Corinth, which was attended by deputies from every Grecian state with the exception of Sparta, war with Persia was determined on, and the king of Macedonia was appointed to command the forces of the national confederacy. In 337 Philip's marriage with Cleopatra, the daughter of Attalus, one of his generals, led to the most serious disturbances in his family. Olympias and Alexander withdrew in great indignation from Macedonia; and though they returned home soon afterwards, they continued to be on hostile terms with Philip. Meanwhile, his preparations for his Asiatic expedition were not neglected, and early in 336 he sent forces into Asia, under Parmenion, to draw over the Greek cities to his cause (Diod. xvi. 91; Just. ix. 5). But in the summer of this year he was murdered at a grand festival which he held at Aegae, to solemnise the nuptials of his daughter with Alexander of Epirus. His murderer was a youth of noble blood, named Pausanias, who stabbed him as he was walking in the procession. The assassin was immediately pursued and slain by some of the royal guards. His motive for the deed is stated by Aristotle to have been private resentment against Philip, to whom he had complained in vain of a gross outrage offered to him by Attalus. Olympias and Alexander were suspected (probably unjustly) of being implicated in the plot. [OLYMPIAS.] Philip died in the forty-seventh year of his age and the twenty-fourth of his reign, and was succeeded by Alexander the Great. Philip had a great number of wives and concubines. Besides Olympias and Cleopatra, we may mention, (1) his first wife, Audata, an Illyrian princess, and the mother of Cynane; (2) Phila, sister of Derdas and Machatas, a princess of Elymiotis; (3) Nicesipolis of Pherae, the mother of Thessa-



Gold stater of Philip II., King of Macedonia, B.C. 359-336.

Obv., head of Apollo with laurel wreath; rev., ΦΙΛΙΠΠΟΥ; charioteer in biga. (These coins were the Φιλιππειοί, called by Horace 'regale nomisma, Philippi,' Ep. ii. 1, 234.)

assurances of Philocrates and Aeschines, their ambassadors, who had been bribed by Philip (Dem. F.L. p. 439). In 346 he marched into Phocis, and brought the Phocian war to an end. The Phocian cities were destroyed, and their place in the Amphictyonic council was made over to the king of Macedonia, who was appointed also, jointly with the Thebans and Thessalians, to the presidency of the Pythian games. Ruling as he did over a barbaric nation, such a recognition of his Hellenic character was of the greatest value to him, especially as he looked forward to an invasion of the Persian empire in the name of Greece, united under him in a great national confederacy. During the next few years Philip steadily pursued his ambitious projects. He was engaged in war with Thrace and with Illyria: and he pushed his influence into the Peloponnese by lending troops to aid the Argives in driving back the Spartans (Dem. de Pac. 61; Phil. ii. p. 69). From 342 to 340 he was engaged in an expedition in Thrace, and attempted to bring under his power all the Greek cities in that country (Diod. xvi. 74, 75). In the last of these years he laid siege to Perinthus and Byzantium; but the Athenians, who had long viewed Philip's aggrandisement with fear and alarm, now resolved to send assistance to these cities. Phocion was appointed to the command of the armament destined for this

lonica; (4) Philinna of Larissa, the mother of Arrhidaeus; (5) Meda, daughter of Cithelas, king of Thrace; (6) Arsinoë, the mother of Ptolemy I., king of Egypt, with whom she was pregnant when she married Lagus. To these numerous connexions temperament as well as policy seems to have inclined him. He was strongly addicted, indeed, to sensual enjoyment of every kind; but his passions, however strong, were always kept in subjection to his interests and ambitious views. He was fond of science and literature, in the patronage of which he appears to have been liberal; and his appreciation of great minds is shown by his connexion with Aristotle. In the pursuit of his political objects he was, as we have seen, unscrupulous, and ever ready to resort to duplicity and corruption; but when we consider the numerous instances of his humanity and clemency, we may admit that he does not appear to disadvantage by the side of other conquerors. (For authorities see the public orations of Demosthenes; Aesch. *F. L.* and *c. Ctes.*; Isocr. *Phil.*; Diod. xvi.; Just. vii.-ix.; Plut. *Dem.*, *Phoc.*, *Alex.*)—**III.**, the name of Philip was bestowed by the Macedonian army upon Arrhidaeus, the bastard son of Philip II., when he was raised to the throne after the death of Alexander the Great. He accordingly appears in the list of Macedonian kings as Philip III. For his life and reign see **ARRHIDAËUS**.—**IV.**, eldest son of Cassander, whom he succeeded on the throne, B.C. 296. He reigned only a few months, and was carried off by a consumptive disorder (Pans. ix. 7; Just. xv. 4, xvi. 1).—**V.**, son of Demetrius II., reigned B.C. 220-178. He was only eight years old at



Coin of Philip V., King of Macedonia, B.C. 220-178. *Obv.*, head of Philip; *rev.*, ΒΑΣΙΛΕΥΣ ΦΙΛΙΠΠΟΥ; club, surrounded by oak-wreath.

the death of his father, Demetrius (229); and the sovereign power was consequently assumed by his uncle Antigonus Doseon, who, though he certainly ruled as king rather than merely as guardian of his nephew, was faithful to the interests of Philip, to whom he transferred the sovereignty at his death in 220, to the exclusion of his own children. (Pol. ii. 45, 70, iv. 2; Just. xxviii. 4.) Philip was only seventeen years old at the time of his accession, but he soon showed that he possessed ability and wisdom superior to his years. In consequence of the defeat of the Achaeans and Aratus by the Aetolians, the former applied for aid to Philip. This was granted; and for the next three years Philip conducted with distinguished success the war against the Aetolians. This war, usually called the Social war, was brought to a conclusion in 217, and at once gained for Philip a distinguished reputation throughout Greece, while his clemency and moderation secured him an equal measure of popularity. (Pol. iv., v.) But a change came over his character soon after the close of the Social war. He became suspicious and cruel; and having become jealous of his former friend and

counsellor, Aratus, he caused him to be removed by a slow and secret poison in 213. (Pol. viii. 10-14; Plut. *Arat.* 52.) Meantime he had become engaged in war with the Romans. In 215 he concluded an alliance with Hannibal; but he did not prosecute the war with any activity against the Romans, who on their part were too much engaged with their formidable adversary in Italy to send any powerful armament against the Macedonian king. (Liv. xxiii. 33-39; Pol. vii. 9.) In 211 the war assumed a new character in consequence of the alliance entered into by the Romans with the Aetolians. It was now carried on with greater vigour and alternate success; but as Philip gained several advantages over the Aetolians, the latter people made peace with Philip in 205. In the course of the same year the Romans likewise concluded a peace with Philip, as they were desirous to give their undivided attention to the war in Africa. It is probable that both parties looked upon this peace as little more than a suspension of hostilities. Such was clearly the view with which the Romans had accepted it; and Philip not only proceeded to carry out his views for his own aggrandisement in Greece, without any regard to the Roman alliances in that country, but he even sent a body of auxiliaries to the Carthaginians in Africa, who fought at Zama under Hannibal. As soon as the Romans had brought the second Punic war to an end, they again declared war against Philip, 200. This war lasted between three and four years, and was brought to an end by the defeat of Philip by the consul Flamininus at the battle of Cynoscephalae in the autumn of 197. [FLAMININUS.] By the peace finally granted to Philip (196) the king was compelled to abandon all his conquests, both in Europe and Asia, surrender his whole fleet to the Romans, and limit his standing army to 5000 men, besides paying a sum of 1000 talents. (Pol. xviii. 27; Liv. xxxiii. 30.) Philip was now effectually humbled, and endeavoured to cultivate the friendship of the all-powerful republic. But towards the end of his reign he determined to try once more the fortune of war, and began to make active preparations for this purpose. His declining years were embittered by the disputes between his sons Perseus and Demetrius; and the former by forged letters at length persuaded the king that Demetrius was plotting against his life, and induced him to consent to the execution of the unhappy prince. Philip was struck with the deepest grief and remorse when he afterwards discovered the deceit that had been practised upon him. He believed himself to be haunted by the avenging spirit of Demetrius, and died shortly after, imprecating curses upon Perseus. (Liv. xl. 6, 21, 54; Pol. xxiv. 7, 8.) His death took place in 179, in the fifty-ninth year of his age, after a reign of nearly forty-two years.

III. Family of the Marcii Philippi.

1. **Q. Marcius Philippus**, praetor 188, with Sicily as his province, and consul 186, when he carried on war in Liguria with his colleague Sp. Postumius Albinus. He was defeated by the enemy in the country of the Apuani, and the recollection of his defeat was preserved by the name of the Saltus Marcins. In 169, Philippus was consul a second time, and carried on the war in Macedonia against Perseus, but accomplished nothing of importance. [PERSEUS.] In 164, Philippus was censor with L. Aemilius Paulus,

and in his censorship he set up in the city a new sun-dial. (Liv. xxxviii. 35, xxxix. 20, xlii. 37, xlv. 1-16; Plin. vii. 214.)—**2. L. Marcus Philippus**, was a tribune of the plebs, 104, when he brought forward an agrarian law, and was consul in 91 with Sex. Julius Caesar. In this year Philippus, who belonged to the popular party, opposed with the greatest vigour the measures of the tribune Drusus, who at first enjoyed the full confidence of the senate. But his opposition was all in vain; the laws of the tribune were carried. Soon afterwards Drusus began to be regarded with mistrust and suspicion; Philippus became reconciled to the senate, and on his proposition a *senatus consultum* was passed, declaring all the laws of Drusus to be null and void, as having been carried against the auspices. [DRUSUS.] In the civil wars between Marius and Sulla, Philippus took no part. He survived the death of Sulla; and he is mentioned afterwards as one of those who advocated sending Pompey to conduct the war in Spain against Sertorius (Plut. *Pomp.* 17). Philippus was one of the most distinguished orators of his time (Hor. *Epist.* i. 7, 46; Cic. *de Or.* ii. 78). In this respect he was reckoned only inferior to Crassus and Antonius. He was a man of luxurious habits, which his wealth enabled him to gratify: his fish-ponds were particularly celebrated for their magnificence and extent, and are mentioned by the ancients along with those of Lucullus and Hortensius (Varr. *R. R.* iii. 3, 10). Besides his son, L. Philippus, who is spoken of below, he had a stepson, Gellius Publicola [PUBLICOLA].—**3. L. Marcus Philippus**, son of the preceding, was consul in 56. Upon the death of C. Octavius, the father of Augustus, Philippus married his widow Atia, and thus became the stepfather of Augustus. Philippus was a timid man. Notwithstanding his close connexion with Caesar's family, he remained neutral in the civil wars; and after the assassination of Caesar, he endeavoured to dissuade his stepson, the young Octavius, from accepting the inheritance which the dictator had left him. (Vell. Pat. ii. 60; Suet. *Aug.* 8; App. *B. C.* iii. 10, 13.) He lived till his stepson had acquired the supremacy of the Roman world. He restored the temple of Hercules and the Muses, and surrounded it with a colonnade, which is frequently mentioned under the name of *Porticus Philippi* (*Clari monumenta Philippi*, Ov. *Fast.* vi. 801; cf. Suet. *Aug.* 29).

IV. Emperors of Rome.

1. M. Julius Philippus I., Roman emperor A.D. 244-249, was an Arabian by birth, and entered the Roman army, in which he rose to high rank. He accompanied Gordianus III. in his expedition against the Persians; and upon the death of the excellent Misitheus [MISITHEUS] he was promoted to the vacant office of praetorian praefect. He availed himself of the influence of his high office to excite discontent among the soldiers, who at length assassinated Gordian, and proclaimed Philippus emperor, 244. Philippus proclaimed his son Caesar, concluded a disgraceful peace with Sapor, founded the city of Philippopolis, and then returned to Rome. In 245 he was engaged in prosecuting a successful war against the Carpi, on the Danube. In 248, rebellions, headed by Iotapinus and Marinus, broke out simultaneously in the East and in Moesia. Both pretenders speedily perished, but Decius having been despatched to recall the legions on the Danube

to their duty, was himself forcibly invested with the purple by the troops, and compelled by them to march upon Italy. Philippus having gone forth to encounter his rival, was slain near Verona either in battle or by his own soldiers. The great domestic event of the reign of Philippus was the exhibition of the Secular Games, which were celebrated with even more than the ordinary degree of splendour, since Rome had now, according to the received tradition, attained the thousandth year of her existence (A.D. 248). (Aurel. Vict. *Caes.* xxviii.; Eutrop. ix. 3; Zonar. xii. 19.)—**2. M. Julius Philippus II.**, son of the foregoing, was a boy of seven at the accession (244) of his father, by whom he was proclaimed Caesar, and three years afterwards (247) received the title of Augustus. In 249 he was slain, according to Zosimus, at the battle of Verona, or murdered, according to Victor, at Rome by the praetorians when intelligence arrived of the defeat and death of the emperor. (Aurel. Vict. *Caes.* xxviii.; Zos. i. 22.)

V. Literary.

1. Of Medma, in the S. of Italy, a Greek astronomer, and a disciple of Plato. His observations, which were made in the Peloponnesus and in Locris, were used by the astronomers Hipparchus, Geminus the Rhodian, and Ptolemy. (Plin. xviii. 312; Vitruv. ix. 7.)—**2.** Of Thessalonica, an epigrammatic poet, who, besides composing a large number of epigrams himself, compiled one of the ancient Greek Anthologies. The whole number of epigrams ascribed to him in the Greek Anthology is nearly ninety; but of these six (Nos. 36-41) ought to be ascribed to Lucilius, and a few others are manifestly borrowed from earlier poets, while others are mere imitations. The *Anthology* (*Ἀνθολογία*) of Philip, in imitation of that of Meleager, and as a sort of supplement to it, contains chiefly the epigrams of poets who lived in, or shortly before, the time of Philip. The earliest of these poets seems to be Philodemus, the contemporary of Cicero, and the latest Automedon, who probably flourished under Nerva. Hence it is inferred that Philip flourished under Trajan.

Philiscus (Φιλίσκος). **1.** Of Abydos, was sent by Ariobarzanes, satrap of Phrygia, B.C. 368, as envoy to mediate between the Thebans and Spartans. A congress was held at Delphi which led to nothing. Philiscus seems to have made the mission a pretext for levying mercenaries for Ariobarzanes, who was meditating a revolt. Philiscus afterwards exercised a tyranny over Greeks in Asia Minor, and was assassinated at Lampsacus. (Xen. *Hell.* vii. 1; Diod. xv. 70.)—**2.** An Athenian poet of the Middle Comedy, of whom little is known. He must have flourished about B.C. 400, or a little later, as his portrait was painted by Parrhasius (Plin. xxxv. 70).—**3.** Of Miletus, an orator or rhetorician, and the disciple of Isocrates, wrote a Life of the orator Lycurgus, and an epitaph on Lysias (Suid. s. v.).—**4.** Of Aegina, a Cynic philosopher, was the disciple of Diogenes the Cynic, and the teacher of Alexander in grammar (Diog. Laërt. vi. 78).—**5.** Of Corcyra, a distinguished tragic poet, and one of the seven who formed the Tragic Pleiad at Alexandria, was also a priest of Dionysus, and in that character he was present at the coronation procession of Ptolemy Philadelphus in B.C. 284. He wrote forty-two dramas. (Athen. p. 198; Plin. xxxv. 106.)—**6.** Of Rhodes, a

sculptor, several of whose works were placed in the temple of Apollo, adjoining the portico of Octavia at Rome. One of these statues was that of the god himself: the others were Latona and Diana, the nine Muses, and another statue of Apollo, without drapery (Plin. xxxvi. 34). He probably lived about B.C. 146.

Philistinæ Fossae. [PARDUS.]

Philistion (Φιλίστιων). 1. Of Nicaea or Magnesia, a mimographer, who flourished in the time of Augustus, about A.D. 7 (Suid. s.v.).—2. A physician, born either at one of the Greek towns in Sicily, or at Loeri Epizephyrii in Italy, was tutor to the physician Chrysippus of Cnidos and the astronomer and physician Eudoxus, and therefore must have lived in the fourth century B.C. (Diog. Laërt. viii. 8, 89; Gell. xvii. 11).

Philistus (Φίλιστος), a Syracusan, son of Archonides or Arehomenides, was born probably about B.C. 485 (Suid. s.v.; Paus. v. 23, 6). He assisted Dionysius in obtaining the supreme power, and stood so high in the favour of the tyrant that the latter entrusted him with the charge of the citadel of Syracuse. But at a later period he excited the jealousy of the tyrant by marrying, without his consent, one of the daughters of his brother Leptines, and was in consequence banished from Sicily. He at first retired to Thurii, but afterwards established himself at Adria, where he composed his history (Diod. xv. 7). He was recalled from exile by the younger Dionysius soon after his accession, and quickly succeeded in establishing his influence over the mind of the latter. He exerted all his efforts to alienate Dionysius from his former friends, and not only caused Plato to be sent back to Athens, but ultimately succeeded in effecting the banishment of Diou also. Philistus was unfortunately absent from Sicily when Dion first landed in the island and made himself master of Syracuse, B.C. 356. He afterwards raised a powerful fleet, with which he gave battle to the Syracusans, but having been defeated, and finding himself cut off from all hopes of escape, he put an end to his own life (Plut. *Dion*, 11–35; Diod. xvi. 11, 16). Philistus wrote a History of Sicily, which was one of the most celebrated historical works of antiquity, though unfortunately only a few fragments of it have come down to us. He is accused of an inclination to favour tyranny and palliate the injustice of princes (Plut. *Dion*, 36; Nep. *Dion*, 3). It consisted of two portions, which might be regarded either as two separate works, or as parts of one great whole, a circumstance which explains the discrepancies in the statements of the number of books of which it was composed. The first seven books comprised the general history of Sicily, commencing from the earliest times, and ending with the capture of Agrigentum by the Carthaginians, B.C. 406. The second part, which formed a sequel to the first, contained the history of the elder Dionysius in four books, and that of the younger in two: the latter was necessarily imperfect. In point of style Philistus is represented by the concurrent testimony of antiquity as imitating and even closely resembling Thucydides, though still falling far short of his great model (Cic. *ad Q. Fr.* ii. 13; Quintil. x. 1, 74).—The fragments of Philistus have been collected by Goeller in an appendix to his work *De Situ et Origine Syracusarum*, Lips. 1818, and by C. Müller, in the *Fragm. Hist. Graec.* Paris, 1841.

Philo (Φίλων). 1. An Academic philosopher,

was a native of Larissa and a disciple of Clitomachus. After the conquest of Athens by Mithridates he removed to Rome, where he settled as a teacher of philosophy and rhetoric, and had Cicero as one of his hearers (Cic. *ad Fam.* xiii. 1, *Brut.* 89, 306). His works supplied Cicero with materials for his account of the New Academy in the *Academica* (cf. Cic. *Ac.* i. 4, 13, ii. 4, 11).—2. **Byblius**, also called **HERENNIUS BYBLIUS**, a Roman grammarian, and a native of Byblus in Phoenicia, lived in the time of Vespasian. He wrote many works, which are cited by Suidas and others; but his name is chiefly connected with a translation of the writings of the Phoenician Sauchuniathon which was ascribed to him. [SANCHUNIATHON.]—3. Of **Byzantium**, a celebrated mechanician, and a contemporary of Ctesibius, flourished about B.C. 146. He wrote a work on military engineering, of which the fourth and fifth books have come down to us. (Ed. Köchly and Rüstow, 1853.) There is also attributed to this Philo a work *On the Seven Wonders of the World*: i.e. the Hanging Gardens, the Pyramids, the statue of Jupiter Olympius, the Walls of Babylon, the Colossus of Rhodes, the Temple of Artemis at Ephesus, and, we may presume from the proemium, the Mausoleum; but the last is entirely wanting, and we have only a fragment of the Ephesian temple. The work, however, is probably by a different, and later, writer. Edited by Orelli, Lips. 1816.—4. **Judaeus**, the Jew, was born at Alexandria, and was descended from a priestly family of distinction. He had already reached an advanced age, when he went to Rome (A.D. 40) on an embassy to the emperor Caligula, in order to procure the revocation of the decree which exacted from the Jews divine homage to the statue of the emperor. We have no other particulars of the life of Philo worthy of record. His most important works treat of the books of Moses, and are generally cited under different titles. His great object was to reconcile the Sacred Scriptures with the doctrines of the Greek philosophy, and to point out the conformity between the two. He maintained that the fundamental truths of Greek philosophy were derived from the Mosaic revelation; and in order to make the latter agree more perfectly with the former, he had recourse to an allegorical interpretation of the books of Moses. Philo adopted Eastern views of emanation, and his doctrines on the emanation of the forces of the world from the Logos, or creative wisdom of God, influenced on the one hand the Gnostics, on the other the later school of Neoplatonists. The best edition of his works is by Mangey, Lond. 1742, two vols. fo.—5. A **Megarian** philosopher, was a disciple of Diodorus Cronus, and a friend of Zeno.—6. Of **Tarsus** in Cilicia, a celebrated physician, frequently quoted by Galen and others.—7. **Artists.** (1) Son of Antipator, a statuary who lived in the time of Alexander the Great, and made the statue of Hephaestion, and also the statue of Zeus Ourios, which stood on the shore of the Black Sea, at the entrance of the Bosphorus, near Chaleedon, and formed an important landmark for sailors. It was still perfect in the time of Cicero (*in Verr.* iv. 58, 129), and the base has been preserved to modern times, bearing an inscription of eight elegiac verses. Other works are alluded to by Pliny (xxxiv. 91).—(2) A great architect at Athens in the time of the immediate successors of Alexander. He built for Demetrius Phalereus, about B.C. 318,

the portico of twelve Doric columns to the great temple at Eleusis. [See pp. 311, 312.] He also constructed for the Athenians, under the administration of Lycurgus, a basin (*armamentarium*) in the Piræus in which 1000 ships could lie (Plin. vii. 125; *C.I.L.* ii. 1054). This work, which excited the greatest admiration, was destroyed in the taking of Athens by Sulla, but afterwards restored. (Plut. *Sull.* 14; Val. Max. viii. 12, 2; Strab. p. 395.)

Philo, Q. Publilius, a distinguished general in the Samnite wars, and the author of one of the great reforms in the Roman constitution. He was consul B.C. 339, with Ti. Aemilius Mamercinus, and defeated the Latins, over whom he triumphed. In the same year he was appointed dictator by his colleague Aemilius Mamercinus, and, as such, proposed the celebrated *Publilianæ Leges*, which were a most important step in equalising the patrician and plebeian orders, by ordaining that one of the censors must be a plebeian, and by making the decrees of the plebs binding. (*Dict. of Antiq.* art. *Publilianæ Leges*.) In 337 Philo was the first plebeian prætor, and in 332 he was censor with Sp. Postumius Albinus. In 327 he was consul a second time, and carried on war in the S. of Italy. He was continued in the command for the following year with the title of proconsul, the first instance in Roman history in which a person was invested with proconsular power. He took Palaepolis in 326. In 320 he was consul a third time, with L. Papirius Cursor, and carried on the war against the Samnites. (Liv. viii. 15–26, ix. 7–15; Diod. xix. 56.)

Philo, L. Veturius. 1. **L.**, consul B.C. 220, with C. Lutatius Catulus; dictator 217 for the purpose of holding the comitia; and censor 210 with P. Licinius Crassus Dives, and died while holding this office (Liv. xxii. 33, xxvii. 6).—2. **L.**, prætor 209, with Cisalpine Gaul as his province. In 207 he served under Claudius Nero and Livius Salinator in the campaign against Hasdrubal. In 206 he was consul with Q. Caecilius Metellus, and in conjunction with his colleague carried on the war against Hannibal in Bruttium. He accompanied Scipio to Africa, and after the battle of Zama, 202, was sent to Rome to announce the news of Hannibal's defeat. (Liv. xxviii. 9–11, xxx. 38, 40.)

Philochæres (Φιλοχάρης), a painter, mentioned by Pliny (xxxv. 28), is supposed by some to be the same as the brother of Aeschines of whose artistic performances Demosthenes speaks contemptuously (*F. L.* p. 329).

Philochorus (Φιλόχορος), a celebrated Athenian writer, chiefly known by his *Atthis*, or work on the legends, antiquities, and history of Attica. He was a person of considerable importance in his native city, and was put to death by Antigonus Gonatas when the latter obtained possession of Athens, about B.C. 260. (*Suidas s.v.*) His most important work, the *Atthis*, consisted of seventeen books, and related the history of Attica, from the earliest times to the reign of Antiochus Theos, B.C. 261. The work is frequently quoted by the scholiasts, lexicographers, and other later authors.—The fragments have been published by Siebelis, Lips. 1811, and by Müller, *Fragm. Hist. Græc.*

Philocles (Φιλοκλέης). 1. An Athenian tragic poet, the sister's son of Aeschylus; his father's name was Philopithes. He is said to have composed 100 tragedies. In the general character of his plays he was an imitator of Aeschylus, and that he was not unworthy of his great master may be inferred from the fact

that he gained a victory over Sophocles when the latter exhibited his *Oedipus Tyrannus*, B.C. 429. Philocles was frequently ridiculed by the comic poets. One of his plays, called *Tereus*, on the story of Philomela, is alluded to in Aristoph. *Av.* 281; in *Ar. Vesp.* 462 it is insinuated that his lyrics were unmusical, and the scholiast says that he was nicknamed Χολή.—2. Joined with Conon in command of the Athenian fleet after the battle of Arginusæ. He was cruel to his prisoners, for which Lysander put him to death after Aegospotami. (Xen. *Hell.* i. 7, 1, ii. 1, 30; Plut. *Lys.* 13.)

Philocrates (Φιλοκράτης). 1. Son of Ephialtes, went in 390 with ships to aid Evagoras of Cyprus. His squadron was captured by Teleutias, the Spartan admiral. (Xen. *Hell.* iv. 8, 24).—2. An Athenian orator, was one of the venal supporters of Philip in opposition to Demosthenes (Dem. *de Cor.* p. 230).

Philoctetes (Φιλοκλήτης), a son of Poeas (whence he is called *Poeantiades*, Ov. *Met.* xiii. 318) and Demonassa, the most celebrated archer in the Trojan war. He led the warriors from Methone, Thaumacia, Meliboea, and Olyzon, against Troy, in seven ships. But on his voyage thither he was left behind by his men in the island of Lemnos, because he was ill of a wound which he had received from the bite of a snake; and Medon, the son of Oileus and Rhene, undertook the command of his troops. (*Il.* ii. 716; *Od.* iii. 190, viii. 219.) This is all that the Homeric poems relate of Philoctetes, with the addition that he returned home in safety; but the cyclic and tragic poets have added numerous details to the story. Thus they relate that he was the friend and armour-bearer of Heracles, who instructed him in the use of the bow, and who bequeathed to him his bow, with the poisoned arrows. These presents were a reward for his having erected and set fire to the pile on Mt. Oeta, where Heracles burnt himself. (Diod. iv. 38; Hyg. *Fab.* 36; Philostr. *Her.* 5; Ov. *Met.* ix. 232.) Philoctetes was also one of the suitors of Helen, and thus took part in the Trojan war. On his voyage to Troy, while staying in the island of Chryse, he was bitten by a snake. This misfortune happened to him when he was showing to the Greeks the altar of Athene Chryse, or while he was looking at the tomb of Troilus in the temple of Apollo Thymbraeus, or as he was pointing out to his companions the altar of Heracles. (Soph. *Phil.* 1327; Philostr. *Im.* 17; *Dict. Cret.* ii. 14.) According to some accounts, the wound in his foot was not inflicted by a serpent, but by his own poisoned arrows (Serv. ad *Æn.* iii. 402). The wound is said to have become ulcerated, and to have produced such an intolerable stench that the Greeks, on the advice of Odysseus, abandoned Philoctetes, and left him alone on the solitary coast of Lemnos, or (according to the account which Proclus cites from the *Cypria*, and which Eriepides followed in his *Philoctetes*) on the island of Tenedos. He remained in this island till the tenth year of the Trojan war, when Odysseus and Diomedes came to fetch him to Troy, as an oracle had declared that the city could not be taken without the arrows of Heracles. He accompanied these heroes to Troy, and on his arrival Apollo sent him into a deep sleep, during which Machaon (or Podalirius, or both, or Asclepius himself) cut out the wound, washed it with wine, and applied healing herbs to it. (Quint. Smyrn. x. 180; Soph. *Phil.* 1426; Propert. ii. 1, 61.) Philoctetes was thus cured, and soon

after slew Paris, whereupon Troy fell into the hands of the Greeks (Apollod. iii. 12, 6). On his return from Troy he is said to have been cast upon the coast of Italy, where he settled, and built Petelis and Crimissa. In the latter place he founded a sanctuary of Apollo Alaeus, to whom he dedicated his bow. (Strab. p. 254.)

Philōdēm̄us (Φιλόδημος), of Gadara, in Palestine, an Epicurean philosopher and epigrammatic poet, contemporary with Cicero. The Greek Anthology contains thirty-four of his epigrams, which are chiefly of a light and amatory character, and which quite bear out Cicero's statements concerning the licentiousness of his matter and the elegance of his manner. (Cic. *in Pis.* 28, 29.) Philodemus is also mentioned by Horace (*Sat.* i. 2, 121).

Philōlāus (Φιλόλαος), a distinguished Pythagorean philosopher, was a native of Croton or Tarentum. He was a contemporary of Socrates, and the instructor of Simmias and Cebes at Thebes, where he appears to have lived many years. (Plat. *Phaed.* p. 61; Diog. Laërt. viii. 84.) Pythagoras and his earliest successors did not commit any of their doctrines to writing, and the first publication of the Pythagorean doctrines is pretty uniformly attributed to Philolaus. He composed a work on the Pythagorean philosophy in three books, which Plato is said to have procured at the cost of 100 minae through Dion of Syracuse, who purchased it from Philolaus, who was at the time in deep poverty. (Diog. Laërt. *l.c.*; Gell. iii. 17.) Plato is said to have derived from this work the greater part of his *Timaeus*. Some fragments have been collected by Böckh of which those from the work *Περὶ ψυχῆς* are generally considered to be spurious.

Philōmēla (Φιλομήλα), daughter of king Pandion in Attica, who, being dishonoured by her brother-in-law, Tereus, was metamorphosed into a nightingale. The story is given under **Tereus**.

Philōmēlium or **Philomelum** (Φιλομήλιον, or in the Pisidian dialect *Φιλομηλή*: *Φιλομηλεύς*, Philomeliensis or Philomeliensis: prob. *Ak-Shehr*, Ru.), a city of Phrygia Parorios, on the borders of Lycaonia and Pisidia, mentioned by Cicero (*ad Fam.* iii. 8, xv. 4), said to have been named from the numbers of nightingales in its neighbourhood. In the division of the provinces under Constantine, it belonged to Pisidia. (Strab. p. 663; Procop. *Hist. Arc.* 18.)

Philōmēlus (Φιλόμηλος), a general of the Phocians in the Phocian or Sacred war, persuaded his countrymen to seize the temple of Delphi, and to apply its riches to the purpose of defending themselves against the Amphictyonic forces, B.C. 357. He commanded the Phocians during the early years of the war, but was slain in battle in 358. He was succeeded in the command by his brother Onomarchus. (Diod. xvi. 23; Paus. x. 2, 8.)

Philōnides (Φιλωνίδης), an Athenian poet of the Old Comedy, who is, however, better known on account of his connexion with the literary history of Aristophanes. Several of the plays of Aristophanes were brought out in the names of Callistratus and Philonides [cf. p. 115]. It appears that Aristophanes used the name of Philonides for the *Banqueters* and the *Frogs*.

Philōnōmē. [TENES.]

Philōpoemen (Φιλοπομπην), of Megalopolis in Arcadia, one of the few great men that Greece produced in the decline of her political independence, who is called by Roman admirers 'the last of the Greeks' (Plut. *Philop.* 1, *Arat.* 24). The great object of his life was to infuse into

the Achaeans a military spirit, and thereby to establish their independence on a firm and lasting basis. He was the son of Craugis, a distinguished man at Megalopolis, and was born about B.C. 252. He lost his father at an early age, and was brought up by Cleander, an illustrious citizen of Mantinea, who had been obliged to leave his native city, and had taken refuge at Megalopolis. He received instruction from Ecdemus and Demophanes, both of whom had studied the Academic philosophy under Arcesilaus. At an early age he became distinguished by his love of arms and his bravery in war, showing a remarkable capacity for strategy (Liv. xxxv. 28; Plut. *Philop.* 7). He is said to have studied especially the *Tactics* of Evangelus and the histories of Alexander's campaigns (Plut. *ib.* 4). His name first occurs in history in B.C. 222, when Megalopolis was taken by Cleomenes (Plut. *ib.* 5), and in the following year (221) he fought with conspicuous valour at the battle of Sellasia, in which Cleomenes was completely defeated. In order to gain additional military experience, he soon afterwards sailed to Crete, and served for some years in the wars between the cities of that island. On his return to his native country, in 210, he was appointed commander of the Achaean cavalry: and in 203 he was elected strategus or general of the Achaean League, and laboured successfully at military reforms which brought the army into an excellent state of efficiency (Pol. x. 24). In this year he defeated Machanidas, tyrant of Lacedaemon, and slew him in battle with his own hand (Pol. xi. 13). In 201 he was again elected general of the league, when he defeated Nabis, who had succeeded Machanidas as tyrant of Lacedaemon. Soon afterwards Philopoemen took another voyage to Crete, and assumed the command of the forces of Gortyna. He did not return to Peloponnesus till 194. He was made general of the league in 192, when he again defeated Nabis, who was slain in the course of the year by some Aetolian mercenaries. It is said that when Diophanes, the Achaean general, and Flamininus were marching to Sparta in 191 to crush some attempt at revolt, Philopoemen hurried thither in advance, and, having quieted the city, induced the Roman and Achaean troops to pass it by; and that when the Spartans in gratitude offered him 120 talents (the proceeds of the estate of Nabis) he refused the present, as unbecoming a man of honour. Philopoemen was re-elected general of the league several times afterwards; but the state of Greece did not afford him much further opportunity for the display of his military abilities. The Romans were now in fact the masters of Greece, and Philopoemen clearly saw that it would be an act of madness to offer open resistance to their authority. At the same time, as the Romans still recognised in words the independence of the league, Philopoemen offered a resolute resistance to all their encroachments upon the liberties of his country, whenever he could do so without affording them any pretext for war. In 188, when he was general of the league, he took Sparta, whose troops had attacked Las, a town which had joined the league. He demanded the surrender of the instigators, and failing to obtain them treated Sparta with great severity. He razed the walls and fortifications of the city, abolished the institutions of Lycurgus, and compelled the citizens to adopt the Achaean laws in their stead. In 183 the Messenians

revolted from the Achaean League. Philopoemen, who was general of the league for the eighth time, hastily collected a body of cavalry, and pressed forward to Messene. He fell in with a large body of Messenian troops, by whom he was taken prisoner, and carried to Messene. Here he was thrown into a dungeon, and was compelled by Diocrotas to drink poison. The news of his death filled the whole of Peloponnesus with grief and rage. An assembly was immediately held at Megalopolis; Lycortas was chosen general, and in the following year he invaded Messenia, which was laid waste far and wide; Diocrotas and the chiefs of his party were obliged to put an end to their lives. The remains of Philopoemen were conveyed to Megalopolis in solemn procession; and the urn which contained the ashes was carried by the historian Polybius. (Plut. *Philop.* 21; Liv. xxxix. 49; Pol. xxiv. 9, 12.) His remains were then interred at Megalopolis with heroic honours; and soon afterwards statues of him were erected in most of the towns belonging to the Achaean League. It does not detract from the nobility of Philopoemen's character and the purity of his aims, that in much of his military success he was really playing the game of the Romans. His true policy, if it had been possible, would have been to combine with the Spartans and Messenians instead of fighting against them, and to oppose a united Greece to the Romans. But the opportunity for this had probably been irretrievably lost long before when Aratus rejected the overtures of Cleomenes [see p. 97, a]. The contest with Sparta in the time of Machanidas and Nabis was unavoidable. (*Life* by Plutarch; Paus. viii. 49-52; references to Polybius and Livy, as above.)

Philostéphānus (Φιλοστέφανος), of Cyrene, an Alexandrian writer of history and geography, the friend and disciple of Callimachus, flourished under Ptolemy II. Philadelphus, about B.C. 249 (Athen. pp. 293, 297, 331).

Philostorgius (Φιλοστόργιος), a native of Borsippus in Cappadocia, was born about A.D. 358. He wrote an ecclesiastical history, from the heresy of Arius in 300, down to 425. Philostorgius was an Arian, which is probably the reason why his work has not come down to us. It was originally in twelve books; and we still possess an abstract of it, made by Photius.

Philostrātus (Φιλόστρατος), the name of a distinguished family of Lemnos, of which there are mentioned three persons in the history of Greek literature. 1. Son of Verus, taught at Athens; but we know nothing about him, with the exception of the titles of his works, given by Suidas. He could not, however, have lived in the reign of Nero, according to the statement of Suidas, since his son was not born till the latter part of the second century.—2.

Flavius Philostratus, son of the preceding, and the most eminent of the three, was born about A.D. 182. He studied and taught at Athens, and is usually called the Athenian, to distinguish him from the younger Philostratus [No. 3], who more usually bears the surname of the Lemnian. Flavius afterwards removed to Rome, where we find him a member of the circle of literary men whom the philosophic Julia Domna, the wife of Severus, had drawn around her. It was at her desire that he wrote the *Life of Apollonius*. He was alive in the reign of the emperor Philip (244-249). The following works of Philostratus have come down to us;—(1) *The Life of Apollonius of Tyana* (τὰ ἐς τὸν Τυανέα Ἀπολλώνιον), in eight books.

[See APOLLONIUS, No. 7.] (2) *Lives of the Sophists* (Βίοι Σοφιστῶν), in two books, contains the history of philosophers who had the character of being sophists, and of those who were in reality sophists. It began with the *Life of Gorgias*, and comes down to the contemporaries of Philostratus in the reign of Philip (3) *Heroica* or *Heroicus* (Ἡρωικά, Ἡρωικός), is in the form of a dialogue, and gives an account of the heroes engaged in the Trojan war. (4) *Imagines* (Εἰκόνες), in two books, contains an account of various paintings. This is the author's most pleasing work, exhibiting great richness of fancy, power and variety of delineation, and a rich exuberance of style; but there is doubt whether he is describing real or imaginary works of art. (5) *Epistolae* (Ἐπιστολαί), seventy-three in number, chiefly amatory. The best editions of the collected works of Philostratus are by Olearius, Lips. 1709, and by Kayser, Lips. 1870, 1871.—3. **Philostratus**, the younger, usually called the Lemnian, as mentioned above, was a son of Nervianus and of a daughter of Flavius Philostratus, but is erroneously called by Suidas a son-in-law of the latter. He enjoyed the instructions of his grandfather and of the sophist Hippodromus. He visited Rome, but he taught at Athens, and died in Lemnos. He wrote several works, and among others one entitled *Imagines*, in imitation of his grandfather's work, of which a portion is still extant (printed in Kayser's edition of Philostratus No. 2).

Philōtas (Φιλώτας), son of Parmeniou, enjoyed a high place in the friendship of Alexander, and in the invasion of Asia obtained the chief command of the *εταῖροι*, or native Macedonian cavalry. He served with distinction in the battles of the Granicus and Arbela, and also on other occasions; but in B.C. 330, while the army was in Drangiana, he was accused of being privy to a plot which had been formed by a Macedonian, named Dimnus, against the king's life. There was no proof of his guilt; but a confession was wrung from him by the torture, and he was stoned to death by the troops after the Macedonian fashion. [PARMENTON.]

Philōtīmus (Φιλότημος), an eminent Greek physician, pupil of Praxagoras, and fellow-pupil of Herophilus, lived in the fourth and third centuries B.C.

Philoxēnus (Φιλόξενος). 1. A Macedonian officer of Alexander the Great, received the government of Cilicia from Perdiccas in 321 (Arrian, *An.* iii. 6, 6; Diod. xviii. 39).—2. Of Cythera, one of the most distinguished dithyrambic poets of Greece, was born B.C. 435 and died 380, at the age of fifty-five. He was reduced to slavery in his youth, and was bought by the lyric poet Melanippides, by whom he was educated in dithyrambic poetry. After residing some years at Athens, he went to Syracuse, where he speedily obtained the favour of Dionysius, and took up his abode at his court. But soon afterwards he offended Dionysius, and was cast into prison (Cic. *ad Att.* iv. 6); an act of oppression which most writers ascribe to the wounded vanity of the tyrant, whose poems Philoxenus not only refused to praise, but, on being asked to revise one of them, said that the best way of correcting it would be to draw a black line through the whole paper. Another account ascribes his disgrace to too close an intimacy with the tyrant's mistress, Galatea; but this looks like a fiction arising out of a misunderstanding of the object of his poem entitled *Cyclops or Galatea*, which

was written after his departure from Sicily, and intended as a literary revenge upon Dionysius, who was wholly or partially blind of one eye. After some time he was released from prison, and restored outwardly to the favour of Dionysius; but he finally left his court, and is said to have spent the latter part of his life in Ephesus.—Of the dithyrambs of Philoxenus by far the most important was his *Cyclops* or *Galatea*, the loss of which is greatly to be lamented. Philoxenus also wrote another poem, entitled *Deipnon* (Δείπνον) or the *Banquet*, which appears to have been the most popular of his works, and of which we have more fragments than of any other. This poem was a most minute and satirical description of a banquet, and the subject of it was furnished by the luxury of the court of Dionysius. Philoxenus was included in the attacks which the comic poets made on all the musicians of the day, for their corruptions of the simplicity of the ancient music; but we have abundant testimony to the high esteem in which he was held both during his life and after his death. (Suid. s. v.; Diod. xiv. 46.) Fragments of his poems by Bipart, Lips. 1843, and in Bergk's *Poët. Lyr. Graec.*—3. The Leucadian, lived at Athens about the same time as Philoxenus of Cythera, with whom he is frequently confounded by the grammarians. He was the son of Eryxis, and his son also bore that name. Like his more celebrated namesake, the Leucadian was ridiculed by the poets of the Old Comedy, and seems to have spent a part of his life in Sicily. The Leucadian was a most notorious parasite, glutton, and effeminate debauchee; but he seems also to have had great wit and good-humour, which made him a favourite at the tables which he frequented. (Aristoph. *Ran.* 934; Schol. *ad loc.*)—4. A celebrated Alexandrian grammarian, who taught at Rome (Suid. s. v.), and wrote on Homer, on the Ionic and Laconian dialects, and several other grammatical works, among which was a *Glossary*, which was edited by H. Stephanus, Paris, 1573.—5. An Aegyptian surgeon, who wrote several valuable volumes on surgery. He must have lived in or before the first century after Christ.—6. A painter of Eretria, the disciple of Nicomachus, who painted for Cassander a battle of Alexander with Darius (Phn. xxxv. 110).

Philus, Furius. 1. P., was consul B. C. 223 with C. Flaminius, and accompanied his colleague in his campaign against the Gauls in the N. of Italy. He was praetor 216, when he commanded the fleet, with which he proceeded to Africa. In 214 he was censor with M. Atilius Regulus, but died at the beginning of the following year. (Liv. xxii. 35; xxv. 2.)—2. L., consul 136, received Spain as his province, and was commissioned by the senate to deliver up to the Numantines C. Hostilius Mancinus, the consul of the preceding year. Philus, like his contemporaries Scipio Africanus the younger and Laelius, was fond of Greek literature and refinement. He is introduced by Cicero as one of the speakers in his dialogue *De Republica*. (Val. Max. iii. 7, 5; Cic. *Off.* iii. 30, 109, *Rep.* iii. 18, 28.)

Philyllius (Φιλύλλιος), an Athenian comic poet, belongs to the latter part of the Old Comedy and the beginning of the Middle (Athen. p. 700).

Philyrëis (Φιλυρηΐς: prob. the little island off *C. Zephëe*, E. of *Kerasunt-Ada*), an island off the N. coast of Asia Minor (Pontus), E. of the country of Mosynoeci, and near the promon-

tory of Zephyrium, where CHIRON was nurtured by his mother Philyra (Ap. Rhod. ii. 1231).

Philyres (Φίλυρες), a people on the coast of Pontus, near the island PHILYRËIS.

Phineus (Φινεύς). 1. Son of Belus and Anchinoë, and brother of Cepheus. He was slain by Perseus. For details see ANDROMEDA and PERSÆUS.—2. Son of Agenor, and king of Salmidessus in Thrace. He was first married to Cleopatra, the daughter of Boreas and Orithyia, by whom he had two children, Oryithus (Oarthus) and Crambis; but their names are different in the different legends: Ovid calls them Polydectus and Polydorus. (Schol. ad Soph. *Ant.* 977; Ov. *Ib.* 273.) Afterwards he was married to Idaea (some call her Dia, Eurytia, or Idothea), by whom he again had two sons, Thynus and Mariandynus (Apollod. iii. 15, 3).—Phineus was a blind soothsayer, who had received his prophetic powers from Apollo, but was blinded because he had revealed the counsels of Zeus (Apollod. i. 9, 21). He is most celebrated on account of his being tormented by the Harpies, who were sent by the gods to punish him on account of his cruelty towards his sons by the first marriage. His second wife falsely accused them of having made an attempt upon her virtue, whereupon Phineus put out their eyes, or, according to others, exposed them to be devoured by wild beasts, or ordered them to be half buried in the earth, and then to be scourged. (Soph. *Ant.* 973; Diod. iv. 44.) Whenever a meal was placed before Phineus, the Harpies darted down from the air and carried it off; later writers add that they either devoured the food themselves, or rendered it unfit to be eaten. [HARPYIAE.] When the Argonauts visited Thrace, Phineus promised to instruct them respecting their voyage, if they would deliver him from the monsters. This was done by Zetes and Calais, the sons of Boreas, and brothers of Cleopatra. [See p. 106, a.] Phineus now explained to the Argonauts the further course they had to take, and especially cautioned them against the Symplegades. According to another story, the Argonauts, on their arrival at Thrace, found the sons of Phineus half buried, and demanded their liberation, which Phineus refused. A battle thereupon ensued, in which Phineus was slain by Hercules. The latter also delivered Cleopatra from her confinement, and restored the kingdom to the sons of Phineus; and on their advice he also sent the second wife of Phineus back to her father, who ordered her to be put to death. (Diod. l. c.; Apollod. iii. 15, 3.) Some traditions, lastly, state that Phineus was killed by Boreas, or that he was carried off by the Harpies into the country of the Bistones or Milchessians (Strab. p. 302). Those accounts in which Phineus puts out the eyes of his sons add that they had their sight restored to them by the sons of Boreas, or by Asclepius.

Phinöpolis (Φινόπολις), a town in Thrace on the Pontus Euxinus near the entrance to the Bosphorus (Strab. p. 319; Plin. iv. 45).

Phintias (Φιντίας). 1. A Pythagorean, the friend of Damon, who was condemned to die by Dionysius the elder. For details see DAMON.—

2. Tyrant of Agrigentum, who established his power over that city during the period of confusion which followed the death of Agathocles (B. C. 289). He founded a new city on the S. coast of Sicily, to which he gave his own name, and whither he removed the inhabitants from Gela, which he destroyed. (Diod. xxii. 2.)

Phintias (Φιντίας: *Alieata*), a town on the

S. coast of Sicily, midway between Agrigentum and Gela [see preceding article]. It never rose to importance, but had a good harbour. (Diod. xxiv. 1; Cic. *Verr.* iii. 83, 192.)

Phintōnis Insula (*Isola di Figo*), an island between Sardinia and Corsica (Plin. iii. 83).

Phlēgēthon or **Pyriphlēgēthon** (φλεγέθων, Πυριφλεγέθων), *i. e.* the flaming, a river in the lower world, in whose channel flowed flames instead of water. [ACHERON; STYX.]

Phlēgon (φλέγων), a native of Tralles in Lydia, was a freedman of the emperor Hadrian, whom he survived (Spartian, *Hadr.* 16). The only two works of Phlegon which have come down to us are a small treatise on wonderful events (Περὶ θαυμασίων), and another short treatise on long-lived persons (Περὶ μακροβίων), which gives a list of persons in Italy who had attained the age of a hundred years and upwards. Besides these two works Phlegon wrote many others, of which the most important was an account of the Olympiads in seventeen books, from Ol. 1 to Ol. 229 (A.D. 137).—Editions by Westermann in his *Paradoxographi*, Brunsvig. 1839, and by Keller, 1877.

Phlegra. [PALLENE.]

Phlegraei Campi (τὰ φλεγραῖα πεδία, or ἡ φλέγγρα: *Solfatarā*), the name of the volcanic plain extending along the coast of Campania from Cumae to Capua. The frequent outbursts of flame and of hot springs gained for it the name 'burning plains,' and it was believed that the giants were buried beneath it. (Strab. p. 245; Diod. v. 71; Sil. It. viii. 540, xii. 143.) It was also (or part of it) named Laboriae or Laborinus Campus (*Terra di Lavoro*), perhaps on account of its great fertility and its constant cultivation (Plin. xviii. 111); but the name is in some MSS. Leboriae.

Phlēgŷas (φλεγŷας), son of Ares and Chryse, the daughter of Halmus, succeeded Eteocles in the government of Orchomenos in Boeotia, which he called after himself Phlegyantis. He was the father of Ixiou and Coronis, the latter of whom became by Apollo the mother of Asclepius. Enraged at this, Phlegyas set fire to the temple of the god, who killed him with his arrows, and condemned him to punishment in the lower world. (*Hom. Hymn.* xv. 3; Pind. *Pyth.* iii. 8; Apollod. ii. 26, 4; iii. 5, 10; Serv. ad *Aen.* vi. 618.) Phlegyas is represented as the mythical ancestor of the race of the Phlegyae, a branch of the Minyae, who emigrated from Orchomenos in Boeotia and settled in Phocis, but the adoption of the worship of Asclepius in other countries caused variations in the story of Phlegyas himself [see p. 131, a].

Phliāsia. [PHLIUS.]

Phlius (φλιούς, -οῦντος: Φλιάσιος), the chief town of a small province in the NE. of Peloponnesus, whose territory **Phliasia** (φλιασία), was bounded on the N. by Sicyonia, on the W. by Arcadia, on the E. by the territory of Cleonae, and on the S. by that of Argos. The greater part of this country was occupied by mountains, called Coelossa, Carneates, Arantinus, and Tricaranon. According to Strabo (p. 382; cf. *Il.* ii. 571), the most ancient town in the country was Arathyra, which the inhabitants deserted, and afterwards founded Phlius; while Pausanias says nothing about a migration, but relates that the town was first called Arantia from its founder Aras, an autochthon, afterwards Arathyrea from the daughter of Aras, and finally Phlius, from Phlius, a grandson of Temenus (Paus. ii. 12, 4). Phlius was originally inhabited by Argives. It afterwards passed

into the hands of the Dorians, with whom part of the Argive population intermingled, while part migrated to Samos and Clazomenae. During the greater part of its history it remained faithful to Sparta. When Aratus organised the Achaean League, Cleonymus, tyrant of Phlius, abdicated and united his city to the league (Pol. ii. 44).

Phlygōnium (φλυγόνιον), a town in Phocis, destroyed in the Phocian war (Paus. x. 3, 2).

Phōcaea (Φώκαια: Φωκαεύς, Phocaeënsis: the Ru. called *Karaja-Fokia*, *i. e.* *Old Fokia*, SW. of *Fouges* or *New Fokia*), the northernmost of the Ionian cities on the W. coast of Asia Minor, stood at the W. extremity of the tongue of land which divides the Sinus Elaiticus (*G. of Fouges*), on the N., from the Sinus Hermaeus (*G. of Smyrna*), on the S. It was said to have been founded by a band of colouists, mainly



Coin of Phocaea (about 568 B.C.)

Obv., a seal (Φάκη); *rev.*, incuse square.

Phocian, under two Athenian leaders, Philogenes and Damon. It was originally within the limits of Aeolis, in the territory of Cyme; but the Cymaeans voluntarily gave up the site for the new city, which was soon admitted into the Ionian confederacy on the condition of adopting oecists of the race of Codrus. (Strab. pp. 632, 633; Paus. vii. 3, 5; Plin. v. 119.) Admirably situated, and possessing two excellent harbours, Naustathmus and Lampter, Phocaea became celebrated as a great maritime state—according to Herodotus, i. 163, the earliest of the Greek states who rivalled the Phoenicians in distant voyages—and especially as the founder of the furthest Greek colonies towards the W., namely MASSILIA in Gaul, and the still more distant, though far less celebrated, city of MAENACA in Hispania Baetica. After the Persian conquest of Ionia, Phocaea had so declined that she could only furnish three ships to support the great Ionian revolt (Hdt. vi. 11); but the spirit of her people had not been extinguished: when the common cause was hopeless, and their city was besieged by Harpagns, they embarked, to seek new abodes in the distant W., and bent their course to the colony of Aleria or Alalia in Corsica, which they had founded twenty years before. They had bound themselves by an oath never to return to their native land until an iron bar which they threw into the sea should float again (Hdt. i. 165; Hor. *Epod.* xvi. 17–26); but during the voyage a portion of the emigrants resolved to return to their native city, which they restored, and which recovered much of its prosperity, as is proved by the rich booty gained by the Romans when they plundered it under the praetor Aemilius. (Liv. xxxvii. 31, 32; Pol. xxii. 27.) The town and territory was restored to the inhabitants (Liv. xxxviii. 39), after which it does not appear as a place of any consequence in history, except as the seat of a bishopric under Smyrna, though it remained a free state (Dio Cass. xi. 25; Lucan, v. 53).—Care must be taken not to confound Phocaea with Phocis, or the ethnic adjectives of the former Φωκαεύς and Phocaeënsis, with those of the latter, Φωκεύς and Phocensis: some of the ancient writers themselves have fallen into such mistakes

(Lucan. *l. c.*). The name of Phocæan is often used with reference to Massilia; and the people of *Marseilles* still affect to regard themselves as Phocæans.

Phōcīon (Φωκίων), the Athonian general and statesman, son of Phocus, was a man of humble origin, and appears to have been born in B.C. 402. He studied under Plato and Xenocrates. He distinguished himself for the first time under his friend CHABRIAS, in 376, at the battle of Naxos, but he was not employed prominently in any capacity for many years afterwards. In 354 (according to some, in 350) he was sent into Euboea in the command of a small force, in consequence of an application from Plutarchus, tyrant of Eretria. Here he won the victory of Tamynæ, a brilliant success in spite of the treachery of Plutarchus, though the whole campaign was fruitless (Aesch. *Ctes.* 88; Plut. *Phoc.* 13), and he was subsequently employed on several occasions in the war between the Athenians and Philip of Macedon. In 339, being sent with 120 triremes to the Hellespont, he raised the siege of Byzantium, and caused Philip to retire. He frequently opposed the measures of Demosthenes, and recommended peace with Philip; but he must not be regarded as one of the mercenary supporters of the Macedonian monarch. His virtue is above suspicion, and his public conduct was always influenced by upright motives. When Alexander was marching upon Thebes, in 335, Phocion rebuked Demosthenes for his invectives against the king. (Plut. *Phoc.* 16; Diod. xvii. 15.) The true explanation of his policy seems to be that he represented the party at Athens which believed opposition to Macedonia in the existing state of Greek power and politics to be absolutely hopeless, and had come to the conclusion that the wisest course was to acquiesce in this necessity instead of trying to rouse Greece to a war which was, as he thought, certain to fail; and after the destruction of Thebes he advised the Athenians to comply with Alexander's demand for the surrender of Demosthenes and other chief orators of the anti-Macedonian party. This proposal was indignantly rejected by the people, and an embassy was sent to Alexander, which succeeded in deprecating his resentment. According to Plutarch, there were two embassies, the first of which Alexander refused to receive, but to the second he gave a gracious audience, and granted its prayer, chiefly from regard to Phocion, who was at the head of it. Alexander ever continued to treat Phocion with the utmost consideration, and to cultivate his friendship. (Arrian, i. 10, 8; Plut. *Phoc.* 17; Diod. *l. c.*) He also pressed upon him valuable presents; but Phocion persisted in refusing them, begging the king to leave him no less honest than he found him. After Alexander's death, Phocion opposed vehemently, and with all the caustic bitterness which characterised him, the proposal for war with Antipater. Thus, to Hyperides, who asked him tauntingly when he would advise the Athenians to go to war, he answered, 'When I see the young willing to keep their ranks, the rich to contribute of their wealth, and the orators to abstain from pilfering the public money.' (Plut. *Phoc.* 29, 30.) When Alexander, the son of Polysperchon, led his army to Athens in 318, Phocion was suspected of having advised him to occupy the Piræus; and there is reason to think that Phocion did advocate this step, as he had before favoured the occupation by Nicanor, from fear

of what would ensue to himself and his party at Athens if the democratic party prevailed. Being therefore accused of treason by Agnonides, he fled, with several of his friends, to Alexander, who sent them with letters of recommendation to his father, Polysperchon. (Diod. xviii. 65; Plut. *Phoc.* 33.) The latter, willing to sacrifice them as a peace-offering to the Athenians, sent them back to Athens for the people to deal with them as they would. Here Phocion was sentenced to death. To the last he maintained his calm and dignified and somewhat contemptuous bearing. When some wretched man spat upon him as he passed to the prison, 'Will no one,' said he, 'check this fellow's indecency?' To one who asked him whether he had any message to leave for his son Phocus, he answered, 'Only that he bear no grudge against the Athenians.' And when the hemlock which had been prepared was found insufficient for all the condemned, and the jailer would not furnish more until he was paid for it, 'Give the man his money,' said Phocion to one of his friends, 'since at Athens one cannot even die for nothing.' He perished in 317, at the age of eighty-five. (Plut. *Phoc.* 34-37; Diod. xviii. 67; Nep. *Phoc.* 2, 3.) The Athenians are said to have repented of their conduct. A brazen statue was raised to the memory of Phocion, and Agnonides was condemned to death. (Plut. *Phoc.* 38.) There can be no doubt of Phocion's honesty of purpose and patriotic motives, excepting only in his negotiations with Nicanor and Polysperchon. His opposition to Demosthenes, however honest, was a mistaken policy, and against the true interests of his country, if there was any real prospect of resisting Philip successfully. Phocion undoubtedly thought that there was no such prospect; and his philosophical views, to some extent anticipating the views of the Stoics, tended to a cosmopolitanism which would make it easier for him to acquiesce in the possibility of Greek states admitting the Macedonian supremacy, which, it must not be forgotten, by no means involved that subversion of all their institutions which the Greeks would have suffered from their conquest by a really 'barbarous' nation, such as the Persians.

Phōcīs (ἡ Φωκίς: Φωκίης Hom., Φωκίης Hdt. Φωκῆς Attic, or less correctly Φωκεῖς, Phocæus by the Romans), a country in North Greece, was bounded on the N. by the Locri Epicnemidii and Opuntii, on the E. by Boeotia, on the W. by the Locri Ozolæ and Doris, and on the S. by the Corinthian Gulf. At one time it possessed a narrow strip of country on the Euboean sea with the seaport Daphnus, between the territory of the Locri Ozolæ and Locri Opuntii. (Strab. pp. 424, 425.) It was a mountainous and unproductive country, and owes its chief importance in history to the fact of its possessing the Delphic oracle. Its chief mountain was PARNASSUS, situated in the interior of the country, to which, however, Cnemis on its N. frontier, CIPHIS S. of Delphi, and HELICON on the SE. frontier all belonged. The principal river in Phocis was the CIPHISsus, the valley of which contained almost the only fertile land in the country with the exception of the celebrated Crissæan plain in the SE. on the borders of the Locri Ozolæ.—Among the earliest inhabitants of Phocis we find mentioned Leleges, Thracians, Abantes, and Hyantes. Subsequently, but still in the prehistorical period, the Phlegyæe, an Achaean race, a branch of the Minyæe at Orchomenos, took possession

of the country; and from this time the main bulk of the population continued to be Achæan, although there were Dorian settlements at Delphi and Bulis. The Phocians are said to have derived their name from an eponymous ancestor Phocus [PHOCUS], and they are mentioned under this name in the *Iliad*. The Phocians were natural enemies of Thebes, and in 456 they readily joined the Athenian alliance. From similar motives they aided the Spartans in 395, but after Leuctra were forced into alliance with Thebes. They refused, however, to send any contingent to Mantinea in 362, and this added to the hostility of the Thebans towards Phocis, which displayed itself fully in the Phocian or Sacred war. The Phocians having cultivated a portion of the Crissæan plain, which the Amphictyons had declared in B.C. 535 should lie waste for ever, the Thebans availed themselves of this pretext to persuade the Amphictyons to impose a fine upon the Phocians, and upon their refusal to pay it, the Thebans further induced the council to declare the Phocian land forfeited to the god at Delphi. Thus threatened by the Amphictyonic council, backed by the whole power of Thebes, the Phocians were persuaded by Philomelus, one of their citizens, to seize Delphi, and to make use of the treasures of the temple for the purpose of carrying on the war. They obtained possession of the temple in B.C. 357. The war which ensued lasted ten years, and was carried on with various success on each side. The Phocians were commanded first by PHILOMELUS, B.C. 356-353, afterwards by his brother ONOMARCHUS, 353-352, then by PHAYLLUS, the brother of the two preceding, 352-351, and finally by PHALAEUCUS, the son of Onomarchus, 351-346. The Phocians received some support from Athens, but their chief dependence was upon their mercenary troops, which the treasures of the Delphic temple enabled them to hire. The Amphictyons and the Thebans, finding at length that they were unable with their own resources to subdue the Phocians, called in the assistance of Philip of Macedonia, who brought the war to a close in 346. The conquerors inflicted the most signal punishment upon the Phocians, who were regarded as guilty of sacrilege. All their towns were razed to the ground with the exception of Ahae, and the inhabitants distributed in villages containing not more than fifty inhabitants each. The two votes which they had in the Amphictyonic council were taken away and given to Philip. [For further account of the above events, see PHILIPPUS.]

Phocra (Φόκρα) a mountain of N. Africa, in Mauretania Tingitana, a northerly spur of the Atlas range (Ptol. iv. 1).

Phocus (Φῶκος). 1. Son of Ornytion of Corinth, or, according to some, of Poseidon, is said to have been the leader of a colony from Corinth into the territory of Tithorea and Mt. Parnassus, which derived from him the name of Phocis (Paus. ii. 4, 3, x. 1, 1).—2. Son of Aeacus and the Nereid Pсамathe, husband of Asteria or Asterodia, and father of Panopeus and Crissus (Hes. *Th.* 1004). He was murdered by his half-brothers, Telamon and Peleus. [PELEUS.] According to some accounts the country of Phocis derived its name from him. (Paus. ii. 29, 2).—3. Son of Phocion. [PHOCION.]

Phocylides (Φωκυλίδης), of Miletus, an Ionian poet, contemporary with Theognis, was born B.C. 560. His poetry was chiefly gnomic; and the few fragments of it which we possess dis-

play that contempt for birth and station, and that love for substantial enjoyment, which always marked the Ionian character. (Arist. *Pol.* iv. 8; Suid. *s.v.*) Among the longer pieces in hexameters is a satire on women resembling that of Simonides. The fragments, which are eighteen in number, are included in all the chief collections of the lyric and gnomic poets. Some of these collections contain a didactic poem, in 217 hexameters, entitled *Ποίημα νουθητικόν*, to which the name of Phocylides is attached, but which is undoubtedly a forgery, probably by an Alexandrian Christian of Jewish origin.

Phoebē (Φοίβη). 1. Daughter of Uranus and Ge, became by Coeus the mother of Asteria and Leto (Latona). (Hes. *Th.* 136, 404; Apollod. i. 1, 3).—2. Daughter of Tyndareos and Leda, and a sister of Clytemnestra (Eur. *I. A.* 50; Ov. *Her.* viii. 77).—3. Daughter of Leucippus, and sister of Hilaira, a priestess of Athene, was carried off with her sister by the Dioscuri, and became by Pollux the mother of Mnesileos (Paus. ii. 22, 6; Apollod. iii. 10, 3; cf. p. 298, a).—4. [ARTEMIS.]

Phoebidas (Φοιβίδας), a Lacedæmonian, who, in B.C. 382, was appointed to the command of the troops destined to reinforce his brother Eudamidas, who had been sent against Olynthus. On his way Phoebidas halted at Thebes, and treacherously made himself master of the Cadmea. The Lacedæmonians fined Phoebidas 100,000 drachmas, but nevertheless kept possession of the Cadmea. In 378 he was left by Agesilaus as harmost at Thespieæ, and was slain in battle by the Thebans. (Xen. *Hell.* v. 2, 24, v. 4, 41; Diod. xl. 20, 33; Plut. *Ages.* 23.)

Phoebus. [APOLLO.]

Phoenicē (Φοινίκη; Phoenicia is only found in a doubtful passage of Cicero [*de Fin.* iv. 20, 56]: Φοινιξ, pl. Φοινικες, fem. Φοινισσα, Phoenix, Phoenices; also, the adj. Punicus, though used specifically in connexion with Carthago, is etymologically equivalent to Φοινιξ), a country of Asia, on the coast of Syria, extending from the river Eleutherus (*Nahr-el-Kebir*) on the N. to below Mt. Carmel on the S., and bounded on the E. by Coele-syria and Palestine (Plin. v. 75). It was a mountainous strip of coast land, not more than ten or twelve miles broad, hemmed in between the Mediterranean and the chain of Lebanon, whose lateral branches, running out into the sea in bold promontories, divided the country into valleys, which are well watered by rivers flowing down from Lebanon, and are extremely fertile. Of these rivers the most important are, to one going from N. to S., the Eleutherus (*Nahr-el-Kebir*); the Sabaticus (*Arka*); the river of Tripolis (*Kadisha*); the Adonis (*Nahr-Ibrahim*), S. of Byblus; the Lycus (*Nahr-el-Kelb*), N. of Berytus; the Magoras (*Nahr-Beirut*), by Berytus; the Tamyras (*Nahr-el-Damur*), between Berytus and Sidon; the Leo, or Bostrenus (*Nahr-el-Auly*), N. of Sidon; the larger river Lita (*Litani*), which flows from Heliopolis SSW., through Coele-Syria, and then, turning westwards, falls into the sea N. of Tyre; the Belus, or Pagida (*Numan* or *Ruhwin*), by Ptolemais, and the Kishon (*Kishon*), N. of Mt. Carmel. Of the promontories referred to, omitting a number of less important ones, the chief were: Theu-prosōpon (*Rasesh-Shukah*), between Tripolis and Byblus, Pr. Album (*Ras-el-Abiad*, i.e. *White Capel*), S. of Tyre, and Mt. Carmel, besides those occupied by the cities of Tripolis, Byblus, Berytus, Sidon, Tyrus, and Ptolemais. This conformation of the

coast and the position of the country rendered it admirably suited for the home of great maritime states; and accordingly we find the cities of Phoenicia at the head, both in time and importance, of all the naval enterprises of the ancient world. For the history of those great cities, see SIDON, and TYRUS. As to the country in general, there is some difficulty about the origin of the inhabitants and of their name. In the O. T. the name does not occur; the people seem to be included under the general designation of Canaanites, and they are also named specifically after their several cities: as the Sidonians, Giblites (from Gehal, *i.e.* Byblus), Sinites, Arkites, Arvadites, &c. The name *Φοινίκη* (*Od.* iv. 83) is first found in Greek writers as early as Homer, and is derived by some from the abundance of palm trees in the country (*φοίνιξ*, the date-palm), and by others from the purple-red (*φοίνιξ*) which was obtained from a fish on the coasts, and was a celebrated article of Phoenician commerce; by others from the complexion of the inhabitants; the mythical derivation is from Phoenix, the brother of Cadmus. The people were of the Semitic race, and are said to have dwelt originally on the shores of the Erythraean sea. Their language was a dialect of the Aramaic, closely related to the Hebrew. Their written characters formed the basis of the Greek alphabet, and hence they were regarded by the Greeks as the inventors of letters (p. 178, b). Other inventions in the sciences and arts are ascribed to them: such as arithmetic, astronomy, navigation, the manufacture of glass, and the coining of money. In the Homeric poems the Phoenicians are the artistic workers in gold and silver. From them the Greeks borrowed the types for all such workmanship, for armour, and for patterns on vases, many of which the Phoenicians had themselves adopted from Egypt. [For their early influence on Greek religion, see APHRODITE; HERACLES.] Respecting Phoenician literature, we know of little beyond the celebrated work of SANCHUNATHON. In the sacred history of the Israelitish conquest of Canaan, in that of the Hebrew monarchy, and in the earliest Greek poetry, we find the Phoenicians already a great maritime people. Early formed into settled states, supplied with abundance of timber from Lebanon, and placed where the caravans from Arabia and the E. came upon the Mediterranean, they carried over to the coasts of this sea the products of those countries as well as of their own, which was rich in metals, and the shores of which furnished the materials of glass and the purple-fish already mentioned. Their colonies and trading stations were, especially for their trade in purple dye, planted throughout the Aegæan coast and the islands. [See CYPRUS; CRETA; GRÆCIA.] They were in possession of the chief places in the Propontis and Bosphorus until, in the eighth century B.C., the Milesians ousted them from those districts. Their voyages and their settlements extended beyond the Pillars of Hercules, to the W. coasts of Africa and Spain, and even as far as our own islands, according to some accounts [but see p. 171, b]. Within the Mediterranean they planted numerous colonies, on its islands, on the coast of Spain, and especially on the N. coast of Africa, the chief of which was CARTHAGO; they had also settlements on the Euxine and in Asia Minor. In the E. seas, we have records of their voyages to OPIUM, in connexion with the navy of Solomon, and to the coasts of Africa

under the kings of Egypt. [AFRICA, p. 31, b.] They were successively subdued by the Assyrians, Babylonians, Persians, Macedonians, and Romans; but neither these conquests nor the rivalry of Carthage entirely ruined their commerce, which was still considerable at the Christian era; on the contrary, their ships formed the fleet of Persia and the Syrian kings, and partly of the Romans. [SIDON; TYRUS.] Under the Romans, Phoenice formed a part of the province of Syria; and, under the E. empire, it was erected, with the addition of Coele-Syria, into the province of Phoenice Libanensis or Libanensis.

Phoenice (*Φοινίκη*: *Finiki*), an important commercial town on the coast of the Epirus in the district Chaonia, 56 miles NW. of Butthrotum, in the midst of a marshy country (Strab. p. 324; Pol. ii. 5, 8; Liv. xxix. 12). It was strongly fortified by Justinian (Procop. *Aed.* iv. 1).

Phoenicia. [PHOENICE.]

Phoeniciūm Mare (*τὸ Φοινίκιον πέλαγος*: *Σιδωνή θάλασσα*), the part of the Mediterranean which washes the coast of Phoenice.

Phoeniciūs (*Φοινικεύς*: *Φοινικόντιος*, *Φοινικούσιος*). 1. Also **Phoenix** (*Φοίνιξ*), a harbour on the S. of Crete, visited by St. Paul during his voyage to Rome (Acts xxvii. 12; Strab. p. 475).—2. A harbour in Messenia, opposite the islands Oenussæ (Paus. iv. 34, 12).—3. A seaport of the island of Cythera.—4. (*Chesmech* or *Egri Liman*?), a harbour of Ionia, in Asia Minor, at the foot of Mt. Mimas (Thuc. viii. 34; Liv. xxxvi. 45).—5. (*Deliktash*, Ru.), a flourishing city in the S. of Lycia, on Mt. Olympus, with a harbour below it. It is a little to the E. of Patara (Liv. xxxvii. 16). It was sometimes called Olympus (Strab. p. 666). Having become, under the Romans, one of the headquarters of the pirates, who celebrated here the festival and mysteries of Mithras, it was destroyed by Servilius Isauricus. [VATIA.]

Phoeniciūsa. [ÆOLIAE INSULAE.]

Phoenix (*Φοίνιξ*). 1. Son of Agenor by Agriope or Telephassa, and brother of Europa, but Homer makes him the father of Enropa (*Il.* xiv. 321). Beiug sent by his father in search of his sister, who was carried off by Zens, he settled in the country, which was called after him Phoenicia (Apollod. iii. 1, 1; Hyg. *Fab.* 178).—2. Son of Amyntor by Cleobule or Hippodamia, and king of the Dolopes, took part in the Calydonian hunt. His father Amyntor neglected his legitimate wife, and attached himself to a mistress; whereupon Cleobule persuaded her son to seduce her rival. When Amyntor discovered the crime, he cursed Phoenix, who shortly afterwards fled to Peleus. Peleus received him kindly, made him the ruler of the country of the Dolopes, on the frontiers of Phthia, and entrusted to him his son Achilles, whom he was to educate. He afterwards accompanied Achilles on his expedition against Troy. (*Il.* ix. 447-480.) According to another tradition, Phoenix did not dishonour his father's mistress, but she merely accused him of having made overtures to her, in consequence of which his father put out his eyes. But Peleus took him to Chiron, who restored to him his sight. (Apollod. iii. 13, 8.) Phoenix moreover is said to have called the son of Achilles Neoptolemus, after Lyeomedes had called him Pyrrhus (Paus. x. 26, 4). Neoptolemus was believed to have traced Phoenix at Eion in Macedonia or at Trachis in Thessaly (Strab. p. 428).—3. A fabulous bird Phoenix, which, according to a tale told to Herodotus

(ii. 73) at Heliopolis in Egypt, visited that place once in every 500 years, on his father's death, and buried him in the sanctuary of Helios. For this purpose the Phoenix was believed to come from Arabia, and to make an egg of myrrh as large as possible; this egg he then hollowed out and put into it his father, closing it up carefully, and the egg was believed then to be of exactly the same weight as before. This bird was represented as resembling an eagle, with feathers partly red and partly golden. It is further related that when his life drew to a close, he built a nest for himself in Arabia, to which he imparted the power of generation, so that after his death a new phoenix rose out of it. As soon as the latter was grown up, he, like his predecessor, proceeded to Heliopolis in Egypt, and burned and buried his father in the temple of Helios. (*Tac. Ann.* vi. 34.)—According to a story which has gained more currency in modern times, the Phoenix, when he arrived at a very old age (some say 500 and others 1461 years), committed himself to the flames (*Lucian, de Mort. Per.* 27; *Philostr. Apollon.* iii. 49).—Others, again, state that only one Phoenix lived at a time, and that when he died a worm crept forth from his body, and was developed into a new Phoenix by the heat of the sun. His death, further, took place in Egypt after a life of 540 years. (*Plin.* x. 4; *Tzetz. Chil.* v. 397.)—Another modification of the same story relates that when the Phoenix arrived at the age of 500 years, he built for himself a funeral pile, consisting of spices, settled upon it, and died. Out of the decomposing body he then rose again, and having grown up, he wrapped the remains of his old body up in myrrh, carried them to Heliopolis, and burnt them there. (*Ov. Met.* xv. 392–407; *Stat. Silv.* ii. 4, 36.) Similar stories of marvellous birds occur in many parts of the East: as, in Persia, the legend of the bird Simorg, and, in India, that of the bird Semendar.

Phoenix (Φοίνιξ), a small river in Malis, flowing into the Asopus near Thermopylae (*Hdt.* vii. 200; *Strab.* p. 428).—2. A river further N. in Thessaly, which flows into the Apidanus (*Lucan.* vi. 374; *Plin.* iv. 30).—3. A harbour in Crete. [**PHOENICUS**, No. 1.]

Phoetiae or **Phytia** (Φοιτῆαι, Φοιτῆαι, Φυτία, *Thuc.*), a town in Acarnania on a hill, W. of Stratus (*Thuc.* iii. 146; *Pol.* iv. 63).

Pholegandros (Φολέγανδρος: *Polykandros*), an island in the Aegæan sea, one of the Cyclades, between Melos and Sicinos (*Strab.* p. 484).

Phölöë (Φολόη: *Olonö*), a mountain forming the boundary between Arcadia and Elis; being a S. continuation of Mount Erymanthus, in which the rivers Sellëis and Ladon took their origin (*Strab.* pp. 336, 357). It is mentioned as one of the seats of the Centaurs. [**PHOLUS**.]

Phölus (Φόλος), a Centaur, a son of Silenus and the nymph Melia. He was accidentally slain by one of the poisoned arrows of Heracles. The mountain, between Arcadia and Elis, where he was buried was called Pholoe after him. For details of his story see p. 397, a.

Phorbantia. [**ARGATES**.]

Phorbas (Φόρβας). 1. Son of Lapithes and Orsinome, and brother of Periphas. The Rhodians, in pursuance of an oracle, are said to have invited him into their island to deliver it from snakes, and afterwards to have worshipped him as a hero. From this circumstance he was called Ophiuchus, and is said by some to have been placed among the stars. (*Diod.* v. 58; *Hyg. Astr.* ii. 14.) According to another tradition, Phorbas went from Thessaly

to Olenos, where Alektor, king of Elis, made use of his assistance against Pelops, and shared his kingdom with him. Phorbas then gave his daughter Diogenia in marriage to Alektor, and he himself married Hyrmine, a sister of Alektor, by whom he became the father of Augeas and Actor. (*Paus.* v. 1, 8; *Apollod.* ii. 5, 5.) He is also described as a bold boxer, and is said to have plundered the temple of Delphi along with the Phlegyæe, but to have been defeated by Apollo (*Ov. Met.* xi. 414; *Schol.* ad *Il.* xxiii. 660).

Phorcides, **Phorcÿdes**, or **Phorceynides**, that is, the daughters of Phorcus and Ceto, or the Gorgons and Graeae. [**GORGONES** and **GRAEAE**.]

Phorcus, **Phorcys**, or **Phorcyn** (Φόρκος, Φόρκυς, Φόρκυν). 1. A sea-deity to whom a harbour in Ithaca was dedicated. He is called the father of the nymph Thoosa (*Od.* i. 71, xiii. 96, 345). Other writers call him a son of Pontus and Ge, and a brother of Thaumias, Nereus, Eurybia, and Ceto (*Hes. Th.* 237; *Apollod.* i. 2, 6). By his sister Ceto he became the father of the Graeae and Gorgones, the Hesperian dragon, and the Hesperides; and by Hecate or Cratais, he was the father of Scylla (*Hes. Th.* 270, 333).—2. Son of Phaenops, commander of the Phrygians of Ascania, assisted Priam in the Trojan war, but was slain by Ajax (*Il.* ii. 682, xvii. 312; *Paus.* x. 26, 6).

Phormiön (Φορμίων). 1. A celebrated Athenian general, the son of Asopius. He is first mentioned as one of the generals sent to reinforce the Athenians at Samos in 440 B.C. In 432 he commanded in the siege of Potidaea and afterwards in Chalcidice (*Thuc.* i. 64, 117, ii. 29). In 430 he was sent with thirty ships to Ambracia, and then to Naupactus, to blockade the Gulf of Corinth. He particularly distinguished himself, and with far inferior forces gained some brilliant victories over the Peloponnesian fleet in B.C. 429. In the ensuing winter he landed on the coast of Acarnania, and advanced into the interior, where he also gained some successes. (*Thuc.* ii. 80–92, 102; *Diod.* xii. 37, 47.) He died before 428 (*Thuc.* iii. 7), and was commemorated by a statue on the Acropolis (*Paus.* i. 23, 10). Pausanias mentions that the Athenians on one occasion paid his debts, because he refused to go on an expedition while he was in debt to anyone. Aristophanes alludes to his hardy and temperate character (*Aristoph. Pax*, 348, *Lys.* 804; cf. *Athen.* p. 419).—2. A Peripatetic philosopher of Ephesus, of whom is told the story that he discoursed before Hannibal on the military art and the duties of a general. When his admiring audience asked Hannibal what he thought of him, the latter replied that of all the old blockheads whom he had seen none could match Phormion (*Cic. de Orat.* ii. 18, 75).

Phormis or **Phormus** (Φόρμις, Φόρμος), a native of Maenalus in Arcadia, removed to Sicily, where he became intimate with Gelon, whose children he educated. He distinguished himself as a soldier, both under Gelon and Hieron his brother. In gratitude for his martial successes, he dedicated gifts to Zeus at Olympia, and to Apollo at Delphi. He is associated by Aristotle with Epicharmus, as one of the originators of comedy, or of a particular form of it. (*Arist. Poët.* 5; *Paus.* v. 27; *Athen.* p. 652; *Suid.* s. v.)

Phormisius (Φορμισίος), one of the party of Theramenes, who adopted the Lacedaemonian views, and proposed that only landowners

should have the franchise. (Argument to Lys. *Περὶ τῆς πολιτείας*: Arist. 'Αθ. πολ. 31.)

Phoroneus (Φορωνεύς), son of Inachus and the Oceanid Melia or Archia, was a brother of Aegialeus and the ruler of Argos. He was married to the nymph Laodice, by whom he became the father of Niobe, Apis, and Car. (Paus. i. 39, 4; Apollod. ii. 1, 1; Hyg. *Fab.* 143.) According to other writers his sons were Pelasgus, Iasus, and Agenor, who, after their father's death, divided the kingdom of Argos among themselves (Eustath. ad Hom. p. 385). Phoroneus is said to have been the first who offered sacrifices to Hera at Argos, and to have united the people, who until then had lived in scattered habitations, into a city which was called after him ἄστυ Φορωνίκον (Paus. ii. 15, 5). The patronymic Phoronides is sometimes used for Argives in general, and especially to designate Amphiarans and Adrastus.

Phoronis (Φορωνίς), a surname of Io, who was either a descendant or a sister of Phoroneus (Ov. *Met.* i. 668).

Phosphorus. [HESPERUS.]

Photius (Φώτιος), patriarch of Constantinople in the ninth century of our era, played a distinguished part in the political and religious history of his age. After holding various high offices in the Byzantine court, he was, although a layman, elected patriarch of Constantinople in A.D. 858, in place of Ignatius, who had been deposed by Bardas, who was all-powerful at the court of his nephew Michael III., then a minor. The patriarchate of Photius was a stormy one, and full of vicissitudes. The cause of Ignatius was espoused by the Romish Church; and Photius thus became one of the great promoters of the schism between the Eastern and Western Churches. In 867 Photius was himself deposed by the emperor Basil I., and Ignatius was restored; but on the death of Ignatius in 877, Photius, who had meantime gained the favour of Basil, was again elevated to the patriarchate. On the death of Basil, in 886, Photius was accused of a conspiracy against the life of the new emperor, Leo VI., and was banished to a monastery in Armenia, where he seems to have remained till his death. Photius was one of the most learned men of his time, and in the midst of a busy life found time for the composition of numerous works, several of which have come down to us. Of these the two most important are (1) *Myriobiblion seu Bibliotheca* (Μυριοβιβλιον ἢ Βιβλιοθήκη). It may be described as an extensive review of ancient Greek literature by a scholar of immense erudition and sound judgment. It is an extraordinary monument of literary energy, for it was written while the author was engaged in an embassy to Assyria, at the request of his brother Tarasius, who desired an account of the books which Photius had read in his absence. It contains the analyses of or extracts from 280 volumes, and many valuable works are only known to us from the account which Photius has given of them. The best edition of this work is by Bekker, Berlin, 1824-1825. (2) The *Lexicon* or Glossary, which has reached us in an imperfect state, but is of great value for its citation of authors and for the light which it throws on many Greek terms. It was first published by Hermann, Lips. 1803, and subsequently at London, 1822, from the papers of Porson. Photius likewise wrote many theological works, some of which have been published, and others remain in MS.

Phraāta or **Phraaspa** (τὰ Φράατα, and other forms), a great city of Media Atropatene, the winter residence of the Parthian kings, especially as a refuge in time of war, lay S.E. of Gaza, near the river Amardus (Appian, *Parth.* p. 80; Dio Cass. xlix. 25). The mountain fortress of **Vera** (Οὔερα), which was besieged by Antony, was probably the same place (Strab. p. 523).

Phraatāces, king of Parthia. [ARSACES XVI.]

Phraātes, the name of four kings of Parthia. [ARSACES, V. VII. XII. XV.]

Phranza or **Phranzes**, **Georgius** (Φραντζῆ or Φραντζῆς), the last, and one of the most important, of the Byzantine historians, was frequently employed on important public business by Constantine XIII., the last emperor of Constantinople. On the capture of Constantinople by the Turks, in 1453, Phranza was reduced to slavery, but succeeded in making his escape. He subsequently retired to a monastery, where he wrote his *Chronicon*. This work extends from 1259 to 1477, and is a valuable authority for the history of the author's time, especially for the capture of Constantinople.—Edited by Aiter, Vienna, 1796, by Bekker, Bonn, 1838.

Phraortes (Φραόρτης), second king of Media, and son of Deioeces, whom he succeeded, reigned from B.C. 656 to 634. [MEDIA.] He first conquered the Persians, and then subdued the greater part of Asia, but was at length defeated and killed while laying siege to Ninus (Nineveh). He was succeeded by his son Cyaxares (Hdt. i. 73, 102.)

Phricium (Φρίκιον), a mountain in the E. of Loeris near Thermopylae (Strab. pp. 582, 621).

Phricōnis. [CYME; LARISSA, 2.]

Phrixia (Φρίξα, Φρίξαι, Θρίξαι: *Paleofanaro*), a town of Elis in Triphylia on the borders of Pisatis, was situated upon a steep hill on the river Alphens, and was thirty stadia from Olympia. It was founded by the Minyae, and is said to have derived its name from Phrixus. (Paus. vi. 21, 6; Strab. p. 343.)

Phrixus (Φρίξος), son of Athamas and Nephele, and brother of Helle. In consequence of the intrigues of his stepmother, Ino, he was to be sacrificed to Zeus; but Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes. Between Sigeum and the Chersonesus, Helle fell into the sea which was called after her the Hellespont. A fine Pompeian painting (*Mus. Borb.* vi. 19) shows the exact moment described by Ovid (who possibly had the picture in his mind):

Paene simul perijt dum volt succurrere lapsae
Frater et extentis porrigit usque manus.

(*Fast.* iii. 871.) Phrixus arrived in safety in Colchis, the kingdom of Aeetes, who gave him his daughter Chalciope in marriage. Phrixus sacrificed the ram which had carried him, to Zeus Phyxius or Laphystius, and gave its fleece to Aeetes, who fastened it to an oak tree in the grove of Ares. (Paus. i. 24, 2; Schol. ad Ap. Rh. ii. 653.) This fleece was afterwards carried away by Jason and the Argonauts. [JASON.] By Chalciope Phrixus became the father of Argus, Melas, Phrontis, Cytissorus, and Presbon. (Apollod. i. 9, 1; Hyg. *Fab.* 14.) Phrixus either died of old age in the kingdom of Aeetes, or was killed by Aeetes in consequence of an oracle (Ap. Rh. ii. 1151; Hyg. *Fab.* 3). Pausanias (ix. 34, 5) gives a story that either Phrixus or his son Presbon returned to Orchomenos. Herodotus in his account of the

myth (vii. 197) mentions that the people of Phthiotis used to offer a human victim from the family of the Athamantidae to Zeus Laphystius. It is not unlikely that the story of Phrixus in part arose from this rite of sacrifice to the Minyan Zeus. It is held by some mythologists that the ram commonly offered to Zeus symbolised the clouds, and that the golden ram meant the wealth-giving clouds of



Phrixus riding on a ram across the Hellespont, with Helle, fallen into the sea. (Pompeian painting.)

spring. Phrixus in this view signified the spring rains, and therefore his mother is Nephele or Cloud; and he is drawn towards the land of the sun [see also p. 107, a].

Phrixus (Φρίξος), a river in Argolis, which flows into the Argolic gulf between Temenium and Lerna (Paus. ii. 36, 6).

Phrygia Mater, a name frequently given to Cybele, because she was especially worshipped in Phrygia. [RHEA.]

Phrygia (Φρυγία: φρούξ, pl. φρούγες, Phryx, Phryges), a country of Asia Minor, which was of very different extent at different periods. According to the division of the provinces under the Roman empire, Phrygia formed the E. part of the province of Asia, and was bounded on the W. by Mysia, Lydia, and Caria, on the S. by Lycia and Pisidia, on the E. by Lycaonia (which is often reckoned as a part of Phrygia) and Galatia (which formerly belonged to Phrygia), and on the N. by Bithynia. With reference to its physical geography and its early history, Phrygia formed the W. part (as Cappadocia did the E.) of the great central table-land of Asia Minor, supported by the chains of Olympus on the N. and Taurus on the S., and breaking on the W. into the ridges which separate the great valleys of the HERMUS, the MAEANDER, &c., and which form the headlands of the W. coast. This table-land itself was intersected by mountain-chains, and watered by the upper courses and tributaries of the rivers just mentioned in its W. part, and in its N. part by those of the RHYNDACUS and SANGARIUS. These parts of the country were very fertile, especially in the valley of the

Sangarius, but in the S. and E. the streams which descend from Taurus lose themselves in extensive salt marshes and salt lakes, some of which are still famous, as in ancient times, for their manufactures of salt.—There has been much dispute about the origin of the Phrygians. Their claim to a high antiquity is indicated by the story in Herodotus (ii. 2) of the experiment made by Psammetichus, king of Egypt, on the first spontaneous speech of children, which was held to show that they were the most ancient of people. Their own legends of a great flood, to escape which their king, Nannacus, built an ark, are also significant (Zosim. vi. 10; Suid. s. v. Νάννακος). Greek writers represent the Phrygians as a Thracian tribe, called in Europe Briges, who either before or shortly after the Trojan war migrated into Asia (Hdt. vii. 73; Strab. pp. 295, 471, 680). Other evidence on the question is to be sought in the character of the people—warlike in the Homeric age, but the reverse afterwards—in their mixed religions, and in their monuments, on which much light has been thrown in recent years. On the whole, the most probable theory is that to which Mr. Ramsay has been brought by his researches in Asia Minor—that the Phrygians were, as Greek tradition related, a European people who crossed the Hellespont before the period of the Trojan war, and established a kingdom in Asia Minor, W. of the Halys; they were a race of hardy warriors, of Aryan descent, and their special deity was akin to Zeus, and was variously called Osogo or Papas (Father) or Bronton (Thunderer); the people whom they found in possession and conquered were a Semitic nation, who practised the orgiastic worship of a female deity (the Greek Cybele), with rites of an Oriental character, and with temples served by slaves [cf. p. 86, b]; the capital of this nation is conjectured to have been Pteria in Cappadocia [PTERIA]; the invading Phrygians probably occupied first the sea-coast on the Asiatic side of the Hellespont, and then, as they pressed inwards, reduced the Semitic people, but adopted much of their religion (just as the Galatians afterwards did), combining it also with their own, and gradually degenerated themselves in courage and manliness. Some early reliefs of armed warriors which have been discovered in Phrygia are taken to represent the invaders before they adopted the softer and weaker manners of the shepherd people whom they conquered. The lion sculptures resembling those of Mycenae [p. 580, a], and the sculptured tombs, such as that of Midas, belonged to the ruling dynasty which the invaders established. If the above conjectures are well founded, it is not unlikely that the stories of the wars with Amazons really represent the struggle which the invaders, whose deity was a god and whose right of inheritance was male, waged against a race who worshipped a goddess served by female temple-slaves, and who counted their descent through the mother (by 'Mutterrecht'). The invaders left their name in the coast district which they first occupied in the neighbourhood of Cyzicus—namely, **Phrygia Minor** or **Phrygia Hellespontus**.—The kingdom of Phrygia was conquered by Croesns, and formed part of the Persian, Macedonian, and Syro-Grecian empires; but under the last the NE. part, adjacent to Paphlagonia and the Halys, was conquered by the Gauls, and formed the W. part of GALATIA; and a part W. of this, containing the richest portion of the country, about the

Sangarius, was subjected by the kings of Bithynia; this last portion was the object of a contest between the kings of Bithynia and Pergamus, but at last, by the decision of the Romans, it was added, under the name of Phrygia Epicteus (Φ. ἐπίκτητος, i.e. *the acquired Phrygia*), to the kingdom of Pergamus, to which the whole of Phrygia was assigned by the Romans, after the overthrow of Antiochus the Great in B.C. 190. With the rest of the kingdom of Pergamus, Phrygia passed to the Romans by the testament of Attalus III., and thus became a part of the province of Asia, B.C. 130.—As to the distinctive names: the inland district usually understood by the name of Phrygia, when it occurs alone, was also called Great Phrygia or Phrygia Proper, in contradistinction to the Lesser Phrygia or Phrygia on the Hellespont; and of this Great or Proper Phrygia, the N. part was called, as just stated, Phrygia Epicteus, and the S. part, adjacent to the Taurus, was called, from its position, Phrygia Paroreios (Φ. παρόρειος), a district of mountain valleys between Polybotus and Tyriaeum, in the SE. of Phrygia, with chief towns Antiochia and Apollonia. At the division of the provinces in the fourth century, the last mentioned part, also called Phrygia Pisidicus, was assigned to Pisidia; and the SW. portion, about the Maeander, to Caria; and the remainder was divided into Phrygia Salutaris (or Secunda) on the E., with Synnada, Eucarpia, and Dorylaeum for its chief towns, and Phrygia Pacatiana (or Prima) on the W., with the chief town Laodicea, extending N. and S. from Bithynia to Pamphylia.—Phrygia was rich in products of every kind. Its mountains furnished gold and marble; its valleys oil and wine; the less fertile hills in the W. afforded pasture for sheep, whose wool was celebrated (Strab. pp. 578, 579); and the marshes of the SE. furnished abundance of salt.

Phrynē (Φρόνη), one of the most celebrated Athenian hetairae, was a native of Thespie in Boeotia. Her beauty procured for her so much wealth that she is said to have offered to rebuild the walls of Thebes, after they had been destroyed by Alexander, if she might be allowed to put up this inscription on the walls:—'Alexander destroyed them, but Phryne, the hetaira, rebuilt them.' She had among her admirers many of the most celebrated men of the age of Philip and Alexander, and the beauty of her form gave rise to some of the greatest works of art. The most celebrated picture of Apelles, his 'Venus Anadyomene' [APELLES], is said to have been a representation of Phryne, who, at a festival at Eleusis, entered the sea with dishevelled hair. The Cnidian Venus of Praxiteles, who was one of her lovers, was modelled from her. (Athen. pp. 558, 567, 583, 585, 590; Ael. V. H. ix. 32; Propert. ii. 6, 5; Plin. xxxiv. 71.)

Phrynichus (Φρύνιχος). 1. An Athenian, and one of the early tragic poets, is said to have been the disciple of Thespis. He gained his first tragic victory in B.C. 511, twenty-four years after Thespis (535), twelve years after Choerilus (523), and twelve years before Aeschylus (499); and his last in 476, on which occasion Themistocles was his *choragus*, and recorded the event by an inscription (Plut. *Them.* 5). The play is supposed to have been the *Phocnissae*, which had the same subject as the *Persae* of Aeschylus. Phrynichus probably went, like other poets of the age, to the court of Hiero, and there died. In all the accounts of the rise and development of tragedy, the chief place after Thespis is assigned to Phrynichus; and

the improvements which he introduced in the internal poetical character of the drama entitle him to be considered as the real inventor of tragedy. For the light Bacchanalian stories or satyr plays which are supposed to have been exhibited by Thespis he substituted serious subjects, taken either from the heroic age, or the heroic deeds which illustrated the history of his own time. In these he aimed not so much to amuse the audience as to move their passions; and so powerful was the effect of his tragedy on the capture of Miletus, that the audience burst into tears, and fined the poet 1000 drachmae, because he had exhibited the sufferings of a kindred people, and they even passed a law that no one should ever again make use of that drama. He was celebrated especially for the beauty of his lyrical choruses (Aristoph. *Av.* 748, *Ran.* 910, *Thesmoph.* 166). Phrynichus was the first poet who introduced masks representing female characters in the drama. He also paid particular attention to the dances of the chorus. In the drama of Phrynichus, however, the chorus still retained the principal place, and it was reserved for Aeschylus and Sophocles to bring the dialogue and action into their due position.—2. A comic poet of the Old Comedy, was a contemporary of Eupolis, and flourished B.C. 429 (Aristoph. *Ran.* 14, Schol. *ad loc.*).—3. An Athenian general, son of Stratonides, who was sent with a fleet to Asia Minor in 412 B.C. (Thuc. viii. 25). In the following year he endeavoured to strengthen the position of the oligarchical party by calling in the Spartans, and he was assassinated in the Agora (Thuc. viii. 92).—4. A Greek sophist and grammarian, described by some as an Arabian, and by others as a Bithynian, lived under M. Aurelius and Commodus. His great work was entitled *Σοφιστικὴ παρασκευὴ* in thirty-seven books, of which we still possess a fragment, published by Bekker, in his *Anecdota Graeca*, Berol. 1814, vol. i. He also wrote a Lexicon of Attic words (*Ἐκλογή ὀρημάτων καὶ ὀνομάτων Ἀττικῶν*), edited by Lobeck, Lips. 1830.

Phrynnis (Φρύννις), or **Phrynys** (Φρύνις), a dithyrambic poet, of the time of the Peloponnesian war, was a native of Mytilene, but flourished at Athens. His innovations, effeminacies, and frigidness, are repeatedly attacked by the comic poets (Aristoph. *Nub.* 971; Plut. *Mus.* p. 1146). Among the innovations which he made, was the addition of two strings to the heptachord. He was the first who gained the victory in the musical contests established by Pericles in connexion with the Panathenaic festival, probably in B.C. 445.

Phthia. [PHTHIOTIS.]

Phthiōtis (Φθιώτις: Φθιώτης), a district in the SE. of Thessaly, bounded on the S. by the Maliac gulf, and on the E. by the Pagasaeon gulf, and inhabited by Achaeans. [THESSALIA.] Homer calls it **Phthia** (Φθίη), and mentions a city of the same name, celebrated as the residence of Achilles (*Il.* i. 155, ii. 683; Strab. pp. 383, 430). Hence the poets call Achilles *Phthius heros*, and Peleus *Phthius rex*.

Phthira (τὰ Φθίρα, Φθειρῶν ὄρος), a mountain in Caria, forming a part or a branch of Latmus, inhabited by a people called *Φθίρες* (*Il.* ii. 868; Strab. p. 635).

Phthirōphāgi (Φθειρόφαγοι, i.e. *eaters of lice*), a Scythian people near the Caucasus, or, according to some, beyond the river Rha, in Sarmatia Asiat. (Strab. pp. 149, 492; Plin. vi. 14).

Phya. [PISISTRATVS.]

Phycūs (Φυκοῦς: *Ras-Sem* or *Ras-el-Kazat*),

a promontory on the coast of Cyrenaica, a little W. of Apollonia and NW. of Cyrene. It is the northernmost headland of Libya E. of the Lesser Syrtis, and the nearest point of this coast to that of Europe, the distance from Phycus to Taenarum, the S. promontory of Peloponnesus, being 208 miles. There was a small town of the same name on the headland. (Strab. pp. 363, 387; Lucan, ix. 40; Plin. v. 32.)

Phylacē (Φυλάκη). 1. A small town of Thessaly, in Phthiotis, on the N. slope of Mt. Othrys, the birthplace of Protesilaus. (*Il.* ii. 695, xiii. 696; *Od.* xi. 290; Strab. p. 433.)—2. A town of Epirus, in Molossia (*Liv.* xlv. 26).—3. A town in Arcadia on the frontiers of Tegea and Laconia (Paus. viii. 54, 1).

Phylācus (Φύλακος), son of Deion and Diomede, and husband of Periclymene or Clymene, the daughter of Minyas, by whom he became the father of Iphiclus and Alcimede (*Il.* ii. 705; *Apollod.* i. 9, 4). He was believed to be the founder of the town of Phylace, in Thessaly. Either from its name or that of the town, his descendants, Phylacus, Iphiclus, and Protesilaus, are called *Phylacidae*.

Phylarchus (Φύλαρχος), a Greek historical writer, and a contemporary of Aratus, was probably a native of Naucratis in Egypt, but spent the greater part of his life at Athens (*Athen.* p. 58). His great work was a history in twenty-eight books, which embraced a period of fifty-two years, from the expedition of Pyrrhus into Peloponnesus, B.C. 272, to the death of Cleomenes, 220. Phylarchus is vehemently attacked by Polybius (ii. 56), who charges him with falsifying history through his partiality to Cleomenes and his hatred against Aratus and the Achaeans. The accusation is probably not unfounded, but it might be retorted with equal justice upon Polybius, who has fallen into the opposite error of exaggerating the merits of Aratus and his party, and depreciating Cleomenes. The fragments of Phylarchus have been collected by Müller, *Fragm. Histor. Graec.* Paris, 1840 and 1868.

Phylas (Φύλας). 1. King of the Dryopes, was attacked and slain by Heracles, because he had violated the sanctuary of Delphi. By his daughter Midca, Heracles became the father of Antiochus. (Paus. i. 5, 2, iv. 34, 6; *Diod.* iv. 37.)—2. Son of Antiochus, and grandson of Heracles and Midea, was married to Deiphile, by whom he had two sons, Hippotas and Thero (Paus. ii. 4, 3).—3. King of Ephyra in Thesprotia, and the father of Polymela and Astyoche, by the latter of whom Heracles was the father of Tlepolemus (*Il.* xvi. 181; *Apollod.* ii. 7, 6).

Phylē (Φυλή; Φυλάσιος; *Fily*), a demus in Attica, and a strongly fortified place, belonging to the tribe Oeneis, was situated on the confines of Boeotia, and on the SW. slope of Mt. Parnes, about thirteen miles from Athens. It is placed in a narrow defile 2100 feet above the sea level, and overlooks the plain of Athens and the city itself. The remains of the walls are still visible. It is memorable as the place which Thrasybulus and the Athenian patriots seized, soon after the end of the Peloponnesian war, B.C. 404, and from which they directed their operations against the Thirty Tyrants at Athens. [*THRASYBULUS.*]

Phyleus (Φυλεύς), son of Augeas, was expelled by his father from Ephyra, because he gave evidence in favour of Heracles. [See p. 397, b.] He then emigrated to Dulichium (*Il.* xv. 530, xxiii. 637). By Cimeno or Timandra

he became the father of Meges, who is hence called Phylides (Paus. v. 3, 4).

Phyllidas (Φυλλίδας), a Theban, secretary to the polemarchs who held the Cadmeia after B.C. 382. He used his opportunities to aid the movement of liberation, and introduced Pelopidas and his associates to the house of Leontidas. (*Xen. Hell.* v. 4, 2; *PELOPIDAS.*)

Phyllis. [*DEMOPHON, No. 2.*]

Phyllis (Φύλλις), a district in Thrace, S. of the Strymon, near Mt. Pangaeus (*Hdt.* vii. 113).

Phyllus (Φύλλος; *Petrino*), a town of Thessaly in the district Thessaliotis, N. of Metropolis (Strab. p. 435).

Physcon. [*PTOLEMAEUS.*]

Physcus (Φύσκος). 1. (*Marmoras*), a town on the S. coast of Caria, in the Rhodian territory, with an excellent harbour, used as the port of Mylasa, and the landing-place for travellers coming from Rhodes (Strab. pp. 652, 663).—2. (*Odorneh*), an E. tributary of the Tigris in Lower Assyria. The town of Opis stood at its junction with the Tigris. (*Xen. An.* ii. 4, 25.)

Phytaeum (Φύταιον; *Φνταίον*), a town in Aetolia, on the lake Trichonis (*Pol.* v. 7).

Phytia. [*PHOETIAE.*]

Picēni. [*PICENUM.*]

Picentes. [*PICENUM.*]

Picentia (Picentinus; *Vicenza*), a town in the S. of Campania at the head of the Sinus Paestanus, and between Salernum and the frontiers of Lucania, the inhabitants of which were compelled by the Romans, in consequence of their revolt to Hannibal, to abandon their town and live in the neighbouring villages (Strab. p. 251). Between the town and the frontiers of Lucania there was an ancient temple of the Argive Juno, said to have been founded by Jason the Argonaut.—The name of Picentini was not confined to the inhabitants of Picentia, but was given to the inhabitants of the whole coast of the Sinus Paestanus, from the promontory of Minerva to the river Silarus (Strab. *l.c.*; *Plin.* iii. 70). They were a portion of the Sabine Picentes, who were transplanted by the Romans to this part of Campania after the conquest of Picenum, B.C. 268, when they founded Picentia.

Picentini. [*PICENTIA.*]

Picēnum (Picentes, sing. Picens, more rarely Picentini and Piceni), a country in Central Italy, was a narrow strip of land along the N. coast of the Adriatic, and was bounded on the N. by Umbria, from which it was separated by the river Aesis, on the W. by Umbria and the territory of the Sabines, and on the S. by the territory of the Marsi and Vestini, from which it was separated by a range of hills and by the river Matrinus (Strab. p. 240; *Plin.* iii. 110). It is said to have derived its name from the bird *picus*, which directed the Sabine immigrants, under the vow of a *Vet Sacrum*, into the land (*Plin.* *l.c.*; *Strab.* *l.c.*). That this points to the existence of an ancient tribal totem or sacred animal is by no means impossible. [*PICUS.*] The inhabitants of the southern portion of Picenum in the neighbourhood of Interamnium and Adria and the river Vo-manus had a special name Praetuttii (Practutianus Ager), from which the modern *Abruzzi* is derived (*Plin.* *l.c.*; *Liv.* xxii. 9, xxvii. 43), but the part of this district between the Vo-manus and Matrinus was distinguished as Ager Hadrianus. Picenum formed the fifth region in the division of Italy made by Augustus, and extended as far as the river Aternus. The country was traversed by a number of hills of

moderate height, eastern offshoots of the Apennines, and was drained by several small rivers flowing into the Adriatic through the valleys between these hills. The country was upon the whole fertile, and was especially celebrated for its apples; but the chief employment of the inhabitants was the feeding of cattle and swine.—The Picentes, as already remarked, were Sabine immigrants; but the population of the country appears to have been of a mixed nature. The Umbrians were in possession of the land when it was conquered by the Sabine Picentes, and some of the Umbrian population became intermingled with their Sabine conquerors. In addition to this the S. part of the country was for a time in the possession of the Liburnians, and ANCONA was occupied by Greeks from Syracuse. In B.C. 299 the Picentes made a treaty with the Romans; but having revolted in 269, they were defeated by the consul Sempronius Sophus in the following year, and were obliged to submit to the Roman supremacy. (Flor. i. 19; Liv. *Ep.* 15; Eutrop. ii. 16.) A portion of the people was transplanted to the coast of the Sinus Paestanus, where they founded the town Picentia. [P-ICENTIA.] Two or three years afterwards the Romans sent colonies to Firmum and Castrum Novum in Picenum, in order to secure their newly conquered possession. The Picentes fought with the other Socii against Rome in the Social or Marsic war (90–89), and received the Roman franchise at the close of it. (App. *B.C.* i. 38–48; Flor. iii. 18.)

Picti, a people inhabiting the northern part of Britain, appear to have been either a tribe of the Caledonians, or the same people as the Caledonians, though under another name. It is supposed by many that their name was given by the Romans because the Picti painted their bodies [cf. p. 171, b], but it is quite as probable that (like that of the Pictones) it is a Celtic name. They are first mentioned by the rhetorician Eumenius in an oration addressed to Constantinus Chlorus, A.D. 296; and after this time their name frequently occurs in the Roman writers, and often in connexion with that of the Scoti. In the next century we find them divided into two tribes, the Dicaledonae or Dicaledones, and the Verturiones. (Amm. Marc. xx. 1, xxvi. 4.) [Verturiones is the MS. reading, not Vectoriones, and is supported by the name Verterae in Westmoreland.]

Pictōnes, subsequently **Pictāvi**, a powerful people on the coast of Gallia Aquitanica, whose territory extended N. as far as the Liger (*Loire*), and E. probably as far as the river *Creuse*. Their chief town was Limonum, subsequently Pictavi (*Poitiers*). (Caes. *B. G.* iii. 11, vii. 4; Strab. p. 190.)

Pictor, Fabius. 1. **C.**, painted the temple of Salus, which the dictator C. Junius Brutus Bubulcus contracted for in his censorship, B.C. 307, and dedicated in his dictatorship, 302. This painting, which must have been on the walls of the temple, was probably a representation of the battle which Bubulcus had gained against the Samnites. This is the earliest Roman painting of which we have any record. It was preserved till the reign of Claudius, when the temple was destroyed by fire. In consequence of this painting C. Fabius received the surname of Pictor, which was borne by his descendants. (Plin. xxxv. 19; Dionys. xvi. 6; Val. Max. viii. 14, 6.)—2. **C.**, son of No. 1, consul 269.—3. **N.** (*i.e.* Numerius), also son of No. 1, consul, 266.—4. **Q.**, son of

No. 2, was the most ancient writer of Roman history in prose (Liv. i. 44, ii. 40; Dionys. i. 6, vii. 71). He served in the Gallic war, 225, and also in the second Punic war (Pol. iii. 9; Liv. xxii. 7; Eutrop. iii. 5; Plin. x. 71). After the battle of Cannae he was sent to consult the oracle of Delphi (Liv. xxii. 57; Plut. *Fab. Max.* 18). His history was written in Greek, which was then the only language of learning and literature, and was the channel of communication with writers outside the Italian peninsula. The History of Fabius began with the arrival of Aeneas in Italy, and came down to his own time. Polybius (i. 14, 58) speaks of his History as marked by some partiality, though not from design. That he was used as an authority by Livy and Diodorus there can be little doubt, though to what extent is a disputed question. For Polybius he was the chief authority in the account of the second Punic war. There seems to have been a Latin version or abridgment of his history (Gell. v. 4), to which Cicero probably alludes (*de Or.* ii. 12, 51). The order in which Cicero alludes to this version implies that it was made after Cato's *Origines*, whether by Fabius Pictor himself in his old age, or by some one else is uncertain. Some have attributed it to No. 6.—5. **Q.**, praetor 189, and flamen Quirinalis. (Liv. xxxvii. 47, xlv. 44.)—6. **Ser.**, is said by Cicero to have been well skilled in law, literature, and antiquity. He lived about B.C. 150. He wrote a work *De Jure Pontificio*, in several books. (Cic. *Brut.* 21, 81; Gell. i. 12, x. 15; Macrob. iii. 2, 3.)

Picumnus and Pilumnus, two Roman divinities, were regarded as two brothers, and as the beneficent gods of matrimony in the rustic religion of the ancient Romans were worshipped in the Indigitamenta. [See p. 443, a.] They were originally the Italian deities of the grain or meal store and of the fertilisation of the fields: Picumnus was identified with Sterquilinius, the god who presided over the manuring of fields, and Pilumnus presided over the pounding of grain with the pestle, or *pilum* (Serv. ad *Aen.* ix. 4; Isid. *Or.* iv. 11). Hence the two deities were supposed to supply strength and growth to children. A couch was prepared for them in the house in which there was a newly-born child. Pilumnus was believed to ward off all sufferings from the infant with his *pilum*, and Picumnus conferred upon the infant prosperity (Varro, ap. August. *C. D.* vi. 9; Non. p. 528). The account cited from Varro states that at the time of childbirth these twin deities, associated with a third called Deverra, were supposed to prevent the incursion of Silvanus, who represented wild forest life. Three men in the character of these gods went round the house where the child was born: the first two smote the threshold with a hatchet and a pestle; the third swept it with a broom.

Picus, a Latin prophetic divinity, is described as a son of Saturnus or Stereulus, as the husband of Canens, and the father of Faunus. In some traditions he was called the first king of Italy. He was a famous soothsayer and augur, and as he made use in his prophetic art of a *picus* (a woodpecker), he himself was also called Picus. He was represented in a rude and primitive manner as a wooden pillar with a woodpecker on the top of it, but afterwards as a young man with a woodpecker on his head. Pomona, it is said, was beloved by Mars, and when Circe's love for him

was not requited, she changed him into a woodpecker, who, however, retained the prophetic powers which he had formerly possessed as a man. (Ov. *Met.* xiv. 314, *Fast.* iii. 37; Verg. *Aen.* vii. 190; Plut. *Q. R.* 21.) In the stories of Picus there seems to be a combination of various popular beliefs. The woodpecker was a bird of prophetic power sacred to Mars, in his character of the agricultural god: hence Picus is at one time the agricultural deity son of Saturnus or Sterculus; at another the woodpecker itself; while in other traditions he partakes of the warlike character of Mars and is represented as a warrior king of Italy.

Piēria (Πιερία: Πίερες). 1. A narrow slip of country on the SE. coast of Macedonia, extending from the mouth of the Peneus in Thessaly to the Haliacmon, and bounded on the W. by Mount Olympus and its offshoots. A portion of these mountains was called by the ancient writers **Pierus**, or the Pierian mountain. The inhabitants of this country, the Pieres, were a Thracian people, and are celebrated in the early history of Greek poetry and music, since their country was one of the earliest seats of the worship of the Muses, and Orpheus is said to have been buried there. (*Il.* xiv. 226; Hes. *Th.* 53; Ap. Rh. i. 23.) After the establishment of the Macedonian kingdom in Emathia in the seventh century B.C. Pieria was conquered by the Macedonians, and the inhabitants were driven out of the country.—2. A district in Macedonia E. of the Strymon near Mount Pangaeus, where the Pierians settled who had been driven out of their original abodes by the Macedonians, as already related. They possessed in this district the fortified towns of Phagres and Pergamum. (Hdt. vii. 112; Thuc. ii. 99; Strab. p. 331.)—3. A district on the N. coast of Syria, so called from the mountain Pieria, a branch of the Amanus, a name given to it by the Macedonians after their conquest of the East. In this district was the city of Selencia, which is distinguished from other cities of the same name as Seleucia in Pieria. (Strab. pp. 749, 751.)

Piērides (Πιερίδες). 1. A surname of the Muses, which they derived from Piēria, near Mt. Olympus, where they were first worshipped among the Thracians. Some derived the name from an ancient king Piēris, who is said to have emigrated from Thraee into Boeotia, and to have established their worship at Thespieae. Piēris also occurs in the singular. [See p. 578, b.]—2. The nine daughters of Pierus, king of Emathia (Macedonia), whom he begot by Euippe or Antiope, and to whom he gave the names of the nine Muses. [MUSAE.] They afterwards entered into a contest with the Muses, and, being conquered, they were changed into birds called Colymbas, Lyngx, Cenchris, Cissa, Chloris, Acalanthis, Nessa, Pipo, and Dracontis. (Ov. *Met.* v. 300–678; Paus. ix. 29, 2; Ant. Lib. 9.)

Piērus (Πίερος). 1. Mythological. [PIERIDES.]—2. A mountain. [PIERIA, No. 1.]

Pietas, a personification of faithful attachment, love, and veneration among the Romans. At first she had only a small sanctuary at Rome, but in B.C. 191 a larger one was built. She is represented on Roman coins as a matron throwing incense upon an altar, and her attributes are a stork and children. She is sometimes represented as a female figure offering her breast to an aged parent, there being a tradition that the temple was dedicated in memory of a daughter who thus supported her

mother in prison. (Plin. vii. 121; Val. Max. v. 417.)

Piētas Julia. [POLA.]

Pigres (Πίγρης), of Halicarnassus, either the brother or the son of the celebrated Artemisia, queen of Caria. He is said by some writers to have been the author of the *Margites* and the *Batrachomyomachia* (Suid. s.v.; Plut. *de Herod. Malign.* 43, p. 873; cf. p. 425, b.)

Pilia, the wife of T. Pomponius Atticus, to whom she was married on February 12, B.C. 56. In the summer of the following year she bore her husband a daughter, who subsequently married Vipsanius Agrippa. (Cic. *ad Att.* iv. 16, v. 19, vi. 1, *ad Q. Fr.* ii. 3.)

Pilōrus (Πίλωρος), a town of Macedonia in Chalcidice, at the head of the Singitic gulf (Hdt. vii. 122).

Pilumnus. [PICUMNUS.]

Pimplēa (Πίμπλεια), a town in the Macedonian province of Pieria, sacred to the Muses, who were hence called *Pimplēides* (Strab. pp. 410, 471; Lycophr. 273). Horace (*Od.* i. 26, 9) uses *Pimplēa* for *Pimplēis*.

Pināra (τὰ Πίναρα: Πίναρεύς: *Minara*), an inland city of Lycia, some distance W. of the river Xanthus, at the foot of Mt. Cragus. Here Pandarus was worshipped as a hero (Strab. p. 665; Plin. v. 101). There are fine remains of the city and sculptured rock-tombs.

Pināria Gens, one of the most ancient patrician gentes at Rome, traced its origin to a time long previous to the foundation of the city. The legend related that when Hercules came into Italy he was hospitably received, on the spot where Rome was afterwards built, by the Potitii and the Pinarii, two of the most distinguished families in the country. The hero, in return, taught them the way in which he was to be worshipped; but as the Pinarii were not at hand when the sacrificial banquet was ready, and did not come till the entrails of the victim were eaten, Hercules, angrily exclaiming "ἤμεῖς δὲ πεινώσαστε", determined that the Pinarii should in all future time be excluded from partaking of the entrails of the victims, and that in all matters relating to his worship they should be inferior to the Potitii. (Liv. i. 7; Dionys. i. 40; Diod. iv. 21; Macrob. iii. 6, 12; Serv. ad *Aen.* viii. 269.) These two families continued to be the hereditary priests of Hercules till the censorship of App. Claudius (B.C. 312), who, as the story says, induced the Potitii to communicate the knowledge of the sacred rites to public slaves, in whose charge they remained thenceforth, whereat the god was so angry that the whole Potitia gens, containing twelve families and thirty grown-up men, perished within a year, or according to other accounts within thirty days, and Appius himself became blind (Liv. ix. 29). The Pinarii did not share in the guilt of communicating the sacred knowledge, and therefore did not receive the same punishment as the Potitii, but continued in existence to the latest times. The story may have arisen partly from a fancied etymology of the name of the Pinarii, partly from an attempt to account for the disappearance of a family who traditionally had held the priesthood. The worship of Hercules by the Potitii and Pinarii is described as a *sacrum gentilitium* belonging to these gentes; but it was a *sacrum publicum* entrusted by the state to these families. If it had been a *sacrum privatum* it would, as has justly been remarked, have ceased altogether when the family who administered it died out, instead of being

entrusted to the public slaves. The Pinarii were divided into the families of *Mamercinus*, *Natta*, *Posca*, *Rusca*, and *Scarpus*, but none of them obtained sufficient importance to require a separate notice.

Pinārius, L., the great-nephew of the dictator C. Julius Caesar, being the grandson of Julia, Cæsar's eldest sister. In the will of the dictator, Pinarius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property, and the remaining fourth being divided between Pinarius and Peditus. (Suet. *Jul.* 83; App. *B.C.* iii. 22.)

Pinārus (Πινάρος), a river of Cilicia, rising in M. Amanus, and falling into the gulf of Issus near Issus, between the mouth of the Pyramus and the Syrian frontier (Strab. p. 676).

Pindārus (Πίνδαρος), the greatest lyric poet of Greece, was born either at Thebes or at Cynoscephalæ, a village in the territory of Thebes, about B.C. 522. His family was one of the noblest in Thebes, and seems also to have been celebrated for its skill in music. The father or uncle of Pindar was a flute-player, and Pindar at an early age received instruction in the art from the flute-player Scopelinus. But the youth soon gave indications of a genius for poetry, which induced his father to send him to Athens to receive more perfect instruction in the art. Later writers tell us that his future glory as a poet was miraculously foreshadowed by a swarm of bees which rested upon his lips while he was asleep, and that this miracle first led him to compose poetry. (Paus. ix. 23, 2; Ael. *V.H.* xii. 45.) At Athens Pindar became the pupil of Lasus of Hermione, the founder of the Athenian school of dithyrambic poetry. He returned to Thebes before he completed his twentieth year, and is said to have received instruction there from Myrtis and Corinna of Tanagra, two poetesses, who then enjoyed great celebrity in Boeotia. It is said that Corinna objected to his earlier poems that they had too little mythology; but in the next poem he went to the opposite extreme of too profuse reference to myths, and she advised him 'to sow with the hand and not with the sack' (Plut. *de Glor. Athen.* 14). With both these poetesses Pindar contended for the prize in the musical contests at Thebes, and he is said to have been defeated five times by Corinna. Pindar began his career as a poet at an early age, and was soon employed by different states and princes in all parts of the Hellenic world to compose for them choral songs for special occasions. He received money and presents for his works, but without sacrificing his independent position as a great poet. The earliest of his extant poems appears to be the tenth Pythian ode, which he wrote at the age of twenty in praise of Hippocleas, winner of a Pythian race B.C. 502. It was composed at the instance of Thorax, a prince of Larissa, belonging to the family of the Aleuadæ. He composed poems for Hiero, tyrant of Syracuse, Alexander, son of Amyntas, king of Macedonia, Theron, tyrant of Agrigentum, Arcesilaus, king of Cyrene, as well as for many free states and private persons. He was courted especially by Alexander, king of Macedonia, and Hiero, tyrant of Syracuse; and the praises which he bestowed upon the former are said to have been the chief reason which led his descendant, Alexander, the son of Philip, to spare the house of the poet when he destroyed the rest of Thebes. Pindar wrote the seventh Pythian ode

in B.C. 490, the year of the battle of Marathon, in honour of the Athenian Megacles, winner of a chariot race. Between that year and the battle of Salamis only three of his extant odes were written—the tenth and eleventh Olympian and the fifth Nemean. This was in honour of the Aeginetan Pytheas, winner in the boys' contest at the Nemean games. It is the earliest of those odes (one fourth of the whole number) which honour Aeginetan victors and sing the praises of the heroic Aencidæ of Aegina. Sicily claimed even a larger share of his work; for fourteen of his odes were written in honour of Sicilian victors. These date after the battle of Salamis, when Pindar was nearly forty years of age. It was probably about that time that he visited Hiero, at whose court he spent four years (476–472), Agrigentum, Camarina, and Himera. It is even possible that he went to Cyrene, which is celebrated in more than one of his odes: notably in one of his finest, the fourth Pythian, written to celebrate the victory of Arcesilas, king of Cyrene, in the chariot race—which deserves mention, not only for its beautiful poetry, but also as a good instance of Pindar's manner of introducing a mythological story. It will be seen that though Pindar's home was Thebes, he frequently left it to visit princes and great men who courted his friendship and employed his services. With Athens he probably was well acquainted: the Athenians were grateful for his praises of their city (*Dithyr.* 4 = *Fragm.* 46), and made him their πρόξενος, besides setting up his statue and making him great presents of money (Paus. i. 8, 4; Isocr. *περὶ Ἀντιδ.* § 166). He is said to have died in the theatre of Argos at the age of 80. The latest work of his which can be dated is the fourth Olympian, which seems to have been written B.C. 452. A peculiar honour was paid to him at Delphi, where he was formally summoned to the sacred feast, and his descendants were admitted to it as his representatives. [*Dict. of Ant.* art. *Theoxenia.*] At Delphi, too, an iron chair was preserved on which, as it was said, he used to sit (Paus. x. 24, 4). The only poems of Pindar which have come down to us entire are his *Epinicia*, or *triumphal odes*. But these were but a small portion of his works. Besides his triumphal odes he wrote hymns to the gods, pæans, dithyrambs, odes for processions (προσόδια), songs of maidens (παρθένεια), mimic dancing songs (ὄρχήματα), drinking songs (σκόλια), dirges (θρήνοι), and encomia (ἐγκώμια), or panegyrics on princes. Of these we have numerous fragments. Most of them are mentioned in the well-known lines of Horace (*Od.* iv. 2):

Seu per audaces nova dithyrambos
Verba devolvit, numerisque fertur
Lege solutis:
Seu deos (hymns and pæans) regesve (encomia)
caulit, deorum
Sanguinem: . . .
Sive quos Elea domum reducit
Palma caelestes (the *Epinicia*): . . .
Flebilli sponsæ juvenemve raptum
Plorat (the dirges).

In all of these Pindar excelled, as we see from the numerous quotations made from them by the ancient writers, though they are generally of too fragmentary a kind to allow us to form a judgment respecting them. Our estimate of Pindar as a poet must be formed almost exclusively from his *Epinicia*, which were composed in commemoration of some victory in the public games. The *Epinicia* are divided into four

books, celebrating respectively the victories gained in the Olympian, Pythian, Nemean, and Isthmian games. In order to understand them properly we must bear in mind the nature of the occasion for which they were composed and the object which the poet had in view. A victory gained in one of the four great national festivals conferred honour, not only upon the conqueror and his family, but also upon the city to which he belonged. It was accordingly celebrated with great pomp and ceremony. Such a celebration began with a procession to a temple, where a sacrifice was offered, and it ended with a banquet and the joyous revelry called by the Greeks *comus* (κῶμος). For this celebration a poem was expressly composed, which was sung by a chorus. The poems were sung either during the procession to the temple or at the comus at the close of the banquet. Those of Pindar's Epinician odes which consist of strophes without epodes were sung during the procession, but the majority of them appear to have been sung at the comus. In these odes Pindar rarely describes the victory itself, as the scene was familiar to all the spectators, but he dwells upon the glory of the victor, and celebrates chiefly either his wealth (ὄλβος) or his skill (ἀρετή)—his *wealth*, if he had gained the victory in the chariot race, since it was only the wealthy that could contend for the prize in this contest; his *skill*, if he had been exposed to peril in the contest.—Editions of Pindar by Dissen, 1843; Donaldson, 1868; C. T. Mommsen, 1864; Bergk, 1878; Bury, 1892; Fennell, 1893; Gildersleeve; Transl. by Myers, 1874.

Pindäsus (Πίνδαρος), a S. branch of Mount Temnus in Myria, extending to the Elaïtic gulf, and containing the sources of the river Cetiüs (Plin. v. 126).

Pindenissus (Πινδένισσος), a town of eastern Cilicia on a spur of Mount Amanus, which was taken by Cicero after a siege of two months (Cic. *ad Att.* v. 20, *ad Fam.* ii. 10, xv. 4).

Pindus (Πίνδος). 1. A lofty range of mountains in northern Greece, a portion of the great backbone which runs through the centre of Greece from N. to S. (Hdt. i. 56, vii. 129; Strab. pp. 327, 428, 430). The name of Pindus was confined to that part of the chain which separates Thessaly and Epirus, and its most northerly and also highest part was called ΛΑΚΜΟΝ.—2. One of the four towns in Doris, near the sources of a small river of the same name which flowed through Locris into the Cephissus (Strab. p. 427; Plin. iv. 28).

Pinna (Pinnensis: *Civität di Penna*), the chief town of the Vestini at the foot of the Apennines, surrounded by beautiful meadows. It stood by the Romans in the Social war. It was a municipium, but was made a colony by Augustus. (Plin. iii. 107; Sil. It. viii. 517.)

Pinnes, Pinneus, or Pineus, was the son of Agron, king of Illyria, by his first wife, Tritēuta. At the death of Agron (b.c. 231), Pinnes, who was then a child, was left in the guardianship of his stepmother Teuta, whom Agron had married after divorcing Tritēuta. When Teuta was defeated by the Romans, the care of Pinnes devolved upon Demetrius of Pharos; but when Demetrius in his turn made war against the Romans and was defeated, Pinnes was placed upon the throne by the Romans, but was compelled to pay tribute. (Liv. xxii. 32; Dio Cass. xxxiv. 46, 151; App. *Illyr.* 7, 8.)

Pintuaria (Πιντουάρια: *Tencriffc*), one of the Insulae Fortunatae (*Canary Is.*) off the W. coast of Africa, also called **Convallis**, and,

from the perpetual snow on its peak, **Nivaria**. [FORTUNATAE INSULAE.]

Piræeus or Piræus (Πειραιεύς: *Porto Leone* or *Porto Dracone*), the most important of the harbours of Athens, was situated in the peninsula about five miles SW. of Athens. This peninsula, which is sometimes called by the general name of Piræeus, contained three harbours, *Piræeus* proper on the W. side, by far the largest of the three, *Zea* on the E. side separated from Piræeus by a narrow isthmus, and *Munychia* (*Pharnarî*) still further to the E. The northern portion of the Piræeus proper (or the great harbour) seems to have been used by the merchant vessels, and the *Cantharus*, where the ships of war were stationed, was on the S. side of the harbour near the entrance: the docks, called *Aphrodisium*, were in the middle of the E. side, and derived their name from the temple of Aphrodite built on that part of the shore by Conon after the battle of Cnidus (Paus. i. 1, 3; cf. Schol. ad Aristoph. *Pac.* 145). It was through the suggestion of Themistocles that the Athenians were induced to make use of the harbour of Piræeus. Before the Persian wars their principal harbour was Phalerum, which was not situated in the Piræean peninsula at all, but lay to the E. of Munychia. [PHALERUM.] At the entrance of the harbour of Piræeus there were two promontories, the one on the right hand called *Alcimus* (*Ἀλκιμος*), on which was the tomb of Themistocles (Paus. i. 1, 2; Plut. *Them.* 32), and the other on the left called *Eëtioneia* (*Ἡετιώνεια*), on which the Four Hundred erected a fortress (Thuc. viii. 90). The entrance of the harbour, which was narrow by nature, was rendered still narrower by two mole-heads, to which a chain was attached to prevent the ingress of hostile ships. The town or demus of Piræeus was surrounded with strong fortifications by Themistocles, and was connected with Athens by means of the celebrated Long Walls under the administration of Pericles. [See p. 140, b.] The town possessed a considerable population, especially of *Metocci* who were attracted in large numbers by the facilities for trade. The most important of its public buildings were: the *Agora Hippodamia*, the market built by Hippodamus of Miletus, which stood in the centre of the town; the temples of Zeus Soter and Athene Soteira (Paus. i. 1, 3; Strab. p. 395; Plin. xxxiv. 74), and a temple of the Syrian Aphrodite. The Scholiast to Aristophanes cited above speaks of five halls (στοαί), the largest of which is mentioned by Thucydides (viii. 90). The Phreattys, where those who had gone into exile for manslaughter, were tried for a new offence of the same kind [*Dict. of Ant.* art. *Phonos*], lay on the E. side of the peninsula to the S. of Zea. [For a map of the harbour see p. 142.]

Pirēnē (Πειρήνη), a celebrated fountain at Corinth, which, according to tradition, took its origin from Pirene, a daughter of Oebalus, who here melted away into tears through grief for the loss of her son, Cenchrias. At this fountain Bellerophon is said to have caught the horse Pegasus. It gushed forth from the rock in the Acrocorinthus, was conveyed down the hill by subterraneous conduits, and fell into a marble basin, from which the greater part of the town was supplied with water. The fountain was celebrated for the purity and salubrity of its water, and was so highly valued that the poets frequently employed its name as equivalent to that of Corinth itself. (Strab. p. 379; PEGASUS.)

Pirēsiae (Πειρεσία), a town of Thessaly, S. of the Peneus, on the river Pannisus and on the road from Trieca to Pharsalus.

Pirithōus (Πειρίθοος), son of Ixion or Zeus by Dia, was king of the Lapithae in Thessaly, and married to Hippodamia, by whom he became the father of Polypoetes (*Il.* ii. 741, xiv. 317). When Pirithoüs was celebrating his marriage with Hippodamia, the intoxicated Centaur Eurytion or Eurytus carried her off, and this act occasioned the celebrated fight between the Centaurs and Lapithae, in which the Centaurs were defeated. (*Il.* i. 263; *Od.* xi. 630, xxi. 295; *Ov. Met.* xii. 210.) Pirithoüs once invaded Attica, but when Theseus came forth to oppose him, he conceived a warm admiration for the Athenian king, and from this time a most intimate friendship sprang up between the two heroes. Theseus was present at the wedding of Pirithoüs, and assisted him in his battle against the Centaurs. Hippodamia afterwards died, and each of the two friends resolved to wed a daughter of Zeus. With the assistance of Pirithoüs, Theseus carried off Helen from Sparta, and placed her at Aethra under the care of Phaedra. Pirithoüs was still more ambitious, and resolved to carry off Persephone, the wife of the king of the lower world. Theseus would not desert his friend in the enterprise, and the two friends descended to the lower world. Here they were seized by Pluto and fastened to a rock, where they both remained till Heracles delivered Theseus, who had made the daring attempt only to please his friend, but Pirithoüs remained for ever a prisoner (*amatores trecentae Pirithoum cohibent catenae*, *Hor. Od.* iii. 4, 80). Pirithoüs was worshipped at Atheus, along with Theseus, as a hero. [THESEUS.]

Pirus (Πείρος), or **Pierus** (Πέρος; *Kamenitza*), the chief river of Achaia, which falls into the gulf of Patrae, near Olenus (*Strab.* pp. 342, 386).

Pirustae (Πειροῦσται), a people in Illyria, exempted from taxes by the Romans, because they deserted Gentius and passed over to the Romans (*Strab.* p. 314; *Liv.* xlv. 26).

Pisa (Πῖσα; Πισάτης), the capital of **Pisatis** (Πισάτις), the middle portion of the province of Elis in Peloponnesus. [ELIS.] In the most ancient times Pisatis formed a union of eight states, of which, in addition to Pisa, we find mention of Salmoue, Heraclaea, Harpinua, Cycesium and Dyspontium. (*Strab.* p. 356.) Pisa itself was situated N. of the Alpheus, at a very short distance E. of Olympia (*Hdt.* ii. 7; cf. *Pind. Ol.* ii. 3), and, in consequence of its proximity to the latter place, was frequently identified by the poets with it. The history of the Pisatae consists of their struggle with the Eleans, with whom they contended for the presidency of the Olympic games. [ELIS.] The Pisatae obtained this honour in the 8th Olympiad (B.C. 748) with the assistance of Phidon, tyrant of Argos, and also a second time in the 34th Olympiad (644) by means of their own king Pantaleon. In the 52nd Olympiad (572) the struggle between the two peoples was brought to a close by the conquest and destruction of Pisa by the Eleans. So complete was the destruction of the city, that not a trace of it was left in later times, and some persons, as we learn from *Strabo*, even questioned whether it had ever existed, supposing that by the name of Pisa the kingdom of the Pisatae was alone intended (*Strab. l.c.*; cf. *Paus.* vi. 22, 2). Even after the destruction of the city, the Pisatae

did not relinquish their claims, and in the 104th Olympiad (364), they had the presidency of the Olympic games along with the Arcadians, when the latter people were making war with the Eleans.

Pisae, more rarely **Pisa** (*Pisanus*: *Pisa*), one of the most ancient and important of the cities of Etruria, was situated at the confluence of the Arnus and Ausar (*Serchio*), about six miles from the sea; but the latter river altered its course in the twelfth century, and now flows into the sea by a separate channel. According to some traditions, one perhaps to similarity of name, Pisae was founded by the companions of Nestor, the inhabitants of Pisa in Elis, who were driven upon the coast of Italy on their return from Troy; whence the Roman poets give the Etruscan town the surname of Alpheia. (*Strab.* p. 222; *Verg. Aen.* x. 179; *Claud. Bell. Gild.* 483.) *Pliny* (iii. 50) speaks of it as founded by Pelops; *Dionysius* calls it a Pelasgian city (i. 20). It would seem that Pisa passed into the hands of the Ligyaee, and from them into those of the Etruscans. It then became one of the twelve cities of Etruria, and was down to the time of Augustus the most northern city in the country. Pisa was an ally of Rome in B.C. 225 (*Pol.* ii. 27), and is mentioned in the Ligurian wars as the headquarters of the Roman legions (*Liv.* xxxiii. 43, xxxv. 22). In B.C. 180 it was made a Latin colony, and appears to have been colonised again in the time of Augustus, since we find it called in inscriptions *Colonia Julia Pisana* (*Liv.* xl. 43). Its harbour, called *Portus Pisanus*, between the mouth of the Arnus and the modern Leghorn, was much used by the Romans; and in the time of *Strabo* the town of Pisa was still a place of considerable importance on account of the marble quarries in its neighbourhood and the quantity of timber which it yielded for ship-building (*Strab.* p. 223). About three miles N. of the town were mineral springs, called *Aquae Pisanæ* (*Plin.* ii. 227), which have been identified with the modern *Bagni di S. Giuliano*, between Pisa and Lucca.

Pisander (Πεισανδρος). 1. Son of Polycctor, and one of the suitors of Penelope (*Od.* xviii. 298, xxii. 268; *Ov. Her.* i. 91).—2. An Athenian, of the demus of Acharnae, lived in the time of the Peloponnesian war, and was attacked by the comic poets for his rapacity and cowardice (*Aristoph. Pax*, 339, *Av.* 1556, *Atheu.* p. 415; *Ael. V.H.* i. 27). In 412 he comes before us as the chief ostensible agent in effecting the revolution of the Four Hundred. In all the measures of the new government, of which he was a member, he took an active part; and when Therameus and others withdrew from it, he sided with the more violent aristocrats, and was one of those who, on the counter-revolution, took refuge with Agis at Declea. (*Thuc.* vi. 27, 60, viii. 49, 63, 89; *Diod.* xiii. 34.) His property was confiscated, and it does not appear that he ever returned to Athens.—3. A Spartan, brother-in-law of Agesilaus II., who made him admiral of the fleet in 395. In the following year he was defeated and slain in the sea-fight off Cnidus, against Conon and Pharnabazus. (*Xen. Hell.* iii. 4, 29, iv. 3, 10).—4. A poet of Camirus in Rhodes, flourished about B.C. 648-645 (*Strab.* pp. 655, 688). He was the author of a poem in two books on the exploits of Hercules, called *Heraclaea* (Ἡράκλεια) (*Paus.* ii. 37, viii. 22; *Athen.* p. 469; *Schol. ad Ar. Nub.* 1034). The Alexandrian grammarians thought so highly of the poem that they re-

ceived Pisander, as well as Antimachus and Panyasis, into the epic canon together with Homer and Hesiod. Only a few lines of it have been preserved. In the Greek Anthology we find an epigram attributed to Pisander of Rhodes, perhaps the poet of Camirus.—5. A poet of Larauca, in Lycia or Lycaonia, was the son of Nestor, and flourished in the reign of Alexander Severus (A.D. 222–235). He wrote a poem, called Ἡρωικὰ θεογονίαι, which probably treated of the marriages of gods and goddesses with mortals, and of the heroic progeny thus produced. (Zosim. v. 29; Macrob. v. 2.)

Pisatis. [PISA.]

Pisaurum (Pisaurensis: *Pesaro*), an ancient town of Umbria, near the mouth of the river **Pisaurus** (*Foglia*), on the road to Ariminum (Plin. iii. 118). It was colonised by the Romans in B.C. 186, and probably a second time by Augustus, since it is called in inscriptions *Colonia Julia Felix* (Liv. xxxix. 44).

Pisaurus. [PISAURUM.]

Pisidia (ἡ Πισιδική: Πισίδης, pl. Πισίδαί, also Πεισίδαί, Πισεΐδαί and Πισιδικοί, **Pisída** pl. **Pisidae**, or **Peisidae**), an inland district of Asia Minor, bounded by Lycia and Pamphylia on the S.; Cilicia on the SE.; Lycaonia and Isauria (the latter often reckoned a part of Pisidia) on the E. and NE.; Phrygia Parorios on the N., where the boundary varied at different times, and was never very definite; and Caria on the W. It was a mountainous region, formed by that part of the main chain of Mt. Taurus which sweeps round in a semicircle parallel to the shore of the Pamphylian gulf; the strip of shore itself, at the foot of the mountains, constituting the district of PAMPHYLIA. The inhabitants of the mountains were a warlike aboriginal people, related apparently to the Isaurians and Cilicians. They maintained their independence, under petty chieftains, against all the successive rulers of Asia Minor. (Xen. An. i. 1, 11, ii. 1, 4; Strab. pp. 130, 569–571, 670; Liv. xxxv. 13.) The Romans never subdued the Pisidians in their mountain fortresses, though they took some of the towns on the outskirts of their country; for example, Antiochia, which was made a colony with the Jus Italicum. In fact the N. part, in which Antiochia stood, had originally belonged to Phrygia, and was more accessible and more civilised than the mountains which formed the proper country of the Pisidians. Nominally, the country was considered a part of Pamphylia, till the new subdivision of the empire under Constantine, when Pisidia was made a separate province. On the S. slope of the Taurus, several rivers flowed through Pisidia and Pamphylia, into the Pamphylian gulf, the chief of which were the Cestrus and the Catarhactes; and on the N. the mountain streams form some large salt lakes: namely, Ascania (*Adjituz*) S. of Antiochia, Caralis (*Kerehu*) SE. of Ascania, and Trogitis (*Sighla*) further to the SE., in Isauria. Special names were given to certain districts, which are sometimes spoken of as parts of Pisidia, sometimes as distinct countries: namely, Cabalia, in the SW. along the N. of Lycia; Milyas, the district NE. of Lycia and NW. of Pamphylia, and Isauria, in the E. of Pisidia, on the borders of Lycaonia.

Pisistratidae (Πεισιστρατιδαί), the sons of Pisistratus. The name is used sometimes to indicate only Hippias and Hipparchus, and sometimes in a wider application, embracing the grandchildren and near relations of Pisistratus (as by Herod. viii. 52, referring to a

time when both Hippias and Hipparchus were dead).

Pisistrátus (Πεισιστράτος), the youngest son of Nestor and Anaxibia, was a friend of Telemachus, and accompanied him on his journey from Pylos to Menelaus at Sparta (*Od.* iii. 400).

Pisistrátus (Πεισιστράτος), an Athenian, son of Hippocrates, was so named after Pisistratus, the youngest son of Nestor, since the family of Hippocrates was of Pylian origin, and traced their descent to Neleus, the father of Nestor. The mother of Pisistratus was cousin to the mother of Solon. Pisistratus grew up equally distinguished for personal beauty and for mental endowments. The relationship between him and Solon naturally drew them together, and a close friendship sprang up between them. It is commonly said, on the authority of Plutarch (*Sol.* 8), that Pisistratus not only assisted Solon by his eloquence in persuading the Athenians to renew their struggle with the Megarians for the possession of Salamis, but afterwards fought with bravery in the expedition which Solon led against the island. It is, however, difficult to suppose that the distinguished services of Pisistratus against the Megarians can have been in Solon's expedition of 600 B.C., i.e. seventy-three years before the death of Pisistratus, especially as Herodotus seems to speak of him as commanding in the capture of Nisaea, which would imply that he was not then in his early youth. It is suggested, with probability, that the exploits of Pisistratus against the Megarians (recorded by Herodotus and Aristotle) were not in the campaign of 600, but in one several years later, possibly about 565, in which the Athenians a second time took Salamis and Nisaea, which had been recaptured by the Megarians (Plut. *Sol.* 12). In this war it is not unlikely that Pisistratus was στρατηγός, though the sentence in Arist. *Ἀθ. Πολ.* 17 is ambiguous (cf. *Hdt.* i. 59; Arist. *Ἀθ. Πολ.* 14). When Solon, after the establishment of his constitution, retired for a time from Athens, the old rivalry between the parties of the Plain, the Highlands and the Coast broke out into open feud. The party of the Plain, comprising chiefly the landed proprietors, was headed by Lycurgus and Miltiades, son of Cypselus; that of the Coast, consisting of the wealthier classes not belonging to the nobles, by Megacles, the son of Alcmaeon; the party of the Highlands, which aimed at more of political freedom and equality than either of the two others, was the one at the head of which Pisistratus placed himself, because they seemed the most likely to be useful in the furtherance of his ambitious designs. His liberality, as well as his military and oratorical abilities, gained him the support of a large body of citizens. Solon, on his return, quickly saw through the designs of Pisistratus, who listened with respect to his advice, though he prosecuted his schemes none the less diligently. When Pisistratus found his plans sufficiently ripe for execution, he one day made his appearance in the agora with his mules and his own person exhibiting recent wounds, pretending that he had been nearly assassinated by his enemies as he was riding into the country. An assembly of the people was forthwith called, in which one of his partisans proposed that a body-guard of fifty citizens, armed with clubs, should be granted to him. (*Hdt.* i. 59; Plut. *Sol.* 30; Arist. *Ἀθ. Πολ.* 14.) It was in vain that Solon opposed this; the guard was given him. Through the neglect or connivance

of the people Pisistratus took this opportunity of raising a much larger force, with which he seized the citadel, B.C. 560, thus becoming what the Greeks called *Tyrant of Athens*. Having secured to himself the substance of power, he made no further change in the constitution, or in the laws, and governed ably and moderately. His first usurpation lasted but a short time (probably five years, as Aristotle reckons it). Before his power was firmly rooted, the factions headed by Megacles and Lycurgus combined, and Pisistratus was compelled to evacuate Athens. (Hdt. i. 60; Arist. *l. c.*) He remained in banishment B.C. 555-551 (if we take the 'twelfth year' of Arist. *'Aθ. Πολ.* to mean the twelfth year after his first establishment). Meantime the factions of Megacles and Lycurgus revived their old feuds, and Megacles made overtures to Pisistratus, offering to reinstate him in the tyranny if he would connect himself with him by receiving his daughter in marriage. The proposal was accepted by Pisistratus, and the following stratagem was devised for accomplishing his restoration, according to the account of Herodotus. A damsel named Phya, of remarkable stature and beauty, was dressed up as Athene in a full suit of armour, and placed in a chariot, with Pisistratus by her side. The chariot was then driven towards the city, heralds being sent on before to announce that Athene in person was bringing back Pisistratus to her Acropolis. The report spread rapidly, and those in the city, believing that the woman was really their tutelary goddess, worshipped her, and admitted Pisistratus. (Hdt. i. 59, 60; Plut. *Sol.* 29, 30; Arist. *'Aθ. Πολ.* 14.) Pisistratus nominally performed his part of the contract with Megacles; but in consequence of the insulting manner in which he treated his wife, Megacles again made common cause with Lycurgus, and Pisistratus was a second time compelled to evacuate Athens, B.C. 545, after six years of power (Hdt. i. 61; Arist. *'Aθ. Πολ.* 15). He retired to Thrace, where he dwelt near Pangaeus, and employed the next ten years in making preparations to regain his power. At the end of that time he transferred his head-quarters to Eretria in Euboea, where he gathered forces of Eretrians and Thebans, and of troops supplied by Lygdamis of Naxos, who aided him in person. With these he invaded Attica, and defeated his opponents near the temple of Athene at Pallene, and then entered Athens without opposition. Lygdamis was rewarded by being restored as tyrant of Naxos, which island Pisistratus conquered. [LYGDAMIS.] Having now become tyrant of Athens for the third time, Pisistratus adopted measures to secure the undisturbed possession of his supremacy. Aristotle mentions a story that he disarmed the democratic party by a stratagem: having engaged their attention by a public speech, he induced them to follow him to a spot more convenient for hearing, and in the meantime their arms, which had been piled, were removed by the guards of Pisistratus (*'Aθ. Πολ.* 15). He took a body of foreign mercenaries into his pay, and seized as hostages the children of several of the principal citizens, placing them in the custody of Lygdamis, in Naxos. He maintained at the same time the form of Solon's institutions, only taking care, as his sons did after him, that the highest offices should always be held by some member of the family. He not only exacted obedience to the laws from his subjects and friends, but himself set the example of submitting to them. On one occa-

sion he even appeared before the Areopagus to answer a charge of murder, which, however, was not prosecuted. (Arist. *Pol.* v. 12 = p. 1315; Plut. *Sol.* 31.) There is abundant testimony to the just and moderate character of his rule. He encouraged commerce and agriculture with occasional aids both by remission of taxes and by presents of seed. For such expenses and for his public works funds were provided by a tax on produce of 10 per cent. (according to Aristotle, *'Aθ. Πολ.* 16; Thucydides vi. 54, speaks of a 5 per cent. tax; but there he seems to refer to the rule of Hippias and Hipparchus). He took pains himself to terminate disputes among the agriculturists, and he maintained the state in peace. (Hdt. i. 59; Thuc. vi. 54; Arist. *'Aθ. Πολ.* 16.) In spite, however, of the prosperity which Athens enjoyed, there was doubtless an underlying impatience of despotism which broke out against the later and harsher rule of Hippias. Athens was indebted to Pisistratus for many stately and useful buildings. Among these may be mentioned a temple to the Pythian Apollo, and a magnificent temple to the Olympian Zeus, which remained unfinished for several centuries, and was at length completed by the emperor Hadrian. [See p. 143, a.] Pisistratus also encouraged literature in various ways. It was apparently under his auspices that Thespis introduced at Athens his rude form of tragedy (B.C. 535), and that dramatic contests were made a regular part of the Attic Dionysia. [For the accounts of his work in connexion with the Homeric poems, see HOMERUS.] Pisistratus is also said to have been the first person in Greece who collected a library, to which he generously allowed the public access. By his first wife Pisistratus had two sons, Hippias and Hipparchus. By his second wife, Timonassa, he had also two sons, Iophon and Thessalus who are rarely mentioned. He had also an illegitimate son, Hegesistratus, whom he made tyrant of Sigeum, after taking that town from the Mytilenaeans. Pisistratus died at an advanced age in 527, and was succeeded in the tyranny by his eldest son Hippias: but Hippias and his brother Hipparchus appear to have administered the affairs of the state with so little outward distinction, that they are frequently spoken of as though they had been joint tyrants. They continued the government on the same principles as their father. Thucydides (vi. 54) speaks in terms of high commendation of the virtue and intelligence with which their rule was exercised till the death of Hipparchus. Hipparchus inherited his father's literary tastes. Several distinguished poets lived at Athens under the patronage of Hipparchus, as, for example, Simonides of Ceos, Anacreon of Teos, Lasus of Hermione, and Onomacritus. After the murder of Hipparchus in 514, an account of which is given under HARMODIUS, a great change ensued in the character of the government. Under the influence of revengeful feelings and fears for his own safety Hippias now became a morose and suspicious tyrant. (Thuc. vi. 57-60; Arist. *'Aθ. Πολ.* 19.) He put to death great numbers of the citizens, and raised money by extraordinary imposts. His old enemies the Alcmaeonidae, to whom Megacles belonged, availed themselves of the growing discontent of the citizens, and, after one or two unsuccessful attempts, they at length succeeded, supported by a large force under Cleomenes, in expelling the Pisistratidae from Attica. Hippias and his connexions retired to

Sigeum, 510 (Hdt. v. 65). The family of the tyrants was condemned to perpetual banishment, a sentence which was maintained even in after-times, when decrees of amnesty were passed. Hippias afterwards repaired to the court of Darius, and looked forward to a restoration to his country by the aid of the Persians. He accompanied the expedition sent under Datis and Artaphernes, and pointed out to the Persians the plain of Marathon as the most suitable place for their landing (Hdt. vi. 102, 107). He was now (490) of great age. According to some accounts he fell in the battle of Marathon; according to others he died at Lemnos on his return. (Suid. s.v. Ἰππίας; Cic. *ad Att.* ix. 10; Just. ii. 9.) Hippias was the only one of the legitimate sons of Pisistratus who had children; but none of them attained distinction.

Piso, Calpurnius, the name of a distinguished plebeian family. The name of Piso, like many other Roman cognomens, is connected with agriculture, the noblest and most honourable pursuit of the ancient Romans: it comes from the verb *pisere* or *pinsere*, and refers to the pounding or grinding of corn (Plin. xviii. 10).—1. Was taken prisoner at the battle of Cannae, B.C. 216, and sent by Hannibal to Rome to negotiate the exchange of prisoners (Liv. xxii. 61); was praetor urbanus 211, and afterwards commanded as propraetor in Etruria, 210 (Liv. xxvii. 21). Piso in his praetorship proposed to the senate that the Ludi Apollinares, which had been exhibited for the first time in the preceding year (212), should be repeated and should be celebrated in future annually. The senate passed a decree to this effect. The establishment of these games by their ancestor was commemorated on coins by the Pisones in later times (Liv. xxvi. 23).—2. C., son of No. 1, was praetor 186, and received Further Spain as his province. He returned to Rome in 184, and obtained a triumph for a victory he had gained over the Lusitani and Celtiberi. He was consul in 180, and died during his consulship, not without suspicion of poison. (Liv. xxxix. 6, 30, xl. 37.)

Pisones with the agnomen Caesoninus.

3. L., received the agnomen Caesoninus, because he originally belonged to the Caesonia gens. He was praetor in 154, and obtained the province of Further Spain, but was defeated by the Lusitani. He was consul in 148, and was sent to conduct the war against Carthage, in which he showed little ability; he was succeeded in the command in the following year by Scipio. (App. *Hisp.* 56, *Pun.* 110).—4. L., son of No. 3, consul 112 with M. Livius Drusus. In 107 he served as legatus to the consul, L. Cassius Longinus, who was sent into Gaul to oppose the Cimbri and their allies, and he fell together with the consul in the battle in which the Roman army was utterly defeated by the Tigrini in the territory of the Allobroges (Oros. v. 15). This Piso was the grandfather of Caesar's father-in-law, a circumstance to which Caesar himself alludes in recording his own victory over the Tigurini at a later time (Caes. *B.G.* i. 7, 12).—5. L., son of No. 4, never rose to any of the offices of state, and is only known from the account given of him by Cicero in his violent invective against his son. He married the daughter of Calventius, a native of Cisalpine Gaul, who came from Placentia and settled at Rome; and hence Cicero calls his son in contempt a semi-Placentian (*Pis.*

23, 53).—6. L., son of No. 5, appears in Cicero (who perhaps somewhat exaggerates his faults) as an unprincipled debauchee and a cruel and corrupt magistrate. He is first mentioned in 59, when he was brought to trial by P. Clodius for plundering a province of which he had the administration after his praetorship, and he was only acquitted by throwing himself at the feet of the judges (Val. Max. viii. 1, 6). In the same year Caesar married his daughter Calpurnia, and through his influence Piso obtained the consulship for 58, having for his colleague A. Gabinius, who was indebted for the honour to Pompey. Both consuls supported Clodius in his measures against Cicero, which resulted in the banishment of the orator. The conduct of Piso in support of Clodius produced that extreme resentment in the mind of Cicero which he displayed against him on many subsequent occasions. At the expiration of his consulship Piso went to his province of Macedonia, where he remained during two years (57 and 56), plundering the province in the most shameless manner. In the latter of these years the senate resolved that a successor should be appointed; and in the debate in the senate which led to his recall, Cicero attacked him in the most unmeasured terms in an oration which has come down to us (*De Provinciis Consularibus*). Piso on his return (55) complained in the senate of the attack of Cicero, and justified the administration of his province, whereupon Cicero reiterated his charges in a speech which is likewise extant (*In Pisonem*). Cicero, however, did not venture to bring to trial the father-in-law of Caesar. In 50 Piso was censor with Ap. Claudius Pulcher. On the breaking out of the Civil war (49) Piso accompanied Pompey in his flight from the city; and although he did not go with him across the sea, he still kept aloof from Caesar. He subsequently returned to Rome, and remained neutral during the remainder of the Civil war. After Caesar's death (44) Piso at first opposed Antony, but is afterwards mentioned as one of his partisans. (Caes. *B.C.* i. 3; Dio Cass. xli. 16; App. *B.C.* ii. 135, iii. 54).—7. L., son of No. 6, was consul 15, and afterwards obtained the province of Pamphylia; from thence he was recalled by Augustus in 11, in order to make war upon the Thracians, who had attacked the province of Macedonia. He was appointed by Tiberius praefectus urbi, and was a companion of his revels. While retaining the favour of the emperor without condescending to servility, he at the same time earned the good-will of his fellow-citizens by the integrity and justice with which he governed the city. He died in A.D. 32, at the age of eighty, and was honoured, by a decree of the senate, with a public funeral. (Tac. *Ann.* vi. 16, 17; Dio Cass. liv. 21, 34, lviii. 19; Vell. Pat. ii. 98; Suet. *Tib.* 42; Plin. xiv. 145.) It was to this Piso and his two sons that Horace addressed his epistle on the Art of Poetry.

Pisones with the agnomen Frugi.

8. L., received from his integrity and conscientiousness the surname of Frugi, which is perhaps nearly equivalent to our 'man of worth.' He was tribune of the plebs, 149, in which year he proposed the first law for the punishment of extortion in the provinces (Cic. *Brut.* 27, 106). He was consul in 133, and carried on war against the slaves in Sicily (Val. Max. ii. 7, 9). He was a staunch sup-

porter of the aristocratical party, and offered a strong opposition to the measures of C. Gracchus. Piso was censor, but it is uncertain in what year (Plin. xiii. 37). He wrote Annals, which contained the history of Rome from the earliest period to the age in which Piso himself lived (Cic. *l. c.*; Gell. xi. 14).—9. L., son of No. 8, served with distinction under his father in Sicily in 133, and died in Spain about 111, whither he had gone as propraetor (Cic. *Verr.* iv. 25).—10. L., son of No. 9, was a colleague of Verres in the praetorship, 74, when he thwarted many of the unrighteous schemes of the latter (Cic. *Verr.* i. 46).—11. C., son of No. 10, married Tullia, the daughter of Cicero, in 63, but was betrothed to her as early as 67. He was quaestor in 58, when he used every exertion to obtain the recall of his father-in-law from banishment; but he died in 57 before Cicero's return to Rome. He is frequently mentioned by Cicero in terms of gratitude on account of the zeal which he had manifested in his behalf during his banishment (Cic. *ad Att.* i. 3, ii. 24, *ad Fam.* xiv. 1).

Pisones without an agnomen.

12. C., consul 67, belonged to the high aristocratical party, and in his consulship opposed with the utmost vehemence the law of the tribune Gabinius for giving Pompey the command of the war against the pirates. In 66 and 65, Piso administered the province of Narbonese Gaul as proconsul, and while there suppressed an insurrection of the Allobroges. In 63 he was accused of plundering the province, and was defended by Cicero. The latter charge was brought against Piso at the instigation of Caesar, and Piso, in revenge, implored Cicero, but without success, to accuse Caesar as one of the conspirators of Catiline. (Plut. *Pomp.* 25, 27; Dio Cass. xxxvi. 20; Sall. *Cat.* 49).—13. M., usually called M. Pupius Piso, because he was adopted by M. Pupius, when the latter was an old man. He retained, however, his family-name Piso, just as Scipio, after his adoption by Metellus, was called Metellus Scipio. [METELLUS, No. 15.] On the death of L. Cinna, in 84, Piso married his wife, Annia. In 83 he was appointed quaestor to the consul L. Scipio; but he quickly deserted this party, and went over to Sulla, who compelled him to divorce his wife on account of her previous connexion with Cinna (Vell. Pat. ii. 41). After his praetorship, the year of which is uncertain, he received the province of Spain with the title of proconsul, and on his return to Rome in 69, enjoyed the honour of a triumph. He served in the Mithridatic war as a legatus of Pompey. (Dio Cass. xxxvii. 44; Cic. *ad Att.* i. 12-18.) He was elected consul for 61 through the influence of Pompey. In his consulship Piso gave great offence to Cicero, by not asking the orator first in the senate for his opinion, and by taking P. Clodius under his protection after his violation of the mysteries of the Bona Dea. Cicero revenged himself on Piso, by preventing him from obtaining the province of Syria, which had been promised him. Piso, in his younger days, had so high a reputation as an orator that Cicero was taken to him by his father, in order to receive instruction from him. He belonged to the Peripatetic school in philosophy, in which he received instructions from Staseas. (Cic. *N.D.* i. 7).—14. Cn., a young noble who had dissipated his fortune by his extravagance and profligacy, and therefore

joined Catiline in what is usually called his first conspiracy (66). [For details see p. 207, b.] The senate, anxious to get rid of Piso, sent him into Nearer Spain as quaestor, but with the rank and title of propraetor. Here he was murdered by his escort; and some supposed that this was done at the instigation of Pompey. (Dio Cass. xxxvi. 27; Sall. *Cat.* 18, 19).—15. Cn., fought against Caesar in Africa (46), and after the death of the dictator joined Brutus and Cassius. He was subsequently pardoned, and returned to Rome; but he disdained to ask Augustus for any of the honours of the state, and was, without solicitation, raised to the consulship in 23. (Tac. *Ann.* ii. 43).—16. Cn., son of No. 15, inherited all the pride and haughtiness of his father. He was consul B.C. 7, and was sent by Augustus as legate into Spain, where he made himself hated by his cruelty and avarice. Tiberius after his accession was chiefly jealous of Germanicus, his brother's son; and accordingly, when the eastern provinces were assigned to Germanicus in A.D. 18, Tiberius conferred upon Piso the command of Syria, in order that the latter might do every thing in his power to thwart and oppose Germanicus. Plancia, the wife of Piso, was also urged on by Livia, the mother of the emperor, to vie with and annoy Agrippina. Germanicus and Agrippina were thus exposed to every species of insult and opposition from Piso and Plancia, and when Germanicus fell ill in the autumn of 19, he believed that he had been poisoned by them. Piso on his return to Rome (20) was accused of murdering Germanicus: the matter was investigated by the senate; but before the investigation came to an end, Piso was found one morning in his room with his throat cut, and his sword lying by his side. It was generally supposed that, despairing of the emperor's protection, he had put an end to his own life; but others believed that Tiberius dreaded his revealing his secrets, and accordingly caused him to be put to death. The powerful influence of Livia secured the acquittal of Plancia. (Tac. *Ann.* ii. 43, 55, 57, 69, 74, 80, iii. 10-18; Dio Cass. lvii. 18; Suet. *Tib.* 15, 52, *Cal.* 2).—17. C., the leader of the well-known conspiracy against Nero in A.D. 65. Piso himself did not form the plot; but as soon as he had joined it, his great popularity gained him many partisans. He possessed most of the qualities which the Romans prized, high birth, an eloquent address, liberality and affability; and he also displayed a sufficient love of magnificence and luxury to suit the taste of the day, which would not have tolerated austerity of manner or character. The conspiracy was discovered by Milichus, a freedman of Flavius Scevius, one of the conspirators. Piso thereupon opened his veins, and thus died. (Tac. *Ann.* xiv. 65, xv. 48-59; Dio Cass. lxii. 24; Suet. *Ner.* 36; Schol. ad *Juv.* v. 109.) It is probable that the poem *De Laude Pisonis* refers to this Piso [see No. 19].—18. L., surnamed Licinianus, was the son of M. Licinius Crassus Frugi, and was adopted by one of the Pisones. On the accession of Galba to the throne, he adopted as his son and successor Piso Licinianus; but the latter only enjoyed the distinction four days, for Otho, who had hoped to receive this honour, induced the praetorians to rise against the emperor. Piso fled for refuge into the temple of Vesta, but was dragged out by the soldiers, and despatched at the threshold of the temple, A.D. 69. (Tac. *Hist.* i. 14, 34, 48; Dio Cass. lxiv. 5; Suet. *Galb.* 17).—19. T. Cal-

urnius Siculus, a poet in Nero's reign, who wrote seven Eclogues in imitation of Virgil and Theocritus. He praises the prosperous opening of Nero's reign, whom he calls 'dens' as well as 'juvenis' (i. 44, iv. 85). Editions by Keene, Lond. 1887, and in *Poët. Lat. Min.* It is probably right to assign to him also the poem *De Laude Pisonis*, which used to be ascribed to Saleius Bassus. It is interesting for its description of the game *Latrunculi* [*Dict. of Ant. s.v.*]. Editions by C. F. Weber, 1859, and in *Poët. Lat. Min.*

Pistor—that is, the 'ponnder'—a surname of Jupiter at Rome, which probably was applied to him as the destroyer by thunderbolts; but a later tradition arose from a false connexion with the more familiar meaning 'baker'; and the common story was that, when the Gauls were besieging Rome, the god suggested to the besieged the idea of throwing loaves of bread among the enemies, to make them believe that the Romans had plenty of provisions, and thus caused them to give up the siege (*Ov. Fast.* vi. 343; *Lactant.* i. 20, 33).

Pistōria or **Pistōrium** (*Pistoriensis*; *Pistoia*), a small place in Etruria, on the road from Luca to Florentia, rendered memorable by the defeat of Catiline in its neighbourhood (*Plin.* iii. 52; *Sall. Cat.* 57).

Pitāna. [SPARTA.]

Pitānē (Πιτάνη; *Tchanderluk*), a seaport town of Aeolis, on the coast of the Elaeic gulf, at the mouth of the Evenus or, according to some, of the Caicus; almost destroyed by an earthquake under Titus (*Hdt.* i. 149; *Strab.* pp. 581, 607; *Ov. Met.* vii. 357). It was the birthplace of the Academic philosopher Arcesilaus.

Pithēcūsa. [AENARIA.]

Pitho (Πειθῶ), called **Suada** or **Suadēla** by the Romans, the personification of Persuasion. She was worshipped as a divinity at Sicyon, where she was honoured with a temple in the agora, because she had persuaded Apollo and Artemis to return (*Hdt.* viii. 111; *Paus.* ii. 7, 7). Pitho also occurs as a surname of Aphrodite, whose worship was said to have been introduced at Athens by Theseus, when he united the country communities into towns. At Athens the statues of Pitho and Aphrodite Pandemos stood close together, and at Megara the statue of Pitho stood in the temple of Aphrodite; so that the two divinities must be conceived as closely connected. Pitho, in fact, was personified as the intercessor who made prayers to a deity effectual (*Paus.* ii. 22, 3).

Pithon (Πίθων, also Πείθων and Πύθων). 1. Son of Agenor, a Macedonian officer of Alexander the Great. He received from Alexander the government of part of the Indian provinces, in which he was confirmed after the king's death. In B.C. 316, he received from Antigonus the satrapy of Babylon. He afterwards fought with Demetrius against Ptolemy, and was slain at the battle of Gaza, 312. (*Arrian*, vi. 6; *Curt.* ix. 8; *Diod.* xix. 56, 80, 85.)—2. Son of Crateus or Crateas, a Macedonian officer of Alexander (*Just.* xiii. 4), who is frequently confounded with the preceding (*Arrian*, vi. 28, 4). After Alexander's death he received from Perdiccas the satrapy of Media. He accompanied Perdiccas on his expedition to Egypt (321), but he took part in the mutiny against Perdiccas which terminated in the death of the latter (*Diod.* xviii. 36). Pithon rendered important service to Antigonus in his war against Eumenes; but after the death of Eumenes, he

began to form schemes for his own aggrandisement, and was put to death by Antigonus, 316 (*Diod.* xix. 18).

Pitūm (Pitinas, -ātis). 1. A municipium in the interior of Umbria on the river Pisaurus, whence its inhabitants are called in inscriptions *Pitinales Pisauenses*.—2. (*Pettino*), a town on the borders of the Sabini and Vestini, on the road from Amiternum to Priferum.

Pittācus (Πιττακός), one of those early cultivators of letters who were designated as 'the Seven Wise Men of Greece,' was a native of Mytilene in Lesbos, and was born about B.C. 652. He was highly celebrated as a warrior, a statesman, a philosopher, and a poet. He is first mentioned, in public life, as an opponent of the tyrants of Mytilene. [ALCAEUS.] In conjunction with the brothers of Alcaeus, he overthrew and killed the tyrant Melanchrus, B.C. 612. In 606 he commanded the Mytilenaeans in their war with the Athenians for the possession of Sigeum, on the coast of the Troad, and signalised himself by killing in single combat Phrynon, the commander of the Athenians. This feat Pittacus performed by entangling his adversary in a net, and then despatching him with a trident and a dagger, exactly after the fashion in which the gladiators called *retiarii* long afterwards fought at Rome (*Strab.* p. 600). This war was terminated by the mediation of Periander, who assigned the disputed territory to the Athenians; but the internal troubles of Mytilene still continued. The supreme power was fiercely disputed between a succession of tyrants and the aristocratic party headed by Alcaeus and his brother Antimenidas, and the latter were driven into exile. [ALCAEUS.] As the exiles tried to effect their return by force of arms, the popular party chose Pittacus as their ruler, with absolute power, under the title of *Aesymnetes* (*Plut. Sol.* 14). He held this office for ten years (589–579), and then voluntarily resigned it, having by his administration restored order to the state and prepared it for the safe enjoyment of a republican form of government. He lived in great honour at Mytilene for ten years after the resignation of his government, and died in 569, at an advanced age. Of the proverbial maxims of practical wisdom which were current under the names of the seven wise men of Greece, two were ascribed to Pittacus: namely, *Χαλεπὸν ἐσθλὸν ἔμμεναι* and *Καὶρὸν γινῶθι*. (*Ar. Pol.* ii. 9, 9; *Plat. Prot.* p. 443; *Paus.* x. 24, 1.)

Pittheus (Πιτθεύς), king of Troezen, was son of Pelops and Dia, father of Aethra, and grandfather and instructor of Theseus. When Theseus married Phaedra, Pittheus took Hippolytus into his house. His tomb and the chair on which he had sat in judgment were shown at Troezen down to a late time. He is said to have taught the art of speaking, and even to have written a book upon it. Aethra, as his daughter, is called *Pitthēis*. (*Paus.* ii. 30, 8; *Strab.* p. 374; *Ov. Her.* x. 31.)

Pityia (Πιτυία; prob. *Shamelik*), a town mentioned by Homer, in the N. of Mysia, between Parium and Priapus, evidently named from the pine forests in its neighbourhood (*Il.* ii. 289; *Strab.* p. 588).

Pityonēsus (Πιτυόνησος; *Anghistri*), an island off the coast of Argolis (*Plin.* iv. 57).

Pityūs (Πιτυούς; *Pitzunda*), a Greek city, in Sarmatia Asiatica, on the NE. coast of the Euxine, NW. of Dioscurias. In the time of Strabo, it was a considerable city and port. It

was afterwards destroyed by the neighbouring tribe of the Heniochi, but it was restored, and long served as an important frontier fortress of the Roman empire. (Strab. p. 496; Arrian, *Peripl.* p. 18; Plin. vi. 16; Zosim. i. 32.)

Pityüsa, Pityussa (Πιτυούσα, Πιτυούσσα, contracted from πιτυδέσσα, fcm. of πιτυδέις), i.e. abounding in pine-trees. 1. (*Petsa*), a small island in the Argolic gulf (Paus. ii. 34, 8; Plin. iv. 56).—2. The name of two islands off the S. coast of Spain, W. of the Balears. The larger of them was called Ebusus (*Iviza*), the smaller Ophiussa (*Formentera*): the latter was uninhabited. (Diod. v. 17; Strab. p. 167; Liv. xxviii. 37; Plin. iii. 76.)

Πixodárus (Πιξόδαρος), prince or king of Caria, was the youngest of the three sons of Hecatomnus, all of whom successively held the sovereignty of Caria. Pixodarus obtained possession of the throne by the expulsion of his sister ADA, the widow and successor of her brother IDRIVUS, and held it for five years, B.C. 340–335. He was succeeded by his son-in-law Orontobates (Strab. pp. 656, 657).

Placentia (Placentinus: *Piacenza*), a Roman colony in Cisalpine Gaul, founded at the same time as Cremona, B.C. 219 (Pol. iii. 40; Liv. *Ep.* 20; Vell. Pat. i. 14). It was situated in the territory of the Anunares, on the right bank of the Po, not far from the mouth of the Trebia, and on the road from Mediolanum to Parma. It was besieged in vain by Hasdrubal, but a few years afterwards was taken and destroyed by the Gauls (Liv. xxvii. 39, xxxi. 10). It was, however, soon rebuilt by the Romans, and became an important place. It seems to have received a fresh colony under Augustus, and continued to be a flourishing town down to the time of the Goths. Its prosperity was partly due to its position close to the river Po, on which it had a port (Liv. xxi. 57; Tac. *Hist.* ii. 19; Plin. iii. 115; Strab. p. 215).

Plácia (Πλακίη, Ion.: Πλακινός), an ancient town, in Mysia, E. of Cyzicus, at the foot of Mt. Olympus, seems to have been early destroyed (Hdt. i. 51).

Placidia, Galla. [GALLA.]

Placitus, Sex., the author of a short Latin work, entitled *De Medicina* (or *Medicamentis ex Animalibus*), consisting of thirty-four chapters, each of which treats of some animal whose body was supposed to possess certain medical properties. As might be expected, it contains numerous absurdities, and is of little or no value or interest. The date of the author is uncertain, but he is supposed to have lived in the fourth century after Christ. The work is printed by Stephanus in the *Medicæ Artis Principes*, Paris, fol. 1567, and elsewhere.

Plácios (Πλάκιος), a mountain of Mysia, above the city of Thebe (*Il.* vi. 397, xxii. 479). The name had disappeared in Strabo's time (Strab. p. 614).

Planária (prob. *Canaria, Canary*), one of the islands in the Atlantic called FORTUNATAE.

Planasia (*Pianosa*), an island between Corsica and the coast of Etruria, to which Augustus banished his grandson Agrippa Postumus (Tac. *Ann.* i. 3, 6, ii. 39).

Planciádes, Fulgentius. [FULGENTIUS.]

Planciæ, Munátia, the wife of Cn. Piso, who was appointed governor of Syria in A.D. 18. While her husband used every effort to thwart Germanicus, she exerted herself equally to annoy and insult Agrippina. She was encouraged in this conduct by Livia, the mother of the emperor, who saved her from condemna-

tion by the senate when she was accused along with her husband in 20. [Piso, No. 16.] She was brought to trial again in 33, a few years after the death of Livia, and, having no longer any hope of escape, she put an end to her own life. (Tac. *Ann.* ii. 43, 75, iii. 9, 17, vi. 32; Dio Cass. lviii. 22.)

Plancius, Cn., first served in Africa under the propraetor A. Torquatus, subsequently, in B.C. 60, under the proconsul Q. Metellus in Crete, and next, in 62, as military tribune in the army of C. Antonius in Macedonia. In 58 he was quaestor in Macedonia under the propraetor L. Appuleius, and here he showed great kindness to Cicero when the latter came to this province during his banishment. He was tribune of the plebs in 56; and was elected curule aedile with A. Plotius in 54. But before Plancius and Plotius entered upon their office they were accused by Juventius Laterensis and L. Cassius Longinus, of the crime of *sodalitium*, or the bribery of the tribes by means of illegal associations and agencies [*Dict. of Ant.* art. *Ambitus*], in accordance with the Lex Licinia, which had been proposed by the consul Licinius Crassus in the preceding year. Cicero defended Plancius in an oration still extant, and obtained his acquittal. Plancius espoused the Pompeian party in the civil wars, and after Caesar had gained the supremacy lived in exile in Coreyra. (Cic. *pro Plancio*; *ad Fam.* iv. 14, xiv. 1, 3.)

Plancus, Munátius, the name of a distinguished plebeian family. The surname Plancus signified a person having flat splay feet without any bend in them. 1. L., was a friend of Julius Caesar, and served under him both in the Gallic and the Civil wars (Caes. *B. G.* v. 24). Caesar shortly before his death nominated him to the government of Transalpine Gaul for B.C. 44, with the exception of the Narbonese and Belgic portions of the province, and also to the consulship for 42, with D. Brutus as his colleague. After Caesar's death Plancus hastened into Gaul, and took possession of his province. Here he prepared at first to support the senate against Antony, but when Lepidus joined Antony, and their united forces threatened to overwhelm Plancus, the latter, in spite of Cicero's dissuasion, was persuaded by Asinius Pollio to follow his example, and to unite with Antony and Lepidus. Plancus during his government of Gaul founded the colonies of Lugdunum and Raurica. (Cic. *ad Fam.* x. 1–24; App. *B. C.* iii. 46, 74, 81, 97; Plut. *Ant.* 18.) He was consul in 42 according to the arrangement made by Caesar, and he subsequently followed Antony to Asia, where he remained for some years, and governed in succession the provinces of Asia and Syria (App. *B. C.* iv. 37; Vell. Pat. ii. 67). He deserted Antony in 32, shortly before the breaking out of the civil war between the latter and Octavian (Plut. *Ant.* 56). He was favourably received by Octavian, and continued to reside at Rome during the remainder of his life. It was on his proposal that Octavian received the title of Augustus in 27; and the emperor conferred upon him the censorship in 22 with Paulus Aemilius Lepidus. Both the public and private life of Plancus was stained by numerous vices. In his political action he was unprincipled as well as undecided (Vell. Pat. ii. 83). One of Horace's odes (*Od.* i. 7) is addressed to him.—2. T., surnamed **Bursa**, brother of the former, was tribune of the plebs B.C. 52, when he supported the views of Pompey, who was anxious to obtain the dictatorship. With this object he did every-

thing in his power to increase the confusion which followed upon the death of Clodius. At the close of the year, as soon as his tribunate had expired, Plancus was accused by Cicero of *vis* and was condemned. After his condemnation Plancus went to Ravenna in Cisalpine Gaul, where he was kindly received by Caesar. Soon after the beginning of the Civil war he was restored to his civic rights by Caesar; but he appears to have taken no part in the Civil war. After Caesar's death Plancus fought on Antony's side in the campaign of Mutina. He was driven out of Pollentia by Pontius Aquila, the legate of D. Brutus, and in his flight broke his leg. (Cic. *Phil.* vi. 4, x. 10, xi. 6, xiii. 12; Dio Cass. xl. 49, xli. 38; Plut. *Pomp.* 55.)—3. **Cn.**, brother of the two preceding, praetor elect 44, was charged by Caesar in that year with the assignment to his soldiers of lands at Butthrotum in Epirus. As Atticus possessed property in the neighbourhood, Cicero commended to Plancus with much earnestness the interests of his friend. He was praetor in 43, and was allowed by the senate to join his brother Lucius [No. 1] in Transalpine Gaul, but caught a fever and was sent back to Rome. (Cic. *ad Att.* xvi. 16, *ad Fam.* x. 15, 17, 21.)—4. **L. Plautius Plancus**, brother of the three preceding, was adopted by a L. Plautius, and therefore took his praenomen as well as nomen, but retained his original cognomen, as was the case with Metellus Scipio [METELLUS, No. 15], and Pupius Piso [Piso, No. 18]. Before his adoption his praenomen was Caius. He was included in the proscription of the triumvirs, 43, with the consent of his brother Lucius, and was put to death. (Val. Max. xi. 8, 5; App. *B. C.* iv. 12; Plin. xiii. 25.)

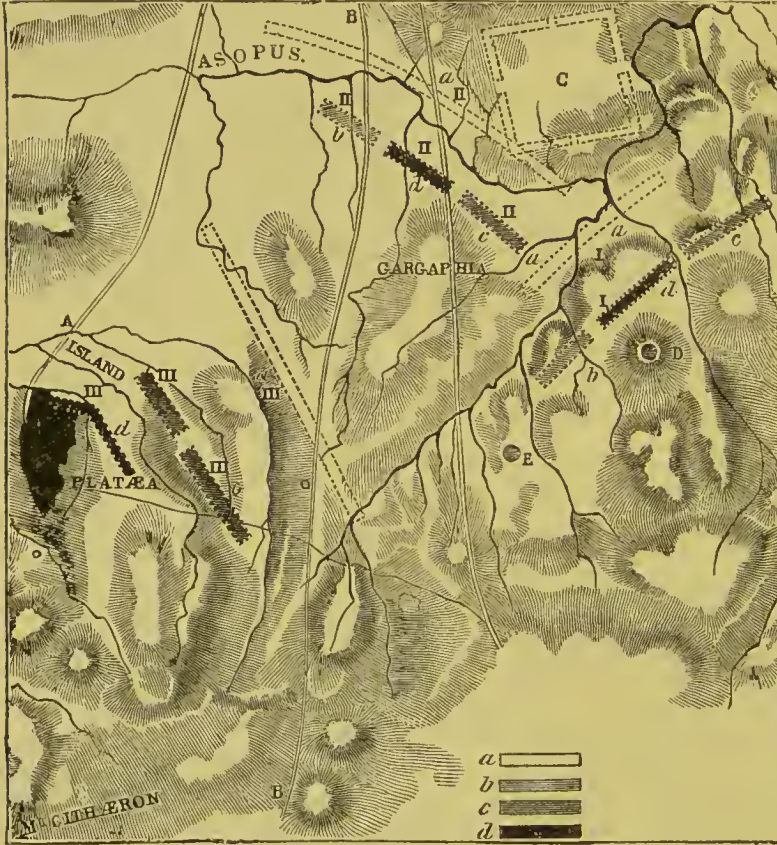
Planudes Maximus, was one of the most learned of the Constantinopolitan monks of the last age of the Greek empire, and was greatly distinguished as a theologian, grammarian, and rhetorician; but his name is now chiefly interesting as that of the compiler of the latest of those collections of minor Greek poems, which were known by the names of *Garlands* or *Anthologies* (*Στέφανοι*, *Ἀνθολογίαι*). Planudes lived at Constantinople in the first half of the fourteenth century, under the emperors Andronicus II. and III. Palaeologi. In A.D. 1327 he was sent by Andronicus II. as ambassador to Venice. As the *Anthology* of Planudes was not only the latest compiled, but was also that which was recognised as *The Greek Anthology* until the discovery of the *Anthology* of Constantinus Cephalas, this is chosen as the fittest place for an account of the *Literary History of the Greek Anthology*. 1. *Materials*. The various collections to which their compilers gave the name of *Garlands* and *Anthologies* were made up of short poems, chiefly of an epigrammatic character, and in the elegiac metre. The earliest examples of such poetry were furnished by the inscriptions on monuments, such as those erected to commemorate heroic deeds, the statues of distinguished men, especially victors in the public games, sepulchral monuments, and dedicatory offerings in temples (*ἀναθήματα*); to which may be added oracles and proverbial sayings. At an early period in the history of Greek literature, poets of the highest fame cultivated this species of composition, which received its most perfect development from the hand of Simonides. Thenceforth, as a set form of poetry, it became a fit vehicle for the brief expression of thoughts and sentiments on any subject; until at last

the form came to be cultivated for its own sake, and the *literati* of Alexandria and Byzantium deemed the ability to make epigrams an essential part of the character of a scholar. Hence the mere trifling, the stupid jokes and the wretched personalities which form so large a part of the epigrammatic poetry contained in the Greek Anthology.—2. *The Garland of Meleager*. At a comparatively early period in the history of Greek literature, various persons collected epigrams of particular classes, and with reference to their use as historical authorities; but the first person who made such a collection solely for its own sake, and to preserve epigrams of all kinds, was MELEAGER, a Cynic philosopher of Gadara, in Palestine, about B.C. 60. He entitled it *The Garland* (*Στέφανος*), with reference to the common comparison of small beautiful poems to flowers. The same idea is kept up in the word *Anthology* (*ἀνθολογία*), which was adopted by the next compiler as the title of his work. The *Garland* of Meleager was arranged in alphabetical order, according to the initial letters of the first line of each epigram. He included in this collection poems by forty-six authors of various dates from Archilochus to his own contemporaries, and also compositions of his own.—3. *The Anthology of Philip of Thessalonica*, was compiled in the time of Trajan, with the view of adding to the *Garland* of Meleager the epigrams of more recent writers.—4. *Diogenianus, Straton, and Diogenes Laërtius*. Shortly after Philip, in the reign of Hadrian, the learned grammarian, Diogenianus of Heraclea, compiled an *Anthology*, which is entirely lost. It might have been well if the same fate had befallen the very polluted collection of his contemporary, Straton of Sardis. About the same time Diogenes Laërtius collected the epigrams which are interspersed in his *Lives of the Philosophers* into a separate book.—5. *Agathias Scholasticus*, of Myrina, who lived in the time of Justinian, made a collection entitled *Κύκλος ἐπιγραμμάτων*. It was arranged in seven books, according to subjects. The poems included in it were those of recent writers, and chiefly those of Agathias himself and of his contemporaries, such as Paulus Silentiarius and Macedonius.—6. *The Anthology of Constantinus Cephalas*, or the *Palatine Anthology*. Constantinus Cephalas appears to have lived about four centuries after Agathias, and to have flourished in the tenth century, under the emperor Constantinus Porphyrogenitus. The labours of preceding compilers may be viewed as merely supplementary to the *Garland* of Meleager, but the *Anthology* of Constantinus Cephalas was an entirely new collection from the preceding *Anthologies* and from original sources. Nothing is known of Constantine himself. The MS. of the *Anthology* was discovered by the French scholar Saumaise, or Salmasius, in 1606, in the library of the Electors Palatine at Heidelberg. It was afterwards removed to the Vatican, with the rest of the Palatine library (1623), and has become known under the name of the *Palatine Anthology*. The MS. was restored to its old home at Heidelberg after the peace of 1815.—7. *The Anthology of Planudes* was an extract from the collection of Cephalas, divided into seven books, each of which, except the fifth and seventh, is subdivided into chapters according to subjects, and those chapters are arranged in alphabetical order. The contents of the books are as follows:—(1) Chiefly *ἐπιδεικτικά*: that is, displays

of skill in this species of poetry, in 91 chapters. (2) Jocular or satiric (*σκιωπτικὰ*), chaps. 53. (3) Sepulchral (*ἐπιτύμβια*), chaps. 32. (4) Inscriptions on statues of athletes and other works of art, descriptions of places, &c., chaps. 33. (5) The *Ecphrasis* of Christodorus, and epigrams on statues of charioteers in the Hippodrome at Constantinople. (6) Dedicatory (*ἀναθηματικά*), chaps. 27. (7) Amatory (*ἐρωτικά*). This abridgment by Planudes was the most complete anthology known until the discovery of the Palatine MS. of Cephalas, which then superseded it.—Edition of the Palatine Anthology by Jacobs, Lips. 1813–1817; Tauchnitz edition, Lips. 1872; Dübner, Paris, 1864.

Plātæa, more commonly **Platæae** (Πλάταια, Πλαταιαί: Πλαταιεύς), an ancient city of Boeotia, on the N. slope of Mount Cithaeron, not far

afterwards (480) their city was destroyed by the Persian army under Xerxes at the instigation of the Thebans; and the place was still in ruins in the following year (479), when the memorable battle was fought in their territory in which Mardonius was defeated, and the independence of Greece secured. (Hdt. ix. 25–70.) In consequence of this victory, the territory of Plataea was declared inviolable, and Pausanias and the other Greeks swore to guarantee its independence (Thuc. ii. 71; Plut. *Aristid.* 19; Strab. p. 412; Paus. ix. 2, 4). The sanctity of the city was still further secured by its being selected as the place in which the great festival of the Eleutheria was to be celebrated in honour of those Greeks who had fallen in the war. [See *Dict. of Antiq.* art. *Eleutheria.*] The Plataeans further received



Battle of Plataea.

a. Persians; b. Athenians; c. Lacedaemonians; d. Various Greek allies; I. First Position occupied by the opposing armies; II. Second position; III. Third position; A. Road from Plataea to Thebes; B. Road from Megara to Thebes; C. Persian camp; D. Erythrae; E. Hysiae.

from the sources of the Asopus, and on the frontiers of Attica. It was said to have been founded by Thebes; and its name was commonly derived from Plataea, a daughter of Asopus. (Hdt. ii. 504; Thuc. iii. 61; Strab. p. 411; Paus. ix. 1, 1.) The town, though not large, played an important part in Greek history, and experienced many striking vicissitudes of fortune. At an early period the Plataeans deserted the Boeotian confederacy and placed themselves under the protection of Athens (Hdt. vi. 108; Thuc. iii. 68), and when the Persians invaded Attica, in B.C. 490, they sent 1000 men to the assistance of the Athenians, and had the honour of fighting on their side at the battle of Marathon. Ten years

afterwards (480) their city was destroyed by the Persian army under Xerxes at the instigation of the Thebans; and the place was still in ruins in the following year (479), when the memorable battle was fought in their territory in which Mardonius was defeated, and the independence of Greece secured. (Hdt. ix. 25–70.) In consequence of this victory, the territory of Plataea was declared inviolable, and Pausanias and the other Greeks swore to guarantee its independence (Thuc. ii. 71; Plut. *Aristid.* 19; Strab. p. 412; Paus. ix. 2, 4). The sanctity of the city was still further secured by its being selected as the place in which the great festival of the Eleutheria was to be celebrated in honour of those Greeks who had fallen in the war. [See *Dict. of Antiq.* art. *Eleutheria.*] The Plataeans further received the large sum of eighty talents. Plataea now enjoyed a prosperity of fifty years; but in the third year of the Peloponnesian war (429) the Thebans persuaded the Spartans to attack the town, and after a siege of two years at length succeeded in obtaining possession of the place (427). (Thuc. ii. 1, 71, iii. 20, 52, 68.) Plataea was now razed to the ground. Its inhabitants sought refuge at Scione and afterwards at Athens; but it was again rebuilt after the peace of Antalcidas (387). (Thuc. v. 32; Plut. *Lys.* 14; Paus. ix. 1, 4.) It was destroyed the third time by its inveterate enemies the Thebans in 372 (Paus. ix. 1, 5; Diod. xv. 48; Isocr. *Plataic.* § 13). It was once more restored under the Macedonian supremacy, and continued in existence till a very

late period. Its walls were rebuilt by Justinian (Procop. *Aed.* iv. 2).

Platamōdes (Πλαταμόδης: C. *Kivria*), a promontory in the W. of Messenia (Strab. p. 348).

Plātāna, -um, -us (Πλατάνη, Πλάτανον, Πλάτανος), a fortress in Phoenicia, in a narrow pass between Lebanon and the sea, near the river Damurus or Tamyras (*Damur*). (Pol. v. 68; Jos. *Ant.* xvi. 11, 1.)

Plātēa (Πλατῆα, also -εία, -εία, -αία; *Bomba*), an island on the coast of Cyrenaica, in N. Africa, the first place taken possession of by the Greek colonists under Battus.

Plāto (Πλάτων), the comic poet, was a native of Athens, contemporary with Aristot-

phanes, Phrynichus, Eupolis, and Pherecrates, and flourished from B.C. 428 to 389. He ranked among the best poets of the Old Comedy. From the expressions of the grammarians, and from the large number of fragments which are preserved, it is evident that his plays were only second in popularity to those of Aristophanes. He attacked in many of his plays public characters of the day: e.g. demagogues in the *Hyperbolus* and the *Cleophon*, and a contemporary poet in the *Cinesias*. Purity of language, refined sharpness of wit, and a combination of the vigour of the Old Comedy with the greater elegance of the Middle and the New, were his chief characteristics. Suidas gives the titles of thirty of his dramas. With the *Cleophon* he won the third prize in 405 B.C., when Aristophanes was first with the *Frogs*, and Phrynichus second with the *Muses*.—Fragments in Meineke, *Fr. Com. Graec.*

Plátō (Πλάτων), the philosopher, was born on the seventh day of Thargelion (= May 26th) B.C. 428 (if we follow the statements of Hermodorus and Apollodorus: see Diog. Laërt. iii. 2, 6.) Athens was probably his birthplace, though some say Aegina (Diog. Laërt. l. c.). His father, Aristo, claimed descent from Codrus, and the ancestors of his mother, Perictione, were related to Solon. Plato himself mentions the relationship of Critias, his maternal uncle, with Solon (*Charm.* p. 155). Originally, we are told, he was named after his grandfather Aristocles, but in consequence of the fluency of his speech, or, as others have it, the breadth of his chest, he acquired that name under which alone we know him (Diog. Laërt. iii. 4). One story made him the son of Apollo; another related that bees settled upon the lips of the sleeping child (*Cic. Div.* i. 46, 78). He is said to have contended, when a youth, in the Isthmian and other games, as well as to have made attempts in epic, lyric, and dithyrambic poetry, and not to have devoted himself to philosophy till a later time, probably after Socrates had drawn him within the magic circle of his influence. Plato was instructed in grammar, music, and gymnastics by the most distinguished teachers of that time. He was thus by birth and education inclined to the aristocratic and cultivated classes at Athens; but though he had great opportunities for a favourable start in political contests by the help of his connexions, especially of Critias, the most powerful of the Thirty, he preferred a life of philosophic study. At the same time it would be a mistake to suppose that he never took any part in public life. He must necessarily (as Grote points out) have served in military posts after he was eighteen, and the military service of 409–403 B.C. was constant and severe. Plato's birth and means probably placed him in the cavalry. There is abundant evidence from the *Republic* as well as from his letters that he had no aversion for such active employment, and some indication of his having once thought of political life, though there is no warrant for believing that he ever spoke or acted as a politician. Whatever inclinations that way he may have had were diverted by his disappointment and disgust at the tyranny of the Thirty, and he sought refuge in philosophy. At an early age he had become acquainted, through Cratylus, with the doctrines of Heraclitus, and through other instructors with the philosophical dogmas of the Eleatics and of Anaxagoras. In his twentieth year he is said to have betaken himself to Socrates, and became one of his most

ardent admirers (cf. Diog. Laërt. iii. 5; Xen. *Mem.* iii. 6, 1). Pausanias (i. 30, 3) preserves a story that Socrates on the night before Plato first became his pupil, dreamed that a swan, the bird of Apollo, flew into his lap. After the death of Socrates (399) he withdrew to Megara, where he probably composed several of his dialogues, especially those of a dialectical character. He next went to Cyrene through friendship for the mathematician Theodorus, and is said to have visited afterwards Egypt, Sicily, and the Greek cities in Lower Italy, about 388 B.C. (Plat. *Epist.* vii. p. 324), in his desire to see new countries, especially Mount Etna. More distant journeys of Plato into the interior of Asia, to the Hebrews, Babylonians, and Assyrians, to the Magi and Persians, are mentioned only by writers on whom no reliance can be placed (Clem. Alex. *adv. Gent.* p. 46). To this tradition Cicero (*Tusc.* iv. 19, 43) seems to refer. His journey to Egypt is not mentioned by any writer before Cicero (*de Rep.* i. 10, 15, *de Fin.* v. 29, 87); but there is no doubt that he visited Cyrene, and no improbability in his going thence to Egypt. Plato, during his residence in Sicily, became acquainted, through Dion, with the elder Dionysius, but very soon fell out with the tyrant, who disliked his free exposition of social and political truths. It is impossible to reject altogether the story of his being sold into slavery (though of short duration). The best attested account is that Dionysius handed him over to the Spartan envoy Pollis to be taken to Greece, with secret instructions that he should be sold as a slave, that he was sold at Aegina and was purchased for twenty or thirty minae and freed by Anniceris, whom he had known at Cyrene. (Plut. *Dion.* 5; Diog. Laërt. iii. 17; Nep. *Dion.* 2.) The story is given differently by Diodorus (xv. 7), who says that Plato was sold by orders of Dionysius in the slave market at Syracuse, and freed by his friends, who subscribed twenty minae for the price. After his return to Athens, about 386, he began to teach, partly in the gymnasium of the Academy and its shady avenues, near the city, between the exterior Ceramicus and the hill Colonus Hippius, and partly in his garden, which was situated at Colonus. He taught without exacting fees, and his lectures were mainly in the form of lively dialogue; yet on the more difficult parts of his doctrinal system he probably delivered also connected discourses. The more narrow circle of his disciples assembled themselves in his garden at common simple meals (Diog. Laërt. ii. 8; Ael. *V. H.* ii. 18, iii. 35), and it was probably to them alone that the inscription said to have been set up over the vestibule of the house, 'Let no one enter who is unacquainted with geometry,' had reference (Tzetz. *Chil.* viii. 972). Among his pupils were his nephew Speusippus, Xenocrates of Chalcedon, Aristotle, Heraclides Ponticus, Hestiaeus of Perinthus, Philippus the Opuntian, and others, men from the most different parts of Greece. To the wider circle of those who, without attaching themselves to the more narrow community of the school, sought instruction and incitement from him, such distinguished men as Chabrias, Iphicrates, Timotheus, Phocion, Hyperides, Lycurgus, and Isocrates, are said to have belonged. Whether Demosthenes was of the number is doubtful (cf. [Dem.] *Epist.* v. Cic. *de Or.* i. 20, 89, *Or.* 4, 16, *de Off.* i. 1, 4). Cicero clearly has no doubt of it, but he refers to the letters of Demosthenes as his authority,

and these are probably spurious. Plato's occupation as an instructor was twice interrupted by his voyages to Sicily; first when Dion, probably soon after the death of the elder Dionysius, persuaded him to make the attempt to win the younger Dionysius to philosophy; the second time, a few years later (about 360), when the wish of his Pythagorean friends, and the invitation of Dionysius to reconcile the disputes which had broken out between him and his step-uncle Dion, brought him back to Syracuse. His efforts were both times unsuccessful, and he owed his own safety to nothing but the earnest intercession of Archytas. That Plato cherished the hope of realising through the conversion of Dionysius his idea of a state in the rising city of Syracuse was a belief pretty generally spread in antiquity, which finds some confirmation in the expressions of the philosopher himself, and of the seventh Platonic letter (which, though spurious, is written with the most evident acquaintance with the matters treated of). (Plut. *Dion*, 11-20; Diog. Laërt. iii. 21, 25; [Plat.] *Epist.* iii. vii.) With the exception of these two visits to Sicily, Plato was occupied from the time when he opened the school in the Academy in giving instruction and in the composition of his works. He died in the 82nd year of his age, B.C. 347. According to some he died while writing; according to others, at a marriage feast. According to his last will his garden remained the property of the school, and passed, considerably increased by subsequent additions, into the hands of the Academic school, who kept as a festival his birthday as well as that of Socrates. Athenians and strangers honoured his memory by monuments. Still he had no lack of enemies and enviers. He was attacked by contemporary comic poets, as Theopompus, Alexis, Cratinus the younger, and others; by one-sided Socratics, as Antisthenes, Diogenes, and the later Megarics, and also by the Epicureans, Stoics, certain Peripatetics, and later writers eager for detraction. Thus even Antisthenes and Aristoxenus charged him with sensuality, avarice, and sycophancy; and others with vanity, ambition, and envy towards other Socratics, Protagoras, Epicharmus and Philolaus. (Diog. Laërt. iii. 26, 35; Athen. pp. 59, 424, 507, 509, 589.) But the admiration is better attested, and the character which his admirers have drawn is substantiated by his writings.—**The Writings of Plato.** These writings have come down to us complete, and have always been admired as a model of the union of artistic perfection with philosophical acuteness and depth. They are in the form of dialogue. Plato was not the first writer who employed this style of composition for philosophical instruction: Zeno the Eleatic had already written in the form of question and answer; Alexamenus the Teian and Sophron in the mimes had treated ethical subjects in the form of dialogue; and in later periods Xenophon, Aeschines, Antisthenes, Euclides, and other Socratics also made use of the dialogical form. But Plato has handled this form not only with greater mastery than anyone who preceded him, but, in all probability, with the distinct intention of keeping by this very means true to the admonition of Socrates, not to communicate instruction, but to lead to the spontaneous discovery of it, and he is the first who has made this style of writing a literary model. The advantages which he found in this method were that he was able to make Socrates a central figure,

that he could more easily argue out every question, from all points of view, and that he had full scope for his dramatic power of drawing character. Various arrangements of the dialogues of Plato have been proposed, but none of them can be maintained by any convincing arguments. There is no ground for the belief that Plato arranged them on any scheme, so as to form a consecutive series, and the probabilities are all the other way. The arrangement, therefore, which assumes progressive stages of philosophy from one dialogue to another will be wisely rejected; nor is there any warrant for saying that certain dialogues belong to certain periods of Plato's life because this or that view is apparent in them. Even if the adoption of any doctrine, such as that of Ideas or of *ἀνάνησις*, could be assigned to a particular date (which is, to say the least, doubtful), there would still remain the possibility of a later revision of the dialogue in question. Of external evidence as to date there is none, and the guidance from mention of historical events in the dialogues themselves is scanty and precarious. The utmost that can be said is that there are some arguments for the arrangement which places the following dialogues in the earlier period, *i.e.* before, or near, the time of the death of Socrates: *viz.* *Laches*, *Hippias Major* and *Minor*, *Lysis*, *Ion*, *Charmides*, *Meno*, *Alcibiades I.*, *Cratylus*, *Euthydemus*, *Protagoras*, *Euthyphron*, *Gorgias*: after the death of Socrates, *Apology* (which is not, however, a dialogue), *Crito*. The following seem to belong to a later date, between his first and second journeys to Sicily: *viz.* *Theaetetus*, *Sophistes*, *Politicus*, *Parmenides*, *Menexenus* (a funeral oration), *Symposium*, *Phaedrus*, *Phaedo*, *Philebus*, *Republic*, *Timaeus*, *Critias*, and, lastly, the *Laws*, which occupied several years in writing, and was published after his death. Of these *Hippias Minor*, *Alcibiades I.* and *Menexenus* are rejected by many critics and may be set down as doubtful. The following are certainly spurious: *viz.* *Alcibiades II.*, *Axiochus*, *Clitophon*, *Demodocus*, *Epinomis*, *Erastae*, *Eryxias*, *Hipparchus*, *De Justo*, *Minos*, *Sisyphus*, *Theages*, *De Virtute*. In this list of spurious works the *Letters* also must be included. The dialogues which are directly cited by Aristotle as written by Plato are: *Republic*, *Timaeus*, *Laws*, *Phaedo*, *Phaedrus*, *Symposium*, *Gorgias*, *Meno*, *Hippias I.*; but it is obvious that his silence does not condemn the others, and several which have not his testimony are universally accepted as Plato's work. Some, however, of the dialogues which have been admitted as certainly genuine in the above list have been objected to by one critic or another.—**The Philosophy of Plato.** The nature of this work will allow only a few brief remarks upon this subject. Plato, like Socrates, was penetrated with the idea that wisdom is the attribute of the Godhead; that philosophy, springing from the impulse to know, is the necessity of the intellectual man, and the greatest of the blessings in which he participates. When once we strive after Wisdom with the intensity of a lover, she becomes the true consecration and purification of the soul, adapted to lead us from darkness to the true day. An approach to wisdom, however, presupposes an original communion with *Being*, truly so called; and this communion again presupposes the divine nature of immortality of the soul, and the impulse to become

like the Eternal. This impulse is the love which generates in Truth, and the development of it is termed *Dialectics*. Out of the philosophical impulse which is developed by *Dialectics* not only correct knowledge, but also correct action springs forth. Socrates' doctrine respecting the unity of virtue, and that it consists in true, vigorous, and practical knowledge, is intended to be set forth in the *Protagoras* and the smaller kindred dialogues. They are designed, therefore, to introduce a foundation for ethics, by the refutation of the common views that were entertained of morals and of virtue. For although not even the words 'ethics' and 'physics' occur in Plato, and even dialectics are not treated of as a distinct and separate province, yet he must rightly be regarded as the originator of the threefold division of philosophy, inasmuch as he had before him the decided object to develop the Socratic method into a scientific system of dialectics that should supply the grounds of our knowledge as well as of our moral action (physics and ethics). Accordingly, the *Theaetetus*, *Sophistes*, *Parmenides*, and *Cratylus*, are principally dialectical; the *Protagoras*, *Gorgias*, *Politicus*, *Philebus*, and the *Republic*, principally ethical; while the *Timaeus* is exclusively physical. Plato, in developing the Socratic view of the true conception of objects, was influenced both by the Eleatic doctrine of the unchangeable unity of real existence [PARMENIDES] and the Heraclitean theory of a perpetual flow and change in human life [see p. 403], whence followed the question, how could there be absolute knowledge of the objects of sense which were perpetually changing (Aristot. *Met.* A. 6). This question Plato solved by his doctrine of *Ideas*, which became the central part of his system. The objects which our senses perceive are indeed changeable with each perception and unreal, but each of these is an imperfect copy of a perfect original which has a real immutable and eternal existence in another world; and the perfect original was called an *ἰδέα* or *εἶδος*, because it was the true form or archetype; and inasmuch as there was only one 'idea' or archetype of each class of things, 'ideas' were sometimes called *ἐνσώδες* or *μονάδες* i.e. 'unities' (*Phileb.* p. 15). The highest of all was the 'idea' of Good, which was the cause of all perfection (but yet nothing personified). The body being a hindrance to the contemplation of these unchangeable realities which are the only absolute knowledge, the philosopher frees himself as far as possible from the disturbance of senses. Further, as an aid to conceiving these true 'ideas,' the human soul has a certain power of 'recollection' (*ἀνάμνησις*) of the sight which it enjoyed of them before it was linked to the human body. The vision has been to a great extent forgotten, but still the recollection is stirred by the sight of the imperfect copy and is strengthened when the mind abstracts itself from the world of sense, and exercises its reason.—His system of ethics was founded upon his dialectics, as remarked above. Hence he asserted that, not being in a condition to grasp the idea of the Good with full distinctness, we are able to approximate to it only so far as we elevate the power of thinking to its original purity.—Complete editions of Plato by Stallbaum, Lips. 1850-1877; Baier and Orelli, Zurich, 1839-1874; by C. F. Hermann, Lips. 1874. Translation by Jowett, Oxford, 1881. Among the numerous editions of separate treatises are the *Gorgias* by W. H.

Thompson; *Apology* by Riddell; *Apology* and *Phaedo* by W. Smith; *Phaedo* by Archer Hind; *Theaetetus* by Campbell; *Phaedrus* by W. H. Thompson; *Sophistes* and *Politicus* by Campbell; *Philebus* by H. Jackson.

Plator. 1. Commanded Orcum for Philip B.C. 207 and betrayed the town to the Romans (Liv. xxviii. 6).—2. Brother of GENTIUS king of Illyria, and son of Pleuratus (Liv. xlv. 30). According to Polybius, xxix. 5, his name was Pleuratus.

Plautia Gens, a plebeian gens at Rome. The name is also written *Plotius*, just as we have both *Clodius* and *Claudius*. The gens was divided into the families of *Hypsaerus*, *Proculus*, *Silvanus*, *Vernio*, *Venox*. Although several members of these families obtained the consulship, none of them are of sufficient importance to require a separate notice.

Plautianus, Fulvius, an African by birth, the fellow-townsmen of Septimius Severus. He served as praefect of the praetorium under this emperor, who loaded him with honours and wealth, and virtually made over much of the imperial authority into his hands. Intoxicated by these distinctions, Plautianus indulged in the most despotic tyranny, and perpetrated acts of cruelty almost beyond belief. In A.D. 202 his daughter Plautilla was married to Caracalla; but having discovered the dislike cherished by Caracalla towards both his daughter and himself, and looking forward with apprehension to the downfall which awaited him upon the death of the sovereign, he formed a plot against the life both of Septimius and Caracalla. His treachery was discovered, and he was immediately put to death, 203. His daughter, Plautilla, was banished first to Sicily, and subsequently to Lipara, where she was treated with the greatest harshness. After the murder of Geta, in 212, Plautilla was put to death by order of her husband. (Dio Cass. lxxv. 14, lxxvi. 2, lxxvii. 1.)

Plautilla. [PLAUTIANUS.]

Plautius. 1. **A.**, a man of consular rank, who was sent by the emperor Claudius in A.D. 43 to subdue Britain. He remained in Britain four years, and subdued the S. part of the island. He obtained an ovation on his return to Rome in 47. (*Tac. Agr.* 14.) It was alleged against his wife, Pomponia, that she had become a convert to Christianity, and Plautius was commissioned to inquire into the charge, which he reported to be disproved (*Tac. Ann.* xiii. 32).—2. An early writer of comedies, who is mentioned by Varro as having written plays which were sometimes reckoned among those of Plautus (Gell. iii. 3, 10).—3. A Roman jurist, who lived about the time of Vespasian, and is cited by subsequent jurists.

Plautus, T. Maccius, the most celebrated comic poet of Rome, was a native of Sarsina, a small village in Umbria. His name has been much disputed. Festus (p. 238) explains the name Plotus as meaning in the Umbrian language 'flat-footed' and mentions as bearing that name the poet of Sarsina, called (as it appears in the abridgment of Paulus) *Accius*. Hence the great comedian was commonly known in modern times as M. Accius Plautus until Ritschl, from a comparison of *Plaut. Merc.* 6, and the conclusion of the *Casina*, *Menacchmi*, and *Epidiculus* in the Ambrosian MS., with Gell. iii. 3, 9, deduced the name *Maccius*, which is now almost universally accepted. It is suggested with some probability that it was formed from the word *maccus*,

a buffoon, given as a nickname to Plautus, and adopted by him when he became a Roman citizen. The date of his birth is uncertain, but it may be placed about B.C. 254. Cicero (*de Sen.* 50) speaks of Plautus as having been an old man in 191 B.C. He probably came to Rome at an early age, since he displays such a perfect mastery of the Latin language, and an acquaintance with Greek literature, which he could hardly have acquired in a provincial town. When he arrived at Rome he was in needy circumstances, and was first employed in the service of the actors. With the money he had saved in this inferior station he left Rome and set up in business: but his speculations failed; he returned to Rome, and his necessities obliged him to enter the service of a baker, who employed him in turning a hand-mill (*Gell.* iii. 3, 14). While in this degrading occupation he wrote three plays, the sale of which to the managers of the public games enabled him to quit his drudgery, and begin his literary career. He was then probably about thirty years of age (224), and accordingly began to write comedies a few years before the breaking out of the second Punic war. He continued to write for about forty years, and died in 184, when he was seventy years of age (*Cic. Brut.* 60). His contemporaries at first were Livius Andronicus and Naevius, afterwards Ennius and Caecilius: Terence did not rise into notice till almost twenty years after his death. During the long time that Plautus held possession of the stage, he was always a great favourite of the people; and he expressed a bold consciousness of his own powers in the epitaph which he wrote for his tomb, and which has come down to us:—

Postquam est mortem aptus Plautus, comoedia luget,
Scena deserta, dein risus, ludus jocusque
Et numeri innumeri simul omnes collaumarunt.
(*Gell.* i. 24, 3.)

Plautus wrote a great number of comedies, and in the last century of the republic there were 130 plays which bore his name. Most of these, however, were not considered genuine by the best Roman critics. There were several works written upon the subject, and of these the most celebrated was the treatise of Varro entitled *Quaestiones Plautinae*. It appears that towards the end of the republic there had been a tendency to reckon as 'Plautine' all old *palliatae comediae*, and Varro limited the undoubted comedies of the poet to twenty-one, which were hence called the *Fabulae Varronianae*. These Varronian comedies are no doubt those which have come down to our own time, with the loss of one. At present we possess only twenty comedies of Plautus; but there were originally twenty-one in the manuscripts, and the *Vidularia*, which was the twenty-first, and which came last in the collection, was torn off from the manuscript in the middle ages. The titles of the twenty-one Varronian plays are: 1. *Amphitruo*. 2. *Asinaria*. 3. *Aulularia*. 4. *Captivi*. 5. *Cureulio*. 6. *Casina*. 7. *Cistellaria*. 8. *Epidicus*. 9. *Baechides*. 10. *Mostellaria*. 11. *Menacehmi*. 12. *Miles*. 13. *Mercator*. 14. *Pseudolus*. 15. *Poenulus*. 16. *Persa*. 17. *Rudens*. 18. *Stichus*. 19. *Trinummus*. 20. *Trueulentus*. 21. *Vidularia*. This is the order in which they occur in the manuscripts, though probably not the one in which they were originally arranged by Varro. The present order is evidently alphabetical; the initial letter of the title of each play is alone regarded, and no

attention is paid to those which follow: hence we find *Captivi*, *Cureulio*, *Casina*, *Cistellaria*: *Mostellaria*, *Menacehmi*, *Miles*, *Mercator*: *Pseudolus*, *Poenulus*, *Persa*. The play of the *Baechides* forms the only exception to the alphabetical order. It was probably placed after the *Epidicus* by some copyist, because he had observed that Plautus in the *Baechides* (ii. 2, 36) referred to the *Epidicus* as an earlier work. The names of the comedies are either taken from some leading character in the play, or from some circumstance which occurs in it: those titles ending in *aria* are adjectives, giving a general description of the play: thus *Asinaria* is the 'Ass-Comedy.' The comedies of Plautus enjoyed unrivalled popularity among the Romans, and continued to be represented down to the time of Diocletian. The continued popularity of Plautus through so many centuries was owing, in a great measure, to his being a national poet. Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done. Whether Plautus borrowed the plan of all his plays from Greek models, it is impossible to say. The *Baechides*, *Poenulus* and (according to some) the *Stichus*, were taken from Menander; the *Casina* and *Rudens* from Diphilus; the *Mercator* and the *Trinummus*, and possibly also the *Mostellaria*, from Philemon; the *Asinaria* from Demophilus. But in all cases Plautus allowed himself much greater liberty than Terence; and in some instances he appears to have simply taken the leading idea of the play from the Greek, and to have filled it up in his own fashion. It has been inferred from a well-known line of Horace (*Epist.* ii. 1. 58), 'Plautus ad exemplar Siculi properare Epicharmi,' that Plautus took great pains to imitate Epicharmus. But there is no correspondence between any of the existing plays of Plautus and the known titles of the comedies of Epicharmus; and the verb *properare* has reference only to the liveliness and energy of Plautus's style, in which he bore a resemblance to the Sicilian poet. There is abundant testimony to the esteem in which Plautus was held alike by the educated Romans and by the general public. Horace (*de Arte Poët.* 270), indeed, expresses a less favourable opinion of Plautus; but it must be recollected that the taste of Horace had been formed by a different school of literature, and that he disliked the ancient poets of his country. Moreover, it is probable that the censure of Horace does not refer to the general character of Plautus's poetry, but merely to his inharmonious verses and to some of his jests. Cicero (*de Off.* i. 29, 104) places his wit on a par with that of the Old Attic Comedy (cf. *Apoll. Sidon.* xxiii. 148). By moderns Plautus has not only been admired but has been selected for imitation by many of the best poets. Thus the *Amphitruo* (the only play of Plautus which has a mythological plot) has been imitated by Molière and Dryden; the *Aulularia* by Molière in his *Avare*; the *Mostellaria* by Regnard, Addison, and others; the *Menacehmi* by Shakspeare in his *Comedy of Errors*; the *Trinummus* by Lessing in his *Sehatz*; and so with others.—Of the present complete editions the best are by Ritschl, 1848, 1884; Fleckeisen, 1859, 1874; Ussing, 1875. Among useful editions of separate plays are the *Aulularia* and *Menacehmi* by Wagner, 1876, 1878; the *Captivi* by Sonnenschein, 1880; the

Mostellaria by Ramsay, 1869, and by Sonnenschein, 1884; the *Miles Gloriosus* by Tyrrell, 1885; the *Trinummus* by Wagner, 1875, and by Sloman, 1883; the *Truculentus* by Studemund, 1868.

Plavis (*Piave*), a river in Venetia in the N. of Italy, which flows past Bellunum and falls into the sea at Altinum, W. of Aquileia.

Pleïades (Πλειάδες or Πελειάδες), the Pleiads, are usually called the daughters of Atlas and Pleïone, whence they bear the name of the *Atlantides* (Hes. *Op.* 383, 614; Hyg. *Ast.* ii. 21; Apollod. iii. 10). They were called *Vergiliae* by the Romans a (name which some connected with *ver* as the season of their rising), and also *Suculae* (i.e. the herd of little pigs): they were also known as Sidus Parilicium, because they shone at the time of the festival Parilia. (Plin. xviii. 246; Serv. ad *Aen.* i. 744; Fest. p. 372.) They were the sisters of the Hyades, and seven in number, six of whom are described as visible, and the seventh as invisible. The Pleiades are said to have made away with themselves from grief at the death of their sisters, the Hyades, or at the fate of their father, Atlas, and were afterwards placed as stars at the back of Taurus, where they formed a cluster resembling a bunch of grapes, whence they were sometimes called *Bότρυς*. According to another story, the Pleiades were virgin companions of Artemis, and, together with their mother, Pleione, were pursued by the hunter Orion in Boeotia; their prayer to be rescued from him was heard by the gods, and they were metamorphosed into doves (πελειάδες) and placed among the stars. (Pind. *Nem.* ii. 11; Athen. p. 490; Diod. iii. 59.) The story of the lost Pleiad was that Merope, the seventh of the sisters, hid her light in mortification because she alone had married a mortal (Sisyphus) and become subject to mortality (Ov. *Fast.* iv. 170). The rising of the Pleiades in Italy was about the beginning of May, and their setting about the beginning of November. Hence the Pleiads were connected with the fertilising rains of spring, with the seed-time of autumn and also with autumn storms, and different parts of the myth are traceable to these different points of view. They are daughters of Atlas because the rain-clouds associated with them rise out of the western sea, and in the pursuit by Orion there is reference to the stormy time of autumn. It is likely that in the Homeric story of the doves who brought ambrosia from the western ocean there is allusion to the Pleiads and their aid to the summer harvests (*Od.* x. 59; Athen. *l. c.*). The story of the 'lost Pleiad' here appears in the mention of one dove being killed in the passage of the rocks, and their name—usually connected with *πλείων* = 'many in number' (Hyg. *Fab.* 192)—is not improbably referred to *πέλειαι* (doves). Their names are Electra, Maia, Taygete, Alcyone, Celaeno, Sterope, and Merope.

Pleiae (Πλειαι), a town in the SW. of Laconia between Asopus and Acriae (Liv. xxxv. 27).

Plemmyrium (Πλεμμύριον: *Punta di Gigante*), a promontory on the S. coast of Sicily, immediately S. of Syracuse. [SYRACUSAE.]

Pleïōnē (Πληϊόνη), a daughter of Oceanus, and mother of the Pleiades by Atlas. [ATLAS; PLEIADES.]

Pleumoxii, a small tribe in Gallia Belgica, subject to the Nervii (Caes. *B. G.* v. 39).

Pleuratus (Πλειύρατος), king of Illyria, was the son of Scerdilaïdas. His name occurs as

an ally of the Romans in the second Punic war, and in their subsequent wars in Greece. (Pol. xviii. 30, xxii. 4; Liv. xxvi. 24.)

Pleurōn (Πλευρών: Πλευρώνιος: *Gyphokastron*), an ancient city in Aetolia, and one of the most important in the country, was situated at a little distance from the coast, NW. of the mouth of the Evenus, and on the S. slope of Mt. Aracynthus. It was originally inhabited by the Curetes. (*Il.* ii. 639, xiii. 217, xiv. 116; Strab. pp. 450, 451.) This ancient city was abandoned by its inhabitants when Demetrius II., King of Macedon, laid waste the surrounding country, and a new city was built under the same name to the W. of the ancient one. (Strab. *l. c.*; Paus. vii. 11, 3.) The two cities are distinguished by geographers under the names of Old Pleuron and New Pleuron respectively. The ruins of the later town are remarkable.

Plinius. 1. **C. Plinius Secundus**, the author of the *Historia Naturalis*, distinguished as Pliny the Elder, was born A.D. 23, at Novum Comum (*Como*) in the N. of Italy. He came to Rome while still young, and being descended from a family of wealth and distinction, he had the means at his disposal for availing himself of the instruction of the best teachers to be found in the imperial city. At the age of about 23 he went to Germany, where he served under L. Pomponius Secundus, of whom he afterwards wrote a memoir, and was appointed to the command of a troop of cavalry (*praefectus alae*). (Tac. *Ann.* i. 69; Plin. *Ep.* iii. 5.) It appears from notices of his own that he travelled over most of the frontier of Germany, having visited the Cauca, the sources of the Danube, &c. (Plin. xii. 98, xvi. 2, xxii. 8). It was in the intervals snatched from his military duties that he composed his treatise *De Jactatione equestri*. At the same time he began a history of the Germanic wars, which he afterwards completed in twenty books (Plin. *Ep.* iii. 5). He returned to Rome with Pomponius (52), and applied himself to the study of jurisprudence. The greater part of the reign of Nero he spent in retirement, chiefly, no doubt, at his native place. It may have been with a view to the education of his nephew that he composed the work entitled *Studiosus*, an extensive treatise in three books, occupying six volumes, in which he marked out the course that should be pursued in the training of a young orator, from the cradle to the completion of his education and his entrance into public life. During the reign of Nero he wrote a grammatical work in eight books, entitled *Dubius Sermo* (Plin. *Ep.* iii. 5); and towards the end of the reign of this emperor he was appointed procurator in Spain. He was here in 71, when his brother-in-law died, leaving his son, the younger Pliny, to the guardianship of his uncle, who, on account of his absence, was obliged to entrust the care of him to Virginius Rufus. Pliny returned to Rome in the reign of Vespasian, shortly before 73, when he adopted his nephew (Plin. *Ep.* v. 8). He had known Vespasian in the Germanic wars, and the emperor received him into the number of his most intimate friends. It was at this period of his life that he wrote a continuation of the History of Aufidius Bassus, in thirty-one books, carrying the narrative down to his own times. Of his manner of life at this period an interesting account has been preserved by his nephew (*Epist.* iii. 5). It was his practice to spend a portion of the

night by candlelight. Before it was light he betook himself to the emperor Vespasian, and after executing such commissions as he might be charged with, returned home and devoted the time which he still had remaining to study. After a slender meal he would, in summer-time, lie in the sunshine while some one read to him, he himself making notes and extracts. He never read anything without making extracts in this way, for he used to say that there was no book so bad but that some good might be got out of it. He would then take a cold bath, and after a slight repast sleep a very little, and then pursue his studies till dinner-time. During this meal some book was read to and commented on by him. At table, as might be supposed, he spent but a short time. Such was his mode of life when in the midst of the bustle and confusion of the city. When in retirement in the country, the time spent in the bath was nearly the only interval not allotted to study, and that he reduced to the narrowest limits, for during all the process of scraping and rubbing he had some book read to him, or himself dictated. When on a journey he had a secretary by his side with a book and tablets. By this incessant application, persevered in throughout life, he amassed an enormous amount of materials, and at his death left to his nephew 160 volumina of notes (*electorum commentarii*), written extremely small on both sides. With some reason might his nephew say that, when compared with Pliny, those who had spent their whole lives in literary pursuits seemed as if they had spent them in nothing else than sleep and idleness. From the materials which he had in this way collected he compiled his celebrated *Historia Naturalis*, which he published about 77. The details of Pliny's death are given in a letter of the younger Pliny to Tacitus (*Ep.* vi. 16). He perished in the celebrated eruption of Vesuvius which overwhelmed Herenlaneum and Pompeii, in 79, being 56 years of age (*Plin. Ep.* iii. 5, 7). He was at the time stationed at Misenum in the command of the Roman fleet; and it was his anxiety to examine more closely the extraordinary phenomenon which led him to sail to Stabiae, where he landed and perished. The only work of Pliny which has come down to us is his *Historia Naturalis*. By Natural History the ancients understood astronomy, meteorology, geography, mineralogy, zoology, botany—in short, every thing that does not relate to the results of human skill or the products of human faculties. Pliny, however, has not kept within even these extensive limits. He has broken in upon the plan implied by the title of the work, by considerable digressions on human inventions and institutions (book vii.), and on the history of the fine arts (xxxv.—xxxvii.). Minor digressions on similar topics are also interspersed in various parts of the work, the arrangement of which in other respects exhibits but little scientific discrimination. It comprises, as Pliny says in the preface, 20,000 matters of importance, drawn from 100 selected authors, to whose observations he added many of his own. The authors used by him whose writings are still extant are Aristotle (chiefly through the medium of Pompeius Trogus and Nigidius Figulus), Theophrastus, Cato, Varro, Vitruvius, Columella, and Mela. On botany he seems to have relied a good deal on Sextius Nigor, who was largely used also by Dioscorides. The whole work is divided into thirty-seven books, the first of which consists

of a dedicatory epistle to Titus, followed by a table of contents of the other books. When it is remembered that this was not the result of the undistracted labour of a life, but written in the hours of leisure secured from active pursuits, and that, too, by the author of other extensive works, it is, to say the least, a wonderful monument of human industry. It may easily be supposed that Pliny, with his inordinate appetite for accumulating knowledge out of books, was not the man to produce a really scientific work. He was not even an original observer. The materials which he worked up into his huge encyclopaedic compilation were almost all derived at second-hand, though doubtless he has incorporated the results of his own observation in a larger number of instances than those in which he indicates such to be the case. Nor did he, as a compiler, show either judgment or discrimination in the selection of his materials, so that in his accounts the true and the false are found intermixed. His love of the marvellous, and his contempt for human nature, lead him constantly to introduce what is strange or wonderful, or adapted to illustrate the wickedness of man, and the unsatisfactory arrangements of Providence. His work is extremely valuable to us from the vast number of subjects treated of, with regard to many of which we have no other sources of information. But what he tells us is often unintelligible, from his retailing accounts of things with which he was himself personally unacquainted, and of which he in consequence gives no satisfactory idea to the reader. Though a writer on zoology, botany, and mineralogy, he has no pretensions to be called a naturalist. His compilations exhibit scarcely a trace of scientific arrangement; and frequently it can be shown that he does not give the true sense of the authors whom he quotes and translates, giving not uncommonly wrong Latin names to the objects spoken of by his Greek authorities.—Editions of Pliny's *Natural History*, with a commentary, are by Hardouin (Paris, 1685, 5 vols. 4to; 2nd edit. 1723, 8 vols. fol.); critical editions by Sillig, Gotha, 1853; by Jan, Leips. 1870; by Detleszen, 1873. There is a French translation by De Grandsagne, with notes by Cuvier and others, Paris, 1833).—2. **C. Plinius Caecilius Secundus**, frequently called Pliny the Younger, was the son of C. Caecilius and of Plinia, the sister of the elder Pliny. He was born at Comum in A.D. 61; and having lost his father at an early age, he was adopted by his uncle, as has been mentioned above. His education was conducted under the care of his uncle, his mother, and his tutor, Virginius Rufus. From his youth he was devoted to letters. In his fourteenth year he wrote a Greek tragedy. He studied eloquence under Quintilian. His acquirements finally gained him the reputation of being one of the most learned men of the age; and his friend Tacitus, the historian, had the same honourable distinction. He was also an orator. In his nineteenth year he began to speak in the Forum, and he was frequently employed as an advocate before the court of the Centumviri and before the Roman senate. He filled numerous offices in succession. While a young man he served in Syria as tribunus militum, and was there a hearer of the Stoic Euphrates and of Artemidorus. He was subsequently quaestor Caesaris, praetor in or about 93, and consul 100, in which year he wrote his *Panegyricus*, which is addressed to

Trajan. In 103 he was appointed propraetor of the province Pontica, where he did not stay quite two years. Among his other functions he also discharged that of curator of the channel and the banks of the Tibor (*C.I.L.* v. 5262; cf. *Plin. Ep.* v. 14). He was twice married. His second wife was Calpurnia, the granddaughter of Calpurnius Fabatus, and an accomplished woman: she was considerably younger than her husband, who has recorded her kind attentions to him (*Plin. Ep.* iv. 19, vi. 4, viii. 10). He had no children by either wife born alive. The life of Pliny is chiefly known from his letters. So far as this evidence shows, he was a kind and benevolent man, fond of literary pursuits, and of building on and improving his estates. He was rich, and he spent liberally. He was a kind master to his slaves. His body was feeble, and his health not good. Nothing is known as to the time of his death. The extant works of Pliny are his *Panegyricus* and the ten books of his *Epistolae*. The *Panegyricus* is a somewhat bombastic eulogium on Trajan. Pliny collected his own letters, as appears from the first letter of the first book, which looks something like a preface to the whole collection. It is not an improbable conjecture that he may have written many of his letters with a view to publication, or that when he was writing some of them the idea of future publication was in his mind. However, they form a delightful collection, and make us acquainted with many interesting facts in the life of Pliny and that of his contemporaries. The letters from Pliny to Trajan and the emperor's replies form the whole of the tenth book: letters 15-121 belong to the period of his Bithynian governorship. The letter on the punishment of the Christians (x. 97) and the emperor's answer (x. 98) are of the greatest interest and value from their bearing on the history of the Church in the first century.—Edition of the *Epistolae* and *Panegyricus* by Keil, Leips. 1858 and 1870. Editions of the *Epistolae* are by Cortius and Longolius, Amsterdam, 1734, and by Gierig, Lips. 1800; by Döring, 1843; book iii. by Mayor, 1880; i. and ii. by Cowan, 1889.

Plinthinē (Πλινθίνη), a city of Lower Egypt, on the bay called from it **Sinus Plinthinētes** (Πλινθινήτης κόλπος), was the W.-most city of Egypt (according to its narrower limits) on the frontier of Marmarica. It stood a little N. of Taposiris (*Abousir*). (*Strab.* p. 799.)

Plistarchus (Πλειστάρχος), king of Sparta, was the son and successor of Leonidas, who was killed at Thermopylae, b.c. 480. He reigned from 480 to 458, but being a mere child at the time of his father's death, the regency was assumed by his cousin Pausanias. It appears that the latter continued to administer affairs in the name of the young king till his own death, about 467 (*Hdt.* ix. 19).

Plisthēnes (Πλεισθένης), son of Atreus, and husband of Aërope or Eriphyle, by whom he became the father of Agamemnon, Menelaus, and Anaxibia; but Homer makes the latter the children of Atreus. [See AGAMEMNON, ATREUS.]

Plistia (*Prestia*), a village in Sannium in the valley between M. Tifata and Taburnus (*Liv.* ix. 21).

Plistōanax or **Plistōanax** (Πλειστοάναξ, Πλειστοάναξ), king of Sparta, was the eldest son of the Pausanias who conquered at Plataea, b.c. 479. On the death of Plistarchus, in 458, without issue, Plistoanax succeeded to the throne, being yet a minor (*Thuc.* i. 107). He

reigned from 458 to 408. In 445 he invaded Attica; but the premature withdrawal of his army from the enemy's territory exposed him to the suspicion of having been bribed by Pericles. He was punished by a heavy fine, which he was unable to pay, and was therefore obliged to leave his country (*Thuc.* ii. 21, iii. 26; *Plut. Per.* 22). He remained nineteen years in exile, taking up his abode near the temple of Zeus on Mt. Lycaeus in Arcadia, and having half his house within the sacred precincts that he might enjoy the benefit of the sanctuary. During this period his son Pausanias, a minor, reigned in his stead. The Spartans at length recalled him in 426, in obedience to the injunctions of the Delphic oracle. But he was accused of having tampered with the Pythian priestess to induce her to interpose for him, and his alleged impiety in this matter was continually assigned by his enemies as the cause of all Sparta's misfortunes in the war; and therefore it was that he used all his influence to bring about peace with Athens in 421 (*Thuc.* v. 16). He was succeeded by his son Pausanias.

Plistus (Πλειστός; *Xeropotamo*), a small river in Phocis, which rises in Mt. Parnassus, flows past Delphi, where it receives the small stream Castalia, and falls into the Crissaeon gulf near Cirrha (*Strab.* p. 418; DELPHI).

Plotina, Pompeia, the wife of the emperor Trajan, and a woman of extraordinary merit and virtue. As she had no children, she persuaded her husband to adopt Hadrian. She died in the reign of Hadrian, who honoured her memory by mourning for her nine days, by building a temple in her honour, and by composing hymns in her praise. (*Plin. Paneg.* 38; *Dio Cass.* lxi. 10; HADRIANUS.)

Plotinópolis (Πλωτινόπολις), a town in Thrace on the road from Trajanopolis to Hadrianopolis, founded by Trajan, and named in honour of his wife, Plotina (*Ptol.* iii. 11, 13; *Procop. Aed.* iv. 11).

Plotinus (Πλωτίνος), the originator of the Neo-Platonic system, was born at Lycopolis in Egypt, about A.D. 203. The details of his life have been preserved by his disciple Porphyry in a biography which has come down to us. From him we learn that Plotinus began to study philosophy in his twenty-eighth year, and remained eleven years under the instruction of Ammonius Saccas. In his thirty-ninth year he joined the expedition of the emperor Gordian (242) against the Persians, in order to become acquainted with the philosophy of the Persians and Indians. After the death of Gordian he fled to Antioch, and from thence to Rome (244). Intent on philosophical study, he lived on the scantiest fare and restricted his hours of sleep to the briefest time possible. For the first ten years of his residence at Rome he gave only oral instruction to a few friends; but he was at length induced, in 254, to commit his instructions to writing. In this manner when, ten years later (264), Porphyry came to Rome and joined himself to Plotinus, twenty-one books of very various contents had been already composed by him. During the six years that Porphyry lived with Plotinus at Rome, the latter, at the instigation of Amelius and Porphyry, wrote twenty-three books on the subjects which had been discussed at their meetings, to which ten books were afterwards added. The correction of these books was committed by Plotinus himself to the care of Porphyry. On account of the weakness of his sight, Plotinus never read

them through a second time, still less corrected them; intent simply upon the *matter*, he was alike careless of orthography, of the division of the syllables, and the clearness of his handwriting. The fifty-four books were divided by Porphyry into six *Enneads*, or sets of nine books. Plotinus was eloquent in his oral communications, and impressive in manner. He was regarded with admiration and respect by men of science such as the philosophers Amelius, Porphyry, the physicians Paulinus, Eustochius, and Zethus the Arab. He also enjoyed the favour of the emperor Gallienus and the empress Salonina, and almost obtained from them the rebuilding of two destroyed towns in Campania, with the view of their being governed according to the laws of Plato. He died at Puteoli in 262. The philosophical system of Plotinus is founded upon Plato's writings, with the addition of various tenets drawn from the Oriental philosophy and religion. He appears, however, to avoid studiously all reference to the Oriental origin of his tenets; he endeavours to find them all under the veil of the Greek mythology, and points out here the germ of his own philosophical and religious convictions. He was the real founder of the Neo-Platonic school. In his system of Pantheism *νοῦς* or thought is an emanation from the divine esse, and in it resides all true Being, which is analogous to the Platonic Ideas: the soul of the world, which, as nature, unites with the corporeal world, proceeds from the *νοῦς*, but the material world is an imperfect copy of a world incomprehensible by the senses. In man the soul is an emanation from the world-soul, which descends into the human body, and whose highest perfection is to be liberated from it and purified from all that is sensuous. Plotinus is not guilty of that commixture and falsification of the Oriental mythology and mysticism which is found in Iamblichus, Proclus, and others of the Neo-Platonic school.—Editions of the *Enneads* of Plotinus are by Kreuzer, Oxonii, 1835; by Kirchoff, 1856; by Müller, 1878.

Plotinus, whose full name was **MARIUS PLOTIUS SACERDOS**, a Latin grammarian, the author of *De Metris Liber*, who probably lived towards the end of the third century of the Christian era, in the reign of Diocletian. His work is published by Putschius in the *Grammaticae Latinae Auctores*, Hannov. 1605, and by Gaisford in the *Scriptores Latini Rei Metricae*, Oxon, 1837.

Plotus Gallus; **Plot. Griphus**; **Plot. Tucca**. [**GALLUS**; **GRIPHUS**; **TUCCA**.]

Plutarchus (Πλούταρχος). 1. Tyrant of Eretria in Euboea, whom the Athenians assisted in B.C. 354 against his rival, Callias of Chalcis. The Athenian army was commanded by Phocion, who defeated Callias at Tamynae; but Phocion having suspected Plutarchus of treachery, expelled him from Eretria. (Plut. *Phoc.* 12; *Dem. de Pac.* 5).—2. The biographer and philosopher, was born at Chaeronea in Boeotia. The year of his birth is not known; but we learn from Plutarch himself that he was studying philosophy under Ammonius at the time when Nero was making his progress through Greece, in A.D. 66; from which we may assume that he was a youth or a young man at that time. He spent some time at Rome and in other parts of Italy, but he tells us that he did not learn the Latin language in Italy, because he was occupied with public commissions and in giving lectures on philosophy; and it was late in life before he busied himself

with Roman literature. He was lecturing at Rome during the reign of Domitian, but the statement of Suidas that Plutarch was the preceptor of Trajan ought to be rejected. Plutarch spent the later years of his life at Chaeronea, where he discharged various magisterial offices, and held a priesthood. The time of his death is unknown, but probably took place early in Hadrian's reign.—The work which has immortalised Plutarch's name is his *Parallel Lives* (Βίοι Παράλληλοι) of forty-six Greeks and Romans. The forty-six Lives are arranged in pairs; each pair contains the Life of a Greek and a Roman, and is followed by a comparison of the two men: in a few pairs the comparison is omitted or lost. He seems to have considered each pair of Lives and the Parallel as making one book (Βιβλίον). The forty-six Lives are the following:—(1) Theseus and Romulus; (2) Lycurgus and Numa; (3) Solon and Valerius Publicola; (4) Themistocles and Camillus; (5) Pericles and Q. Fabius Maximus; (6) Alcibiades and Coriolanus; (7) Timoleon and Aemilius Paulus; (8) Pelopidas and Marcellus; (9) Aristides and Cato the Elder; (10) Philopomen and Flaminius; (11) Pyrrhus and Marius; (12) Lysander and Sulla; (13) Cimon and Lucullus; (14) Nicias and Crassus; (15) Eumenes and Sertorius; (16) Agesilaus and Pompeius; (17) Alexander and Caesar; (18) Phocion and Cato the Younger; (19) Agis and Cleomenes, and Tiberius and Gaius Gracchus; (20) Demosthenes and Cicero; (21) Demetrius Poliorcetes and M. Antonius; (22) Dion and M. Junius Brutus. There are also the Lives of Artaxerxes Mnemon, Aratus, Galba, and Otho, which are placed in the editions after the forty-six Lives. Perhaps no work of antiquity has been so extensively read in modern times as Plutarch's Lives. The reason of their popularity is that Plutarch has rightly conceived the business of a biographer: his biography is true portraiture. Other biography is often a dull, tedious enumeration of facts in the order of time, with perhaps a summing up of character at the end. The reflections of Plutarch are neither impertinent nor trifling: his sound good sense is always there: his honest purpose is transparent: his love of humanity warms the whole. His work is and will remain the book of those who can nobly think and dare and do. (The best edition of the Lives is by Sintenis, revised issue, Lips. 1875. Among separate editions of particular Lives those of Themistocles and Demosthenes by Holden supply most useful commentaries.)—Plutarch's other writings, above sixty in number, are placed under the general title of *Moralia* or Ethical works, though some of them are of an historical and anecdotal character, such as the essay on the Malignity (*κακοήθεια*) of Herodotus, which neither requires nor merits refutation, and his *Apophthegmata*, many of which are of little value. Eleven of these essays are generally classed among Plutarch's historical works: among them also are his *Roman Questions* or *Inquiries*, his *Greek Questions*, and the *Lives of the Ten Orators*. But it is likely enough that several of the essays which are included in the *Moralia* of Plutarch are not by him. At any rate, some of them are not worth reading. The best of the essays included among the *Moralia* are of a different stamp. There is no philosophical system in these essays: pure speculation was not Plutarch's province. His best writings are practical, and their merits consist in the soundness

of his views on the ordinary events of human life, and the benevolence of his temper.—Editions of the *Moralia* by Wytttenbach, 1795–1821; by Hercher, 1851. Editions of the complete works of Plutarch by Reiske, Lips. 1774–1782, and by Hutten, 1791–1805.—3. The younger, was a son of the last, and is supposed by some to have been the author of several of the works which pass usually for his father's, as *e.g.* the *Apophthegmata* (Tzetz. *Chil.* i. 14, ad Lyc. 653).

—4. An Athenian, son of Nestorius, presided with distinction over the Neo-Platonic school at Athens in the early part of the fifth century, and was surnamed the Great. He numbered among his disciples Syrianus of Alexandria, who succeeded him as head of the school, and Proclus of Lycia. He wrote commentaries, which are lost, on the *Timaeus* of Plato, and on Aristotle's treatise *On the Soul*. He died at an advanced age, about A.D. 430. (Suid. s. v. *Πρόκλος*: Marin. *Vit. Procl.* 12.)

Pluto. [HADES.]

Plūtus (Πλούτος), the personification of wealth, is described as a son of Iasion and Demeter. [IASION.] That Wealth should be the offspring of the Earth-goddess expresses the idea that riches come from the earth—primarily from agriculture, but also from metals. The same idea was the cause of the name Πλούτων being given to Hades, the god of the earth and of the underworld [see p. 375, b]. Zeus is said to have deprived Plutus of sight, that he might not bestow his favours on righteous men exclusively, but that he might distribute his gifts blindly and without any regard to merit (Ar. *Plut.* 90; Schol. ad Theocr. x. 19). At Thebes there was a statue of Tyche or Fortune, at Athens one of Irene or Peace, and at Thespieae one of Athene Ergane, and in each of these cases Plutus was represented as the child of those divinities, symbolically expressing the sources of wealth, from good fortune, peace and industry (Paus. i. 8, 2, ix. 16, 2, ix. 26, 8). A copy of the statue of Irene and Plutus is now at Munich. [CERESIODOTUS.] He seems to have been also represented as a boy with a cornucopia.

Pluviālia (Πλουιτάλα, Ptol.: prob. *Ferros*), one of the islands in the Atlantic called FORTUNATAE.

Plūvius, *i.e.* the sender of rain (Tibull. i. 7, 26), a surname of Jupiter among the Romans (also Pluvialis and Imbricator), to whom sacrifices were offered during long protracted droughts. [JUPITER.]

Pnytagōras (Πνυταγόρας). 1. Eldest son of Evagoras, king of Salamis in Cyprus, was assassinated along with his father, B.C. 374. [EVAGORAS.]—2. King of Salamis in Cyprus, probably succeeded Nicocles, though we have no account of his accession, or his relation to the previous monarchs. He submitted to Alexander in 332, under whom he served with a fleet at the siege of Tyre. (Diod. xvi. 46; Arrian, *An.* ii. 20; Curt. iv. 3, 11; Athen. p. 167.)

Pōdalīrius (Ποδαλείριος), son of Asclepius and Epione or Arsinoe, and brother of Machaon, along with whom he led the Thesalians of Tricca against Troy. He was, like his brother, skilled in the medical art. On his return from Troy he was cast by a storm on the coast of Syros in Caria, where he is said to have settled. He was worshipped as a hero on Mt. Dria. [MACHAON.]

Pōdarcēs (Ποδάρκης). 1. The original name of Priam. [PRIAMUS.]—2. Son of Iphiclus and grandson of Phylacus, was a younger brother of Protesilaus, and led the Thesalians of Phylace against Troy (*Il.* ii. 695).

Pōdargē. [HARPYIAE.]

Poeas (Ποίας), son of Phylacus or Thaumacus, husband of Methoue, and the father of Philoctetes, who is hence called *Poeantiades*, *Poeantius heros*, *Poeantia proles*, and *Poeantē satus*. Poeas is mentioned among the Argonauts, and is said to have killed with an arrow Talauis in Crete. He set fire to the pile on which Hercules was burnt, and was rewarded by the hero with his arrows. [HERACLES; PHILOCTETES.]

Poemander (Ποίμανδρος), son of Chaeresilus and Stratonice, was the husband of Tanagra, a daughter of Aeolus or Aesopus, by whom he became the father of Eplippus and Leucippus. He was the reputed founder of the town of Tanagra in Boeotia, hence called *Poemandria*. When Poemander had inadvertently killed his own son, he was purified by Elephenor. (Strab. p. 404.)

Poemanēnus (Ποιμανηνός; ethnic, the same: prob. *Maniyas*), a fortified place in Mysia, S. of Cyzichus, with a celebrated temple of Asclepius (Steph. Byz. s. v.; Plin. v. 123).

Poetovio, sometimes written *Petovio* (*Pet-tau*), a town in Pannonia Superior (Western Pannonia) on the frontiers of Noricum, and on the Dravus (*Drave*), was at first a fortress, and then a Roman colony with the surname *Ulpia*, having been probably enlarged and made a colony by Trajan, and station of the legion XIII. Gemina (Tac. *Hist.* iii. 1; Amm. Marc. xiv. 37; *C. I. L.* iii. p. 439).

Pōgōn (Πάγων), the harbour of Troezen in Argolis (Strab. p. 373).

Pola (*Pola*), an ancient town in Istria, situated on the W. coast, and near the promontory **Polaticum**, which was the most southerly point in the country. According to tradition Pola was founded by the Colclūans who had been sent in pursuit of Medea (Strab. pp. 46, 209, 216; Mel. ii. 3, 13). It was subsequently a Roman colony, with the surname *Pietas Julia*, and became an important commercial town, being united by good roads with Aquileia and the principal towns of Illyria (Plin. iii. 129). It was here that Belisarius assembled his fleet to cross to Ravenna, A.D. 544 (Procop. *B. G.* iii. 10). Its importance in antiquity is attested by its magnificent ruins, of which the principal are those of an amphitheatre, of a triumphal arch (*Porta aurea*), erected to L. Sergius by his wife, Salvia Postuma, and of several temples.

Pōlēmon (Πολέμων). 1. I., king of Pontus and the Bosphorus, was the son of Zenon, the orator of Laodicea. As a reward for the services rendered by his father as well as himself he was appointed by Antony in B.C. 39 to the government of a part of Cilicia; and he subsequently obtained in exchange the kingdom of Pontus. (App. *B. G.* v. 75; Dio Cass. xlix. 25, 33; Strab. p. 578.) He accompanied Antony in his expedition against the Parthians in 36. After the battle of Actium he was able to make his peace with Octavian, who confirmed him in his kingdom (Dio Cass. liii. 25). About the year 16 he was entrusted by Agrippa with the charge of reducing the kingdom of Bosphorus, of which he was made king after conquering the country (Dio Cass. liv. 24). His reign after this was long and prosperous; he extended his dominions as far as the river Tanaïs; but having engaged in an expedition against the barbarian tribe of the Aspurians he was not only defeated by them, but taken prisoner, and put to death (Strab. pp. 493, 495, 556). By his second wife, Pythodoris, who succeeded him on the throne, he left two sons, Polemon II., and

Zenon, king of Armenia, and one daughter, who was married to Cotys king of Thracæ.—**2. Π.**, son of the preceding and of Pythodorus, was raised to the sovereignty of Pontus and Bosphorus by Caligula in A.D. 39. Bosphorus was afterwards taken from him by Claudius, who assigned it to Mithridates, while he gave Polemon a portion of Cilicia in its stead, 41. In 62 Polemon was induced by Nero to abdicate the throne, and Pontus was reduced to the condition of a Roman province. (Dio Cass. lix. 12, ix. 8; Suct. *Ner.* 18.)—**3.** Brother of Attalus, a Macedonian officer in the army of Alexander the Great. He was suspected of complicity in the plot of which Philotas was accused, but he was acquitted or pardoned (Arr. *An.* iii. 27; Curt. vii. 2, 1). After the death of Alexander he became a partisan of Perdiccas, under whose brother, Alcetas, he served (Diod. xviii. 45, xix. 16) until 320, when he shared the defeats and captivity of Attalus. [ATTALUS, No. 2.]—**4.** Of Athens, an eminent Platonic philosopher, was the son of Philostratus, a man of wealth and political distinction. In his youth Polemon was extremely profligate; but one day, when he was about thirty, on his bursting into the school of Xenocrates, at the head of a band of revellers, his attention was so arrested by the discourse, which chanced to be upon temperance, that he tore off his garland and remained an attentive listener, and from that day he adopted an abstemious course of life (Hor. *Sat.* ii. 3, 253), and continued to frequent the school, of which, on the death of Xenocrates, he became the head, B.C. 315. He died in 273 at a great age. He esteemed the object of philosophy to be to exercise men in things and deeds, not in dialectic speculation. He placed the *summum bonum* in living according to the laws of nature. (Diog. Laërt. iv. 16; Athen. p. 44; Cic. *de Fin.* iv. 2, 6, 16, v. 1, 5.)—**5.** Of Athens by citizenship, but by birth either of Ilium, or Samos, or Sicyon, a Stoic philosopher and an eminent geographer, surnamed *Periegetes* (ὁ περιηγητής), lived in the time of Ptolemy Epiphanes, at the beginning of the second century B.C. In philosophy he was a disciple of Panaetius. He made extensive journeys through Greece, to collect materials for his geographical works, in the course of which he paid particular attention to the inscriptions on votive offerings and on columns. As the collector of these inscriptions, he was one of the earlier contributors to the Greek Anthology. Athenæus and other writers make very numerous quotations from his works. They were chiefly descriptions of different parts of Greece; some were on the paintings preserved in various places, and several are controversial, among which is one against Eratosthenes. (Athen. pp. 436, 442.)—**6. Antonius**, a celebrated sophist and rhetorician, flourished under Trajan, Hadrian, and the first Antoninus, and was in high favour with the two former emperors. He was born of a consular family, at Laodicea, but spent the greater part of his life at Smyrna. His most celebrated disciple was Aristides. Among his imitators in subsequent times was Gregory Nazianzen. His style of oratory was imposing rather than pleasing, and his character was haughty and reserved. During the latter part of his life he was so tortured by the gout that he resolved to put an end to his existence; he had himself shut up in the tomb of his ancestors at Laodicea, where he died of hunger, at the age of sixty-five. (Philostr. *Sophist.* p. 530; Suid. *s.v.*) The only extant work of Polemon is the funeral orations

for Cynægirus and Callimachus, the generals who fell at Marathon, which are supposed to be pronounced by their fathers. These orations are edited by Orelli, Lips. 1819.—**7.** The author of a short Greek work on Physiognomy, which is still extant. He must have lived in or before the third century after Christ, as he is mentioned by Origen, and from his style he cannot be supposed to have lived much earlier than this time. His work consists of two books: in the first, which contains twenty-three chapters, after proving the utility of physiognomy, he lays down the general principles of the science; in the second book, which consists of twenty-seven chapters, he goes on to apply the principles he had before laid down, and describes in a few words the characters of the courageous man, the timid, the impudent, the passionate, the talkative, &c.—Edited by Franz in his *Scriptores Physiognomonie Veteres*, Altenburg, 1780.

Pölemōnion (Πολεμώνιον: Πολεμώνιος, and Πολεμωνιεύς: *Buleman*), a city on the coast of Pontus in Asia Minor, built by king POLEMON (probably the second), on the site of the older city of Side, at the mouth of the river Sidenus (*Poleman Chai*), and at the bottom of a deep gulf, with a good harbour. It was the capital of the kingdom of Polemon, comprising the central part of Pontus, E. of the Iris, which was hence called Pontus Polemoniæcus. (Plin. vi. 11; Ptol. v. 6, 4; Amm. Marc. xxii. 8.)

Pölias. [ATHENE.]

Pölichna (Πολίχνη, Dor. Πολίχνα: Πολιχνίτης), a town:—**1.** In the NW. of Messenia, W. of Andania (Paus. iv. 33, 6).—**2.** In the NE. of Laconia (Pol. iv. 36).—**3.** In Chios.—**4.** In Crete, whose territory bordered on that of Cydonia (Hdt. vii. 170; Thuc. ii. 85).—**5.** In Mysia, in the district Troas, on the left bank of the Aesepus near its source (Strab. p. 603).

Pölieus (Πολιεύς), 'the protector of the city,' a surname of ZEUS.

Pöliorcētēs, Demetrius. [DEMETRIUS.]

Pölitēs (Πολίτης), son of Priam and Hecuba, and father of Priam the younger, was a valiant warrior and famed for his swiftness of foot. He was slain by Pyrrhus. (*Il.* xiii. 533, xv. 339; Verg. *Aen.* ii. 526, v. 564.)

Politorium, a town in the interior of Latium, destroyed by Ancus Martius (*Liv.* i. 33; Dionys. iii. 43; Plin. iii. 68).

Polla, Argentária, the wife of the poet Lucan. [LUCANUS.]

Pollentia (Pollentinus). **1.** (*Polenza*), a town of the Statielli in Liguria at the confluence of the Stura and the Tanarus, and subsequently a Roman municipium (Plin. iii. 49). It was celebrated for its wool. In its neighbourhood Stilicho gained a victory over the Goths under Alaric (Claudian, *B. Get.* 580-647; Oros. vii. 37).—**2.** A town in Picenum probably identical with Urbs Salvia (Plin. iii. 111).—**3.** (*Pollenza*), a Roman colony on the NE. point of the Balearis Major. [BALEARES.]

Pollentia, a deity worshipped by the Romans among the Indigetes, who was supposed to supply strength to the growing child (*Liv.* xxxix. 7; Plaut. *Cas.* iv. 4, 3; cf. INDIGETES).

Pollio, Annii, was accused of treason (*majestas*) towards the end of the reign of Tiberius, but was not brought to trial. He was subsequently one of Nero's intimate friends, but was accused of taking part in Piso's conspiracy against that emperor in A.D. 63, and was banished. (*Tac. Ann.* xv. 56, 71.)

Pollio, C. Asinius, a distinguished orator,

poet and historian of the Augustan age. He was born at Rome in B.C. 76, and became distinguished as an orator at an early age. At the age of twenty-two he prosecuted C. Cato (Tac. *Dial.* 34). On the breaking out of the Civil war he joined Caesar, and in 49 he accompanied Curio to Africa. After the defeat and death of Curio, he crossed over to Greece, and fought on Caesar's side at the battle of Pharsalia (48). He also accompanied Caesar in his campaigns against the Pompeian party in Africa (46) and Spain (45). He returned with Caesar to Rome, but was shortly afterwards sent back to Spain, with the command of the Further Province, in order to prosecute the war against Sex. Pompey. He was in his province at the time of Caesar's death (44). He took no part in the war between Antony and the senate; but when Antony was joined by Lepidus and Octavian in 43, Pollio espoused their cause, and persuaded L. Plancus in Gaul to follow his example. In the division of the provinces among the triumvirs, Antony received the Gauls. The administration of the Transpadane Gaul was committed to Pollio by Antony, and he had accordingly the difficult task of settling the veterans in the lands which had been assigned to them in this province. It was upon this occasion that he saved the property of the poet Virgil at Mantua from confiscation, whom he took under his protection from his love of literature. In 40 Pollio took an active part in effecting the reconciliation between Octavian and Antony at Brundisium. In the same year he was consul; and it was during his consulship that Virgil addressed to him his 4th Eclogue. In 39 Antony went to Greece, and sent Pollio with a part of his army against the Parthini, an Illyrian people. Pollio defeated the Parthini and took the Dalmatian town of Salona; and in consequence of his success obtained the honour of a triumph on the 25th of October in this year. (Hor. *Od.* ii. 1, 16; *C. I. L.* i. p. 461.) He gave his son, Asinius Gallus, the agnomen of Saloniinus after the town which he had taken. It was during his Illyrian campaign that Virgil addressed to him the 8th Eclogue. From this time Pollio withdrew altogether from political life, and devoted himself to the study of literature. He still continued, however, to exercise his oratorical powers, and maintained his reputation for eloquence by his speeches both in the senate and in the courts of justice. He died at his Tusculan villa, A.D. 4, in the 80th year of his age, preserving to the last the full enjoyment of his health and of all his faculties. (Hieron. ad Euseb. *Chron.* 2020; cf. Tac. *Dial.* 17; Sen. *Contr.* 4, 5.)—Pollio deserves a distinguished place in the history of Roman literature, not so much on account of his works, as of the encouragement which he gave to literature. He was not only a patron of Virgil, Horace (see *Od.* ii. 1), and other great poets and writers, but he has the honour of having been the first person to establish a public library at Rome, upon which he expended the money he had obtained in his Illyrian campaign (Plin. xxxv. 10). None of Pollio's own works have come down to us, but they possessed sufficient merit to lead his contemporaries and successors to class his name with those of Cicero, Virgil and Sallust, as an orator, a poet and an historian. Catullus (xii. 9) describes him in his youth as 'Ieporum disertus puer et factiarum,' and Horace speaks of him in the full maturity of his powers (*Od.* ii. 1, 13) as 'Insigne maestis praesidium reis ot consulenti, Pollio, curiae;'

and we have also the testimony of Quintilian, the two Senecas and Tacitus to the greatness of his oratorical powers (Quint. x. 1, 113; Sen. *Contr.* 4, 3; Sen. *Ep.* 100, 7; Tac. *Dial.* 21).—Pollio wrote the history of the Civil wars in seventeen books (Suid. s. v.). It began with the consulship of Metellus and Afranius, B.C. 60, in which year the first triumvirate was formed, and appears to have come down to the time when Augustus obtained the undisputed supremacy of the Roman world (Hor. *Od.* ii. 1, 24; Sen. *Suas.* vi. 15, 24; Suet. *Jul.* 30; Tac. *Ann.* iv. 34).—As a poet Pollio was best known for his tragedies, which are spoken of in high terms by Virgil and Horace, but which probably did not possess any great merit, as they are hardly mentioned by subsequent writers (Verg. *Ecl.* iii. 86, viii. 10; Hor. *Od.* ii. 1, 9; *Sat.* i. 10, 42). It has been asserted by some modern critics that Pollio was the author of the *Bellum Africanum*; but the theory is improbable and has no support.—Pollio also enjoyed great reputation as a critic, but he is chiefly known in this capacity for the severe judgment which he passed upon his great contemporaries. Thus he pointed out many mistakes in the speeches of Cicero (Quint. xii. 1, 22), censured the Commentaries of Caesar for their want of historical fidelity (Suet. *Jul.* 56), and found fault with Sallust for affectation in the use of antiquated words and expressions (Suet. *Gramm.* 10; Gell. x. 26). He also complained of a certain *Patavinity* in Livy, respecting which some remarks are made in the life of Livy [p. 495, a]. Pollio had a son, C. Asinius Gallus Saloniinus. [See p. 355, b.] Asinius Gallus married Vipsania, the former wife of Tiberius, by whom he had several children: namely, (1) Asinius Saloniinus; (2) Asinius Gallus; (3) Asinius Pollio, consul A.D. 23; (4) Asinius Agrippa, consul A.D. 25; (5) Asinius Celer.

Pollio, Vedius, a Roman eques and a friend of Augustus, was by birth a freedman, and has obtained a place in history on account of his riches and his cruelty. He was accustomed to feed his lampreys with human flesh, and whenever a slave displeased him, the unfortunate wretch was forthwith thrown into the pond as food for the fish. On one occasion Augustus was supping with him, when a slave had the misfortune to break a crystal goblet, and his master immediately ordered him to be thrown to the fishes. The slave fell at the feet of Augustus, praying for mercy; and when the emperor could not prevail upon Pollio to pardon him, he dismissed the slave of his own accord, and commanded all Pollio's crystal goblets to be broken and the fish-pond to be filled up. Pollio died B.C. 15, leaving a large part of his property to Augustus. It was this Pollio who built the celebrated villa of Pausilypum near Naples. (Dio Cass. liv. 23; Sen. *de Ira*, iii. 40; Plin. ix. 77; Tac. *Ann.* i. 10, xii. 60.)

Pollusca (Πολλοῦσκα), a city of Latium near Corioli taken and retaken in the Volscian wars, after which it disappears from history (Liv. ii. 33, 39; Dionys. vi. 91, viii. 36).

Pollux or Polydeuces. [DIOSCUR.]

Pollux, Jūlius (Ἰούλιος Πολυδεύκης). 1. Of Naucratis in Egypt, was a Greek sophist and grammarian. He studied rhetoric at Athens under the sophist Adrian, and afterwards opened a private school in this city, where he gave instruction in grammar and rhetoric. At a later time he was appointed by the emperor Commodus to the chair of rhetoric at Athens.

He died during the reign of Commodus at the age of fifty-eight. He seems to have been attacked by many of his contemporaries on account of the inferior character of his oratory, and especially by Lucian in his *Ῥητόρων διδάσκαλος*. Pollux was the author of several works, all of which have perished with the exception of the *Onomasticon*. This work is divided into ten books, each of which contains a short dedication to the *Caesar* Commodus: it was therefore published before A.D. 177, since Commodus became Augustus in that year. Each book forms a separate treatise by itself, containing the most important words relating to certain subjects, with short explanations of the meanings of the words. The alphabetical arrangement is not adopted, but the words are given according to the subjects treated of in each book.—Editions by Lederlin and Hemstershuis, Amsterdam, 1706; by Dindorf, Lips. 1824; and by Imm. Bekker, Berol. 1846.—2. A Byzantine writer, the author of a *Chronicon* which treats at some length of the creation of the world, and is therefore entitled *Ἱστορία φυσική*. It is a universal history, beginning with the creation of the world and coming down to the time of the writer.—Edited by Hardt, Munich, 1792.

Pōlus (Πῶλος). 1. A sophist and rhetorician, a native of Agrigentum. He was a disciple of Gorgias, and wrote a treatise on rhetoric, as well as other works mentioned by Suidas. He is introduced by Plato as an interlocutor in the *Gorgias* (cf. Plat. *Phaedr.* p. 267).—2. A celebrated tragic actor, the son of Charicles of Sunium, and a disciple of Archias of Thurii. It is related that at the age of 70, shortly before his death, he acted in eight tragedies on four successive days. (Plut. *Dem.* 28.)

Pōlyægos (Πολύαιγος: *Polybos* or *Antimelos*), an uninhabited island in the Aegæan sea, near Melos (Plin. iv. 70; Ptol. iii. 15, 28).

Pōlyænus (Πολύαινος). 1. Of Lampsacus, a mathematician and a friend of Epicurus, adopted the philosophical system of his friend, and, although he had previously acquired great reputation as a mathematician, he now maintained with Epicurus the worthlessness of geometry (Cic. *Ac.* ii. 33, *Fin.* i. 6).—2. Of Sardis, a sophist, lived in the time of Julius Caesar. He is the author of four epigrams in the Greek Anthology. His full name was *Julius Polyænus*.—3. The Macedonian, the author of the work on Stratagems in war (*Στρατηγήματα*), which is still extant, lived about the middle of the second century of the Christian era. Suidas calls him a rhetorician, and we learn from Polyænus himself that he was accustomed to plead causes before the emperor. He dedicated his work to M. Aurelius and Verus, while they were engaged in the Parthian war, about A.D. 163, at which time, he says, he was too old to accompany them in their campaigns. This work is divided into eight books, of which the first six contain an account of the stratagems of the most celebrated Greek generals, the seventh of those of barbarous or foreign people, and the eighth of the Romans. Parts, however, of the sixth and seventh books are lost, so that of the 900 stratagems which Polyænus described, only 833 have come down to us. The work is written in a clear and pleasing style, though somewhat tinged with the artificial rhetoric of the age. It contains a vast number of anecdotes respecting many of the most celebrated men in antiquity; but its value as a historical authority is very

much diminished by the little judgment which the author evidently possessed, and by our ignorance of the sources from which he took his statements.—Editions by Casaubon, 1589; Coray, 1809; Wölflin, 1860; Wescher, 1867.

Pōlybius (Πολύβιος). 1. The historian, the son of Lycortas, and a native of Megalopolis, in Arcadia, was born about B.C. 204. His father, Lycortas, was one of the most distinguished men of the Achæan League: and Polybius received the advantages of his father's instruction in political knowledge and the military art. He must also have reaped great benefit from his intercourse with Philopoemen, who was a friend of his father's, and on whose death, in 182, Polybius carried the urn in which his ashes were deposited. In the following year Polybius was appointed one of the ambassadors to Egypt, but he did not leave Greece, as the intention of sending an embassy was abandoned. From this time he probably began to take part in public affairs, and he appears to have soon obtained great influence among his countrymen, and as Hipparch attained a position which ranked second in the state. He advised neutrality in the war between Rome and Macedon. After the conquest of Macedonia, in 168, the Roman commissioners who were sent into the S. of Greece commanded, at the instigation of Callistrates, that 1000 Achæans should be carried to Rome, to answer the charge of not having assisted the Romans against Perseus. This number included all the best and noblest part of the nation, and among them was Polybius. They arrived in Italy in B.C. 167, but, instead of being put upon their trial, they were distributed among the Etruscan towns. Polybius was more fortunate than the rest of his countrymen. He had probably become acquainted in Greece with Aemilius Paulus, or his sons Fabius and Scipio, and the two young men now obtained permission from the praetor for Polybius to reside at Rome in the house of their father, Paulus. Scipio was then eighteen years of age, and soon became warmly attached to Polybius. Scipio was accompanied by his friend in all his military expeditions, and received much advantage from his experience and knowledge. Polybius, on the other hand, besides finding a liberal patron and protector in Scipio, was able by his means to obtain access to public documents, and to accumulate materials for his great historical work. After remaining in Italy seventeen years, he returned to the Peloponnesus in 151, with the surviving Achæan exiles, who were at length allowed by the senate to revisit their native land. He did not, however, remain long in Greece. He joined Scipio in his campaign against Carthage, and was present at the destruction of that city in 146. Immediately afterwards he hurried to Greece, where the Achæans were waging a mad and hopeless war against the Romans. He appears to have arrived in Greece soon after the capture of Corinth, and he exerted all his influence to alleviate the misfortunes of his countrymen, and to procure favourable terms for them. His grateful fellow-countrymen acknowledged the great services he had rendered them, and statues were erected to his honour at Megalopolis, Mantinea, Pallantium, Tegea, and other places. The base of the statue erected to him by the state of Elis was found at Olympia by the German explorers in 1877. Polybius seems now to have devoted himself to the composition of the great historical work for which he had long been collecting materials. At what

period of his life he made the journeys into foreign countries for the purpose of visiting the places which he had to describe in his history, it is impossible to determine. He tells us (iii. 59) that he undertook long and dangerous journeys into Africa, Spain, Gaul, and even as far as the Atlantic, on account of the ignorance which prevailed respecting those parts. Some of these countries he visited while serving under Scipio, who afforded him every facility for the prosecution of his design. At a later period of his life he visited Egypt likewise. He probably accompanied Scipio to Spain in 134, and was present at the fall of Numantia, since Cicero states (*ad Fam.* v. 12) that Polybius wrote a history of the Numantine war. He died at the age of eighty-two, in consequence of a fall from his horse, about 122.—The History of Polybius consisted of forty books, of which the first five books, and extracts from the other thirty-five books, survive. Books i. and ii. form the Introduction, taking up the history where Timæus left off, at 264 B.C. They contain some account of the first Punic war and the Achaean League. The remainder of the work fell into two parts. The first comprised a period of thirty-five years, beginning with the second Punic war and the Social war in Greece, and ending with the conquest of Perseus and the downfall of the Macedonian kingdom, in 168. This was in fact the main portion of his work, and its great object was to show how the Romans had in this brief period of fifty-three years conquered the greater part of the world, and to demonstrate that they were marked out as the rulers of nations, and fitted for a universal empire. With the fall of the Macedonian kingdom the supremacy of the Roman dominion was decided, and it was vain for the other nations of the world to resist. In this first part book iii. relates the second Punic war as far as Cannæ; iv. and v. deal with the wars in Greece and Syria. Books vi.—xxx. described the progress of Roman conquest to the battle of Pydna, B.C. 168. The second part of the work, which formed a kind of supplement to the former part, comprised the period from the conquest of Perseus, in 168, to the fall of Corinth, in 146. The history of the conquest of Greece seems to have been completed in the thirty-ninth book; and the fortieth book probably contained a chronological summary of the whole work. The History of Polybius is one of the most valuable works that have come down to us from antiquity. His early training had taught him to appreciate military operations as well as political measures, and the leading part which he took in his own country enabled him to judge of the characters and motives of the great actors in history in a way which no mere scholar or rhetorician could do. To these qualifications were added the inestimable advantage of intimate friendship with the greatest men of Rome, and the opportunities of learning at first hand all that those who directed the civil and military actions of the republic could tell him. No one could have a better claim to write a history of the second and third Punic wars than the man who possessed all the information that the Scipios and Aemilii had stored up of the second, and was himself an eye-witness of the conclusion of the third. These materials he supplemented by every means in his power. Thus he not only collected with accuracy and care an account of the events that he intended to narrate, but he also studied the history of the Roman constitu-

tion, and made distant journeys to become acquainted with the geography of the countries that he had to describe in his work. A characteristic feature of his work, which distinguishes it from all other histories which have come down to us from antiquity, is its *didactic* nature. His object was to teach by the past a knowledge of the future, and to deduce from previous events lessons of practical wisdom. Hence he calls his work a *Pragmateia* (*πραγματεία*), and not a *History* (*ιστορία*). The value of history consisted, in his opinion, in the instruction that might be obtained from it. Thus the narrative of events became in his view of secondary importance; they formed only the text of the political and moral discourses which it was the province of the historian to deliver. Excellent, however, as these discourses are, they materially detract from the merits of the history as a work of art; their frequent occurrence interrupts the continuity of the narrative, and destroys, to a great extent, the interest of the reader in the scenes which are described. Moreover, he frequently inserts long episodes, which have little connexion with the main subject of his work, because they have a didactic tendency. Thus we find that one whole book (the sixth) was devoted to a history of the Roman constitution; and the thirty-fourth book seems to have been exclusively a treatise on geography. The style of Polybius bears the impress of his mind; and, as instruction and not amusement was the great object for which he wrote, he did not seek to please his readers by the choice of his phrases or the composition of his sentences. Hence the later Greek critics were severe in their condemnation of his style. Of the extracts which have been preserved from the lost books (vi.—xl.) some are of considerable length, such as the account of the Roman army, which belonged to the sixth book. There have been discovered at different times four distinct collections of extracts from the lost books. The first collection, discovered soon after the revival of learning in a MS. brought from Corfu, contained the greater part of the sixth book, and portions of the following eleven. In 1582 Ursinus published at Antwerp a second collection of Extracts, entitled *Excerpta de Legationibus*, which were made in the tenth century of the Christian era. In 1634, Valesius published a third collection of extracts from Polybius, also taken from the *Excerpta* of Constantinus, entitled *Excerpta de Virtutibus et Vitiis*. The fourth collection of extracts was published at Rome in 1827 by Angelo Mai, who discovered in the Vatican library at Rome the section of the *Excerpta* of Constantinus Porphyrogenitus entitled *Excerpta de Sententiis*.—Editions of Polybius, with a commentary, by Schweighæuser, Lips. 1789–1795; of the text alone, by Bekker (Berol. 1844, 2 vols. 8vo), who has added the Vatican fragments; Dindorf, 1866; Hultsch, 1871. Edition of portion of the history, with a commentary, by Strachan Davidson, 1890. Livy did not use Polybius till he came to the second Punic war, but from that time he followed him very closely. Cicero likewise chiefly followed Polybius in the account which he gives of the Roman constitution in his *De Republica*. The History of Polybius was continued by Posidonius and Strabo. [POSIDONIUS; STRABO.] Besides the great historical work of which we have been speaking, Polybius wrote (2) *The Life of Philopœmen*, in three books; (3) a

treatise on *Tactics*; (4) *A History of the Numantine War*.—2. A freedman of the emperor Augustus, read in the senate the will of the emperor after his decease (Suet. *Aug.* 101).—3. A favourite freedman of the emperor Claudius. He was the companion of the studies of Claudius, and on the death of his brother, Seneca addressed to him a *Consolatio*, in which he bestows the highest praises upon his literary attainments. Polybius was put to death through the intrigues of Messalina, although he had been one of her paramours (Suet. *Claud.* 28).

Pōlybōtes (Πολυβώτης), one of the giants who fought against the gods, was pursued by Poseidon across the sea as far as the island of Cos. There Poseidon tore away a part of the island, which was afterwards called Nisyron, and throwing it upon the giant buried him under it. [GIGANTES.]

Pōlybōtus (Πολύβοτος: *Bulawadin*, Ru.), a city of Great Phrygia, E. of Synnada (Procop. *Hist. Arc.* 18; Hierocl. p. 677).

Pōlybus (Πόλυβος). 1. King of Corinth, by whom Oedipus was brought up. [OEDIPUS.] He was the husband of Periboea or Merope. Pausanias makes him king of Sicyon, and describes him as a son of Hermes and Chthonophyle, and as the father of Lysianassa, whom he gave in marriage to Talauus, king of the Argives. (Soph. *O. T.* 770; Apollod. iii. 5, 7; Paus. ii. 6, 3).—2. A Greek physician, was one of the pupils of Hippocrates, who was also his son-in-law, and lived in the island of Cos, in the fourth century B.C. With his brothers-in-law, Thessalus and Dracon, Polybus was one of the founders of the ancient medical sect of the Dogmatici. He was sent abroad by Hippocrates, with his fellow-pupils, during the time of the plague, to assist different cities with his medical skill, and he afterwards remained in his native country. He has been supposed, both by ancient and modern critics, to be the author of several treatises in the Hippocratic collection.

Pōlycarpus (Πολύκαρπος), Bishop of Smyrna [*Dict. of Christian Biography*].

Pōlyclēs (Πολυκλῆς), the name of two artists. The elder Polycles was probably an Athenian, and flourished about B.C. 370 (Plin. xxxiv. 50). The younger Polycles is placed by Pliny in 155. He was an Athenian sculptor, and with his two sons, Timocles and Timarchides (also sculptors), settled at Rome. Among his works were a statue of Agesarchus the wrestler at Olympia; a statue of Juno, which was placed in the portico of Octavia at Rome, when that portico was erected by Metellus Macedonicus, and (probably) a Hermaphrodite which Pliny calls famous. (Paus. vi. 12, 8; Plin. xxxiv. 52, 80, xxxvi. 35.) The Hermaphrodite is by some attributed to the elder Polycles, but on the whole it is more likely that it belongs to the later period. The two sons of the younger Polycles were authors of the statue of Asclepius at Elatea (Paus. x. 84, 6).

Pōlyclitus (Πολύκλειτος). 1. The Elder, of Argos, probably by citizenship, and of Sicyon, probably by birth, was one of the most celebrated sculptors of the ancient world. He was the pupil of the great Argive sculptor Ageladas, under whom he had Phidias and Myron for his fellow-disciples. He was somewhat younger than Phidias, and about the same age as Myron. He flourished about B.C. 452–412. Of his personal history we know nothing further. As an artist, he stood at the head of the schools of Argos and Sicyon, and approached more nearly

than any other to an equality with Phidias, the great head of the Athenian school. The essential difference between these artists was that Phidias was unsurpassed in making the images

of the gods, Polyclitus in those of men. One of the most celebrated works of Polyclitus was his *Doryphorus* or *Spear-bearer*, a youthful figure, but with the full proportions of a man. This was the statue which became known by the name of *The Canon*, because in it the artist had embodied a perfect representation of the ideal of the human figure (Plin. xxxiv. 55). Another of his great works was his ivory and gold statue of Hera in her temple between Argos and Mycenae. The goddess was seated on a throne, her head crowned with a garland, on which were worked the Graces and the Hours, the one

hand holding the symbolical pomegranate, and the other a sceptre, surmounted by a cuckoo, a bird sacred to Hera (Paus. ii. 17, 4). This statue was accepted as fixing the type of Hera, just as

the great statues of Phidias at Olympia and Atheus fixed the types of Zeus and Athene. [See the head of the Farnese Hera on p. 393.] It is noticed of Polyclitus that he particularly adopted the attitude of resting on one foot with the other more lightly pressed (Plin. xxxiv. 56), so as to give an easy and graceful pose. In grace of form he excelled, so that Quintilian notices that he gave ideal beauty to the human form, but did not express the full grandeur and majesty of the divine (xii. 10, 7). In this, no doubt, he contrasts him with Phidias. His finish was perfect, a point in which Cicero regarded him as unsurpassed (*Brut.* 18, 70). With the exception of the Hera, the statues of Polyclitus were in bronze. It is possible to



Doryphorus, after Polyclitus. (Naples.)



Marble copy of the Amazon of Polyclitus. (Berlin Museum.)

With the exception of the Hera, the statues of Polyclitus were in bronze. It is possible to

judge of the form of some of them from marble copies. Of these the most generally recognised are the Doryphorus, the Diadumenus and the Amazon. In the department of toreutic, the fame of Polyclitus no doubt rested chiefly on the golden ornaments of his statue of Hera; but he also made small bronzes (*sigilla*), and drinking-vessels (*phialae*).—2. The Younger, also a sculptor of Argos, of whom very little is known, because his fame was eclipsed by that of his more celebrated namesake. His work may be dated about 400–365 B.C. He was pupil, and younger brother or nephew, of Naucydes. His statues were mainly of athletes, set up at Olympia, where the inscribed bases of two have recently been discovered. (Paus. ii. 22, 8, vi. 6, 1, vi. 7, 3.) Pausanias mentions one statue of a different character, that of a Zeus Philios at Megalopolis (viii. 31, 2). He was distinguished as an architect, for there is little doubt that the building of the theatre and tholus in the precincts of the temple of Asclepius at Epidaurus (Paus. ii. 27, 5) should be ascribed to him and not to the elder Polyclitus.—3. Of Larissa, a Greek historian, and one of the numerous writers of the history of Alexander the Great.—4. A favourite freedman of Nero, who sent him into Britain to inspect the state of the island.

Pōlycrātes (Πολυκράτης). 1. Of Samos, one of the most ambitious of the Greek tyrants. With the assistance of his brothers, Pantagnotus and Syloson, he made himself master of the island towards the latter end of the reign of Cyrus. At first he shared the supreme power with his brothers; but he shortly afterwards put Pantagnotus to death, and banished Syloson. Having thus become sole despot, he raised a powerful fleet, which dominated the whole of the eastern Aegean, and by his piratical enterprises accumulated vast riches. He had formed an alliance with Amasis, king of Egypt, who, however, finally renounced it through alarm at the amazing good fortune of Polycrates, which never met with any check or disaster, and which therefore was sure, sooner or later, to incur the envy of the gods. Such, at least, is the account of Herodotus, who has narrated the story of the rupture between Amasis and Polycrates in his most dramatic manner. In a letter which Amasis wrote to Polycrates, the Egyptian monarch advised him to throw away one of his most valuable possessions, in order that he might thus inflict some injury upon himself. In accordance with this advice Polycrates threw into the sea a seal-ring of extraordinary beauty, but in a few days it was found in the belly of a fish, which had been presented to him by a fisherman. In the reign of Cambyses, the Spartans and Corinthians sent a powerful force to Samos, in order to depose the tyrant, but their expedition failed, and after besieging the city forty days, they left the island. The power of Polycrates now became greater than ever. The great works which Herodotus saw at Samos were probably executed by him. He lived in great pomp and luxury, and, like others of the Greek tyrants, was a patron of literature and the arts. The most eminent artists and poets found a ready welcome at his court, and his friendship for Anacreon is particularly celebrated. But in the midst of all his prosperity he fell by the most ignominious fate. Oroetes, the satrap of Sardis, had formed a deadly hatred against Polycrates. By false pretences, the satrap contrived to allure him to the mainland,

where he was arrested soon after his arrival, and crucified, 522. (Hdt. iii. 39, 54, 120; Strab. pp. 637, 638; Paus. viii. 14, 8; Cic. *Fin.* v. 30, 92.)—2. An Athenian rhetorician and sophist of some repute, a contemporary of Socrates and Isocrates, taught first at Athens and afterwards at Cyprus. He was the teacher of Zoilus. He wrote: (1) an accusation of Socrates, which was a declamation on the subject composed some years after the death of the philosopher (Diog. Laërt. ii. 38). (2) A defence of Busiris. The oration of Isocrates entitled *Busiris* is addressed to Polycrates, and points out the faults which the latter had committed in his oration on this subject. (3) An obscene poem, which he published under the name of the poetess Philaenis, for the purpose of injuring her reputation (Athen. p. 335).

Pōlydāmas (Πολυδάμας). 1. Son of Panthous and Phrontis, was a Trojan hero, a friend of Hector, and brother of Euphorbus (*Il.* xvi. 534, xviii. 249, xxii. 100).—2. Of Scotussa in Thessaly, son of Nicias, conquered in the Pancreaticum at the Olympic games, in Ol. 93, B.C. 408. His size was immense, and the most marvellous stories are related of his strength: how he killed without arms a huge and fierce lion on Mt. Olympus; how he stopped a chariot at full gallop, &c. His reputation led the Persian king Darius Ochus to invite him to his court, where he performed similar feats (Paus. vi. 5, 4, vii. 27, 6).—3. Of Pharsalus in Thessaly, was entrusted by his fellow-citizens, about B.C. 375, with the supreme government of their native town. He afterwards entered into a treaty with Jason of Pherae. On the murder of Jason, in 370, his brother Polyphron put to death Polydamas. (Xen. *Hell.* vi. 1, 2.)

Pōlydectēs (Πολυδέκτης). 1. King of the island of Seriphos, was son of Magnes, and brother of Dictys. He received kindly Danaë and Perseus, when the chest in which they had been exposed by Acrisius floated to the island of Seriphos. (Pind. *Pyth.* xii. 10; Apollod. i. 9, 6; Paus. i. 22, 6.) His story is related under PERSEUS.—2. King of Sparta, was the eldest son of Eunomus, the brother of Lycurgus the lawgiver, and the father of Charilaüs, who succeeded him. Herodotus, contrary to the other authorities, makes Polydectes the father of Eunomus. (Hdt. viii. 131; Paus. iii. 7, 2; Plut. *Lyce.* 2.)

Pōlydeucēs (Πολυδέυκης), one of the Dioscuri, and the twin brother of Castor, called by the Romans Pollux. (DIOSCURI.)

Pōlydōrus (Πολύδωρος). 1. King of Thebes, son of Cadmus and Harmonia, husband of Nycteis, and father of LABDACUS.—2. The youngest among the sons of Priam and Laotoë, was slain by Achilles (*Il.* xx. 407, xxii. 46). This is the Homeric account; but later traditions make him a son of Priam and Hecuba, and give a different account of his death. One tradition relates that when Ilium was on the point of falling into the hands of the Greeks, Priam entrusted Polydorus and a large sum of money to Polymestor or Polymnestor, king of the Thracian Chersonesus. After the destruction of Troy, Polymestor killed Polydorus for the purpose of getting possession of his treasures, and cast his body into the sea. His body was afterwards washed up on the coast, where it was found and recognised by his mother Hecuba, who, together with other Trojan captives, took vengeance upon Polymestor by putting out his eyes and killing his two children, (Eur. *Hecuba*; Verg. *Aen.* iii. 49; Ov. *Met.*

xiii. 432.) Another tradition stated that Polydorus was entrusted to his sister Ilione, who was married to Polymestor. She brought him up as her own son, while she made everyone else believe that her own son, Deiphilus or Deipylus, was Polydorus. The Greeks, anxious to destroy the race of Priam, promised to Polymestor Electra for his wife, and a large amount of gold, if he would kill Polydorus. Polymestor was prevailed upon, and he accordingly slew his own son. Polydorus, thereupon, persuaded his sister Ilione to kill Polymestor. Pacuvius wrote a tragedy *Iliona*. (Cic. *Ac.* ii. 27, *Tusc.* i. 44; Hor. *Sat.* iii. 3, 61.)—3. King of Sparta, was the son of Alcamenes and the father of Eurycrates, who succeeded him. He assisted in bringing the first Messenian war to a conclusion, B.C. 724. He was murdered by Polemarchus, a Spartan of high family, but his name was precious among his people on account of his justice and kindness. Crotona and the Epizephyrian Locri were founded in his reign.—4. Brother of Jason of Pherae, obtained the supreme power along with his brother Polyphron, on the death of Jason in B.C. 370, but was shortly afterwards assassinated by Polyphron. [JASON.]—5. A sculptor of Rhodes, one of the associates of Agesander in the execution of the celebrated group of the Laocoon. [AGESANDER.]

Polyeuctus (Πολύευκτος), an Athenian orator, of the demus Sphettus, was a political friend of Demosthenes, with whom he worked in resisting the Macedonian party (Dem. *Phil.* iii. p. 129; Arist. *Rhet.* iii. 10, 7; Plut. *Dem.* 10).

Polygnotus (Πολύγνωτος), one of the most celebrated Greek painters, was a native of the island of Thasos, and was honoured with the citizenship of Athens, on which account he is sometimes called an Athenian. His father, Aglaophon, was his instructor in his art, and he had a brother, named Aristophou, who was also a painter. Polygnotus lived on intimate terms with Cimon and his sister Elpinice, and he probably came to Athens in B.C. 463, after the subjugation of Thasos by Cimon. He appears to have been at that time an artist of some reputation, and he continued to exercise his art almost down to the beginning of the Peloponnesian war (431). He was called by some the inventor of painting (Theophrast. ap. Plin. vii. 205), as being the first who raised painting to the position of an art above that of the handicraftsman. His work was between the years 475 and 430 B.C. The famous paintings in the Lesche, or hall of the Cnidians at Delphi, representing the Fall of Troy and the scenes of the underworld (Paus. x. 25–31), were probably executed not later than 470, since they are mentioned by Simouides, who died in 467. The period of his greatest artistic activity at Athens seems to have been that which elapsed from his removal to Athens (463) to the death of Cimon (449), who employed him in the pictorial decoration of the public buildings with which he began to adorn the city, such as the temple of Theseus, the Anacæum, and the Pœcile. He appears to have returned to Athens about 435, where he executed a series of paintings in the Propylæa of the Acropolis. The Propylæa were commenced in 437, and completed in 432. The subjects of the pictures of Polygnotus were almost invariably taken from Homer and the other poets of the epic circle. They were historical pictures, and it was remarked that Polygnotus excelled as a painter of character (Arist. *Poët.* 6; Plin.

xxxv. 58). His pictures were without background, as tinted outlines on the white wall without shading, but the beauty of the drawing and the admirable conception of character in his figures won for them admiration undiminished in the age of Pausanias.

Polyædium (Πολυᾶδιον), a town in Mysia, between Assus and the Prom. Lectum (Strab. pp. 606, 616; Plin. v. 123).

Polyhymnia. [POLYHMNIA.]

Polyidus (Πολύιδος). 1. Son of Coeranus, grandson of Abas and great-grandson of Melampus. He was, like his ancestor Melampus, a celebrated soothsayer at Corinth, and is described as the father of Euchenor, Astygeratia, and Manto (*Il.* xiii. 663). When Alcathous had murdered his own son, Callipolis, at Megara, he was purified by Polyidus, who erected at Megara a sanctuary to Dionysus, and a statue of the god.—2. A dithyrambic poet of the most flourishing period of the later Athenian dithyramb, and also skilful as a painter, was contemporary with Philoxenus, Timotheus, and Telestes, about B.C. 400.

Polyestor or **Polymnestor**. [POLYDORUS.]

Polyænustus, or **Polymnastus** (Πολύμνηστος), the son of Meles of Colophon, was an epic, elegiac and lyric poet, and a musician. He flourished B.C. 675–644. He belongs to the school of Dorian music, which flourished at this time at Sparta, where he carried on the improvements of Thaletas. The Attic comedians attacked his poems for their erotic character (Aristoph. *Eg.* 1287). As an elegiac poet, he may be regarded as the predecessor of his fellow-countryman, Mimnermus.

Polyæmia or **Polyhymnia**. [MUSÆ.]

Polyneices (Πολυνείκης), son of Oedipus and Jocasta, and brother of Eteocles and Antigone. His story is given under ETEOCLES and ADRASTUS.

Polyphēmus (Πολύφημος). 1. Son of Poseidon and the nymph Thoosa, was one of the Cyclopes in Sicily. [CYCLOPES.] He is represented as a gigantic monster, having only one eye, in the centre of his forehead, caring nought for the gods, and devouring human flesh. He dwelt in a cave near Mt. Aetna, and fed his flocks upon the mountain. He fell in love with the nymph Galatea (Theocr. *Id.* xi.; Ov. *Met.* xiii. 780), but as she rejected him for Acis, he destroyed the latter by crushing him under a huge rock. [ACIS.] In the Homeric story, when Odysseus was driven upon Sicily, Polyphemus devoured some of his companions, and Odysseus would have shared the same fate had he not put out the eye of the monster while he was asleep. [ODYSSEUS.]—2. Son of Elatus or Poseidon and Hippea, was one of the Lapithæ at Larissa in Thessaly. He was married to Laonome, a sister of Heracles. He was also one of the Argonauts, but being left behind by them in Mysia, he founded Cios, and fell in battle against the Chalybes. (*Il.* i. 264; Ap. Rh. i. 1241; Apollod. i. 9, 16.)

Polyphontes (Πολυφόντης), one of the descendants of Heracles who slew Cresphontes, king of Messene, married his wife Merope and took possession of his kingdom. He was slain by Aepyttus, son of Cresphontes. (Pol. iv. 22; Apollod. ii. 8, 4.)

Polyphron (Πολύφρων), brother of Jason of Pherae, succeeded to the supreme power with his brother Polydorus on the death of Jason in B.C. 370. Shortly afterwards he murdered Polydorus. He exercised his power with great cruelty, and was murdered in his turn, 369, by

his nephew Alexander, who proved a still greater tyrant. [JASON; ALEXANDER.]

Pölypoetes (Πολυποίτης), son of Pirithous and Hippodamia, was one of the Lapithae, and joined the Greeks in the Trojan war (Strab. pp. 439, 441).

Pölyrrhēnia or **-ium** (Πολυρρηγία: Πολυρρηγίος), a town in Crete, whose territory embraced the whole western corner of the island. It possessed a sanctuary of Dictynna, and is said to have been colonised by Achaeans and Lacedaemonians. (Strab. p. 479; Pol. iv. 53; Plin. iv. 59.)

Pölyspērchon (Πολυσπέρχων), a Macedonian, and an officer of Alexander the Great, who distinguished himself at Issus and Gaugamela and accompanied Alexander in his Indian campaigns (Arrian, iii. 11, v. 11, vi. 5). In B.C. 323 he was appointed by Alexander second in command of the army of invalids and veterans which Craterus had to conduct home to Macedonia. He afterwards served under Antipater in Europe, and so great was the confidence which the latter reposed in him, that Antipater on his deathbed (319) appointed Polysperchon to succeed him as regent and guardian of the king, while he assigned to his own son Cassander the subordinate station of Chiliarch (Diod. xviii. 48). Polysperchon soon became involved in war with Cassander, who was dissatisfied with this arrangement. It was in the course of this war that Polysperchon surrendered Phocion to the Athenians, in the hope of securing the adherence of Athens. [PHOCION.] Although Polysperchon was supported by Olympias, and possessed great influence with the Macedonian soldiers, he proved no match for Cassander, and was obliged to yield to him possession of Macedonia about 316 (Diod. xviii. 57, 69, xix. 57, 74). For the next few years Polysperchon is rarely mentioned, but in 310, he again assumed an important part by reviving the long-forgotten pretensions of Heracles, the son of Alexander and Barsine, to the throne of Macedonia. Cassander marched against him, but, distrusting the fidelity of his own troops, he entered into secret negotiations with Polysperchon, and persuaded the latter, by promises and flatteries, to murder Heracles. (Diod. xx. 28; Just. xv. 2.) From this time he appears to have served under Cassander; but the period of his death is not mentioned.

Pölytimētus (Πολυτίμητος: Zeräfschan), a considerable river of Sogdiana, which vanished underground near Maracanda (*Samarkand*), or was lost in the sands of the steppes (Strab. p. 518).

Pölyxēna (Πολυξένη), daughter of Priam and Hecuba, was beloved by Achilles. When the Greeks, on their voyage home, were still lingering on the coast of Thrace, the shade of Achilles appeared to them, demanding that Polyxena should be sacrificed to him. Neoptolemus accordingly sacrificed her on the tomb of his father. It was related that Achilles had promised Priam to bring about a peace with the Greeks, if the king would give him his daughter Polyxena in marriage; and that when Achilles had gone to the temple of the Thymbraean Apollo, for the purpose of negotiating the marriage, he was treacherously killed by Paris. (Eur. *Hec.* 40; Ov. *Met.* xiii. 448; Hyg. *Fab.* 110.) Another tradition stated that Achilles and Polyxena fell in love with each other when Hector's body was delivered up to Priam; and that Polyxena fled to the Greeks

after the death of Achilles, and killed herself on the tomb of her beloved with a sword. (Philostr. *Her.* 19, 11.)

Pölyxenidas (Πολυξενίδας), a Rhodian in the service of Antiochus III., king of Syria, whose fleet he commanded in 192 and 190 B.C. He was defeated by C. Livius off Corycus, and by Aemilius Regillus at Myonnesus. (Liv. xxxvi. 43, xxxvii. 28; App. *Syr.* 21-27.)

Pölyxo (Πολυξώ). 1. The nurse of queen Hypsipyle in Lemnos, was celebrated as a prophetess (Ap. Rh. i. 668; Hyg. *Fab.* 15).—2. An Argive woman, married to Tlepolemus, son of Heracles (Paus. iii. 19, 10), followed her husband to Rhodes, where, according to some traditions, she is said to have put to death the celebrated Helen. [HELENA.]

Pölyzēlus (Πολυζήλος). 1. Brother of Hieron, the tyrant of Syracuse. [HIERON].—2. Of Rhodes, a historian, of uncertain date, wrote a history of his native country (Athen. p. 361; Plut. *Sol.* 15).—3. An Athenian comic poet, belonging to the last period of the Old Comedy and the beginning of the Middle. (Meineke, *Fr. Com. Graec.*)

Pömōna, the Italian divinity of the fruit of trees, hence called *Pomorum Patrona*. She is represented by the poets as beloved by several of the rustic divinities, such as Silvanus, Picus and Vertumnus (Ov. *Met.* xiv. 623). For the myth of her union with the last, see VERTUMNUS. Her worship must originally have been of considerable importance, since a special priest, under the name of *flamen Pomonalis*, was appointed to attend to her service. (Varro, *L. L.* vii. 45; Fest. p. 154.) There was a sanctuary for her worship (*Pomonal*) between Ardea and Ostia (Fest. p. 250).

Pompēia. 1. Daughter of Q. Pompeius Rufus, son of the consul of B.C. 88, and of Cornelia, the daughter of the dictator Sulla. She married C. Caesar, subsequently the dictator, in 67, but was divorced by him in 61, because she was suspected of intriguing with Clodius, who stealthily introduced himself into her husband's house while she was celebrating the mysteries of the Bona Dea. [CLODIUS].—2. Sister of Cn. Pompey, the triumvir, married C. MEMMIUS, who was killed in the war against Sertorius, in 75.—3. Daughter of the triumvir by his third wife Mucia. She married Faustus Sulla, the son of the dictator, who perished in the African war, 46. She afterwards married L. Cornelius Cinna. As her brother Sextus survived her, she must have died before 35.—4. Daughter of Sex. Pompey, the son of the triumvir and of Scribonia. At the peace of Misenum in 39 she was betrothed to M. Marcellus, the son of Octavia, the sister of Octavian, but was never married to him. She accompanied her father in his flight to Asia, 36.—5. **Paulina**. [PAULINA.]

Pompeianus, **Tib. Claudius**, son of a Roman knight originally from Antioch, rose to the highest dignities under M. Aurelius. He was consul in 173 A.D. and held a command also in the war against the Marcomanni. Aurelius gave him his daughter Lucilla in marriage. He lived to the reign of Severus. (Dio Cass. lxxi. 3, lxxiii. 3; *Vit. M. Anton.* 20; *Pert.* 2.)

Pompēii (Πομπήϊοι, Πομπάια, Πομπηία: Pompeianus), a city of Campania, was situated on the coast, at the mouth of the river Sarnus, and at the foot of Mt. Vesuvius; but in consequence of the physical changes which the surrounding country has undergone, the ruins of Pompeii are found at present about two

miles from the sea. Pompeii was first in the hands of the Oscans, and afterwards of the Tyrrhonians. (Strab. p. 247; Plin. iii. 62.) It is mentioned as a port in B.C. 310 (Liv. ix. 38), and as taking part in the Social war, during which it was captured by Sulla (App. B. C. i. 39, 50; Voll. Pat. ii. 16). Afterwards it became a Roman municipium and received a colony in the reign of Augustus. It was populous (having apparently nearly 30,000 inhabitants) and flourishing (Tac. Ann. xv. 22; Sen. Q. N. vi. 1), and a favourite resort. Among others Cicero had a villa (*Pompeianum*) there (Cic. Ac. ii. 3, ad Att. i. 20, ad Fam. vii. 3, xii. 20); but Pompeii never rose above the rank of a second-rate provincial town, and its great importance is due to the manner in which the circumstances of its destruction ensured the preservation of its remains till their excavation in the eighteenth and nineteenth centuries. Pompeii was partly destroyed by an earthquake in A.D. 63, but was overwhelmed in 79, along with Herculaneum and Stabiae, by the great eruption of Mt. Vesuvius. (Dio Cass. lxi. 23; cf. Plin. Ep. vi. 16, 20.) The lava did not reach Pompeii, but the town was covered with successive layers of ashes and other volcanic matter, on which a soil was gradually formed. Thus a great part of the city has been preserved with its market-places, theatres, baths, temples, and private houses, and the excavation of these has thrown great light upon many points of antiquity, such as the construction of Roman houses, and in general all subjects connected with the private life of the ancients. The first traces of the ancient city were discovered in 1689, rising above the ground, but it was not till 1721 that the excavations were commenced. These have been continued with various interruptions down to the present day, and now about one-third of the city is exposed to view. It was surrounded by walls, which were nearly two miles in circumference, surmounted at intervals by towers, and containing eight gates. These walls had been partly demolished during the peace of the early empire and a suburb called 'Pagus Augustus Felix' had grown up outside the gate of Herculaneum, by which road was made for the colony planted by Augustus. The streets are narrow, the widest not exceeding twenty-four feet in width, and many have high stepping-stones for foot-passengers crossing from one raised foot-path to the other [see *Dict. of Ant. art. Via*]; they are usually straight, but the street which connects the Forum with the gate of Herculaneum, and is continued by the street of tombs, takes a sinuous course. The Forum is distant about four hundred yards from this gate. At its North end stands the temple of Jupiter on an elevated podium; at the South the Basilica and the Tribunals: it is bounded on the West by the temple of Venus, and on the East by the Pantheon or temple of Augustus, the council-chamber (*Curia*), the temple of Mercury and the Chalcidicum, a building erected by a priestess named Eumachia, which may possibly have been used as an exchange. There was a smaller triangular forum in the S. of the city not far from the gate of Stabiae and adjoining the greater and smaller theatres; close to the great theatre was the temple of Isis, in which a small statue of the deity was found; the amphitheatre has been discovered in the S.E. angle of the town between the gate of Nocera and that of the Sarnus. It is impossible here to enter into details regarding the many private houses which have been discovered with

much of their fittings and decorations in good preservation, and have proved of the greatest value for the elucidation of Roman domestic architecture [see *Dict. of Ant. art. Domus*]. There can be little doubt that much of the Pompeii now to be seen was a restoration after the earthquake of 63. The oldest remains, however, are of a very early period, especially the older parts of the walls, built of large blocks of travertine, and a Doric temple near the theatre, known as the 'Greck' temple, which is assigned to the 6th cent. B.C.

Pompeiorōlis (Πομπηϊούπολις), the name of several cities founded or enlarged by Pompey. 1. (*Tash Köprü*), an inland city of Paphlagonia, SW. of Sinope, on the river Amnias (*Gök Irmağı*), a W. tributary of the Halys (Strab. p. 562).—2. [POMPELON].—3. [SOLOË.]

Pompeius. 1. **Q. Pompeius**, said to have been the son of a flute-player, was the first of the family who rose to dignity in the state. He was consul in 141, when he carried on war against the Numantines in Spain. Having been defeated by the enemy in several engagements, he concluded a peace with them; but on the arrival of his successor in the command, he disowned the treaty, which was declared invalid by the senate. He was censor in 131 with Q. Metellus Macedonicus. (App. B. C. vi. 76; Cic. Fin. ii. 17, Off. iii. 30).—2. **Q. Pompeius Rufus**, either son or grandson of the preceding, was a zealous supporter of the aristocratic party. He was tribune of the plebs 100, praetor 91, and consul 88, with L. Sulla. When Sulla set out for the East to conduct the war against Mithridates, he left Italy in charge of Pompeius Rufus, and assigned to him the army of Cn. Pompeius Strabo, who was still engaged in carrying on war against the Marsi. Strabo, however, who was unwilling to be deprived of the command, caused Pompeius Rufus to be murdered by the soldiers. (Cic. pro Dom. 31, Brut. 89; App. B. C. i. 57).—3. **Q. Pompeius Rufus**, son of No. 2, married Sulla's daughter, and was murdered by the party of Sulpicius and Marius in the Forum, during the consulship of his father, 88 (Plut. Sull. 8).—4. **Q. Pompeius Rufus**, son of No. 3 and grandson of the dictator Sulla, was tribune of the plebs 52, when he distinguished himself as the great partisan of the triumvir Pompey, whom he assisted to obtain the sole consulship. Rufus, however, on the expiration of his office was accused of *vis*, was condemned, and went into exile at Banli in Campania (Cic. ad Fam. viii. 1, 4; Dio Cass. xl. 45).—5. **Q. Pompeius Rufus**, praetor 63, was sent to Capua to watch over Campania and Apulia during Catiline's conspiracy. In 61 he obtained the province of Africa, with the title of proconsul.—6. **Sex. Pompeius**, married Lucilia, a sister of the poet C. Lucilius.—7. **Sex. Pompeius**, elder son of No. 6, never obtained any of the higher offices of the state, but acquired great reputation as a man of learning, and is praised by Cicero for his accurate knowledge of jurisprudence, geometry, and the Stoic philosophy (Cic. Brut. 47, 175).—8. **Sex. Pompeius**, a descendant of No. 7, consul A.D. 14, with Sex. Appuleius, in which year the emperor Augustus died. He seems to have been a patron of literature. Ovid addressed him several letters during his exile (Ov. Pont. iv. 1, 5).—9. **Cn. Pompeius Strabo**, younger son of No. 6, and father of the triumvir. He was quaestor in Sardinia 103, praetor 94, and propraetor in Sicily in the following year. He

was consul 89, when he carried on war with success against the allies, subduing the greater number of the Italian people who were still in arms. Towards the end of the year he brought forward the law (*Lex Pompeia*) which gave to all the towns of the Transpadani the Jus Latii or Latinitas. [*Dict. of Ant. art. Latinitas.*] He continued in the S. of Italy as proconsul in the following year (88), and when Pompeius Rufus [No. 2] was appointed to succeed him in the command of the army, Strabo caused him to be assassinated by the troops. Next year (87) the Marian party obtained the upper hand. Strabo was summoned by the aristocratical party to their assistance; and though not active in their cause, he marched to the relief of the city, and fought a battle near the Colline Gate with Cinna and Sertorius (Vell. Pat. ii. 21). Shortly afterwards he was killed by lightning. His avarice and cruelty had made him hated by the soldiers to such a degree that they tore his corpse from the bier and dragged it through the streets. Cicero describes him (*Brut.* 47) 'as worthy of hatred on account of his cruelty, avarice, and perfidy' (cf. Flor. iii. 18). He possessed some reputation as an orator, and still more as a general. He left behind him a considerable property, especially in Picennum.—

10. Cn. Pompeius Magnus, the **Triumvir**, son of No. 9, was born on the 30th of September, B.C. 106, in the consulship of Atilius Serranus and Servilius Caepio, and was consequently a few months younger than Cicero, who was born on the 3rd of January in this year, and six years older than Caesar. He fought under his father in 89 against the Italians, when he was only seventeen years of age, and continued with him till his death two years afterwards. For the next few years the Marian party had possession of Italy; and accordingly Pompey, who adhered to the aristocratical party, was obliged to keep in the background, and was only saved from an indictment by the intervention of Carbo. But when it became known, in 84, that Sulla was on the point of returning from Greece to Italy, Pompey hastened into Picenum, where he raised an army of three legions. Although only twenty-three years of age, Pompey displayed great military abilities in opposing the Marian generals by whom he was surrounded; and when he succeeded in joining Sulla in the course of the year (83), he was saluted by the latter with the title of Imperator. During the remainder of the war in Italy Pompey distinguished himself as one of the most successful of Sulla's generals, and when the war in Italy was brought to a close, Sulla sent Pompey against the Marian party in Sicily and Africa. Pompey first proceeded to Sicily, of which he easily made himself master (82): here he put Carbo to death. In 81 Pompey crossed over to Africa, where he defeated Cn. Domitius Ahenobarbus and the Numidian king Hiarbas, after a hard-fought battle. On his return to Rome, in the same year, he was received with enthusiasm by the people, and was greeted by Sulla with the surname of **Magnus**, a name which he bore ever afterwards, and handed down to his children. Pompey, however, not satisfied with this distinction, sued for a triumph, which Sulla at first refused, but at length, overcome by Pompey's importunity, he allowed him to have his own way. Accordingly Pompey, who had not yet held any public office, and was still a simple eques, entered Rome in triumph in September, 81, and before he had completed his twenty-fifth year. Pompey continued faithful to the

aristocracy after Sulla's death (78), and supported the consul Catulus in resisting the attempts of his colleague Lepidus to repeal the laws of Sulla; and when Lepidus had recourse to arms in the following year (77), Pompey took an active part in the war against him, and succeeded in driving him out of Italy.—The aristocracy, however, now began to fear the young and successful general; but since Sertorius in Spain had for the last three years successfully opposed Metellus Pius, one of the ablest of Sulla's generals, and it had become necessary to send the latter some effectual assistance, the senate, with considerable reluctance, determined to send Pompey to Spain, with the title of proconsul, and with equal powers to Metellus. Pompey remained in Spain between five and six years (76–71); but neither he nor Metellus was able to gain any decisive advantage over Sertorius. But when Sertorius was treacherously murdered by his own officer Perperna, in 72, the war was speedily brought to a close. Perperna was easily defeated by Pompey in the first battle, and the whole of Spain was subdued by the early part of the following year (71). Pompey then returned to Italy at the head of his army. In his march towards Rome he fell in with the remains of the army of Spartacus, which M. Crassus had previously defeated. Pompey cut to pieces these fugitives, and therefore claimed for himself, in addition to all his other exploits, the glory of finishing the Servile war. Pompey was now a candidate for the consulship; and although he was ineligible by law, inasmuch as he was absent from Rome, had not yet reached the legal age, and had not held any of the lower offices of the state, still his election was certain. His military glory had charmed the people; and as it was known that the aristocracy looked upon Pompey with jealousy, they ceased to regard him as belonging to this party, and hoped to obtain through him a restoration of the rights and privileges of which they had been deprived by Sulla. Pompey was accordingly elected consul, along with M. Crassus; and on the 31st of December, 71, he entered the city a second time in his triumphal car, a simple eques. Pompey now found it necessary to secure power beyond the control of the senate either by force or by the aid of the opposite party. He chose the latter course as safer than a *coup d'état*, and openly broke with the aristocracy. Thus in his consulship (70) he was regarded as the popular hero. He proposed and carried a law restoring to the tribunes the power of which they had been deprived by Sulla. He also afforded his all-powerful aid to the *Lex Anrelia*, proposed by the praetor L. Aurelius Cotta, by which the judices were to be taken in future from the *senatus*, equites, and *tribuni aerarii*, instead of from the senators exclusively, as Sulla had ordained. In carrying both these measures Pompey was strongly supported by Caesar, with whom he was thus brought into close connexion, and Crassus joined the coalition.—For the next two years (69 and 68) Pompey remained in Rome. In 67 the tribune A. Gabinius brought forward a bill proposing to confer upon Pompey the command of the war against the pirates, with extraordinary powers. This bill was opposed by the aristocracy with the utmost vehemence, but was notwithstanding carried. [GABINIUS.] The pirates were at this time masters of the Mediterranean, and had not only plundered many cities on the

coasts of Greece and Asia, but had oven made descents upon Italy itself. As soon as Pompey received the command, he began to make his preparations for the war, and completed them by the end of the winter. His plans were formed with great skill and judgment, and were crowned with complete success. In forty days he cleared the western sea of pirates, and restored communication between Spain, Africa, and Italy. He then followed the main body of the pirates to their strongholds on the coast of Cilicia, and after defeating their fleet, he induced a great part of them, by promises of pardon, to surrender to him. Many of these he settled at Soli, which was henceforward called Pompeiopolis. The second part of the campaign occupied only forty-nine days, and the whole war was brought to a conclusion in the course of three months; so that, to adopt the panegyric of Cicero (*pro Leg. Man.* 12), 'Pompey made his preparations for the war at the end of the winter, entered upon it at the commencement of spring, and finished it in the middle of the summer.' Pompey was employed during the remainder of this year and the beginning of the following in visiting the cities of Cilicia and Pamphylia, and providing for the government of the newly-conquered districts.—During his absence from Rome, Pompey was appointed to succeed Lucullus in the command of the war against Mithridates (66). The bill conferring upon him this command was proposed by the tribune C. Manilius, and was supported by Cicero in an oration which has come down to us (*pro Lege Manilia*). Like the Gabinian law, it was opposed by the whole weight of the aristocracy, but was carried triumphantly. [MANILIUS.] The power of Mithridates had been broken by the previous victories of Lucullus, and it was only left to Pompey to bring the war to a conclusion. On the approach of Pompey, Mithridates retreated towards Armenia, but he was defeated by the Roman general; and as Tigranes now refused to receive him into his dominions, Mithridates resolved to plunge into the heart of Colehis, and from thence make his way to his own dominions in the Cimmerian Bosphorus. Pompey now turned his arms against Tigranes; but the Armenian king submitted to him without a contest, and was allowed to conclude a peace with the republic. It was bad policy as well as bad faith to fix, as he did, the boundary of the Roman dominion towards Parthia at Oruros, 200 miles E. of the Euphrates, instead of making that river the limit; and it led to difficulties with the Parthians afterwards. In 65 Pompey set out in pursuit of Mithridates, but he met with much opposition from the Iberians and Albanians; and after advancing as far as the river Phasis (*Faz*), he resolved to leave these savage districts. [MITHRIDATES, p. 569.] He accordingly retraced his steps, and spent the winter at Pontus, which he reduced to the form of a Roman province. In 64 he marched into Syria, deposed the king Antiochus Asiaticus, and made that country also a Roman province. In 63 he advanced further south, in order to establish the Roman supremacy in Phoenicia, Coele-Syria, and Palestine. The Jews refused to submit to him, and shut the gates of Jerusalem against him; and it was not till after a siege of three months that the city was taken. Pompey entered the Holy of Holies, the first time that any human being except the high-priest had dared to penetrate into this sacred spot. It was during the war in Palestine that

Pompey received intelligence of the death of Mithridates. [MITHRIDATES VI.] Pompey spent the next winter in Pontus; and after settling the affairs of Asia, he returned to Italy in 62. He disbanded his army almost immediately after landing at Brundisium, and thus calmed the apprehension of many who feared that, at the head of his victorious troops, he would seize upon the supreme power. He did not, however, return to Rome till the following year (61), and he entered the city in triumph on the 30th of September. He had just completed his forty-fifth year, and this was the third time that he had enjoyed the honour of a triumph.—With this triumph the first and most glorious part of Pompey's life may be said to have ended. Hitherto his life had been an almost uninterrupted succession of military glory. But now he was called upon to play a prominent part in the civil commotions of the commonwealth, a part for which neither his natural talents nor his previous habits had in the least fitted him. It would seem that, on his return to Rome, Pompey hardly knew what part to take in the politics of the city. He had been appointed to the command against the pirates and Mithridates in opposition to the aristocracy, and they still regarded him with jealousy and distrust. At the same time he was not disposed to unite himself to the popular party, which had risen into importance during his absence in the East, and over which Caesar possessed unbounded influence. The object, however, which engaged the immediate attention of Pompey was to obtain from the senate a ratification for all his acts in Asia, and an assignment of lands which he had promised to his veterans. The senate, glad of an opportunity to put an affront upon a man whom they both feared and hated, resolutely refused to sanction his measures in Asia. This was the unwise thing they could have done. If they had known their real interests, they would have sought to win Pompey over to their side, as a counterpoise to the growing and more dangerous influence of Caesar. But their short-sighted policy threw Pompey into Caesar's arms, and thus sealed the downfall of their party. Caesar promised to obtain for Pompey the ratification of his acts; and Pompey, on his part, agreed to support Caesar in all his measures. That they might be more sure of carrying their plans into execution, Caesar prevailed upon Pompey to become reconciled to Crassus, with whom he was at variance, but who, by his immense wealth, had great influence at Rome. The three agreed to assist one another against their common enemies; and thus was first formed the first triumvirate.—This union of the three most powerful men at Rome crushed the aristocracy for the time. Supported by Pompey and Crassus, Caesar was able in his consulship (59) to carry all his measures. Pompey's acts in Asia were ratified, and Caesar's agrarian law, which divided the rich Campanian land among the poorer citizens, enabled Pompey to fulfil the promises he had made to his veterans. In order to cement their union more closely, Caesar gave to Pompey his daughter Julia in marriage. Next year (58) Caesar went to his province in Gaul, but Pompey remained in Rome. While Caesar was gaining glory and influence in Gaul, Pompey was gradually losing the confidence of all parties at Rome. The senate hated and feared him; the people had deserted him for their favourite Clodius; and he had no other resource left but to strengthen

his connexion with Caesar. Thus he came to be regarded as the second man in the state, and was obliged to abandon the proud position which he had occupied for so many years. According to an arrangement made with Caesar, Pompey and Crassus were consuls for a second time in 55. Pompey received as his provinces the two Spains, Crassus obtained Syria, while Caesar's government was prolonged for five years more—namely, from the 1st of January, 53, to the end of the year 49. At the end of his consulship Pompey did not go in person to his provinces, but sent his legates, L. Afranius and M. Petreius, to govern the Spains, while he himself remained in the neighbourhood of the city. His object now was to obtain the dictatorship, and to make himself the undisputed master of the Roman world. Caesar's increasing power and influence had at length made it clear to Pompey that a struggle must take place between them sooner or later. The death of his wife Julia, in 54, to whom he was tenderly attached, broke one link which still connected him with Caesar; and the fall of Crassus in the following year (53), in the Parthian expedition, removed the only person who had the least chance of contesting the supremacy with them. In order to obtain the dictatorship, Pompey secretly encouraged the civil discord with which the state was torn asunder; and such frightful scenes of anarchy followed the death of Clodius at the beginning of 52, that the senate had now no alternative but calling in the assistance of Pompey, who was accordingly made sole consul in 52, and succeeded in restoring order to the state. Soon afterwards Pompey became reconciled to the aristocracy, and was now regarded as their acknowledged head. The history of the civil war which followed is related in the Life of CAESAR. It is only necessary to mention here, that after the battle of Pharsalia (48) Pompey sailed to Egypt, where he hoped to meet with a favourable reception, since he had been the means of restoring to his kingdom the father of the young Egyptian monarch. The ministers of the latter, however, dreading Caesar's anger if they received Pompey, and likewise Pompey's resentment if they forbade him to land, resolved to release themselves from their difficulties by putting him to death. They accordingly sent out a small boat, took Pompey on board, and rowed for the shore. His wife and friends watched him from the ship, anxious to see in what manner he would be received by the king, who was standing on the edge of the sea with his troops; but just as the boat reached the shore, and Pompey was in the act of rising from his seat, in order to step on land, he was stabbed in the back by Septimius, who had formerly been one of his centurions, and was now in the service of the Egyptian monarch. Pompey was killed on the 29th of September, B.C. 48, and had just completed his fifty-eighth year. His head was cut off, and his body, which was thrown out naked on the shore, was buried by his freedman Philippus, who had accompanied him from the ship. The head was brought to Caesar when he arrived in Egypt soon afterwards, but he turned away from the sight, shed tears at the melancholy death of his rival, and put his murderers to death. (Plut. *Pompeius*; Strab. pp. 555–560.) Pompey was married five times. The names of his wives were: (1) Antistia; (2) Aemilia; (3) Mucia; (4) Julia; (5) Cornelia.—11. **Cn. Pompeius Magnus**, elder son of the triumvir by his third

wife, Mucia. In the Civil war in 48, he commanded a squadron of the fleet in the Adriatic Sea. After his father's death, he crossed over to Africa, and after remaining there a short time, he sailed to Spain in 47. In Spain he was joined by his brother Sextus and others of his party, who had fled from Africa after their defeat at Thapsus. Here the two brothers collected a powerful army, but were defeated by Caesar himself at the battle of Munda, fought on the 17th of March, 55. Cneius escaped from the field of battle, but was shortly afterwards taken prisoner, and put to death. (Plut. *Ant.* 25; *Bell. Hisp.* 39; Strab. p. 141.)—12. **Sex. Pompeius Magnus**, younger son of the triumvir by his third wife, Mucia, was born 75. After the battle of Pharsalia he accompanied his father to Egypt, and saw him murdered before his eyes. After the battle of Munda and the death of his brother, Sextus lived for a time in concealment in the country of the Lacetani, between the Iberus and the Pyrenees; but when Caesar quitted Spain, he collected a body of troops, and emerged from his lurking-place. In the civil wars which followed Caesar's death the power of Sextus increased. He obtained a large fleet, became master of the sea, and eventually took possession of Sicily. His fleet enabled him to stop all the supplies of corn which were brought to Rome from Egypt and the eastern provinces, and such scarcity began to prevail in the city that the triumvirs were compelled by the popular discontent to make peace with Pompey. This peace was concluded at Misenum in 39, but the war was renewed in the following year. Octavian made great efforts to collect a large and powerful fleet, which he placed under the command of Agrippa. In 36 Pompey's fleet was defeated off Naulochus, with great loss. Pompey himself fled from Sicily to Lesbos and from Lesbos to Asia. Here he was taken prisoner by a body of Antony's troops, and carried to Miletus, where he was put to death (35), probably by command of Antony, though the latter sought to throw the responsibility of the deed upon his officers. (Dio Cass. xlv. 9, xlvi. 17, xlix. 11; App. *B. C.* ii. 105, iii. 4, v. 144.)

Pompēius Festus. [FESTUS.]

Pompēius Trogus. [JUSTINUS.]

Pompēlōn (*Pamplona*), whose name is equivalent to Pompeiopolis, so called by the sons of Pompey, was the chief town of the Vascones in Hispania Tarraconensis, on the road from Asturica to Burdigala (Strab. p. 161; Ptol. ii. 6, 67; Plin. iii. 25).

Pompilius. [NUMA; ANDRONICUS.]

Pompōniā. 1. Sister of T. Pomponius Atticus, was married to Q. Cicero, the brother of the orator, B.C. 68. The marriage proved an extremely unhappy one. Q. Cicero, after leading a miserable life with his wife for almost twenty-four years, at length divorced her at the end of 45 or in the beginning of the following year. [CICERO, No. 6.]—2. Daughter of T. Pomponius Atticus. She is also called Caecilia (because her father was adopted by Q. Caecilius) and likewise Attica. She was born in 51, and she was still quite young when she was married to M. Vipsanius Agrippa. Her daughter Vip-sania Agrippina married Tiberius, the successor of Augustus.

Pomponiāna. [STOECIADES.]

Pomponius, Sextus, a distinguished Roman jurist, who lived under Antoninus Pius and M. Aurelius. Some modern writers think that there were two jurists of this name. The works

of Pomponius are frequently quoted in the Digest.

Pompōnius Atticus. [ATTICUS.]

Pompōnius Bononiensis, the most celebrated writer of *Fabulae Atellanæ*, was a native of Bononia (*Bologna*) in northern Italy, about B.C. 91 (Macrob. i. 10, 3, vi. 9, 4; Voll. Pat. ii. 9, 6).

Pompōnius Mela. [MELA.]

Pomptinæ Paludes (Ποντίνας Λίμναι: *Paludi Pontine*, in English the *Pontine Marshes*), the name of a low marshy plain on the coast of Latium between Circeii and Terracina, said to have been so called after an ancient town Pontia, which disappeared at an early period. The plain is about thirty miles long, and from seven to eight miles in breadth. The marshes are formed chiefly by the rivers Nymphaeus, Ufens, and Amasenus, and some other small streams, which, instead of finding their way into the sea, spread over this plain. (Strab. p. 233; cf. Verg. *Aen.* vii. 801; Sil. It. viii. 379.) Hence the plain is turned into a vast number of marshes, the miasmas arising from which are exceedingly unhealthy in the summer. At an early period, however, they appear not to have existed at all, or at any rate to have been confined to a narrow district. There was a tradition that originally there were twenty-three towns situated in this plain (Plin. iii. 59). On the other hand, Theophrastus states that in his time the promontory of Circeii, which had been an island (hence by some considered the Homeric island of Circe), began to be united to the mainland by alluvial deposits (Theophr. *H. P.* v. 8, 3; Plin. iii. 58). It is certainly improbable that the district was ever habitable and fertile within the period of history; and the cornfields of the Pomptinus ager (Liv. ii. 34, iv. 25, vi. 5, 21) were probably never more than the borderland of the marshes. There was, however, a sufficiently sound tract in the marshy plain to admit of the construction of the *Via Appia* in 312, and no doubt the formation of the canal helped to preserve the road. This was a navigable canal, parallel with the road from Forum Appii to Feronia (Hor. *Sat.* v.). That the marshes had a tendency to spread is clear from the not very successful attempts which were made to drain them by the consul Cethegus in 160, by Julius Caesar and by Augustus. (Liv. *Ep.* 46; Suet. *Jul.* 44; Plut. *Caes.* 58; Dio Cass. xlv. 5; Hor. *A. P.* 65.) Juvenal mentions the marshes as a haunt of highwaymen (iii. 307), no doubt, because they were thinly inhabited. Subsequently the marshes again spread over the whole plain, and the *Via Appia* entirely disappeared; and it was not until the pontificate of Pius VI. that any serious attempt was made to drain them. The works were begun in 1778, and the greater part of the marshes was drained; but the plain is still unhealthy in the great heats of the summer.

C. Pomptinus, was praetor B.C. 63, whom he was employed by Cicero in apprehending the ambassadors of the Allobroges. He afterwards obtained the province of Gallia Narbonensis, and in 61 defeated the Allobroges, who had invaded the province. He triumphed in 54, after suing in vain for this honour for some years. (Sall. *Cat.* 45; Dio Cass. xxxvii. 47, xxxix. 65.)

Pons, a common name for stations on the Roman roads at the passage of rivers, some of which stations on the more important roads grew into villages or towns. **1. Pons Aelius** (*Newcastle-upon-Tyne*), in the N. of Britain.—**2. P. Aeni** (*Pfünzen*) in Vindolicia, at the passage of the Inn, was a fortress with a Roman garrison.

—**3. P. Aureoli** (*Pontirolo*), in Gallia Transpadana on the road from Bergamum to Mediolanum, derived its name from one of the Thirty Tyrants who was defeated and slain by Claudius in this place (Aur. Vict. *Caes.* 33).—**4. P. Campanus**, in Campania between Sinuessa and Urbana on the Savo.—**5. P. Mosae** (prob. *Maastricht*) in the N. of Gaul (Tac. *Hist.* iv. 66).—**6. P. Saravi** (*Saarbrück*), on the road from Divodurum (*Metz*) to Argentoratium (*Strassburg*).

Pontia (*Ponza*), a rocky island, about five miles long, off the coast of Latium opposite Formia, which was taken by the Romans from the Volscians, and colonised, B.C. 313 (Liv. ix. 28; Strab. p. 233). Under the Romans it was used as a place of banishment for state criminals (Suet. *Tib.* 54, *Cal.* 15). There is a group of smaller islands round Pontia, which are sometimes called *Insulae Pontiae* (Plin. iii. 82).

Ponticus, an epic poet and a friend both of Ovid and Propertius. He wrote a poem on the Theban legendary wars, which Propertius praises as being in the Homeric style. (Propert. i. 7, 1, 9, 9; Ov. *Trist.* iv. 10, 47.)

Pontinus (Ποντίνος), a river and mountain in Argolis near Lerna, with a sanctuary of Athene Saitis.

C. Pontius, son of Herennius Pontius, the general of the Samnites in B.C. 321, defeated the Roman army under the two consuls T. Veturius Calvinus and Sp. Postumius Albinus in one of the mountain passes in the neighbourhood of Caudium. The survivors, who were completely at the mercy of the Samnites, were dismissed unhurt by Pontius. They had to surrender their arms, and to pass under the yoke; and as the price of their deliverance, the consuls and the other commanders swore, in the name of the republic, to a humiliating peace. The Roman state, however, refused to ratify the treaty. Nearly thirty years afterwards, Pontius was defeated by Q. Fabius Gurgus (292), was taken prisoner, and was put to death after the triumph of the consul (Liv. ix. 1).

Pontius Aquila. [AQUILA.]

Pontius Pilātus, was the sixth procurator of Judaea, and the successor of Valerius Gratus (Tac. *Ann.* xv. 44). He held the office for ten years in the reign of Tiberius, from A.D. 26 to 36, and it was during his government that Christ taught, suffered, and died. By his tyrannical conduct he excited an insurrection at Jerusalem, and at a later period commotions in Samaria also, which were not put down without the loss of life. The Samaritans complained of his conduct to Vitellius, the governor of Syria, who deprived him of his office, and sent him to Rome to answer before the emperor the accusations that were brought against him. Eusebius states that Pilatus put an end to his own life early in the reign of Caligula, worn out by the many misfortunes he had experienced (Euseb. *H. E.* ii. 7). An old tradition (possibly founded on a similarity of name) says that he drowned himself in the lake on Mt. Pilatus near Lucerne, having wandered thither from a place of banishment in Gaul. The early Christian writers refer to an official report, made by Pilatus to the emperor Tiberius, of the condemnation and death of Christ. It is very doubtful whether this document was genuine; and it is certain that the *Acts of Pilate*, as they are called, which are extant in Greek, as well as his two Latin letters to the emperor, are the productions of a later age.

Pontius Telesinus. **1.** A Samnite, and commander of a Samnite army, with which he fought

against Sulla. He was defeated by Sulla in a hard-fought battle near the Colline gate, B.C. 82. He fell in the fight; his head was cut off, and carried under the walls of Praeneste, to let the younger Marius know that his last hope of succour was gone. (Vell. Pat. ii. 27).—2. Brother of the preceding, was shut up in Praeneste with the younger Marius, when his brother was defeated by Sulla. After the death of the elder Pontius, Marius and Telesinus, finding it impossible to escape from Praeneste, resolved to die by one another's hands. Telesinus fell first, and Marius put an end to his own life, or was slain by his slave. [MARIUS.]

Pontus (ὁ Πόντος), the NE.-most district of Asia Minor, along the coast of the Euxine, E. of the river Halys, having originally no specific name, was spoken of as the country ἐν Πόντῳ, *on the Pontus (Euxinus)*, and hence acquired the name of Pontus, which is first found in Xenophon's *Anabasis* (v. 6, 15). The term, however, was used very indefinitely until the settlement of the boundaries of the country as a Roman province. Originally it was regarded as a part of CAPPADOCIA, but its parts were best known by the names of the different tribes who dwelt along the coast, and of whom some account is given by Xenophon, in the *Anabasis*. We learn from the legends of the Argonauts, who are represented as visiting this coast, and the Amazons, whose abodes are placed about the river Thermodon, E. of the Iris, as well as from other poetical allusions, that the Greeks had some knowledge of these SE. shores of the Euxine at a very early period. A great accession to such knowledge was made by the information gained by Xenophon and his comrades, when they passed through the country in their famous retreat and long afterwards the Romans became well acquainted with it by means of the Mithridatic war, and Pompey's subsequent expedition through Pontus into the countries at the foot of the Caucasus. Tradition said that this district was subdued by Ninus (Diod. ii. 2). It was under the rule of the Persian kings after Cyrus the Great (Hdt. iii. 94, vii. 77). Its subsequent name, Pontus, first acquired a *political* rather than a *territorial* importance, through the foundation of a new kingdom in it, about the beginning of the fourth century B.C., by ARIOBARZANES I. The history of the gradual growth of this kingdom until, under Mithridates VI., it threatened the Roman empire in Asia, is given under the names of its kings, of whom the following is the list:—(1) ARIOBARZANES I., exact date unknown; (2) MITHRIDATES I., to B.C. 363; (3) ARIOBARZANES II., 363–337; (4) MITHRIDATES II., 337–302; (5) MITHRIDATES III., 302–266; (6) ARIOBARZANES III., 266–240? (7) MITHRIDATES IV., 240–190? (8) PHARNACES I., 190–156? (9) MITHRIDATES V. EUERGETES, 156–120? (10) MITHRIDATES VI. EUPATOR, 120–63; (11) PHARNACES II., 63–47. After the death of Pharnaces, the reduced kingdom retained a nominal existence under his son Darius, who was made king by Antony in B.C. 39, but was soon deposed; and under POLEMON I. and POLEMON II., till about A.D. 62, when the country was constituted by Nero a Roman province (Suet. *Ner.* 18; Eutrop. vii. 14). Of this province the W. boundary was the river Halys, which divided it from Paphlagonia; the furthest E. limit was the Isis (a small river not far S. of the Phasis), which separated it from Colchis; on the S. it was divided from Galatia, Cappadocia, and Armenia Minor by

the great chain of the Paryadres and by its branches. It was divided into the three districts of **Pontus Galaticus**, in the W., bordering on Galatia, **P. Polemoniacus** in the centre, so called from its capital POLEMONIUM, and **P. Cappadocius** in the E. bordering on Cappadocia (Armenia Minor). In the new division of the provinces under Constantine, these three districts were reduced to two: **Helienopontus** in the W., so called in honour of the emperor's mother, Helena, and **Pontus Polemoniacus** in the E. The country was also divided into smaller districts, named from the towns they surrounded and the tribes who peopled them. Pontus was a mountainous country: wild and barren in the E., where the great chains approach the Euxine; but in the W. watered by the great rivers HALYS and IRIS and their tributaries, the valleys of which, as well as the land along the coast, are extremely fertile. Besides corn and olives, it was famous for its fruit trees, and some of the best of our common fruits are said to have been brought to Europe from this quarter: for example, the cherry (see CERASUS). The sides of the mountains were covered with fine timber, and their lower slopes with box and other shrubs. The E. part was rich in minerals, and contained the celebrated iron mines of the CHALYBES. (Strab. pp. 545, 549; Theophrast. *H.P.* iv. 5, viii. 4, ix. 16, xix. 17; Xen. *An.* iv. 8, 16.) Pontus was peopled by numerous tribes, belonging probably to very different races, though the Semitic (Syro-Arabian) race appears to have been the prevailing one, and hence the inhabitants were included under the general name of LEUCOSYRI. [The chief of these peoples are spoken of in separate articles.]

Pontus Euxinus, or simply **Pontus** (ὁ Πόντος, Πόντος Ἐξχεινος: τὸ Ποντικὸν Πέλαγος, *Mare Euxinum: the Black Sea*, Trnk. *Kara Deniz*, Grk. *Maurethalassa*, Russ. *Tcheriago More* or *Ozarne-More*, all names of the same meaning, and supposed to have originated from the terror with which it was at first regarded by the Turkish mariners, as the first wide expanse of sea with which they became acquainted), the great inland sea enclosed by Asia Minor on the S., Colchis on the E., Sarmatia on the N., and Dacia and Thracia on the W., and having no other outlet than the narrow BOSPORUS THRACIUS in the SW. corner. It lies between 28° and 41° 30' E. long, and between 41° and 46° 40' N. lat., its length being about 700 miles, and its breadth varying from 400 to 160. Its surface contains more than 180,000 square miles. It receives the drainage of an immense extent of country in Europe and in Asia, but much the greater portion of its waters flows from the former continent by the following rivers: the Ister or Danubius (*Danube*), whose basin contains the greater part of central Europe; the Tyras or Danastris (*Dniester*), Hypanis or Bogus (*Boug*), Borysthenes (*Dniester*), and Tanais (*Don*), which drain the immense plains of *S. Russia*, and flow into the N. side of the Euxine, the last of them (*v.e.* the Tanais) through the Palus Maeotis (*Sea of Azov*). The space thus drained is calculated at above 860,000 square miles, or nearly one-fifth of the whole surface of Europe. In Asia, the basin of the Euxine contains, first, the triangular piece of Sarmatia Asiatica between the Tanais on the N., the Caucasus on the S., and on the E. the Hippici M., which form the watershed dividing the tributaries of the Euxine from those of the Caspian: the waters of this

space flow into the Tanaïs and the Palus Maecotis, and the largest of them is the Hypanis or Vardanes (*Kuban*), which comes down to the Palus Maecotis and the Euxine at their junction, and divides its waters between them; next we have the narrow strip of land between the Caucasus and the N.E. coast of the sea; then, on the E., Colchis, hemmed in between the Caucasus and Moschici M., and watered by the Phasis; and lastly, on the S., the whole of that part of Asia Minor which lies between the Paryadres and Antitaurus on the E. and S.E., the Taurus on the S., and the highlands of Phrygia on the W., the chief rivers of this portion being the Iris (*Yeshil Irmak*), the Halys (*Kizil Irmak*), and the Sangarius (*Sakariyeh*). The whole of the Asiatic basin of the Euxine is estimated at 100,000 square miles. As might be expected from this vast influx of fresh water, the water is much less salt than that of the ocean. A curious prediction was founded upon this great influx by Polybius (iv. 39-43)—that the Euxine would in time become choked up and converted into dry land by the deposits of all these rivers (cf. Strab. pp. 49, 50). The great bank of which he speaks as being one day's sail off the mouths of the Danube, is not mentioned by other writers and has no existence now. The waters which the Euxine receives from the rivers that flow directly into it, and also from the Palus Maecotis (*Sea of Azov*) through the Bosphorus Cimmerius (*Straits of Kaffa* or *Yenikaleh*), find their exit at the SW. corner, through the Bosphorus Thracius (*Channel of Constantinople*), into the Propontis (*Sea of Marmara*), and thence in a constant rapid current through the Hellespontus (*Straits of Gallipoli* or *Dardanelles*) into the Aegeum Mare (*Aegean Sea*).—The Argonautic and other legends show that the Greeks had some acquaintance with this sea at a very early period. It is said that they at first called it *ἄξεσος* (*inhospitable*), from the savage character of the peoples on its coast, and from the supposed terrors of its navigation, and that afterwards, on their favourite principle of *euphemism* (i.e. abstaining from words of evil omen), they changed its name to *εὐξείνους*, Ion. *εὐξείνους* (*hospitable*) (Ov. *Trist.* iv. 4, 55; cf. Scymn. 734; Strab. p. 298; Mel. i. 19, 6; Plin. vi. 1.) The Greeks of Asia Minor, especially the people of MILETUS, founded many colonies and commercial emporiums on its shores, and as early as the Persian wars we find Athens carrying on a regular trade with these settlements in the corn grown in the great plains on its N. side (the *Ukraine*) and in the Chersonesus Taurica (*Crimea*), which have ever since supplied W. Europe with large quantities of grain. The history of the settlements themselves will be found under their several names. The Romans had a pretty accurate knowledge of the sea. An account of its coasts exists in Greek, entitled *Periplus Maris Euxini*, ascribed to Arrian, who lived in the reign of Hadrian. [ARRIANUS.]

Popillius Laenas. [LAENAS.]

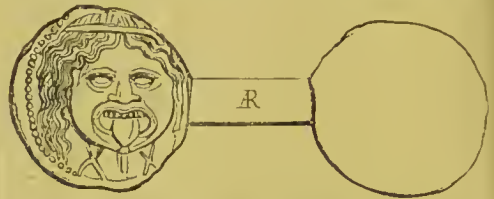
Poplicola. [PUBLICOLA.]

Poppaea Sabina. [SABINA.]

Poppaeus Sabinus. [SABINUS.]

Pōpūlōnia, or -ium (Populoniensis: *Populonia*), an ancient town of Etruria, situated on a lofty hill, sinking abruptly to the sea, and forming a peninsula. According to one tradition it was founded by the Corsicans; but according to another it was a colony from Volaterrae, or was taken from the Corsicans by the Volater-

rani. (Strab. p. 223; Verg. *Aen.* x. 174; Serv. ad loc.) It was not one of the twelve Etruscan cities, and was never a place of political importance; but it carried on an extensive commerce, and was the principal seaport of Etruria. Part of its trade was in iron obtained from the opposite island of Ilva (Liv. xxviii. 45). It was destroyed by Sulla in the civil wars, and was almost in ruins in the time of Strabo, but is mentioned as an existing town by Pliny (iii. 50).



Coin of Populonia in Etruria (early in 5th cent. B.C.).
Obv., Gorgon's head; rev., plain.

There are still remains of the walls of the ancient Populonia, showing that the city was only about $1\frac{1}{2}$ mile in circumference.

Porcia. 1. Sister of Cato Uticensis, married L. Domitius Ahenobarbus, consul B.C. 54, who was slain in the battle of Pharsalia. She died in 46. (Plut. *Cat.* i. 41; Cic. *ad Att.* ix. 3, xiii. 37, 48).—2. Daughter of Cato Uticensis by his first wife, Attilia. She was married first to M. Bibulus, consul 59, to whom she bore three children. Bibulus died in 48; and in 45 she married M. Brutus, the assassin of Julius Caesar. She inherited all her father's republican principles, and likewise his courage and firmness of will. She induced her husband on the night before the 15th of March to disclose to her the conspiracy against Caesar's life, and she is reported to have wounded herself in the thigh in order to show that she had a courageous soul and could be trusted with the secret. (Plut. *Cat.* 25, 73, *Brut.* 2, 13, 15, 23; App. *B. C.* iv. 136; Dio Cass. xlv. 13.) She put an end to her own life after the death of Brutus, in 42. The common tale was, that her friends, suspecting her design, had taken all weapons out of her way, and that she therefore destroyed herself by swallowing live coals. (Plut. *Brut.* 53; Mart. i. 43; Dio Cass. xlvii. 49; Val. Max. iv. 6, 5.) The real fact may have been that she suffocated herself by the vapour of a charcoal fire, which we know was a frequent means of self-destruction among the Romans.

Porcifera (*Poleevera*), a river of Liguria, about two miles W. of Genoa (Plin. iii. 48).

Porcius Cato. [CATO.]

Porcius Festus. [FESTUS.]

Porcius Latro. [LATRO.]

Porcius Licinus. [LICINUS.]

Poroselēne or **Poroselēne** (*Πορδοσελήνη*, *Ποροσελήνη*), the largest of the group of islands called Hecatonnesi, which lie between Lesbos and the coast of Asia Minor (Strab. p. 618; Ptol. v. 2, 5; Plin. v. 137).

Porphÿrio, **Pompōniſ**, one of the most valuable among the ancient commentators on Horace. He lived after Festus and Acro, probably in the third or fourth century A.D.—Ed. by Meyer, Leips. 1874.

Porphÿrion (*Πορφυριων*), one of the giants who fought against the gods. When he attempted to offer violence to Hera, or to throw the island of Delos against the gods, Zeus hurled a thunderbolt at him, and Hercules completed his destruction with his arrows. [GIGANTES.]

Porphÿris (Πορφύρις), an earlier name of the island of NISYRUS.

Porphyrites Mons (Πορφύριτης : *Gebel Dokhan*), a range of mountains on the W. shore of the Red Sea opposite the most southerly part of Arabia (Ptol. iv. 5, 27)

Porphÿrius (Πορφύριος), usually called **Porphyry**, the celebrated antagonist of Christianity, was a Greek philosopher of the Neo-Platonic school. He was born A.D. 233 either in Batanea in Palestine or at Tyre. His original name was *Malchus*, the Greek form of the Syro-Phoenician *Melch*, a word which signified king. The name *Porphyrus* (in allusion to the usual colour of royal robes) was subsequently devised for him by his preceptor Longinus. After studying under Origen at Caesarea, and under Apollonius and Longinus at Athens, he settled at Rome in his thirtieth year, and there became a diligent disciple of Plotinus, who entrusted him with the task of correcting and arranging his writings. [PLOTINUS.] After remaining in Rome six years, Porphyry, for the sake of his health, took a voyage to Sicily, where he lived for some time. It was during his residence in Sicily that he wrote his treatise against the Christian religion, in fifteen books. Afterwards he returned to Rome, where he continued to teach until his death, which took place about 305 or 306. Late in life he married Marcella, the widow of one of his friends, and the mother of seven children, with the view, as he avowed, of superintending their education. As a writer Porphyry deserves considerable praise. His style is clear, and his learning was most extensive. His most celebrated work was his treatise against the Christian religion; but of its nature and merits we are not able to judge, as it has not come down to us: it was destroyed by order of the emperor Theodosius. Among his extant works his *Life of Pythagoras* and *Life of Plotinus* are the best known.

Porphÿrius, Publilius Optatiânus, a Roman poet of small merit, who lived in the age of Constantine the Great. He was praefectus urbi in 329 and 333. His verses are in the highest degree artificial, many of them puzzles in the acrostic and other forms rather than poetry. He was brought into notice by a Panegyric upon Constantine.—Ed. by L. Mülller, Leips. 1877, and partly in Wernsdorf, *Poët. Lat. Min.*

Porsenna or **Porsena**,* **Lars**, king of the Etruscan town of Clusium, marched against Rome at the head of a vast army, in order to restore Tarquinius Superbus to the throne. He took possession of the hill Janiculum, and would have entered the city by the bridge which connected Rome with the Janiculum, had it not been for the superhuman prowess of Horatius Cocles, who kept the whole Etruscan army at bay, while his comrades broke down the bridge behind him. [COCLEDES.] The Etruscans proceeded to lay siege to the city, which soon began to suffer from famine. Thereupon a young Roman, named C. Mucius, resolved to deliver his country by murdering the invading king. He accordingly went over to the Etruscan camp, but, ignorant of the person of Porsenna, killed the royal secretary instead. Seized, and threatened with torture, he thrust his right hand into the fire on the altar, and there let it burn, to show how little he heeded pain. Asto-

nished at his courage, the king bade him depart in peace; and Scavola, as he was henceforward called, told him, out of gratitude, to make peace with Rome, since 300 noble youths had sworn to take the life of the king, and he was the first upon whom the lot had fallen. Porsenna thereupon made peace with the Romans, and withdrew his troops from the Janiculum after receiving twenty hostages from the Romans. Such was the tale by which Roman vanity concealed one of the earliest and greatest disasters of the city. (Liv. ii. 9–15; Plut. *Popl.* 16; Dionys. v. 21.) The real fact is, that this war was an invasion by the Etruscan king for purposes of conquest, not from any desire to restore the Tarquins: otherwise their restoration would have been a condition of the treaty. This part of the story appears to be an episode introduced to glorify the establishment of the republic, and possibly the real wars of Porsenna may have been at a different period. But whenever the war occurred, Rome was completely conquered by Porsenna. This is expressly stated by Tacitus (*Hist.* iii. 72), and is confirmed by other writers. Dionysius states (v. 34) that the Romans acknowledged the supremacy of Porsenna by sending him a sceptre, a royal robe, and an ivory chair. Pliny tells us (xxxiv. 139) that so thorough was the subjection of the Romans that they were expressly prohibited from using iron for any other purpose but agriculture. The Romans, however did not long remain subject to the Etruscans. After the conquest of Rome, Arnus, the son of Porsenna, proceeded to attack Aricia, but was defeated before the city by the united forces of the Latin cities, assisted by the Greeks of Cumae (Liv. ii. 15; Dionys. v. 36, vii. 2–11). The Etruscans appear, in consequence, to have been confined to their own territory on the right bank of the Tiber, and the Romans to have availed themselves of the opportunity to recover their independence.—The tomb of Porsenna at Clusium, of great size and magnificence, is described by Pliny (xxxvi. 91), and remains of it have been discovered at Chinsi. [CLUSIUM; *Dict. of Ant.* art. *Labyrinthus.*]

Porthaon (Πορθάων), son of Agenor and Epicaste, was king of Pleuron and Calydon in Aetolia, and married to Euryte, by whom he became the father of Oeneus, Agrius, Alcaethous, Melas, Leucopous, and Sterope. [OENEUS.]

Portumus (Πόρθμος : *Porto Bufalo*), a harbour in Euboea, belonging to Eretria, opposite to Oropus (Dem. *Phil.* iii. p. 119, *de Cor.* p. 248; Plin. iv. 64).

Portunus or **Portumnus**, originally the god of *portae* and *portus*, i.e. of doors, gates and harbours (as being the river or maritime entrances (Paul. p. 56). He was thus at first identical with Janus, and, like him, represented with a key in his hand [JANUS, p. 457, a]: but gradually the harbour-god was distinguished from the god of gates, and Portunus received a separate worship as the protecting deity who guarded the harbour and was invoked to grant a safe return to the haven. (Cic. *N. D.* ii. 26, 56; Verg. *Aen.* v. 241.) When Greek mythology influenced that of the Romans, Portunus became identified with the Greek sea-god Palaemon or Melicertes [PALAEMON], and sometimes with Neptunus. Portunus had a temple on the Tiber near the Pons Aemilius, and another near Ostia, whence he was connected with the river god Tiberinus; but it is probably a mistake to say that he was identified with Tiberinus. The two names appear as

* The quantity of the penultimate is variable. It is short in Horace and Martial, but long in Virgil (Hor. *Epod.* xvi. 4, Mart. xiv. 98; Verg. *Aen.* viii. 646.)

distinct in the same calendar of festivals. The festival of the *Portunalia* at which Portunus was worshipped took place on the 17th of August. [*Dict. of Ant.* s.v.]

Porus (Πῶρος) king of the Indian provinces E. of the river Hydaspes, offered a formidable resistance to Alexander whom the latter attempted to cross this river B.C. 327. The battle which he fought with Alexander was one of the most severely contested which occurred during the whole of Alexander's campaigns. Porus displayed great personal courage in the battle, and when brought before the conqueror, he proudly demanded to be treated in a manner worthy of a king. This magnanimity at once conciliated the favour of Alexander, who not only restored to him his dominions, but increased them by large accessions of territory. From this time Porus became firmly attached to his generous conqueror, whom he accompanied to the Hyphasis. In 321 Porus was treacherously put to death by Eudemus, who commanded the Macedonian troops in the adjacent province. We are told that Porus was a man of gigantic stature—not less than five cubits in height—distinguished for personal strength and prowess in war. (Arrian, v. 18; Plut. *Alex.* 60; Curt. viii. 14.)

Poseidon (Ποσειδῶν), called **Neptūnus** by the Romans, was the god of the sea. (In so far as he was distinguished from Oceanus, his rule referred to the Mediterranean; otherwise it was generally over all seas.) His name is connected with πόντος, πόντος and ποταμός, according to which he is the god of the flowing waters, whether of land or sea: hence his epithet *φυτάλιος*, as nourisher of plants. According to the genealogy recognised by the earliest Greek poets, he was a son of Cronos and Rhea (whence he is called *Cronius*, and by Latin poets *Saturnius*). He was accordingly a brother of Zeus, Hades, Hera, Hestia and Demeter, and it was determined by lot that he should rule over the sea. (*Il.* xv. 187–191; Hes. *Th.* 453, 464.) Like his brothers and sisters, he was, after his birth, swallowed by his father Cronos, but thrown up again (Apollod. i. 1, 5, i. 2, 1). According to the story given by Pansanias (viii. 8, 2), he was concealed by Rhea, after his birth, among a flock of lambs, and his mother pretended to have given birth to a young horse, which she gave to Cronos to devour. In the Homeric poems Poseidon is described as equal to Zeus in dignity, but less powerful. He resents the attempts of Zeus to intimidate him; he even threatens his mightier brother, and once conspired with Hera and Athene to put him into chains; but on other occasions we find him submissive to Zeus. (*Il.* i. 309, viii. 210, xv. 165–190, 209–212; *Od.* xiii. 148.) The palace of Poseidon was in the depth of the sea near Aegae in Achaia, where he kept his horses with brazen hoofs and golden manes (*Il.* xiii. 21; *Od.* v. 381). With these horses he drives in a chariot over the waves of the sea, which become smooth as he approaches, and the monsters of the deep recognise him and play around his chariot (*Il.* xiii. 27; Verg. *Aen.* v. 817; Ap. Rh. iii. 1240). Although he generally dwelt in the sea, still he also appears in Olympus in the assembly of the gods (*Il.* xx. 13).—Poseidon in conjunction with Apollo is said to have built the walls of Troy for Laomedon, whence Troy is called *Neptunia Pergama* (*Il.* vii. 452; Enr. *Andr.* 1014; Ov. *Fast.* i. 525). Laomedon refused to give these gods the reward which had been stipulated, and

even dismissed them with threats. Poseidon in consequence sent a sea monster, which was on the point of devouring Laomedon's daughter when it was killed by Heracles, and he continued to bear an implacable hatred against the Trojans. [HESSIONE.] He sided with the Greeks in the war against Troy, sometimes witnessing the contests from the heights of Thrace, and sometimes interfering in person, assuming the appearance of a mortal hero and encouraging the Greeks, while Zeus favoured the Trojans (*Il.* xiii. 12, 44, xiv. 136). In the *Odyssey*, Poseidon is hostile to Odysseus, whom he prevents from returning home because he had blinded Polyphemus, a son of Poseidon by the nymph Thoosa (*Od.* i. 20, v. 286, 366, xi. 101; Ov. *Trist.* i. 2, 9).—Being the ruler of the sea, he is described as gathering clouds and calling forth storms, but at the same time he has it in his power to grant a successful voyage and save those who are in danger; and all other marine divinities are subject to him. As the sea surrounds and holds the earth, he himself is described as the god who holds the earth (*γαίτοχος*), and who has it in his power to shake the earth *Ἐνοσίγαιος*, *ἔνοσίχθων*, *κινητῆρ γᾶς*, *τινάκτωρ γαίης*, so that Hades feared lest he should tear up its foundation and reveal the depths below (*Il.* xx. 57). In this belief it is possible also that there may have been some perception of the fact that earthquakes are more frequent and violent near the sea-coast.—Among the many local stories of Poseidon the most famous is the legend of the naming of Athens. It is said that when Poseidon and Athene disputed as to which of them should give the name to the capital of Attica, the gods decided that it should receive its name from the deity who should bestow upon man the most useful gift. Poseidon then created the horse, and Athene called forth the olive tree; in consequence of which the honour was conferred upon the goddess. (Hdt. viii. 55; Apollod. iii. 14; Serv. ad *Georg.* i. 12.) It should be noticed as regards this story that Poseidon is really Erechtheus, the local deity of Athens who has been transformed into a hero. The myth probably expresses the fact that Poseidon, or Poseidon-Erechtheus, was worshipped by the old Ionian (or so-called Pelasgian) inhabitants of Attica, and after the later immigration occupied a subordinate place in the festivals of the city. At Colonus the worship of Athene was united with the (probably) older worship of Ποσειδῶν Ἴππιος.—The following legends also respecting Poseidon deserve to be mentioned. In conjunction with Zeus he fought against Cronos and the Titans; and in the contest with the Giants he pursued Polybotes across the sea as far as Cos, and there killed him by throwing the island upon him (Apollod. i. 6, 2; Paus. i. 2, 4). He further crushed the Centaurs, when they were pursued by Heracles, under a mountain in Leucosia, the island of the Sirens (Apollod. ii. 5, 4). He sided together with Zeus for the hand of Thetis; but he withdrew when Themis prophesied that the son of Thetis would be greater than his father (Apollod. iii. 13, 5; Tzetz. ad *Lyc.* 178). At the request of Minos, king of Crete, Poseidon caused a hull to rise from the sea, which the king promised to sacrifice; but when Minos treacherously concealed the animal among a herd of oxen, the god punished Minos by causing his wife Pasiphaë to fall in love with the bull (Apollod. iii. 1, 3).—Poseidon was married to Amphitrite, by whom he had three

children, Triton, Rhode, and Benthescyme; but he had also a vast number of children by other divinities and by mortal women [see especially DEMETER; TYRO]. It is, no doubt, because the sea is rough and stormy that many of the children of Poseidon are described as rough and passionate, or even savage and gigantic [see AMYCUS, ANTAEUS, BUSIRIS, CERCYON, CYCNUS, PROCRUSTES, SCIRON].—Poseidon seems to have been worshipped originally by the oldest branches of the Ionic race in especial. It is possible that when they were an inland people mainly he was the god of running streams and wells, and that as they occupied more and more sea-coast towns his worship took particularly the form, which eventually everywhere prevailed, appropriate to the god of the sea. In Thessaly, a well-watered country, without many sea-ports, his character was rather that of a god of rivers, who was therefore a lover of nymphs; and, as the Thessalians were in early times an equestrian people, it naturally happened that Poseidon was accepted by them as the god of horses; and other circumstances also may have contributed to this—the impression of the horses' hoofs trampling round the sacred streams and springs, which led also to the stories of Hippocrene [PEGASUS]; and perhaps also the idea of horses shaking the earth in their gallop. This is a more likely *origin* of his being regarded as the god of horses than the comparison of crested waves with horses. In this aspect he was Πῆπιος, or Ἰππιος ἄναξ: he was honoured in chariot races, as at the Isthmian games, and the giver of famous horses (*Il.* xxiii. 277; *Pind. Ol.* i. 40, *Pyth.* vi. 43; *Eur. Phoen.* 1707; *Soph. O. C.* 712; *Paus.* i. 30, 4, vi. 20, 8, viii. 25, 5). The worship of Poseidon was specially noticeable in Thessaly, of which country he was indeed the national god, and it belonged, no doubt, to the early inhabitants, the so-called Pelasgian races. Poseidon, as their traditions recorded, not only gave them their rivers and their horses, but he made their land, by cleaving the way through Tempe for the waters to escape. (Hence his epithet *πετραίος*: *Pind. Pyth.* iv. 138.) Thence it had spread to Boeotia, and was probably supreme there before it was superseded by the worship of Apollo and of Dionysus. In Attica, as has been seen, it was established at a very early time, and in the Peloponnesus also, which is said to have been an *οἰκητήριον Ποσειδῶνος* in pre-Dorian times (*Diod.* xv. 49), it held an important place. It may have been brought thither by the old Ionian settlers from Asia—to which country it was again brought back to be celebrated in the great Panionian festival—or it may have been planted in various centres of the Peloponnesus by races coming southwards from Thessaly: for instance, from the race of Pelias and Neleus may have arisen the worship of Poseidon at Pylos (*Od.* iii. 5); from the Lapithae that in Attica. The most famous seats of this worship in the Peloponnesus were Aegae and Helice in Achaia (*Il.* viii. 508; *Hdt.* i. 145; *Paus.* vii. 25, 7), and it is remarkable that Helice was destroyed by an earthquake in 373 B.C. (*Strab.* p. 384): possibly it had a reputation for earthquakes in earlier times; at Onchestus (*Paus.* ix. 26, 6); at Calausia and at other cities which united in the Isthmian games; especially also at Taenarum and Mulea (*Ap. Rh.* iii. 1240) the promontories of Lacedaemon, whence probably it was carried to Tarentum (*Hor. Od.* i. 28, 29), having been

adopted by the Dorians from their predecessors. [For the worship of Poseidon at Athens, see ERECHTHEUM.]—The attribute of Poseidon, which distinguishes him also in works of art, was especially the trident (*Od.* v. 291; *Apollod.* i. 2, 1), with which his various works of power are done, the rocks are cleft, the horse or the spring of water is produced from the earth, and the depths of the sea are stirred. It is generally held that the form of his trident was merely adopted from the three-pronged weapon with which the fisher struck the tunny—and this seems to be the idea of Aeschylus when he calls the trident of Poseidon ἰχθυβόλος (*Sept.* 123): on the other hand, a recent writer has brought arguments to show that it was a development of the sceptre, headed by a lotus or fleur-de-lys, such as was commonly painted on vases as an emblem of power for Zeus, Hades on Poseidon. The bull was also an attribute, symbolising the roar of the stormy sea, whence Poseidon had the epithet *ταύρεος* or *ταύρειος* (that the hunting of the bull was the sport in early times of the Thessalians may also have had something to do with this connexion); bulls were sacrificed to him (*Od.* iii. 1), and the ministers of his sacrifices at Ephesus were called *ταῦροι* (*Athen.* p. 245). On the other hand, the dolphin belonged to him as the symbol of his power to calm the sea (*Ael. H. A.* xii. 45). In art he never appears enthroned, but usually as a standing figure with the trident: sometimes he is fully clothed: sometimes he is naked: in the coin of Paestum [see p. 641], as in the medal engraved here, he is naked except for a cloak thrown over his arm, and on the reverse the attribute of the bull also appears. In the colossal statue of Poseidon in the Lateran Museum the god is standing, naked, with the trident in his left hand and a rudder in his right, one foot is resting on a ship joined to which is a dolphin's head. All these are common attributes, as may be gathered from coins (see coin of Hadrian, engraved here); but in this statue most of them appear to be restorations. The typical head of Poseidon resembles that of Zeus, but has less of repose in it. The contest between Poseidon and Athene was the subject



Poseidon. (From a medal of Demetrius Poliorcetes.)



Poseidon (Neptune). (Coin of Hadrian.)

of the sculptures on the W. podium of the Parthenon, and probably that treatment of it is illustrated by the painting on a vaso found at Kertch which is now at St. Petersburg.

Pösidippus (Ποσειδίππος, Ποσίδιππος). 1. An Athenian comic poet of the New Comedy, was a native of Cassandrea in Macedonia. He was reckoned one of the six most celebrated poets of the New Comedy. In time, he was the last of all the poets of the New Comedy. Among his plays was one entitled *Δίδυμοι*, which was possibly the original of the *Menæchmi* of Plautus. He began to exhibit dramas in the third year after the death of Menandor—that is, in B.C. 289. (Fragments in Meincke, *Fr. Com. Gr.*)—2. An epigrammatic poet of the Alexandrian period. His epigrams formed a part of the *Garland of Meleager*, and twenty-two of them are preserved in the Greek Anthology.

Pösidium (Ποσειδίου), the name of several promontories sacred to Poseidon. 1. (*Punta della Licosa*), in Lucania, opposite the island Leucosia, the S. point of the gulf of Paestum (Strab. p. 252).—2. In Epirus, opposite the N.E. point of Coreyra (Ptol. iii. 14, 4; Strab. p. 324).—3. (*C. Stavros*), in Thessaly, forming the W. point of the Sinus Pagasæus. It is the promontory which Livy (xxxii. 46) calls Zelæsium. (Strab. p. 330, 32; Ptol. iii. 13, 17.)—4. (*C. Helene*), the SW. point of Chios (Strab. p. 644).—5. (*Marmaras*), on the SW. coast of Caria, between Miletus and the Iassins Sinus, with a town of the same name upon it (Strab. pp. 633, 651; Plin. v. 112).—6. On the W. coast of Arabia, with an altar dedicated to Poseidon by Ariston, whom Ptolemy had sent to explore the Arabian gulf (Diod. iii. 42; Strab. p. 776).—7. (*Possedæ*), a seaport town in Syria, in the district Cassiotis (Strab. p. 751; Plin. v. 79).

Posidônia. [PAESTUM.]

Pösidônion or **Posidium** (Ποσειδώνιον: *C. Possidhi*), a promontory on the SW. coast of the peninsula Pallene in Macedonia, not far from Mende (Thuc. iv. 129; Liv. xlv. 11).

Pösidônios (Ποσειδώνιος), a distinguished Stoic philosopher, was a native of Apamea in Syria. The date of his birth is not known with any exactness, but it may be placed about B.C. 135. He studied at Athens under Panaetius, after whose death (112) Posidonius set out on his travels. After visiting most of the countries on the coast of the Mediterranean, he fixed his abode at Rhodes, where he became the president of the Stoic school. He also took a prominent part in the political affairs of Rhodes, and was sent as ambassador to Rome in 86. Cicero, when he visited Rhodes, received instruction from Posidonius (*Cic. Tusc.* ii. 25, *N. D.* i. 3, *Fin.* i. 2, *ad Att.* ii. 1; *Plut. Cic.* 4). Pompey also had a great admiration for Posidonius, and visited him twice, in 67 and 62 (*Plut. Pomp.* 42). To the occasion of his first visit probably belongs the story that Posidonius, to prevent the disappointment of his distinguished visitor, though severely afflicted with the gout, held a long discourse on the topic that pain is not an evil. In 51 Posidonius removed to Rome, and appears to have died soon after, at the age of eighty-four. Posidonius was a man of extensive and varied acquirements in almost all departments of human knowledge. Cicero thought so highly of his powers that he requested him to write an account of his consulship. As a physical investigator he was greatly superior to the Stoics generally, attaching himself in this respect rather to Aristotle. His geographical and historical knowledge was very extensive. He cultivated astronomy with considerable diligence. He also constructed a

planetary machine, or revolving sphere, to exhibit the daily motions of the sun, moon, and planets. His calculation of the circumference of the earth differed widely from that of Eratosthenes. He made it only 180,000 stadia, and his measurement was pretty generally adopted. None of the writings of Posidonius has come down to us entire. His fragments are collected by Bake, *Lugd. Bat.* 1810.

Postümia Castra (*Salado*), a fortress in Hispania Baetica, on a hill near the river Salsum (*Bell. Hispan.* 8).

Postümia Gens, patrician, was one of the most ancient patrician gentes at Rome. Its members frequently held the highest offices of the state, from the banishment of the kings to the downfall of the republic. The most distinguished family in the gens was that of ALBUS or ALBINUS; but we also find early in the republic families of the names of *Megellus* and *Tubertus* (*Liv.* iv. 27, ix. 44). A **Postumus Megellus** was consul in 262, and took Agrigentum (*Pol.* i. 17).

Postümus, whose full name was *M. Cassianus Latinus Postumus*, stands second in the list of the so-called Thirty Tyrants. Being nominated by Valerian governor of Gaul, he assumed the title of emperor in A.D. 258, while Valerian was prosecuting his campaign against the Persians. Postumus maintained a strong and just government, and preserved Gaul from the devastation of the warlike tribes upon the eastern border. After reigning nearly ten years, he was slain by his soldiers in 267, and Laelianus proclaimed emperor in his stead. (*Trebell. Poll. Trig. Tyr.* ii.; *Anrel. Vict. Caes.* 32; *Oros.* vii. 22.)

Postumus, M. Curtius, was made tribune of the soldiers by Caesar at the recommendation of Cicero (*Cic. ad Q. Fr.* ii. 15, iii. 1). He afterwards became a warm adherent of Caesar, and was disliked and suspected by Cicero, though sometimes courted by him (*Cic. ad Att.* ix. 2, 5, 6, xii. 49, xiv. 9, *ad Fam.* vi. 12).

Postverta or **Postvorta.** [INDIGETES, p. 443, a.]

Pötämi or **Pötämus** (Ποτάμοι, Ποτάμος: *Ποτάμος, Keratia*), a demus in the S. of Attica, belonging to the tribe Leontis, where the tomb of Ion was shown (*Paus.* i. 31, 3; *Strab.* p. 398).

Pötämon (Ποτάμων). 1. A rhetorician of Mytilene, lived in the time of Tiberius Caesar, whose favour he enjoyed (*Strab.* p. 617).—2. A philosopher of Alexandria, who is said to have introduced at Rome an eclectic sect of philosophy. He appears to have lived at Rome a little before the time of Plotinus, and to have entrusted his children to the guardianship of the latter. (*Suid. s.v.*; *Diog. Laërt. Proem.* 21.)

Potentia (Potentinus; *S. Maria di Potenza*). 1. A town of Picenum on the river Flosis, between Ancona and Castellum Firmannum, was made a Roman colony in B.C. 184 (*Liv.* xxxix. 44; *Vell. Pat.* i. 15; *Strab.* p. 241).—2. (*Potenza*), a town of Lucania on the Via Popilia, E. of Forum Popilii (*Ptol.* iii. 1, 70; *Plin.* iii. 98).

Pöthinus, a eunuch, the guardian of the young king Ptolemy, recommended the assassination of Pompey, when the latter fled to Egypt, B.C. 48. Pöthinus plotted against Caesar when he came to Alexandria shortly afterwards, and was put to death by Caesar's order. (*Caes. B. C.* iii. 108, 112; *Dio Cass.* xlii. 39; *Lucan.* viii. 484, x. 333.)

Pötidaea (Ποτίδαα: *Ποτιδαίτης: Κας-*

sandra), a town in Macedonia on the narrow isthmus of the peninsula Palleue, was a strongly fortified place and one of considerable importance (Hdt. vii. 123; Thuc. i. 56, 63; Strab. p. 330, 25-28). It was a colony of the Corinthians, and must have been founded before the Persian wars, though the time of its foundation is not recorded. It afterwards became tributary to Athens, and its revolt from the latter city in B.C. 432 was one of the immediate causes of the Peloponnesian war. It was taken by the Athenians in 429 after a siege of more than two years, its inhabitants expelled, and their place supplied by Athenian colonists. (Thuc. ii. 58, 70, iv. 120.) In 356 it was taken by Philip, who destroyed the city and gave its territory to the Olynthians. Cassander, however, built a new city on the same site, to which he gave the name of *Cassandrēa* (Κασσάνδρεια: Κασσανδρέυς), and which he peopled with the remains of the old population and with the inhabitants of Olynthus and the surrounding towns, so that it soon became the most flourishing city in all Macedonia. (Dem. Phil. ii. p. 170; Strab. l. c.). It was taken and plundered by the Huus, but was restored by Justinian.

Potidania (Ποτιδανία), a fortress in the NE. of Aetolia, near the frontiers of Locris (Thuc. iii. 96; Liv. xxviii. 1).

Pōtīti. [PINARIA GENS.]

Pōtīus, the name of an ancient and celebrated family of the Valeria Gens. This family disappears about the time of the Samuete wars, but the name was revived at a later period by the Valeria gens, as a prænomen: thus we find mention of a Potitus Valerius Messalla, who was consul suffectus in B.C. 29.

Potniæ (Ποτνιαί: Ποτνιαεύς), a small town in Boeotia on the Asopus, ten stadia S. of Thebes, on the road to Plataea (Xen. *Hell.* v. 4, 51; Paus. ix. 8, 1). The adjective *Potniades* (sing. *Potniades*) is an epithet frequently given to the mares which tore to death Glaucus of Potniæ. [GLAUCUS, No. 1.]

Praespa. [PHERAATA.]

Practius (Πράκτιος: *Bergas*), a river of the Troad, rising in M. Ida, and flowing into the Hellespont, N. of Abydus (*Il.* ii. 835; Strab. p. 590; Arrian, *An.* i. 12, 6).

Praenestē (Praenestinus: *Palestrina*), one of the most ancient towns of Latium, was situated on a steep and lofty hill, about twenty miles SE. of Rome, with which it was connected by a road called Via Praenestina. It probably existed before the Greek colonisation, but it claimed a Greek origin, and was said to have been founded by Praenestus, the grandson of Odysseus (Steph. Byz. s. v.; Solin. 2, 9). Another tradition ascribed its foundation to Caeculus, son of Vulcan (Verg. *Aen.* vii. 678). Strabo speaks of it as a Greek town, and asserts that it was formerly called Πολυστέφανος, for which Pliny writes Stophane (Strab. p. 238; Plin. iii. 64). The traditions which imply a foundation by the earlier inhabitants of Italy are older and probably truer. Dionysius (v. 61) speaks of it as an important member of the Latin confederation. In very early times (from B.C. 499), according to Livy, it was an ally of Rome (Liv. ii. 19, iii. 8), but after the Gallic invasion appears as an enemy of the Romans, and, being strongly fortified by nature and by art, frequently resisted their attacks (Liv. vi. 21). After the Latin war Praeneste lost some territory, but remained nominally independent till after the Social war, when it received the franchise (App. *B. C.* i. 65) and became a

Roman colony (Cic. *Cat.* i. 3). It was here that the younger Marius took refuge, and was for a considerable time besieged by Sulla's troops. Praeneste possessed a very celebrated and ancient temple of Fortuna, with an oracle, which is often mentioned under the name of *Praenestinae sortes* (Ov. *Fast.* vi. 61; Lucan, ii. 194; Cic. *Div.* ii. 41; FORTUNA). In consequence of its lofty situation Praeneste was a cool and healthy residence in the great heats of summer (*frigidum Praeneste*, Hor. *Od.* iii. 4, 22; Juv. iii. 190), and was therefore much frequented at that season by the wealthy Romans. The remains of the ancient walls and some other antiquities are still to be seen at *Palestrina*. The fragments of a Roman Calendar, called *Fasti Praenestini*, were found here in 1771, and are probably those which Verrius Flaccus set up in the forum of Praeneste (Suet. *Gramm.* 17; *C. I. L.* i. p. 311).

Praesus (Πραῖσιος: *Præsius*), an inland town in the E. of Crete, belonging to the Eteocretes, which was destroyed by the neighbouring town of Hierapytna (Strab. pp. 475, 478).

Practōria Augusta. [AUGUSTA, No. 4.]

Practūtii (Πραυτούττιοι), a tribe of Picenum, whose district lay on the N. side of the river Vomanus. Their chief city was Interannium (Pol. iii. 88; Liv. xxii. 9; Plin. iii. 110).

Prās (Πρᾶς, gen. Πραυρός: *Prānes*), a town of Thessaly, in the W. of the district Phthiotis, on the NE. slope of Mt. Narthacius (Xen. *Hell.* iv. 319).

Prasīae (Πρασιάι: *Prasīeūs*). 1. Or *Prasīa* (Πρασία), a town of the Eleuthero-lacones, on the E. coast of Laconia, was taken and destroyed by the Athenians in the second year of the Peloponnesian war (Thuc. ii. 56; Strab. pp. 368, 374; Paus. iii. 24, 3).—2. (*Prassa*), a demus in Attica, S. of Stīria, belonging to the tribe Pandionis, with a temple of Apollo (Thuc. viii. 95).

Prasīas Lacus (Πρασιάς Λίμνη: *Balkovo*), a lake in Thrace between the Strymon and Nestus, and near the Strymonic gulf, with silver mines in the neighbourhood.

Prasūi, **Prasīi**, and **Parrhasīi** (Πράσιοι: Sanscrit, Prachinas, i.e. *people of the E. country*), a great and powerful people of India on the Ganges, governed at the time of Seleucus I. by king SANDROCOTTUS. Their capital city was Palibothra (*Patna*), and the extent of the kingdom seems to have embraced the whole valley of the upper Ganges, at least as far down as that city. At a later time the monarchy declined, so that in Ptolemy we only find the name as that of the inhabitants of a small district, called Prasiaca (Πρασιακή), about the river Soa (Strab. pp. 702, 703; Plin. vi. 68; Diod. xvii. 93; Curt. ix. 2; Plut. *Alex.* 62).

Prasōdis Mare (Πρασώδης θάλασσα or κόλπος), the SW. part of the Indian Ocean, about the promontory PRASUM.

Prasum (Πράσον ἀκρωτήριον: i.e. 'the green headland': *C. Delgado*), a promontory on the E. coast of Africa in 10½° S. lat., in the district Zingites (*Zind*), appears to have been the S.-most point to which the ancient knowledge of this coast extended.

Pratīnas (Πρατίνας), one of the early tragic poets at Athens whose combined efforts brought the art to its perfection, was a native of Phlius, and was therefore by birth a Dorian. It is not stated at what time he went to Athens, but he was older than Choerilus and younger than Aeschylus, with both of whom he competed for the prize in the seventieth Olympiad, according

to Suidas, *i.e.* between 500 and 495 B.C. By the same writer he is said to have invented Satyric drama: that is to say, he introduced the practice of adding a satyr-play to be acted in connexion with the preceding tragedy or tragedies. The Chorus of Satyrs belonged to the earliest phase of drama, and it was possibly with the object of preserving this that he separated the satyr-chorus from the tragedy (as we should now understand it), and confined it to the lighter satyric drama. He is said to have written sixty plays, of which only scanty fragments remain. His satyric dramas were ranked by Pausanias next to those of Aeschylus (Paus. ii. 13, 6; Suid. s. v. *Praxilas*). He also stood high as writer of lyrical pieces, of which fragments, one of some length, remain (Bergk, *Poët. Lyr.* 953).

Praxagoras (*Πραξαγόρας*), a celebrated physician, was a native of the island of Cos, and lived in the fourth century B.C. He belonged to the medical sect of the Dogmatici, and was celebrated for his knowledge of medical science in general, and especially for his attainments in anatomy and physiology. (Gal. ii. p. 905; Plin. xxvi. 10.)

Praxias (*Πραξίας*), an Athenian sculptor of the age of Phidias, but of the more archaic school of Calamis, commenced the execution of the statues in the pediments of the great temple of Apollo at Delphi—Artemis, Leto and Apollo with the Muses, Dionysus and the Thyiades, and Helios at his setting—but died while he was still engaged upon the work. His date may be placed about B.C. 448 and onwards. (Paus. x. 19, 3.)

Praxidicē (*Πραξιδίκη*), *i.e.* the goddess who carries out the objects of justice, or watches that justice is done to men. Sometimes Praxidice seems to be merely Dike herself, regarded as having attained her ends: for instance, when Menelaus arrived in Laconia, on his return from Troy, he set up a statue of Praxidice near Gytheum, not far from the spot where Paris, in carrying off Heleu, had founded a sanctuary of Aphrodite Mignonitis (Paus. iii. 22, 2). In other traditions there seems to have been (as so often appears in Greek mythology), a triad. These three Praxidicæ were workers of justice and had a shrine near Haliartus in Boeotia (Paus. ix. 33, 4). In some accounts they are daughters of Ogyges, and their names are Alalcomenia, Thelxinoia, and Aulis (Suid. s. v. *Πραξιδίκη*). Pausanias seems to connect the death of Sulla with the working of Alalcomenia in retribution for his severities in Greece (Paus. ix. 33, 6).

Praxilla (*Πραξίλλα*), of Sicyon, a lyric poetess, who flourished about B.C. 450, and was one of the nine poetesses who were distinguished as the Lyric Muses. Her scolia were among the most celebrated compositions of that species. She belonged to the Dorian school of lyric poetry, but there were also traces of Aeolic influence in her rhythms, and even in her dialect. (Suid. s. v.; Athen. p. 694; Paus. iii. 13, 3.)

Praxiphānes (*Πραξιφάνης*), a Peripatetic philosopher, a native either of Mytilene or of Rhodes, was a pupil of Theophrastus, and lived about B.C. 322. Epicurus is said to have been one of his pupils. Praxiphanes paid especial attention to grammatical studies, and is hence named along with Aristotle as the founder and creator of the science of grammar. (Clem. Alex. i. p. 365; Strab. p. 655.)

Praxiteles (*Πραξιτέλης*), one of the greatest Greek sculptors. He was a son of Cephisodotus, also a famous sculptor, and some modern writers

argue (but not conclusively) that 'Pasiteles,' whom Pausanias (v. 20, 1) mentions as a sculptor of Paros, was really Praxiteles, and grandfather of the great sculptor. However that may be, Praxiteles was a citizen of Athens, born about 390 B.C., and contemporary with Scopas, with whom he stands at the head of the later Attic school, so called in contradistinction to the earlier Attic school of Phidias. Without attempting those sublime impersonations of divine majesty in which Phidias had been so inimitably successful, Praxiteles was unsurpassed in the exhibition of the softer beauties of the human form. While Phidias was supreme in his attainment of the grandest and noblest ideas, Praxiteles was equally so in his representation of beauty of face and form. In the estimation of ancient writers his most beautiful work was his marble statue of Aphrodite, which was distinguished from the other statues of the goddess by the name of the Cnidians, who purchased



Copy (in Capitol at Rome) of the Satyr of Praxiteles.

it (Plin. xxxvi. 20). The statue at Munich is a copy of this, and the Venus de' Medici is an imitation. [See cuts on p. 86.] It was always esteemed the most perfectly beautiful of the statues of the goddess. Many made the voyage to Cnidus expressly to behold it. So highly did the Cnidians themselves esteem their treasure, that when king Nicomedes offered them, as the price of it, to pay off the whole of their heavy public debt, they preferred to endure any suffering rather than part with the work which gave their city its chief renown. It was afterwards carried to Constantinople, where it perished by fire in the reign of Justinian (Zonar. xiv. 2). Praxiteles modelled it from Phryne, of whom also he made more than one portrait statue. His famous statue of Apollo Sauroctonos (Plin. xxxiv. 70), of a delicate and highly idealised beauty, is also represented by a copy. [See cut on p. 89.] Another of the celebrated works of Praxiteles was his statue of Eros (Paus. ix. 27, 3; Cic. *Verr.* iv. 2, 4). It was preserved at Thespiae where it was dedi-

cated by Phryne; and an interesting story is told of the manner in which she became possessed of it. Praxiteles had promised to give Phryne whichever of his works she might choose, but he was unwilling to tell her which of them, in his own opinion, was the best. To discover this, she sent a slave to tell Praxiteles that a fire had broken out in his house, and that most of his works had already perished. On hearing this message, the artist rushed out, exclaiming that all his toil was lost if the fire had touched his Satyr or his Eros. Upon this Phryne confessed the stratagem, and chose the Eros. This statue was removed to Rome by Caligula, restored to Thespiae by Claudius, and carried back by Nero to Rome, where it stood in Pliny's time in the schools of Octavia, and it finally perished in the fire which destroyed that building in the reign of Titus. (Paus. i. 20, 2; Dio Cass. lxxi. 24.) Of the Satyr of Praxiteles



The Hermes of Praxiteles. (Original statue now at Olympia.)

a copy exists in the statue of the Faun in the Capitol at Rome. But, above all, since the discovery of the Hermes at Olympia, the supreme skill of Praxiteles in delineating beauty of form can be seen in an original work. This statue, which represented Apollo bearing the infant Dionysus on his left arm, and holding up (probably) a bunch of grapes in his right hand (Paus. v. 17, 3), was found by the German archaeologists in 1877, fairly preserved, and is now in the museum at Olympia.—Praxiteles had two sons, who were also distinguished sculptors, Timarchus and Cephisodotus.

Praxithēa (Πραξιθέα), daughter of Phrasimnus and Diogenia, was the wife of Erechtheus, and mother of Cecrops, Pandorus, Metion, Orncus, Procris, Creusa, Chthonia, and Orithyia. [ERECHTHEUS.]

Preciāni, a people in Gallia Aquitania at the foot of the Pyrenees (Cacs. B. G. iii. 27).

Prelius, or **Prilius Lacus** (*Lago di Castiglione*), a lake in Etruria near the coast, between Vetulonia and Rusellae. It was fed and

drained by a river of the same name. (Cic. *Mil.* 27; Plin. iii. 51.)

Premnis, Premis, or **Primis** (Πρημίσις: *Ibrim*), a town on the Nile in Aethiopia near the limit of the Roman empire, which was taken by Petronius in his expedition (Strab. p. 820; Ptol. iv. 7, 19; Plin. vi. 181).

Prēpēsinthus (Πρεπέσινθος: *Despotiko*), one of the smaller Cyclades, between Ohiaros and Siphnos (Strab. p. 485).

Priāmidēs, that is, a son of Priam, by which name Hector, Paris, Helenus, Deiphobus, and the other sons of Priam, are called.

Priāmus (Πριάμος), the king of Troy at the time of the Trojan war. He was a son of Laomedon and Strymo or Placia. His original name is said to have been Podarces, *i.e.* 'the swift-footed,' which was changed into Priamus, 'the ransomed' (from *πριάμαι*), because he was the only surviving son of Laomedon and was ransomed by his sister Hesione after he had fallen into the hands of Heracles. He is said to have been first married to Arisbe, the daughter of Merops, by whom he became the father of Aesacus [ARISBE]; but afterwards he gave up Arisbe to Hyrtacus, and married Hecuba, by whom he had the following children: Hector, Alexander or Paris, Deiphobus, Helenus, Pammon, Polites, Antiphus, Hipponous, Polydorus, Troilus, Creusa, Laodice, Polyxena, and Cassandra. By other women he had a great many children besides. According to the Homeric tradition, he was the father of fifty sons (nineteen of whom were children of Hecuba), to whom others add an equal number of daughters. (*Il.* xxiv. 495.) In the earlier part of his reign, Priam is said to have supported the Phrygians in their war against the Amazons (*Il.* iii. 184; AMAZONES). When the Greeks landed on the Trojan coast Priam was already advanced in years, and took no active part in the war (*Il.* xxiv. 487). Once only did he venture upon the field of battle, to conclude the agreement respecting the single combat between Paris and Menelaus (*Il.* iii. 250). After the death of Hector, Priam, accompanied by Hermes, went to the tent of Achilles to ransom his son's body for burial and obtained it. His death is not mentioned by Homer, but is related by later poets. When the Greeks entered Troy, the aged king put on his armour, and was on the point of rushing against the enemy, but he was prevailed on by Hecuba to take refuge with herself and her daughters, as a suppliant at the altar of Zeus. While he was tarrying in the temple, his son Polites, pursued by Pyrrhus, rushed into the sacred spot, and expired at the feet of his father, whereupon Priam, overcome with indignation, hurled his spear with feeble hand against Pyrrhus, but was forthwith killed by the latter. (Eur. *Troad.* 17; Verg. *Aen.* ii. 512.)—Virgil mentions (*Aen.* v. 564) another Priam, a son of Polites, and a grandson of king Priam. [*Dict. of Ant. art. Trojae Ludus.*]

Priānus (Πριάνωος: Πριάνωσιος, Πριάνωσιεύς), a town in Crete on the S. coast nearly due S. of Gnosus and E. of Loben, confounded by Strabo with PRAESUS (Strab. p. 478). Its name appears on coins and in inscriptions.

Priāpus (Πριάπος), son of Dionysus and Aphrodite. It is said that Aphrodite, who was in love with Dionysus, went to meet the god on his return from India, but soon abandoned him, and proceeded to Lampsacus on the Hellespont, to give birth to the child of the god. Hera caused her to give birth to a child of extreme ugliness, who was named Priapus. (Paus. ix. 31, 2;

Steph. Byz. *s.v.* Ἐβραῖος, Λάμψακος.) According to Strabo (p. 587) he was son of Dionysus and a nymph. The earliest Greek poets do not mention this divinity. He was worshipped more especially at Lampsacus, Parium, and Cyzicus on the Hellespont, whence he is sometimes called *Hellespontiacus*. (Catull. 18; Verg. *Georg.* iv. 110.) The true account seems to be that Priapus was originally worshipped under the image of the phallus as the deity who gave fertility, especially to gardens, vineyards, and all trees. Hence he was identified with Dionysus and the Asiatic Bacchic rites, and thereupon was in myth represented as a son of Dionysus when the worship of that god prevailed, but sometimes as Dionysus himself under another name (Athen. p. 30). In some rites he was connected with other gods of fertility, Hermes and Eros; and also with Silenus (whence the ass was sacrificed to both). He was regarded as the promoter of fertility, not only in vegetation, but also in all animals connected with an agricultural life; and in this capacity he was worshipped as the protector of flocks of sheep and goats, of bees, of the vine, of all garden produce, and even of fishing. The worship of Priapus was accepted in Italy with that of Dionysus and Aphrodite, and he was regarded especially as the protector of gardens, in which his image was commonly placed. (Verg. *l.e.*; Hor. *Sat.* i. 8; Plin. xix. 50; *C. I. L.* vi. 564.) In mystic theology he was recognised as symbolising the doctrine of regeneration and future life; whence his image was placed on tombs, and he appears in sepulchral inscriptions—'Dens Priapus ego sum mortis et vitae locus' (Henzen, 5756; *C. I. L.* v. 3634). The sacrifices offered to him consisted of the first-fruits of gardens, vineyards, and fields; of milk, honey, cakes; rams, asses, and fishes. He was represented in carved images, mostly in the form of hermae, or carrying fruit in his garment, with either a sickle or cornucopia in his hand. The hermae of Priapus in Italy, like those of other rustic divinities, were usually painted red; whence the god is called *ruber* or *rubicundus*.

Priapus (Πρίαπος, Ion. Πρίηπος: Πριαπηός: *Karaboa*, Ru.), a city of Mysia, on the Propontis, E. of Parium, with a small but excellent harbour. It was a colony of the Milesians, and a chief seat of the worship of PRIAPUS. The surrounding district was called **Priāpis** (Πριαπίς) and **Priapēne** (Πριαπηνή). (Thuc. viii. 107; Strab. p. 587; Plin. v. 141.)

Priēnē (Πρίηνη: Πριηνεός, Πριήνιος: Priēnens, pl. Priēnenses: *Samsun*, Ru.), one of the twelve Ionian cities on the coast of Asia Minor, stood in the NW. corner of Caria, at the S. foot of M. Mycale, and on the N. side of the Sinus Latinicus (Hdt. i. 142, vi. 6). Its foundation was ascribed mythically to the Neleid Aepytus, in conjunction with Cadmeans, from whom it was also called *Καδμή* (Paus. vii. 2, 7; Strab. p. 636). It stood originally on the seashore, and had two harbours and a small fleet, but the change in the coast by the alluvial deposits of the Maeander left it some distance inland (Strab. p. 579). It was of much religious importance in connexion with the Panionian festival on M. Mycale, at which the people of Priene took precedence in virtue of their being the supposed descendants of those of Helice in Greece Proper (Strab. p. 639). The city was also celebrated as the birthplace of **BIAS**.

Prifernum, a town of the Vestini on the E. coast of central Italy.

Prīmus, **M. Antonīus**, a native of Tolosa in

Gaul, was condemned for forgery (*falsum*) in the reign of Nero, was expelled the senate, of which he was a member, and was banished from the city. (Tac. *Ann.* xiv. 40; Dio Cass. lv. 9.) After the death of Nero (68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion, which was stationed in Pannonia. He was one of the first generals in Europe who declared in favour of Vespasian; and he rendered him the most important services. In conjunction with the governors of Moesia and Pannonia, he invaded Italy, gained a decisive victory over the Vitellian army at Bedriacum, and took Cremona, which he allowed his soldiers to pillage and destroy. (Tac. *Hist.* ii. 86, iii., iv.; Dio Cass. lxx. 9–18.) He afterwards forced his way into Rome, notwithstanding the obstinate resistance of the Vitellian troops, and had the government of the city till the arrival of Mucianus from Syria. [MUCIANUS, No. 2.] We learn from Martial, who was a friend of Antonius Primus, that he was alive at the accession of Trajan (Mart. x. 23).

Prisciānus, a Roman grammarian, surnamed *Caesariensis*, because he was born at Caesarea in Mauretania. He lived in the sixth cent. A.D., in the reign of Anastasius, and taught grammar at Constantinople. He was celebrated for the extent and depth of his grammatical knowledge, of which he has left the evidence in his work on the subject, entitled *Commentariorum grammaticorum Libri XVIII*, addressed to his friend and patron, the consul Julianns. The first sixteen books treat upon the eight parts of speech recognised by the ancient grammarians, letters, syllables, &c. The last two books are on syntax. This treatise soon became the standard work on Latin grammar, and in the epitome of Rabanus Maurus obtained an extensive circulation. His terminology forms the basis of much that is still maintained. His work is also valuable for its citations from ancient writers. Of the earlier grammarians those whom he chiefly follows are the Greek writer Apollonius and the Latin Flavinus Caper. The other works of Priscianus still extant are:—(1) A grammatical catechism on twelve lines of the Aeneid, manifestly intended as a school book. (2) A treatise on accents. (3) A treatise on the symbols used to denote numbers and weights, and on coins and numbers. (4) On the metres of Terence. (5) A translation of the *Προγυμνάσματα* (*Præexercitamenta*) of Hermogenes. (6) On the declensions of nouns. (7) A poem on the emperor Anastasius in 312 hexameters, with a preface in twenty-two iambic lines. (8) A piece *De Ponderibus et Mensuris*, in verse. (9) An *Epitome phaenomenōn*, or *De Sideribus*, in verse. (10) A free translation of the *Periegesis* of Dionysius in 1427 lines, manifestly made for the instruction of youth. (11) A couple of epigrams.—The best edition of Priscianus is by Krohl, Lips. 1819–20, 2 vols. 8vo, and in Keil's *Gramm. Lat.* 1855.

Priscianus Lydus, a writer of the Neo-Platonic school of philosophy in the reign of Justinian. When that emperor suppressed the schools of philosophy at Athens, Priscian with six others went to the court of Chosroes, whose intercession secured their safe return to Greece. Priscian wrote a paraphrase and commentary on the physics of Theophrastus (*Metaphrasis in Theophrastum*), and answers (*solutiones*) to questions on philosophy proposed by Chosroes. All that remains of his works has been edited by I. Bywater, Berlin, 1886.

Prisciānus, Theodōrus, a physician, and a pupil of Vindicianus, lived in the fourth century after Christ. He is supposed to have lived at the court of Constantinople, and to have attained the dignity of Archiater. He is the author of a Latin work, entitled *Rerum Medicarum Libri Quatuor*, published in 1532, both at Strasburg and at Basel.

Priscus (Πρίσκος), a Byzantine historian, was a native of Panium in Thrace, and was one of the ambassadors sent by Theodosius the Younger to Attila, A.D. 445. He died about 471. Priscus wrote an account of his embassy to Attila, enriched by digressions on the life and reign of that king. The work was in eight books, but only fragments of it have come down to us. Priscus was an excellent and trustworthy historian, and his style was remarkably elegant and pure.—The fragments are published by Bekker and Niebuhr, 1829; and by Müller, *Fragm. Hist. Graec.*

Priscus, Helvidius, son-in-law of Thrasea Paetus, and, like him, distinguished by his love of virtue, philosophy, and liberty. He was quaestor in Achaia during the reign of Nero, and tribune of the plebs A.D. 56. When Thrasea was put to death by Nero (66), Priscus was banished from Italy. He was recalled to Rome by Galba (68); but in consequence of his freedom of speech and love of independence, he was again banished by Vespasian, and was shortly afterwards put to death by order of this emperor. (Tac. *Ann.* iv. 5, 43, *Dial.* 5; Suet. *Vesp.* 15; Dio Cass. lxxi. 12.) His life was written by Herennius Senecio at the request of his widow, Fannia; and the tyrant Domitian, in consequence of this work, subsequently put Senecio to death, and sent Fannia into exile (Plin. *Ep.* vii. 19, 5; Dio Cass. lxxvii. 13). Priscus left a son, Helvidius, who was put to death by Domitian.

Priscus, Servilius. The Prisci were an ancient family of the Servilia gens, and filled the highest offices of the state during the early years of the republic. They also bore the agnomen of Structus, which is always appended to their name in the Fasti, till it was supplanted by that of Fidenas, which was first obtained by Q. Servilius Priscus Structus, who took Fidenas in his dictatorship, B.C. 485, and which was also borne by his descendants.

Priscus, Tarquinius. [TARQUINIUS.]

Prista (Πρίστη; *Rustschuk*), a town in Moesia on the Danube (Ptol. iii. 10, 10).

Priverno (Πριβερνας, -ātis; *Piperno*), an ancient town of Latium on the river Amasenus, belonged to the Volscians (Verg. *Aen.* xi. 540). It was conquered by the Romans at an early period, and was subsequently made a colony (Liv. vii. 42, viii. 11).

Proaerēsius (Προαιρέσιος), a teacher of rhetoric, was a native of Armenia, and was born about A.D. 276. He first studied at Antioch under Ulpian, and afterwards at Athens under Julianns. He became at a later time the chief teacher of rhetoric at Athens, and enjoyed a high reputation. He died 368, in his ninety-second year. (Suid. *s.v.*; *Vit. Soph.* i. p. 73.)

Probalinthus (Προβαλίνθος; *Προβαλίστιος*), a demus in Attica, S. of Marathon, belonging to the tribe Pandionis (Strab. p. 389).

Probatia (Προβατία), a river of Boeotia, which, after passing Lebadea, and receiving its tributary the Hercyna, flowed into the lake Copais.

Probus, Aemilius. [NEPOS, CORNELIUS.]

Probus, M. Aurélius, Roman emperor A.D.

276–282, was a native of Sirmium in Pannonia, and rose to distinction by his military abilities. He was appointed by the emperor Tacitus governor of the whole East, and, upon the death of that sovereign, the purple was forced upon his acceptance by the armies of Syria. The downfall of Florianus speedily removed his own rival [FLORIANUS], and he was enthusiastically hailed by the united voice of the senate, the people, and the legions. The reign of Probus presents a series of the most brilliant achievements. He defeated the barbarians on the frontiers of Gaul and Illyricum, and in other parts of the Roman empire, and put down the rebellions of Saturninus at Alexandria, and of Proculus and Bonosus in Gaul. But, after crushing all external and internal foes, he was killed at Sirmium by his own soldiers, who had risen in mutiny against him because he had employed them in laborious public works. Probus was as just and virtuous as he was warlike, and is deservedly regarded as one of the greatest and best of the Roman emperors. (Life in *Script. Hist. Aug.*; Zosim. i. 64.)

Prōbus, Valērius. 1. Of Berytus, a Roman grammarian, who lived in the time of Nero. His chief works were editions of Lucretius, Virgil, Horace and Persius with annotations, which he wrote frequently in shorthand (*notae*). The Life of Persius is taken from his edition. Much of his criticism was given orally and preserved by his pupils. (Gell. ix. 9, 12, xiü. 21; Suet. *Gramm.* 24; Mart. iii. 2, 12; Serv. ad *Georg.* i. 277.) To this Probus we may assign those annotations on Terence from which fragments are quoted in the Scholia on the dramatist.—2. Under the same name appears a grammatical treatise of no great value called *Grammaticae Institutiones*. Since it speaks of the Baths of Diocletian it cannot be dated before the fourth century. He may possibly be the Probus who was a friend and correspondent of Lactantius.

Prōcas, one of the fabulous kings of Alba Longa, succeeded Aventinus, and reigned twenty-three years; he was the father of Numitor and Amulius (Liv. i. 3).

Prōchýta (*Prochida*), an island off the coast of Campania near the promontory Misenum, is said to have been torn away by an earthquake either from this promontory or from the neighbouring island of Pithecusa or Aenaria (Strab. pp. 60, 123, 248, 258; Pliu. ii. 203; Verg. *Aen.* ix. 715; Ov. *Met.* xiv. 89).

Procles (Προκλής), one of the twin sons of Aristodemus. For details see EURYSTHENES.

Proclus (Πρόκλος)—surnamed *Diadochus* (Διάδοχος), the Successor, from his being regarded as the genuine successor of Plato in doctrine—was one of the most celebrated teachers of the Neo-Platonic school. He was born at Byzantium A.D. 410, but was brought up at Xanthus in Lycia, to which city his parents belonged, and which Proclus himself regarded as his native place. He studied at Alexandria under Olympiodorus, and afterwards at Athens under Plutarchus and Syrianus. At an early age his philosophical attainments attracted the attention and admiration of his contemporaries. He had written his commentary on the *Timaeus* of Plato, as well as many other treatises, by his twenty-eighth year. On the death of Syrianus Proclus succeeded him in his school, and inherited from him the house in which he resided and taught. Marinus in his Life of Proclus records, with intense admiration, the perfection to which his

master attained in all virtues. The highest of these virtues were, in the estimation of Marinus, those of a purifying and ascetic kind. From animal food he almost totally abstained; fasts and vigils he observed with scrupulous exactitude. The reverence with which he honoured the sun and moon would seem to have been unbounded. He celebrated all the important religious festivals of every nation, himself composing hymns in honour, not only of Grecian deities, but of those of other nations also. It was of course not surprising that such a man should be favoured with various apparitions and miraculous interpositions of the gods. He used to tell how a god had once appeared and proclaimed to him the glory of the city. But the still higher grade of what, in the language of the school, was termed the theurgic virtue he obtained by his profound meditations on the oracles, and the Orphic and Chaldaic mysteries, into the highest secrets of which he was initiated by Asclepigenia, the daughter of Plutarchus, who alone was in complete possession of the theurgic knowledge and discipline, which had descended to her from the great Nestorius. He profited so much by her instructions, as to be able, according to Marinus, to call down rain in a time of drought, to stop an earthquake, and to procure the immediate intervention of Asclepius to cure the daughter of his friend Archiadas. Proclus died A.D. 485. During the last five years of his life he had become superannuated, his strength having been exhausted by his fastings and other ascetic practices. As a philosopher Proclus enjoyed the highest celebrity among his contemporaries and successors, but his writings are characterised by vagueness, and mysticism. His main object was to systematise and bring into a complete form the theological and cosmological tenets handed down by preceding Neoplatonists, especially those of Plotinus and Iamblichus.—The edition of Cousin (Paris, 6 vols. 8vo, 1820–1827) contains the following treatises of Proclus:—On Providence and Fate; On Ten Doubts about Providence; On the Nature of Evil; a Commentary on the *Alcibiades*, and a Commentary on the *Parmenides*. The other principal works of Proclus are:—On the Theology of Plato, in six books; Theological Elements: a Commentary on the *Timæus* of Plato; five Hymns of an Orphic character. Proclus was also a mathematician and grammarian. His Commentaries on the first book of Euclid, and on the *Works and Days* of Hesiod are still extant.

Procne (Πρόκνη), daughter of king Pandion of Athens, and wife of Tereus. Her story is given under **TEREUS**.

Proconnessus (Προκόννησος, or Προκόννησος, i.e. *Fawn-island*, *Marmara*), an island of the Propontis (*Sea of Marmara*), off the N. coast of Mysia, NW. of the peninsula of Cyzicus or Dolionis. A neighbouring island was called **Elaphonnesus** (Ἐλαφόννησος, i.e. *Deer-island*); and the two were distinguished by the names of Old and New Proconnesus. (Strab. pp. 587, 589; Sevl. p. 35; Hdt. iv. 14, vi. 33.) Pliny (v. 151) considers the two names to belong to the same island. The island was celebrated for its marble, and hence its modern name. It was the native place of the poet **ARISTEAS**.

Procopius (Προκόπιος). 1. A native of Cilicia, and a relative of the emperor Julian, served with distinction under Constantius II. and Julian. Having incurred the suspicions of Jovian and of his successor Valens, Procopius

remained in concealment for about two years; but in A.D. 365 he was proclaimed emperor at Constantinople, while Valens was staying at Caesarea in Cappadocia. Both parties prepared for war. In the following year (366) the forces of Procopius were defeated in two great battles. Procopius himself was taken prisoner, and put to death by order of Valens.—2. An eminent Byzantine historian, was born at Caesarea in Palestine about A.D. 500. He went to Constantinople when still a young man, and there obtained so much distinction as an advocate and a professor of eloquence, that he attracted the attention of Belisarius, who appointed him his secretary in 527. In this capacity Procopius accompanied the great hero on his different wars in Asia, Africa, and Italy, being frequently employed in state business of importance, or in conducting military expeditions. Procopius returned with Belisarius to Constantinople a little before 542. His eminent talents were appreciated by the emperor Justinian, who conferred upon him the title of *illustris*, made him a senator, and in 562 created him prefect of Constantinople. Procopius died about the same time as Justinian, 565.—As a historian Procopius deserves great praise. His style is good, and generally full of vigour. His works are:—(1) *Histories* (Ἱστορίαι), in eight books; viz. two *On the Persian War*, containing the period from 408–553, and treating more fully of the author's own times; two *On the War with the Vandals*, 395–545; four *On the Gothic War*, or properly speaking, only three books, the fourth (eighth) being a sort of supplement containing various matters, and going down to the beginning of 553. It was continued by Agathias till 559. The work is extremely interesting; the descriptions of the habits &c. of the barbarians are faithful and done in a masterly style.—(2) *On the Public Buildings erected by Justinian* (Κτίσματα), in six books: a work equally interesting and valuable in its kind, though overloaded with flattery of the emperor.—(3) *Anecdota* (Ἀνέκδοτα), a collection of anecdotes, some of them witty and pleasant, but others most indecent, reflecting upon Justinian, the empress Theodora, Belisarius, and other eminent persons. It is a complete *Chronique Scandaleuse* of the court of Constantinople, from 549 till 562.—(4) *Orationes*, probably extracts from the *History*, which is rather overstocked with harangues and speeches.—The collected works of Procopius are edited by Dindorf, Bonn, 3 vols. 8vo, 1833–1838.

Procris (Πρόκρις), daughter of Erechtheus and wife of Cephalus. For details see **CEPHALUS**.

Procrustes (Προκρούστης), that is, 'the Stretcher,' a surname of the famous robber Polypemon or Damastes. He used to tie all travellers who fell into his hands upon a bed: if they were shorter than the bed, he stretched their limbs till they were of the same length; if they were longer than the bed, he made them of the same size by cutting off some of their limbs. He was slain by Theseus, on the Cephissus in Attica. The bed of Procrustes has passed into a proverb. [**THESEUS**.]

C. Proculéius, a Roman eques, one of the friends of Augustus, was sent by the latter, after the victory at Actium, to Antony and Cleopatra (Plut. *Ant.* 78). It is of this Proculéius that Horace speaks (*Od.* ii. 2). He is said to have divided his property with his brothers (perhaps cousins) Caepio and Murena, who had lost their property in the civil wars. [**MURENA**.] Proculéius put an end to his life by taking

gypsum, when suffering from a disease in the stomach.

Prōcūlus, the jurist, was the contemporary of the jurist Nerva the younger, who was probably the father of the emperor Nerva (Pompon. *Dig.* i. 2, 2, 52). The fact that Proculus gave his name to the school or sect (*Proculiani* or *Proculiani*, as the name is also written), which was opposed to that of the Sabiniani, shows that he was a jurist of note. Proculus is often cited, and there are thirty-seven extracts from him in the Digest from his eight books of *Epistolae*. He appears to have written notes on Labeo. Some writers suppose that Proculus is the Licinius Proculus who was praefectus praetorio under Otho.

Prōcūlus, Julius, a Roman senator, is said in the legend of Romulus to have informed the sorrowing Roman people, after the strange departure of their king from the world, that Romulus had descended from heaven and appeared to him, bidding him tell the people to honour him in future as a god under the name of Quirinus. [ROMULUS.]

Prōdīcus (Πρόδικος), the celebrated sophist, was a native of Iulis in the island of Ceos (Plat. *Protag.* p. 315). He lived in the time of the Peloponnesian war and subsequently; but the date cannot be determined either of his birth or of his death. Prodicus came frequently to Athens on the public business of his native city. He is mentioned in the *Clouds* of Aristophanes, which belongs to B.C. 423; he was one of the teachers of Isocrates, and he was alive at the time of the death of Socrates (399). (Plat. *Apol.* p. 19.) It is probable that no weight should be attached to the statement of Suidas that Prodicus was put to death by the Athenians as a corrupter of the youth. He is mentioned both by Plato and Xenophon with more respect than the other sophists. Like Protagoras and others he travelled through Greece, delivering lectures for money, and in this way he amassed a large fortune (Xen. *Symp.* iv. 62). He paid especial attention to the correct use of words, and some have supposed this to be mere idle hair-splitting; yet it is possible that, though he was ridiculed for it by Plato, he may have done service thereby to dialectics. (Plat. *Euthyd.* p. 277, *Cratyl.* p. 384, *Charmid.* p. 163.) We have the substance of one of his lectures preserved by Xenophon in the well-known fable called 'The Choice of Heracles' [see p. 395, h], and it must be confessed that its teaching is such as to raise, not to debase, the minds of the youth.

Proērna (Πρόερνα: *Gynaekokastro*), a town of southern Thessaly, SW. of Pharsalus, on the W. slope of M. Narthacius, near the sources of the Apidaus (Strab. p. 434; Liv. xxxvi. 14).

Proetides. [PROETUS.]

Proetūs (Προῖτος), son of Abas and Ocalea, and twin-brother of Acrisius. In the dispute between the two brothers for the kingdom of Argos, Proetus was expelled (Paus. ii. 25, 7), whereupon he fled to Iobates in Lycia, whose daughter, Antea or Sthenoboca, he married (*Il.* vi. 160; Serv. ad *Ecl.* vi. 48). With the assistance of Iobates, Proetus was restored to his kingdom, and took Tiryns, which was now fortified by the Cyclopes. [TIRYNS.] Acrisius then shared his kingdom with his brother, surrendering to him Tiryns, Midea and the coast of Argolis (Paus. ii. 16, 2). By his wife Proetus, besides a son Megapenthes, had three daughters, Lysippe, Iphinoë, and Iphianassa, who are often mentioned under the general name of **Proe-**

tides. When these daughters arrived at the age of maturity, they were stricken with madness, the cause of which is differently related. Some say that it was a punishment inflicted upon them by Dionysus, because they had despised his worship (Apollod. ii. 4, 1; Diod. iv. 68); others relate that they were driven mad by Hera, because they presumed to consider themselves more handsome than the goddess, or because they had stoleu some of the gold of her statue (Serv. *l. c.*). It is clear from the passage in Virgil (*Ecl.* vi. 48) that in some traditions their madness took the form of their imagining themselves to be cows. It seems not unlikely that this story may have grown out of some old custom in the locality of women who worshipped Hera putting horns on their heads to symbolise the goddess of the crescent moon [see p. 394, a]; whence the tradition may have survived of women driven by Hera into this form of madness. The frenzy spread to the other women of Argos, till at length Proetus agreed to divide his kingdom between Melampus and his brother Bias, upon the former promising that he would cure the women of their madness. Melampus then chose the most robust among the young men, gave chase to the mad women, amid shouting and dancing, and drove them as far as Sicyon. During this pursuit, Iphinoë died, but the two other daughters were cured by Melampus by means of purifications, and were then married to Melampus and Bias. (Hdt. ix. 34.) The place where the cure was effected upon his daughters is not the same in all traditions, some mentioning the well Anigros, others the fountain Clitor in Arcadia, or Lusi in Arcadia (Strab. p. 436; Paus. viii. 18, 3; Ov. *Mct.* xv. 325). Another and still more famous story tells that when Bellerophon came to Proetus to be purified of a murder which he had committed, the wife of Proetus fell in love with him; but, as Bellerophon declined her advances, she charged him before Proetus with having tried to seduce her. Proetus then sent Bellerophon to Iobates in Lycia, with a letter desiring him to murder Bellerophon. [BELLEROPHON.]—According to Ovid (*Met.* v. 238) Acrisius was expelled from his kingdom by Proetus, and Perseus, the grandson of Acrisius, avenged his grandfather by turning Proetus into stone by means of the head of Medusa. [PERSEUS.]

Prōmētheus (Προμηθεύς), according to the Greek genealogies son of the Titan Iapetus and Clymene, and brother of Atlas, Menoetius, and Epimetheus (Hes. *Th.* 508). Other accounts make his mother Asia, one of the Oceanides (Apollod. i. 2, 2; *Lycophr.* 1283). Aeschylus, with a deeper allegorical meaning, makes him the son of Themis (Aesch. *Pr.* 18, 207). Prometheus was beyond all doubt originally a god of fire, akin to Hephaestus, with whom and with Athene he was closely connected in ritual at Athens. Thus Prometheus and Hephaestus were worshipped at a common altar in the sanctuary of Athene in the Academy, and it is said that in the sculptures there Prometheus was represented as the superior of the two fire-gods, holding the sceptro (Schol. ad Soph. *Oed. Col.* 55). All three deities, because they were deities of light and fire, were honoured with a torch-race [*Dict. of Ant.* art. *Lampadedromia*]. And as fire was regarded as the source of all crafts and inventions (cf. Plin. xxxvi. 200), so all three deities were patrons of handicrafts, and Prometheus, like Athene, was specially gifted with wisdom (whence his name, which

signified 'forethought'). But from this original conception of the fire-god sprang many myths, some bearing all the marks of old popular stories, which were gradually welded into a more or less consecutive story by the poets. It may be seen that the name of the god *πυρφόρος*, 'the fire-bringer' (cf. Soph. *O. C.* 56), provided a starting-point for the myth of the robbery of fire from heaven. The story of Hesiod is as follows. Once, in the reign of Zeus, when gods and men were disputing with one another at Mecone (afterwards Sicyon), Prometheus, with a view of deceiving Zeus, cut up a bull and divided it into two parts: he wrapped up the best parts and the intestines in the skin, and at the top he placed the stomach, which is one of the worst parts, while the second heap consisted of the bones covered with fat. (It may be noticed that the office of presiding at sacrifice belonged to Prometheus as fire-god.) When Zeus pointed out to him how badly he had made the division, Prometheus desired him to choose, but Zeus, seeing through the stratagem of Prometheus, chose the heap of bones covered with the fat. The father of the gods avenged himself by withholding fire from mortals, but Prometheus stole it in a hollow tube (*ῥάβδῃ, ferula*). This fire he stole from the hearth of Zeus (Hes. *Op.* 51), or from the lightning (Lucret. v. 1090), or from the sun (Serv. ad *Ecl.* vi. 42), or from the workshop of Hephaestus and Athene (Plat. *Protag.* p. 321). Zeus thereupon chained Prometheus to a pillar, where an eagle consumed in the daytime his liver, which was restored in each succeeding night. Prometheus was thus exposed to perpetual torture; but Hercules killed the eagle and delivered the sufferer, with the consent of Zeus, who in this way had an opportunity of allowing his son to gain immortal fame. Further, in order to punish men Zeus gave Pandora as a present to Epimetheus, in consequence of which diseases and sufferings of every kind befell mortals. [For details, see *PANDORA*.] This is an outline of the legend about Prometheus, as contained in the poems of Hesiod. (Hes. *Th.* 521, *Op.* 47; cf. Hyg. *Ast.* ii. 15; Apollod. ii. 5, 11.)—Aeschylus, in his trilogy *Prometheus*, added various new features to this legend. Although Prometheus belonged to the Titans, he is nevertheless represented by Aeschylus as having assisted Zeus against the Titans (218). But when Zeus wanted to extirpate the whole race of man, whose place he proposed to fill by an entirely new race of beings, Prometheus prevented the execution of the scheme, and saved mankind from destruction (228). Prometheus further deprived them of their knowledge of the future, and gave them hope instead. He taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts (248, 445). But, as he had acted in all these things contrary to the will of Zeus, the latter ordered Hephaestus to chain him to a rock in Scythia, which was done in the presence of Cratos and Bia, two ministers of Zeus. Prometheus, however, still continued to defy Zeus, and declared that there was a decree of fate, according to which Zeus was destined to be dethroned by his own son. As Prometheus steadfastly refused to give any explanation of this decree, Zeus hurled him into Tartarus, together with the rock to which he was chained. After the lapse of a long time, Prometheus returned to the upper world, to endure a fresh

course of suffering, for he was now fastened to Mt. Caucasus, and his liver devoured by an eagle, as related in the Hesiodic legend. (It is remarkable that the natives of the Caucasus still have a tradition that a giant dwells on the summit of *Mt. Elbruz*: but the eagle has been transformed into a cock which visits him every morning at sunrise.) The state of suffering was to last for Prometheus until some other god, of his own accord, should take his place, and descend into Tartarus for him (1025). This came to pass after Hercules had slain the eagle, when Chiron, who had been incurably wounded, desired to go into Hades, and Zeus allowed him to supply the place of Prometheus (Apollod. ii. 5, 4). According to other accounts, Zeus himself delivered Prometheus, after the Titan had been at length prevailed upon to reveal to Zeus the decree of fate, which was that, if he should become by Thetis the father of a son, that son should deprive him of the sovereignty (Apollod. iii. 13, 5; Hyg. *Fab.* 54). There was also a legend which related that Prometheus had created man out of earth and water, either at the very beginning of the human race, or after the flood of Deucalion, when Zeus is said to have ordered him and Athene to make men out of the mud, and the winds to breathe life into them. Prometheus is said to have given to men a portion of all the qualities possessed by the other animals (Hor. *Od.* i. 16, 13; Apollod. i. 7, 1; Ov. *Met.* i. 81). The kind of earth out of which Prometheus formed men was shown in later times near Panopeus in Phocis (Paus. x. 4, 3).

Prōmōna (*Πρωμόνα: Petrovaez*), a mountain fortress of the Liburni at the N. of Dalmatia, between Burnum and Salona. Its name is preserved in the hill called now *Promina*, and its site may be the modern *Dernis* (App. *Ilyr.* 12, 2).

Prōnapīdes (*Προναπίδης*), an Athenian, is said to have been the teacher of Homer. He is enumerated among those who used the Pelasgic letters, before the introduction of the Phoenician, and is characterised as a graceful composer of song.

Prōnax (*Πρώναξ*), son of Talaus and Lysimache, brother of Adrastus and Eriphyle, and father of Lycurgus and Amphithea. According to some traditions the Nemean games were instituted in honour of Pronax.

Pronni (*Πρόννοι: Pronnaïos*), a town on the E. coast of Cephallenia, and one of the four towns of the island (Thuc. ii. 30; Pol. v. 3; Strab. p. 455).

Prōnōmus (*Πρόνομος*), of Thebes, son of Oeniadas, was one of the most distinguished auletic musicians of Greece at the time of the Peloponnesian war. He was the instructor of Alcibiades in flute-playing. He invented a new sort of flute, the compass of which was such that melodies could be played upon it in all the three modes of music, the Dorian, the Phrygian, and the Lydian, for each of which a separate flute had been necessary.

Prōnōus (*Πρόνοος*), son of Phcegeus, and brother of Agenor, in conjunction with whom he slew Alcmaeon. [For details, see *AGENOR* and *ALCMAEON*.]

Prōnūba, a surname of Juno among the Romans, describing her as the deity presiding over marriage. [JUNO.]

Prōpērtius, Sex., the Roman poet, was probably born about B.C. 51. He comes in age between Tibullus and Ovid (Ov. *Trist.* ii. 465, iv. 10, 53). He tells us that he was a native of

Umbria, where it borders on Etruria (i. 22, 9, v. 1, 64), but nowhere mentions the exact spot. It was probably the town of Asisium (cf. v. 1, 125, where *Asisi* should be read), where other Propertii are mentioned in inscriptions. As regards his name, by himself and other authors he is spoken of simply as Propertius. The praenomen Sextus is derived from Douatus (*Vit. Vergil.* 45). The idea that he was Sex. Aurelius Propertius is derived from the headings of some MSS., but is generally discredited. It is suggested that it started from a confusion with Aurelius Prudentius. The inscriptions where it occurs are said to be spurious. He was not descended from a family of any distinction, and he was deprived of his paternal estate by an agrarian division of 41 B.C. (v. 1, 127; cf. iii. 34, 55). At the time of this misfortune he had not yet assumed the *toga virilis*, and was therefore under sixteen years of age. He had already lost his father, who is conjectured to have been one of the victims sacrificed after the taking of Perugia; but this notion does not rest on any satisfactory grounds. We have no account of Propertius's education; but from one of his elegies (v. i.) it would seem that he was destined to be an advocate, but abandoned the profession for that of poetry. The history of his life, so far as it is known to us, is the history of his amours, nor can it be said how much of this is fiction. He began to write poetry at a very early age, and the merit of his productions soon attracted the attention and patronage of Maecenas. This was most probably shortly after the death of Antony, in 30, when Propertius was about twenty-one. It was probably in 32 or 31 that Propertius first became acquainted with his Cynthia. She was a native of Tibur, and her real name was Hostia (Apul. *Apol.* 10; cf. Mart. viii. 73, 5, xiv. 189; Juv. vi. 7). As Propertius (iii. 20, 8) alludes to her *doctus avus*, it is probable that she was a grand-daughter of Hostius, who wrote a poem on the Istrian war. [HOSTIUS.] She seems to have inherited a considerable portion of the family talent, and was herself a poetess, besides being skilled in music. It appears that Propertius subsequently married, probably after Cynthia's death, and left legitimate issue, since the younger Pliny twice mentions Passienus Paulus as descended from him. This must have been through the female line. The year of Propertius's death is altogether unknown.—Propertius resided on the Esquiline, near the gardens of Maecenas (iv. 23, 4). He seems to have cultivated the friendship of his brother poets, as Ponticus, Bassus, Ovid, and others. He mentions Virgil (iii. 34, 63) in a way that shows he had heard parts of the *Aeneid* privately recited. But though he belonged to the circle of Maecenas, he never once mentions Horace. He is equally silent about Tibullus. His not mentioning Ovid is best explained by the difference in their ages; for Ovid alludes more than once to Propertius, and with evident affection (*Trist.* iv. 10, 45, v. 1, 17).—As an elegiac poet, a high rank must be awarded to Propertius, and among the ancients it was a disputed point whether the preference should be given to him or to Tibullus. It is true that he follows the Alexandrine school of learned poets, adopting their somewhat pedantic and affected display of mythological research, and claiming to be the Roman Callimachus (v. 1, 63), whom, as well as Philetas and other of the Greek elegiac poets, he made his model. But Propertius had a fervour and originality which gave him a rank far above the school of

artificial poets, and some of his elegies (*e.g.* v. 11) have a poetry unsurpassed by any of the Latin elegiac poets. In this metre he uses the licence admitted in Greek elegy. Tibullus generally, and Ovid almost invariably, close their pentameter with a word contained in an iambic foot; Propertius, especially in his first book, frequently ends with a word of four or five syllables. The elegy on Hylas is an instance of the melody which he could produce under these conditions.—Most editors now follow Lachmann in dividing the work into five books. Book i. (the book on Cynthia, which was published first) is the same in all editions; but book ii. of the MSS. is divided at the ninth elegy: so that book ii. 10–34 of the MSS. becomes book iii., and the third and fourth books are numbered iv. and v. An argument for the division of book ii. is found in iii. 13, 25.—Editions of Propertius by Lachmann, 1816; Hertzberg, 1844, 1845; Paley, 1872; Bährens, 1880; A. Palmer, 1881; select elegies by Postgate, 1881.

Prophthasia (Προφθασία: prob. *Peshawarun*, Ru.), the N.-most city of Draugiana, on the borders of Asia, was probably the place where PHILETAS was put to death.

Prōpontis (ἡ Προποντίς: *Sea of Marmara*), so called from its position with reference to the Pontus (Euxinus), and thus more fully described as ἡ πρὸ τοῦ Πόντου τοῦ Εὐξείνου θάλασσα, and 'Vestibulum Ponti,' is the small sea which united the Euxine and the Aegæan [PONTUS EUXINUS] and divides Europe (Thracia) from Asia (Mysia and Bithynia). It is of an irregular oval shape, running out on the E. into two deep gulfs, the Sinus Astacenus (*G. of Ismid*) and the Sinus Cianus (*G. of Modonia*), and containing several islands. It received the waters of the RHYNDACUS and other rivers of E. Mysia and W. Bithynia, flowing from Mt. Ida and Olympus; and several important Greek cities stood on its shores, the chief of which were BYZANTIUM and HERACLEA PERINTHUS on the N., and CYZICUS on the S. Its length is calculated by Herodotus at 1400 stadia (140 geog. miles) and its greatest breadth at 500 stadia (50 g. m.) which is very near the truth. (Hdt. iv. 85; Strab. pp. 563, 574, 583; Aesch. *Pers.* 876; Plin. iv. 76, v. 141; Mel. i. 1, 3, 19.)

Proschium. [PYLENE.]

Prōserpina. [PERSEPHONE.]

Prospalta (τὰ Πρόσπαλτα: *Προσπάλτιος*), a demus in the S. of Attica, belonging to the tribe Acamantis.

Prosper, a celebrated ecclesiastical writer, was a native of Aquitania, and lived during the first half of the fifth century. Many of his theological works are extant [for which see *Dict. of Christ. Biogr.*], and he also left a Chronicle which is of value since its last thirty years supply information not to be obtained elsewhere. It is called *Chronicon Consulare*, and extends from A.D. 379, the date at which the Chronicle of Jerome ends, down to 455, the events being arranged according to the years of the Roman consuls. We find short notices with regard to the Roman emperors, the Roman bishops, and political occurrences in general, but the troubles of the Church are especially dwelt upon, and above all the Pelagian heresy. The *Chronicon Imperiale*, comprehended within the same limits as the preceding (379–455), which treats of the period arranged according to the reigns of the emperors, is erroneously ascribed to Prosper. It was probably not written

by Prosper of Aquitania, and is assigned by most critics to Prosper Tiro, who, it is imagined, flourished in the sixth century. There are likewise several poems which have come down to us under the name of Prosper.—The best edition of Prosper's works is the Benedictine, Paris, 1711.

Prösymna (Πρόσυμνα: Προσυμναῖος), an ancient town of Argolis, with a temple of Hera, N. of Argos (Strab. p. 373; Stat. *Theb.* iv. 44).

Prōta (Πρώτα: *Prote*), an island in the Propontis near Chalcedon (Steph. Byz. s.v. Χαλκίδις).

Prōtāgōras (Πρωταγόρας), a celebrated sophist, was born at Abdera, in Thrace (Plat. *Protag.* pp. 316, 349, *Rep.* p. 606), probably about B.C. 480, and died about 411, at the age of nearly seventy years. It is said that Protagoras was once a poor porter, and that the skill with which he had fastened together, and poised upon his shoulders, a large bundle of wood, attracted the attention of Democritus, who conceived a liking for him, took him under his care, and instructed him in philosophy. (Diog. Laërt. ix. 53, x. 8; Gell. v. 3; Athen. p. 354.) This well-known story, however, appears to have arisen out of the statement of Aristotle, that Protagoras invented a sort of porter's knot for the more convenient carrying of burdens. It cannot be true that he was patronised or instructed by Democritus, who was twenty years younger than Protagoras himself. Protagoras was the first who called himself a sophist (*i.e.* in the original sense of the name, one who professed to teach skill and practical life instead of only theory and abstract truth); and he is said to have been the first who taught for pay. He practised his profession for the space of forty years. He must have come to Athens before B.C. 445, since he drew up a code of laws for the Thurians, who left Athens for the first time in that year (Diog. Laërt. ix. 50). Whether he accompanied the colonists to Thurii, we are not informed; but at the time of the plague (430) we find him again in Athens. Between his first and second visit to Athens, he had spent some time in Sicily, where he had acquired great fame; and he brought with him to Athens many admirers out of other Greek cities through which he had passed (Plat. *Protag.* p. 315). His instructions were so highly valued that he sometimes received one hundred minae from a pupil; and Plato says that Protagoras made more money than Phidias and ten other sculptors. In 411 he was accused of impiety by Pythodorus, one of the Four Hundred. His impeachment was founded on his book on the gods, which began with the statement: 'Respecting the gods, I am unable to know whether they exist or do not exist.' The impeachment was followed by his banishment, or, as others affirm, only by the burning of his book. (Diog. Laërt. ix. 52; Cic. *N. D.* i. 23.) His profession being to fit for practical life, it followed that his object was to enable his pupils to persuade others to take their view, whatever it might be, since at that time success in political life depended upon that skilful oratory and upon the power to maintain in speech, if need be, a bad cause (τὸν ἥττω λόγων κρείττω ποιεῖν).—Protagoras wrote a large number of works, of which the most important were entitled *Truth* (Ἀλήθεια) and *On the Gods* (Περὶ Θεῶν). The first contained the theory that 'Man is the measure of all things' (*i.e.* that everything is, as regards each man, what it appears to him to be; and so that absolute truth, independent of opinion,

could not exist) refuted by Plato in the *Theaetetus*. Plato gives a vivid picture of the teaching of Protagoras in the dialogue that bears his name (cf. Plat. *Theaet.* pp. 156, 160; Cic. *Ac.* ii. 46, 142, *N. D.* i. 2, 12). Protagoras was especially celebrated for his skill in the rhetorical art. By way of practice in the art he was accustomed to make his pupils discuss Theses (*communnes loci*); an exercise which is also recommended by Cicero (*Brut.* 12, 45).

Prōtēsilaus (Πρωτεσίλαος), son of Iphiclus and Astyoche, belonged to Phylace in Thessaly. He is called *Phylacius* and *Phylacides*, either from his native place, or from his being a grandson of Phylacus. He led the warriors of several Thessalian places against Troy, and was the first of all the Greeks who was killed by the Trojans, being the first who leaped from the ships upon the Trojau coast. (*Il.* ii. 695; *Ov. Met.* xii. 67.) According to the common tradition he was slain by Hector. Protesilaus is most celebrated in ancient story for the strong affection existing between him and his wife Laodamia, the daughter of Acastus. [For details see **LAODAMIA**.] His tomb was shown near Eleus, in the Thracian Chersonesus, where a magnificent temple was erected to him. There was a belief that nymphs had planted elm-trees around his grave, which died away when they had grown sufficiently high to see Troy, and that fresh shoots then sprang from the roots. There was also a sanctuary of Protesilaus at Phylace, at which funeral games were celebrated. (Hdt. vii. 33, ix. 116, 120; Plin. xvi. 99; Strab. pp. 296, 394, 432, 595.) Euripides made the story of Protesilaus the subject of a tragedy, of which only fragments remain.

Proteus (Πρωτεύς), the prophetic old man of the sea, is described in the earliest legends as a subject of Poseidon, whose flocks (the seals) he tended. According to Homer he lived in the island of Pharos, at the distance of one day's journey from the river Aegyptus (Nile); whereas Virgil places his dwelling in the island of Carpathos, between Crete and Rhodes. At midday Proteus rose from the sea, and slept in the shadow of the rocks of the coast, with the monsters of the deep lying around him. Any one wishing to learn from him the future, was obliged to catch hold of him at that time: as soon as he was seized, he assumed every possible shape, in order to escape the necessity of prophesying, but whenever he saw that his endeavours were of no avail, he resumed his usual form, and told the truth. After finishing his prophecy he returned into the sea. (*Od.* iv. 351 ff.; Verg. *Georg.* iv. 386 ff.) Homer ascribes to him a daughter Idothea.—Later traditions describe Proteus as a son of Poseidon, and as a king of Egypt, who had two sons, Telegonus and Polygonus or Tmolus. His Egyptian name is said to have been Cetes, for which the Greeks substituted that of Proteus, and his wife's name was Psamathe. These names seem to have been taken from κῆτος (a sea-monster) and ψάμαθος (sand), as relics of the older myth to which they belonged. Besides the above-mentioned sons, Theoclymenus and Theonö are likewise called his children (Eur. *Hel.* 9, 13). He is said to have hospitably received Dionysus during his wanderings. Hæmules brought to him Helena after her abduction, or, according to others, Proteus himself took her from Paris, gave to the lover a phantom, and restored the true Helen to Menelaus after his return from Troy. (Hdt. ii. 112, 118; Eur. *Helena*; Diod. i. 62; see p. 388, a.)

Prōtōgēnēs (Πρωτογένης), a celebrated Greek painter. He was a native of Caunus, in Caria, a city subject to the Rhodians, and flourished B.C. 332-300. (Paus. i. 3, 4; Plin. xxxv. 101.) He resided at Rhodes almost entirely; the only other city of Greece which he is said to have visited is Athens, where he executed one of his great works in the Propylæa. Up to his fiftieth year he is said to have lived in poverty and in comparative obscurity, supporting himself by painting ships. It has been suggested that he originally made pictures of ships as votive offerings for escape from shipwreck. His fame had, however, reached the ears of Apelles, who, upon visiting Rhodes, made it his first business to seek out Protogenes. As the surest way of making the merits of Protogenes known to his fellow-citizens, Apelles offered him for his finished works the enormous sum of fifty talents *apiece*, and thus led the Rhodians to understand what an artist they had amongst them. Protogenes was distinguished by the care with which he wrought up his pictures. It is said that in his picture of a satyr resting he introduced a partridge so naturally painted that it absorbed all the attention of those who came to see the picture, and that Protogenes, annoyed at this, painted out the bird. His masterpiece was the picture of Ialysus, the tutelary hero of Rhodes, on which he is said to have spent seven years, or even, according to another statement, eleven; and to have painted it four times over. This picture was so highly prized even in the artist's lifetime that when Demetrius Poliorcetes was using every effort to subdue Rhodes, he refrained from attacking the city at its most vulnerable point, lest he should injure this picture, which had been placed in that quarter. (Plut. *Demetr.* 22; Ael. *V. H.* xii. 41.) There is a celebrated story about this picture, relating to the accidental production of one of the most effective parts of it, the foam at the mouth of a tired hound. The artist, it is said, dissatisfied with his repeated attempts to produce the desired effect, at last, in his vexation, dashed the sponge, with which he had repeatedly effaced his work, against the faulty place; and the sponge charged as it was by repeated use with the necessary colours, left a mark in which the painter recognised the very foam which his art had failed to produce (Plin. *l. c.*).

Prōtōgēnia (Πρωτογένεια), daughter of Deucalion and Pyrrha, and wife of Locrus; but Zeus carried her off, and became by her the father of Opus (Apollod. i. 7, 2; Schol. ad Pind. *Ol.* ix. 85.)

Provincia. [GALLIA, p. 353, b.]

Proxēnus (Πρόξενος). 1. A Boeotian, was a disciple of Gorgias, and a friend of Xenophon. Being connected by the ties of hospitality with the younger Cyrus, the latter engaged him in his service. He was seized by Tissaphernes and put to death, with the other Greek generals. It was at the invitation of Proxenus that Xenophon was induced to enter the service of Cyrus. (Xen. *An.* i. 1, 11, ii. 6, 16, v. 3, 5.)—2. Of Tegea, took a leading part in opposition to Sparta and in the scheme for founding Megalopolis. He was killed in a disturbance at Tegea. (Xen. *Hell.* vi. 5, 6; Paus. vii. 27, 2.)—3. An Athenian general in the Sacred war, B.C. 347 (Aesch. *F. L.* 37).

Prudentius, Aurēllus Clemens, the earliest of the Christian poets of any celebrity, was a native of Spain, and was born A.D. 348. After practising as an advocate, and discharging the

duties of a civil and criminal judge in two important cities, he received from the emperor Theodosius, or from Honorius, a high military appointment at court; but as he advanced in years, he became sensible of the emptiness of worldly honour, and earnest in the exercises of religion. His poems, which are composed in a great variety of metres, have much of the artificiality which belonged to the time, and great fondness for obscure allegory; but in vigour of poetry and in style he not only stands before other Christian writers of Latin verse, but shows more genius than any contemporary poet, even than Ansonius and Claudian, though in his versification he is inferior to them. His poem on martyrdom (*Peristephanon*) is his most powerful.—Editions of Prudentius are by Arevalus, Rom. 1788 and 1789; by Obbarius, Tubing. 1845; and by Dressel, Leips. 1860.

Prūsa or **Prūsias** (Προύσα: Προυσιεύς: *Broussa*), a great city of Bithynia, on the N. side of M. Olympus, fifteen Roman miles from Cius and twenty-five from Nicaea, was built by Prusias, king of Bithynia, or, according to some, by Hannibal (Strab. p. 564; Plin. v. 148). It was a prosperous city under the Roman emperors and celebrated for its warm baths (Plin. *Ep.* x. 85; Athen. p. 43).

Prūsias (Προυσίας). 1. I., king of Bithynia from about B.C. 228 to 180, though the date neither of his accession nor his death is exactly known. He was the son of Zitelas, whom he succeeded. He appears to have been a monarch of vigour and ability, and raised his kingdom of Bithynia to a much higher pitch of power and prosperity than it had previously attained. (Pol. iv. 50, v. 90, viii. 17, xxii. 27.) It was at his court that Hannibal took refuge; and when the Romans demanded the surrender of the Carthaginian general, the king basely gave his consent, and Hannibal only escaped falling into the hands of his enemies by a voluntary death (Nep. *Hann.* 10; Just. xxxii. 4).—2. II., king of Bithynia, son and successor of the preceding, reigned from about 180 to 149. He courted assiduously the alliance of the Romans. He carried on war with Attalus, king of Pergamus, with whom, however, he was compelled by the Romans to conclude peace in 154. He was slain in 149 by order of his son Nicomedes, as is related in the Life of the latter. [NICOMEDES II.] Prusias is described to us as a man in whom personal deformity was combined with a character the most vicious and degraded. His passion for the chase is attested by the epithet of the 'Huntsman' (Κυνηγός). (Pol. xxiv. 1, xxix. 3, xxxvii. 2; Just. xxxiv. 4.)



Coin of Prusias I, King of Bithynia, ob. A.D. 149. Obv., head of Prusias; rev., ΒΑΣΙΛΕΥΣ ΠΡΟΥΣΙΟΥ; Zeus standing with scepter.

Prymnēsia or **Prymnēsus** (Πρυμνησία, Πρυμνησός, Πρυμνησός: *Seulun*, near *Afiom Kara Hissar*), a city in the N. of Phrygia, which appears, from its coins, to have been a seat of the worship of Midas as a hero (Ptol. v. 2, 24).

Prytanis (Πρύτανις), king of Sparta, of the Proclid line, was the son of Eurypon, and fourth king of that race.

Psamathe (Ψαμάθη). 1. Daughter of Nereus and Doris, and mother of Phocus (Hes. *Th.* 260, 1004; *Ov. Met.* xi. 381, 398).—2. [PROTEUS.]

Psamathūs (Ψαμαθούς, -ούντος; Ψαμαθούντιος, Ψαμαθούσιος), a seaport town in Laconia near the promontory Taenarum (Strab. p. 353).

Psammenitus (Ψαμμήνιτος) = Psamthek III., king of Egypt, succeeded his father, Amasis, in B.C. 526, and reigned only six months. He was conquered by Cambyses in 525, and his country made a province of the Persian empire. His life was spared by Cambyses, but as he was detected shortly afterwards in endeavouring to excite a revolt among the Egyptians, he was compelled to put an end to his life by drinking bull's blood. (Hdt. iii. 10, 13–15.)

Psammis (Ψάμμις) = Psamthek II., king of Egypt, succeeded his father, Necho, and reigned from B.C. 601 to 595. He carried on war against Ethiopia, and died immediately after his return from the latter country. He was succeeded by his son APRIES. (Hdt. ii. 159–161.)

Psammitichus or **Psammetichus** (Ψαμμίτιχος or Ψαμμήτιχος), the Greek form of the Egyptian Psamthek I., king of Egypt about B.C. 666, and founder of the Saitic dynasty. He was the great-grandson of Technactis (Tefnekt), who had in vain opposed the establishment of the Ethiopian power in Egypt in 733. Psammitichus was originally one of the twelve petty kings who obtained an independent sovereignty. Having been driven into banishment by the other kings, he took refuge in the marshes; but shortly afterwards, with the aid of some Ionian and Carian pirates, he conquered the other kings, and became sole ruler of Egypt (Hdt. ii. 149–152). A clue to the manner in which he obtained the power which the Ethiopian dynasty had held, and so restored peace and union to Egypt, is afforded by the monuments, which state that he married the heiress of the Ethiopian dynasty, Shep-en-apt. Having thus established his power, his object was to secure his frontiers, and therefore he provided a settlement for his Greek mercenaries on the Pelusiac or eastern branch of the Nile, a little below Bubastis; for he appears to have mainly relied upon them for the maintenance of his power. In order to facilitate intercourse between the Greeks and his other subjects, he ordered a number of Egyptian children to live with them, that they might learn the Greek language; and from them sprang the class of interpreters (Hdt. ii. 154). The employment of foreign mercenaries by Psammitichus gave great offence to the military caste in Egypt; and being indignant at other treatment which they received from him, they emigrated in a body of 240,000 men, into Ethiopia, where settlements were assigned to them by the Ethiopian king (Hdt. ii. 30; Diod. i. 67). It must, therefore, have been chiefly with his Ionian and Carian troops that Psammitichus carried on his wars against Syria and Phoenicia. He laid siege to the city of Azotus (the Ashod of Scripture) for twenty-nine years, till he took it (Hdt. ii. 157). As Psammitichus had displeased a large portion of his subjects by the introduction of foreigners, he seems to have paid especial court to the priesthood. He built the southern propylaea of the temple of Hephaestus at Memphis, and a splendid aula, with a portico round it, for the habitation of Apis, in front of the temple.

Psēbo (Ψεβώ: *Thana*), a lake in Aethiopia SE. of Meroë, the source of the Astapus (Strab. p. 822).

Pselcis (Ψελκίς: *Dakke*), the chief city in the Dodecascoenus—that is, the N. part of Aethiopia, which was adjacent to Egypt, to which it was regarded by the Romans as belonging. The city stood on the W. bank of the Nile, between Syene and Tachompso, the latter of which was so far eclipsed by Pselcis as to acquire the name of Contrapselcis. Under the later empire, Pselcis was garrisoned by a body of German horsemen. (Strab. p. 820; Dio Cass. liv. 5.)

Psellus (Ψέλλος). 1. **Michael Psellus**, the elder, of Andros, flourished in the ninth century after Christ. He was a learned man, and an eager student of the Alexandrian philosophy. He was probably the author of some of the works which are ascribed to the younger Psellus.—2. **Michael Constantius Psellus**, the younger, a far more celebrated person, flourished in the eleventh century of our era. He was born at Constantinople 1020, and lived at least till 1105. He taught philosophy, rhetoric, and dialectics, at Constantinople, where he stood forth as almost the last upholder of the falling cause of learning. The emperors honoured him with the title of Prince of the Philosophers. His works are both in prose and poetry, on a vast variety of subjects, and distinguished by an eloquence and taste which are worthy of a better period. They are edited by Migne, 1863.

Psillis (Ψίλλις), a river of Bithynia, which flows into the Propontis between Artane and Calpe (Strab. p. 543).

Psōphis (Ψωφίς: *Ψωφίδιος: Tripotamo*), a town in the NW. of Arcadia, on the river Erymanthus, is said to have been originally called **Phegia** (Paus. viii. 24, 2). It sided with the Aetolians against the Achaeans, but was taken B.C. 219 by Philip, king of Macedonia, who was then in alliance with the Achaeans (Pol. iv. 70).

Psychē (Ψυχή), 'the soul,' occurs in the later times of antiquity as a personification of the human soul, and hence as pursued by Eros as personified love. Upon this is built the myth related by Apuleius (*Met.* iv. 28–vi. 24). Psyche was the youngest of the three daughters of a king, and excited by her beauty the jealousy and envy of Venus. In order to avenge herself, the goddess ordered Cupid to inspire Psyche with a love for the most contemptible of all men: but Cupid was so smitten with her beauty that he himself fell in love with her. He accordingly conveyed her to a charming spot, where unseen and unknown he visited her every night, and left her as soon as the day began to dawn. Psyche might have continued to enjoy this state of happiness, if she had attended to the advice of her lover, who told her never to give way to her curiosity, or to inquire who he was. But her jealous sisters made her believe that in the darkness of night she was embracing some hideous monster, and accordingly once, while Cupid was asleep, she drew near to him with a lamp, and, to her amazement, beheld the most handsome and lovely of the gods. In her excitement of joy and fear, a drop of hot oil fell from her lamp upon his shoulder. This awoke Cupid, who censured her for her mistrust, and escaped. Psyche's happiness was now gone, and after attempting in vain to throw herself into a river, she wandered about from temple to temple, inquiring after her lover, and at length came to the palace of Venus. There her real sufferings began, for Venus retained her, treated her as a slave, and imposed upon her the hardest and

most humiliating labours. Psyche would have perished under the weight of her sufferings, had not Cupid, who still loved her in secret, invisibly comforted and assisted her in her toils. With his aid she at last succeeded in overcoming the jealousy and hatred of Venus :



Psyche. (From an ancient gem.)

she became immortal, and was united to him for ever. It is not difficult to recognise in this beautiful story the idea of which it is merely the mythical embodiment; for Psyche is evidently the human soul, which is purified by passions and misfortunes, and is thus prepared for the enjoyment of true and pure happiness. [Cf. APULEIUS, p. 94, a.] In works of art Psyche is usually represented as a maiden with the wings of a butterfly, but in the beautiful group of Eros and Psyche in the Capitol, both are represented without wings.

Psychium (Ψύχιον), a town on the S. coast of Crete (Ptol. iii. 17, 4).

Psylli (Ψύλλοι), a Libyan people, the earliest known inhabitants of the district of N. Africa called Cyrenaica, who lived on the shores of the Greater Syrtis, W. of the Nasamones.

Psyra (τὰ Ψυρά; Ψύριος; Psara), a small island of the Aegean sea, forty stadia (four geogr. miles) in circuit, lying fifty stadia (five geogr. miles) W. of the NW. point of Chios. It had a city of the same name. (Od. iii. 171; Strab. p. 645.)

Psytalēa (Ψυτάλεια; Lipsokutali), a small island off the Attic coast, between Salamis and the Peiraeus. [SALAMIS.]

Ptéléōs (Πτελέως), a small lake in Mysia, near Ophrynum, on the coast of the Hellespont (Hdt. vii. 42; Strab. p. 595).

Ptéléum (Πτελεόν; Πτελεάτης, Πτελεούσιος). 1. (*Ptelia*), an ancient seaport town of Thessaly in the district Phthiotis, at the SW. extremity of the Sinus Pagasaeus, was destroyed by the Romans (*Il.* ü. 697; Strab. p. 433; Liv. xlii. 6). —2. A town in Elis Triphylia, said to have been a colony from the preceding (*Il.* ii. 594; Strab. p. 349). —3. A fortress of Ionia, on the coast of Asia Minor, belonging to Erythrae (Thuc. viii. 24; Plin. v. 115).

Ptolēmaeus (Πτολεμαῖος) usually called **Ptolemy**. I. *Minor historical persons*. 1. Nephew of Antigonus, king of Asia. He carried on war in Greece on behalf of Antigonus, but in 310 he abandoned the cause of his uncle and concluded a treaty with Cassander and Ptolemy the son of Lagus. He soon gave offence to the Egyptian king, and was in consequence com-

pelled to put an end to his life by poison, B.C. 309 (Diod. xix. 57–87, xx. 27). —2. Son of Lysimachus, king of Thrace. He was the eldest of the three sons of that monarch by his last wife, Arsinoë, and the only one who escaped falling into the hands of Ptolemy Ceraunus (Just. xxiv. 2). —3. Son of Pyrrhus, king of Epirus, by his wife Antigone, the stepdaughter of Ptolemy Soter. When only fifteen years of age he was left by his father in charge of his hereditary dominions when Pyrrhus himself set out on his expedition to Italy, 280. At a later time he fought under his father in Greece, and was slain in the course of Pyrrhus's campaign in the Peloponnesus, 272. (Just. xviii. 1, xxv. 4; Plut. *Pyrrh.* 28, 30). —4. Surnamed **PHILADELPHUS**, son of M. Antony, the Triumvir, by Cleopatra. After the death of Antony, 30, his life was spared by Augustus, at the intercession of Juba and Cleopatra, and he was brought up by Octavia with her own children. (Dio Cass. li. 15; Plut. *Ant.* 87.)

II. Kings of Egypt.

I., surnamed **Soter**, the Preserver, but more commonly known as the son of Lagus, reigned B.C. 323–285. His father, Lagus, was a Macedonian of ignoble birth, but his mother, Arsinoë, had been a concubine of Philip of Macedon, on which account it seems to have been generally believed that Ptolemy was in reality the offspring of that monarch (Curt. ix. 8, 22; Paus. i. 6, 2). Ptolemy is mentioned among the friends of the young Alexander before the death of Philip. He accompanied Alexander throughout his campaigns in Asia, and was always treated by the king with the greatest favour. He was sent to arrest Bessus; in all the Indian campaigns his name is among the most prominent, and he is said to have saved the life of Alexander by discovering a plot against his life (Curt. viii. 1, 45). In the march through Gedrosia he had command of a division, and he accompanied Alexander on his last expedition, against the Cossaeans (Curt. ix. 10, 5; Arr. *An.* vii. 4, 15). He therefore held a leading place among the officers of Alexander, and on the division of the empire which followed Alexander's death (323) Ptolemy obtained the government of Egypt. In 321 his dominions were invaded by Perdiccas, the regent; but the assassination of Perdiccas by his mutinous soldiers soon delivered Ptolemy from this danger. (Curt. x. 6, 13; Just. xiii. 2.) In the following year Ptolemy enlarged his dominions by seizing upon the important satrapy of Phoenicia and Coele-Syria. It was probably during this expedition that he made himself



Coin of Ptolemaeus I. Soter, King of Egypt, B.C. 323–285. *Obv.*, head of Ptolemy I.; *rev.*, ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΥ eagle on thunderbolt.

master of Jerusalem, by attacking the city on the Sabbath day (Jos. *Ant.* xii. 1). A few years afterwards (316) Ptolemy entered into an alliance with Cassander and Lysimachus against Antigonus, whose growing power had

excited their common apprehensions. In the war which followed, Antigonus conquered Coele-Syria and Phoenicia (315, 314); but Ptolemy recovered these provinces by the defeat of Demetrius, the son of Antigonus, near Gaza, in 312. (Diod. xix. 57-105.) In 311 hostilities were suspended by a general peace. This peace, however, was of short duration, and Ptolemy appears to have been the first to recommence the war. He crossed over to Greece, where he announced himself as the liberator of the Greeks, but he effected little. In 306 Ptolemy was defeated by Demetrius in a great sea-fight off Salamis in Cyprus. In consequence of this defeat, Ptolemy lost the important island of Cyprus, which had previously been subject to him. Antigonus was so much elated by this victory as to assume the title of king, an example which Ptolemy, notwithstanding his defeat, immediately followed. (Diod. xx. 19-53; Plut. *Demetr.* 18.) Antigonus and Demetrius followed up their success by the invasion of Egypt, but were compelled to return to Syria without effecting any thing. Next year (305) Ptolemy rendered the most important assistance to the Rhodians, who were besieged by Demetrius; and when Demetrius was at length compelled to raise the siege (304), the Rhodians paid divine honours to the Egyptian monarch as their saviour and preserver (*Σωτήρ*), a title which appears to have been now bestowed upon Ptolemy for the first time. (Diod. xx. 81-100; Paus. i. 8, 6; Athen. p. 696.) Ptolemy took comparatively little part in the contest which led to the decisive battle of Ipsus, in which Antigonus was defeated and slain (301). The latter years of Ptolemy's reign appear to have been devoted almost entirely to the arts of peace, and to promoting the internal prosperity of his dominions. In 285 Ptolemy abdicated in favour of his youngest son Ptolemy Philadelphus, the child of his latest and most beloved wife, Berenice, excluding from the throne his two eldest sons, Ptolemy Ceraunus and Meleager, the offspring of Eurydice (Just. xvi. 2). The elder Ptolemy survived this event two years, and died in 283. His reign is variously estimated at thirty-eight or forty years, according as we include or not these two years which followed his abdication.—The character of Ptolemy has been generally represented in a very favourable light by historians, and there is no doubt that if we compare him with his contemporary and rival potentates he appears to deserve the praises bestowed upon his mildness and moderation. But it is only with this important qualification that they can be admitted: for there are many evidences that he did not shrink from any measure that he deemed requisite in order to carry out the object of his ambition. But as a ruler Ptolemy certainly deserves the highest praise. By his able and vigorous administration he laid the foundations of the wealth and prosperity which Egypt enjoyed for a long period. Under his fostering care Alexandria quickly rose to the place designed for it by its founder, that of the greatest commercial city of the world. Not less eminent were the services rendered by Ptolemy to the advancement of literature and science. In this department, indeed, it is not always easy to distinguish the portion of credit due to the father from that of his son; but it seems certain that to the elder monarch belongs the merit of having originated those literary institutions which assumed a more definite and regular form, as well as a

more prominent place, under his successor. Such appears to have been the case with the two most celebrated of all, the Library and the Museum of Alexandria. The first suggestion of these important foundations is ascribed by some writers to Demetrius of Phalerus, who spent all the latter years of his life at the court of Ptolemy. But many other men of literary eminence were also gathered around the Egyptian king: among whom may be especially noticed the geometer Euclid, the philosophers Stilpo of Megara, Theodorus of Cyrene, and Diodorus surnamed Cronus; as well as the elegiac poet Philetas of Cos, and the grammarian Zenodotus. To the last two we are told Ptolemy confided the literary education of his son Philadelphus. Many anecdotes sufficiently attest the free intercourse which subsisted between the king and the men of letters by whom he was surrounded, and prove that the easy familiarity of his manners corresponded with his simple and unostentatious habits of life. We also find him maintaining a correspondence with Menander, whom he in vain endeavoured to attract to his court, and sending overtures, probably of a similar nature, to Theophrastus. Nor were the fine arts neglected: the rival painters Antiphilus and Apelles both exercised their talents at Alexandria, where some of their most celebrated pictures were produced.—Ptolemy was himself an author: he composed a history of the wars of Alexander, which is frequently cited by later writers, and is one of the chief authorities which Arriau made the groundwork of his own history.—II., **Philadelphus** (B.C. 285-247), the son of Ptolemy I. by his wife Berenice, was born in the island of Cos, 309. (Theocr. xvii. 58; Schol. *ad loc.*) He was a pupil of Zenodotus and Philebus. His long reign was marked by few events of a striking character. He was engaged in war with his half-brother, Magas, who had governed Cyrene as viceroy under Ptolemy Soter, but on the death of that monarch not only asserted his independence, but even attempted to invade Egypt. Magas was supported by Antiochus II., king of Syria; and the war was at length terminated by a treaty, which left Magas in undisputed possession of Cyrenaica, while his infant daughter Berenice was betrothed to Ptolemy, the son of Philadelphus. (Just. xxvi. 3; Paus. i. 7, 3.) Ptolemy also concluded a treaty with the Romans. He was frequently engaged in hostilities with Syria, which were terminated towards the close of his reign by a treaty of peace, by which Ptolemy gave his daughter Berenice in marriage to Antiochus II. Ptolemy's chief care, however, was directed to the internal administration of his kingdom, and to the patronage of literature and science. The institutions of which the foundations had been laid by his father quickly rose under his fostering care to the highest prosperity. The Museum of Alexandria became the resort and abode of all the most distinguished men of letters of the day, and in the library attached to it were accumulated all the treasures of ancient learning. Among the illustrious names which adorned the reign of Ptolemy, may be mentioned those of the poets Philetas and Theocritus, the philosophers Hegesias and Theodorus, the mathematician Euclid, and the astronomers Timocharis, Aristarchus of Samos, and Aratus. Nor was his patronage confined to the ordinary cycle of Hellenic literature. By his interest in natural history he gave a

stimulus to the pursuit of that science which gave birth to many important works, while he himself formed collections of rare animals within the precincts of the royal palace. He encouraged expeditions for trade and commerce with Aethiopia and with India. (Diod. i. 37, 38; Plin. vi. 58; cf. Theocr. xv.) It was during his reign also, and perhaps at his desire, that Manetho gave to the world in a Greek form the historical records of the Egyptians; and according to a well-known tradition, it was by his express command that the Holy Scriptures of the Jews were translated into Greek. The new cities or colonies founded by Philadelphus in different parts of his dominions were extremely numerous. On the Red Sea alone we find at least two bearing the name of Arsinoë, one called after another of his sisters, Philotera, and two cities named in honour of his mother, Berenice. The same names occur also in Cilicia and Syria: and in the latter country he founded the important fortress of Ptolemais in Palestine. All authorities concur in attesting the great power and wealth to which the Egyptian monarchy was raised under Philadelphus. He possessed at the close of his reign a standing army of 200,000 foot, and 40,000 horse, besides war-chariots and elephants; a fleet of 1500 ships, and a sum of 740,000 talents in his treasury; while he derived from Egypt alone an annual revenue of 14,800 talents. His dominions comprised, besides Egypt itself, and portions of Ethiopia, Arabia and Libya, the important provinces of Phoenicia and Coele-Syria, together with Cyprus, Lycia, Caria, and the Cyclades; and during a great part at least of his reign, Cilicia and Pamphylia also. Before his death Cyrene was reunited to the monarchy by the marriage of his son Ptolemy with Berenice, the daughter of Magas. The private life and relations of Philadelphus do not exhibit his character in as favourable a light as we might have inferred from the splendour of his administration. He put to death two of his brothers; and he banished his first wife, Arsinoë, the daughter of Lysimachus, to Coptos in Upper Egypt on a charge of conspiracy. After her removal Ptolemy married his own sister Arsinoë, the widow of Lysimachus: a flagrant violation of the religious notions of the Greeks of that age: which, however, was frequently imitated by his successors. He evinced his affection for Arsinoë, not only by bestowing her name upon many of his newly-founded colonies [ARSIÑOË], but by assuming himself the surname of Philadelphus, a title which some writers referred in derision to his unnatural treatment of his two brothers. By this second marriage Ptolemy had no issue; but his first wife had borne him two sons—Ptolemy, who succeeded him on the throne, and Lysimachus; and a daughter, Berenice, whose marriage to Antiochus II., king of Syria, has been already mentioned.—III., **Euergetes** (B.C. 247–222), eldest son and successor of Philadelphus. Shortly after his accession he invaded Syria, in order to avenge the death of his sister Berenice. [BERENICE, No. 2.] He met with the most striking success. He advanced as far as Babylon and Susa, and after reducing all Mesopotamia, Babylonia, and Susiana, received the submission of all the upper provinces of Asia as far as the confines of Bactria and India. From this career of conquest he was recalled by the news of seditions in Egypt, and returned to that country, carrying with him an immense booty, comprising, among other objects, all the

statues of the Egyptian deities which had been carried off by Cambyses to Babylon or Persia. (Diod. i. 46–55; Just. xxvii. 1.) These he restored to their respective temples, an act by which he earned the greatest popularity with his native Egyptian subjects, who bestowed on him in consequence the title of Euergetes (the Benefactor), by which he is generally known. While the arms of the king himself were thus successful in the East, his fleets reduced the maritime provinces of Asia, including Cilicia, Pamphylia, and Ionia, as far as the Hellespont, together with Lysimachia and other important places on the coast of Thrace which continued for a long period subject to the Egyptian rule. Concerning the events which followed the return of Euergetes to his own dominions (probably in 243) we are almost wholly in the dark; but it appears that the greater part of the eastern provinces speedily fell again into the hands of Seleucus, while Ptolemy retained possession of the maritime regions and a great



Coin of Ptolemaeus III. Euergetes, King of Egypt,
B.C. 247–222.

Obv., head of Ptolemy III.; rev., ΠΤΟΛΕΜΑΙΟΥ ΒΑΣΙΛΕΥΣ;
cornucopia surmounted by rays.

part of Syria itself. He soon obtained a valuable ally in the person of Antiochus Hierax, the younger brother of Seleucus, whom he supported in his wars against his elder brother. He was unfriendly to Macedonia, and hence was led to support Aratus and the Achaean League, until the unfortunate policy which Aratus adopted, of seeking the alliance of Macedonia, caused Ptolemy to ally himself with Clomenes (Plut. Arat. 24, 41, Cleom. 22). We find Euergetes maintaining the same friendly relations as his father with Rome (Eutrop. iii. 1). During the latter years of his reign he subdued the Ethiopian tribes on his southern frontier, and advanced as far as Adule, a port on the Red Sea, where he established an emporium, and set up an inscription commemorating the exploits of his reign. To a copy of this, accidentally preserved to us by an Egyptian monk, Cosmas Indicopleustes, we are indebted for much of the scanty information we possess concerning his reign. Ptolemy Euergetes is scarcely less celebrated than his father for his patronage of literature and science; he added so largely to the library at Alexandria that he has been sometimes erroneously deemed its founder. Eratosthenes, Apollonius Rhodius and Aristophanes the grammarian flourished at Alexandria during his reign—sufficient to prove that the literature and learning of the Alexandrian school still retained their former eminence. By his wife Berenice, who survived him, Euergetes left three children: (1) Ptolemy, his successor; (2) Magas; and (3) Arsinoë, afterwards married to her brother Ptolemy Philopator.—IV., **Philopator** or **Tryphon** (B.C. 222–205), eldest son and successor of Euergetes. He was very far from inheriting the virtues or abilities of his father, and his reign was the commencement of the decline of the Egyptian kingdom, which had

been raised to such a height of power and prosperity by his three predecessors. Its first beginning was stained with crimes of the darkest kind. He put to death his mother, Berenice, and his brother, Magas, and his uncle Lysimachus, the brother of Euergetes. Cleomenes, the exiled king of Sparta, fell under his suspicion, and being thrown into prison, and having failed to escape, put an end to his own life. (Pol. v. 34-39; Plut. *Cleom.* 33-37.) He then gave himself up without restraint to a life of indolence and luxury, while he abandoned to his minister, Sosibius, the care of all political affairs. The latter seems to have been as incapable as his master, and the kingdom was allowed to fall into a state of the utmost disorder, of which Antiochus the Great, king of Syria, was not slow to avail himself. In the first two campaigns (219, 218), Antiochus conquered the greater part of Coele-Syria and Palestine, but in the third year of the war (217), he was completely defeated by Ptolemy in person at the decisive battle of Raphia, and was glad to conclude a peace with the Egyptian monarch. On his return from his Syrian expedition, Ptolemy gave himself up more and more to every species of vice and debauchery. His mistress, Agathoclea, and her brother, Agathocles, divided with Sosibius the patronage and distribution of all

cluded a treaty with Egypt, by which it was agreed that the young king should marry Cleopatra, the daughter of Antiochus, and receive back the Syrian provinces as her dowry. (Pol. xv. 20-33, xvi. 39, xviii. 33; Just. xxx. 2, xxxi. 1; Liv. xxxi. 2, 9.) This treaty took place in 199, but the marriage was not actually solemnised until six years after. The administration of Egypt was placed in the hands of Aristomenes, a man who was every way worthy of the charge. As early, however, as 196 the young king was declared of full age, and the ceremony of his Anacleteria, or coronation, was solemnised with great magnificence. It was on this occasion that the decree was issued which has been preserved to us in the celebrated inscription known as the Rosetta stone, a monument of great interest in regard to the internal history of Egypt under the Ptolemies, independently of its importance as having afforded the key to the discovery of hieroglyphics. In 193 the marriage of Ptolemy with the Syrian princess Cleopatra was solemnised at Raphia (Liv. xxxv. 13). Ptolemy, however, refused to assist his father-in-law in the war against the Romans, which was at this time on the eve of breaking out, and he continued steadfast in his alliance with Rome. But he derived no advantage from the treaty which concluded it, and Antiochus still retained possession of Coele-Syria and Phoenicia. As long as Ptolemy continued under the guidance and influence of Aristomenes, his administration was equitable and popular. Gradually, however, he became estranged from his able and virtuous minister, and threw himself more and more into the power of flatterers and vicious companions, until at length he was induced to rid himself of Aristomenes, who was compelled to take poison (Pol. xxiii. 16). Ptolemy seems to have followed the policy of his predecessors in offering help to the Achaean League (Pol. xxiii. 1, 7, xxv. 7). Towards the close of his reign he conceived the project of recovering Coele-Syria from Seleucus, the successor of Antiochus, and had assembled a large mercenary force for that purpose: but having, by an unguarded expression, excited the apprehensions of some of his friends, he was cut off by poison in the twenty-fourth year of his reign and the twenty-ninth of his age, 181 (Jos. *Ant.* xii. 4, 11). He left two sons, both named Ptolemy, who subsequently ascended the throne, under the names of Ptolemy Philometor and Euergetes II., and a daughter, who bore her mother's name of Cleopatra. His reign was marked by the rapid decline of the Egyptian monarchy, for the provinces and cities wrested from it during his minority by Antiochus and Philip were never recovered, and at his death Cyprus and Cyrenaica were the only foreign possessions of importance still attached to the crown of Egypt. According to Varro (ap. Plin. xii. 70) it was the prohibition by Ptolemy of the export of papyrus (a measure dictated by jealousy of the library of the Pergamene kings) which led to the 'invention' of parchment at Pergamene (i.e. to its improved manufacture and its name *pergamena*). By this Ptolemy Epiphanes must be meant [see *Diet. of Ant. art. Liber*].—**VI., Philometor** (b.c. 181-146), eldest son and successor of Ptolemy V. He was a child at the death of his father in 181, and the regency was assumed during his minority by his mother, Cleopatra, who, by her able administration, maintained the kingdom in a state of tranquillity. But after her death, in 173, the chief



Coin of Ptolemaeus IV. Philopator, King of Egypt, B.C. 222-205.

Obv., head of Ptolemy IV.; *rev.*, ΠΤΟΛΕΜΑΙΟΥ ΦΙΛΩΠΑΤΟΡΟΣ; eagle on thunderbolt.

places of honour or profit. Towards the close of his reign Ptolemy put to death his wife, Arsinoë. His debaucheries shortened his life. He died in 205, leaving only one son, a child of five years old.—We find Ptolemy following up the policy of his predecessors, by cultivating the friendship of the Romans, to whom he furnished large supplies of corn during their struggle with Carthage. Plunged as he was in vice and debauchery, Philopator appears to have still inherited something of the love of letters for which his predecessors were so conspicuous. We find him associating on familiar terms with philosophers and men of letters, and especially patronising the distinguished grammarian Aristarchus, and he wrote a tragedy called *Adonis* (Diog. Laërt. vii. 177).—**V., Epiphanes** (b.c. 205-181), son and successor of Ptolemy IV. He was a child of five years old at the death of his father, 205. Philip, king of Macedonia, and Antiochus III. of Syria determined to take advantage of the minority of Ptolemy, and entered into a league to divide his dominions between them. In pursuance of this arrangement Antiochus conquered Coele-Syria, while Philip reduced the Cyclades and the cities in Thrace which had still remained subject to Egypt. In this emergency the Egyptian ministers had recourse to the powerful intervention of the Romans, who commanded both monarchs to refrain from further hostilities, and restore all the conquered cities. In order to evade this demand without openly opposing the power of Rome, Antiochus con-

power fell into the hands of Eulaeus and Lenaeus, ministers as corrupt as they were incapable, who had the rashness to engage in war with Antiochus Epiphanes, king of Syria, in the vain hope of recovering the provinces of Coele-Syria and Phoenicia. But their army was totally defeated by Antiochus, near Pelusium, and Antiochus was able to advance without opposition as far as Memphis, 170. The young king himself fell into his hands, but was treated with kindness and distinction, as Antiochus hoped by his means to make himself the master of Egypt. On learning the captivity of his brother, the younger Ptolemy, who was then at Alexandria with his sister, Cleopatra, assumed the title of king, under the name of Euergetes II., and prepared to defend the capital to the utmost. Antiochus hereupon laid siege to Alexandria; but he was unable to take the city, and withdrew into Syria, after establishing Philometor as king at Memphis, but retaining in his hands the frontier fortress of Pelusium. This last circumstance, together with the ravages committed by the Syrian troops, awakened Philometor, who had hitherto been a mere puppet in the hands of the Syrian king, to a sense of his true position, and he hastened to make overtures of peace to his brother and sister at Alexandria. It was agreed that the two brothers should reign together, and that Philometor should marry his sister, Cleopatra. But this arrangement did not suit the views of Antiochus, who immediately renewed hostilities. The two brothers were unable to offer any effectual opposition, and he had advanced a second time to the walls of Alexandria, when he was met by a Roman embassy, headed by M. Popilius Laenas, who haughtily commanded him instantly to desist from hostilities. (Liv. xlv. 11; Pol. xxvii. 17, xxviii. 16-19, xxix. 8, 11.) Antiochus did not venture to disobey, and withdrew to his own dominions, 168. Dissensions soon broke out between the two brothers, and Euergetes expelled Philometor from Alexandria. Hereupon Philometor repaired in person to Rome, 164, where he was received by the senate with the utmost honour, and deputies were appointed to reinstate him in the sovereign power. This they effected with little opposition; but they settled that Euergetes should obtain Cyrene as a separate kingdom. Euergetes, however, shortly afterwards laid claim to Cyprus as well, in which he was supported by the Romans; but Philometor refused to surrender the island to him, and in the war which ensued, Euergetes was taken prisoner by his brother, who not only spared his life, but sent him back to Cyrene on condition that he should thenceforth content himself with that kingdom. (Pol. xxxi. 18-27, xxxiii. 5; Liv. *Ep.* 46, 47.) The attention of Philometor appears to have been, from this time, principally directed to the side of Syria. Demetrius Soter having sought during the dissensions between the two brothers to make himself master of Cyprus, Ptolemy now supported the usurper Alexander Balas, to whom he gave his daughter Cleopatra in marriage, 150. But when Ptolemy advanced with an army to the assistance of his son-in-law, Ammonius, the favourite and minister of Alexander, formed a plot against the life of Ptolemy, who thereupon took away his daughter Cleopatra from her faithless husband, and bestowed her hand on Demetrius Nicator, the son of Soter, whose cause he now espoused. In conjunction with Demetrius, Ptolemy carried on war against Alexander, whom he defeated in

a decisive battle; but he died a few days afterwards in consequence of an injury which he had received from a fall from his horse in this battle, 146. (Pol. xl. 12; Just. xxv. 1, 2; App. *Syr.* 67.) He had reigned thirty-five years from the period of his first accession, and eighteen from his restoration by the Romans. Philometor is praised for the mildness and humanity of his disposition. Polybius even tells us that not a single citizen of Alexandria was put to death by him for any political or private offence. On the whole, if not one of the greatest, he was at least one of the best of the race of the Ptolemies. He left three children: (1) a son, Ptolemy, who was proclaimed king after his father's death, under the name Ptolemy Eupator, but was put to death almost immediately after by his uncle Euergetes; (2) a daughter, Cleopatra, married first to Alexander Balas, then to Demetrius II., king of Syria; and (3) another daughter, also named Cleopatra, who was afterwards married to her uncle Ptolemy Euergetes.—**VII., Euergetes II. or Physcon** (*Φύσκων*), that is, *Big-Belly*, reigned B.C. 146-117. His history down to the death of his brother has been already given. In order to secure undisputed possession of the throne, he married his sister Cleopatra, the widow of his brother Philometor, and put to death his nephew, Ptolemy, who had been proclaimed king under the surname of Eupator (Just. xxviii. 8). A reign thus commenced in blood was continued in a similar spirit. Many of the leading citizens of Alexandria, who had taken part against him on the death of his brother, were put to death, while the populace were given up to the cruelties of his mercenary troops, and the streets of the city were repeatedly deluged with blood. Thousands of the inhabitants fled from the scene of such horrors, and the population of Alexandria was so greatly thinned that the king found himself compelled to invite foreign settlers from all quarters to repopulate his deserted capital. At the same time that he thus incurred the hatred of his subjects by his cruelties, he rendered himself an object of their aversion and contempt by abandoning himself to the most degrading vices. In consequence of these, he had become bloated and deformed in person, and enormously corpulent, whence the Alexandrians gave him the nickname of Physcon, by which appellation he is more usually known (Just. *l.c.*; Athen. pp. 184, 252, 549). His union with Cleopatra was not of long duration. He became enamoured of his niece, Cleopatra (the offspring of his wife by her former marriage with Philometor), and he did not hesitate to divorce the mother and receive her daughter instead, as his wife and queen. By this proceeding he alienated still more the minds of his Greek subjects, and his vices and cruelties at length produced an insurrection at Alexandria. Thereupon he fled to Cyprus, and the Alexandrians declared his sister Cleopatra queen (130). Enraged at this, Ptolemy put to death Memphitis, his son by Cleopatra, and sent his head and hands to his unhappy mother. But Cleopatra having been shortly afterwards expelled from Alexandria in her turn, Ptolemy found himself unexpectedly reinstated on the throne, 127. (Just. xxxviii. 9; Val. Max. ix. 2; Oros. v. 10.) His sister Cleopatra fled to the court of her elder sister Cleopatra, the wife of Demetrius II., king of Syria, who espoused the cause of the fugitive. Ptolemy, in revenge, set up against him a pretender named Zabinas or Zebina, who assumed

the title of Alexander II. But the usurper behaved with such haughtiness to Ptolemy that the latter suddenly changed his policy, became reconciled to his sister Cleopatra, whom he permitted to return to Egypt, and gave his daughter Tryphaena in marriage to Antiochus Grypus, the son of Demetrius. Ptolemy died after reigning twenty-nine years from the death of his brother Philometer; but he himself reckoned the years of his reign from the date of his first assumption of the regal title in 170. (Just. xxxix. 1, 2; Jos. *Ant.* xiii. 9.) Although the character of Ptolemy Physcon was stained by the most infamous vices, and by the most sanguinary cruelty, he still retained that love of letters which appears to have been hereditary in the whole race of the Ptolemies. He had in his youth been a pupil of Aristarchus, and not only courted the society of learned men, but was himself the author of a work called *Ἰστοριῶν*, or *Memoirs*, which extended to twenty-four books. He left two sons: Ptolemy, afterwards known as Soter II., and Alexander, both of whom subsequently ascended the throne of Egypt; and three daughters: (1) Cleopatra, married to her brother Ptolemy Soter; (2) Tryphaena, the wife of Antiochus Grypus, king of Syria; and (3) Selene, who was unmarried at her father's death. To his natural son, Ptolemy, surnamed Apion, he bequeathed by his will the separate kingdom of Cyrene.—VIII., **Soter II.**, and also **Philometer**, but more commonly called **Lathyrus** or **Lathurus** (*Ἀδάουρος*), reigned B.C. 117–107, and also 89–81. Although he was of full age at the time of his father's death (117), he was obliged to reign jointly with his mother, Cleopatra, who had been appointed by the will of her late husband to succeed him on the throne. She was, indeed, desirous of associating with herself her younger son, Ptolemy Alexander; but since Lathyrus was popular with the Alexandrians, she was obliged to give way, and sent Alexander to Cyprus. After declaring Lathyrus king, she compelled him to repudiate his sister Cleopatra, of whose influence she was jealous, and to marry his younger sister, Selene, in her stead. (Just. xxxix. 3; Paus. i. 9, 1.) After reigning ten years jointly with his mother, he was expelled from Alexandria by an insurrection of the people which she had excited against him, 107 (Just. xxxix. 4; Jos. *Ant.* xiii. 10). His brother, Alexander now assumed the sovereignty of Egypt, in conjunction with his mother, while Lathyrus was able to establish himself in the possession of Cyprus. Cleopatra, indeed, attempted to dispossess him of that island also, but without success, and Ptolemy held it as an independent kingdom for the eighteen years during which Cleopatra and Alexander reigned in Egypt. After the death of Cleopatra and the expulsion of Alexander, in 89, Ptolemy Lathyrus was recalled by the Alexandrians and established anew on the throne of Egypt, which he occupied thenceforth without interruption till his death, in 81. The most important event of this period was the revolt of Thebes, in Upper Egypt, which was still powerful enough to hold out for three years against the arms of Ptolemy, but at the end of that time was taken and reduced to the state of ruin in which it has ever since remained (Just. xxxix. 5; Paus. i. 9, 3). Lathyrus reigned in all 35½ years; 10 in conjunction with his mother (117–107), 18 in Cyprus (107–89), and 7½ as sole ruler of Egypt. He left only one daughter, Berenice, called also Cleopatra, who succeeded him on the throne: and two

sons, both named Ptolemy, who, though illegitimate, became severally kings of Egypt and Cyprus.—IX., **Alexander I.**, youngest son of Ptolemy VII., reigned conjointly with his mother, Cleopatra, from the expulsion of his brother, Lathyrus, B.C. 107–90. In this year he assassinated his mother; but he had not reigned alone a year when he was compelled by a general sedition of the populace and military to quit Alexandria. He, however, raised fresh troops, but was totally defeated in a sea-fight by the rebels; whereupon Lathyrus was recalled by the Alexandrians to Egypt, as has been already related. Alexander now attempted to make himself master of Cyprus, and invaded that island, but was defeated and slain. He left a son, Alexander, who afterwards ascended the throne of Egypt. (Just. xxxix. 4, 5; Jos. *Ant.* xiii. 13, 1.)—X., **Alexander II.**, son of the preceding, was at Rome at the death of Ptolemy Lathyrus, in 81. Sulla, who was then dictator, nominated the young Alexander (who had obtained a high place in his favour) king of Egypt, and sent him to take possession of the crown. It was, however, agreed, in deference to the claims of Cleopatra Berenice, the daughter of Lathyrus, whom the Alexandrians had already placed on the throne, that Alexander should marry her, and admit her to share the sovereign power. He complied with the letter of this treaty by marrying Cleopatra, but only nineteen days afterwards caused her to be assassinated. The Alexandrians thereupon rose against their new monarch, and put him to death (App. *Mithr.* 23; Porphy. ap. Euseb. *Chron.* p. 117). It was probably this Alexander, not his predecessor, who bequeathed his dominions and his wealth to the Roman people (Cic. *de Leg. Agr.* i. 4, 12; 15, 38; 16, 41). The Romans accepted the treasure (which apparently had been deposited at Tyre and not yet transferred to Egypt), but, not wishing to place Egypt in the hands of any Roman proconsul, they did not take over that country.—XI., **Dionysus** or **Nothus**, but more commonly known by the appellation of **Auletes**, the flute-player (in which capacity he entered into public competition: Strab. p. 796), was an illegitimate son of Ptolemy Lathyrus. When the assassination of Berenice and the death of Alexander II. had completed the extinction of the legitimate race of the Lagidae, Ptolemy was proclaimed king by the Alexandrians, B.C. 80. He was anxious to obtain from the Roman senate (who might now even consider themselves the rightful owners) their ratification of his title to the crown, but it was not till the consulship of Caesar (59) that he was able to purchase by vast bribes the desired privilege. He had expended immense sums in the pursuit of this object, which he was compelled to raise by the imposition of fresh taxes, and the discontent thus excited combining with the contempt entertained for his character, led to his expulsion by the Alexandrians, in 58. Thereupon he proceeded in person to Rome to procure from the senate his restoration (Suet. *Jul.* 54). His first reception was promising; and he procured a decree from the senate commanding his restoration, and entrusting the charge of effecting it to P. Lentulus Spinther, then proconsul of Cilicia. Meanwhile, the Alexandrians sent an embassy of 100 of their leading citizens to plead their cause with the Roman senate; but Ptolemy had the audacity to cause the deputies, on their arrival in Italy, to be waylaid, and the greater part of them murdered. The

indignation excited at Rome by this proceeding produced a reaction: the tribunes took up the matter against the nobility; and an oracle was produced from the Sibylline books, forbidding the restoration of the king by an armed force. The intrigues and disputes thus raised were protracted throughout the year 56, and at length Ptolemy, despairing of a favourable result, quitted Rome in disgust, and withdrew to Ephesus. (Dio Cass. xxxix. 12-16; Cic. *ad Fam.* i. 1-7, *ad Q. Fr.* 2, 3, *pro Rabir.* 2, 3; *Plut. Pomp.* 49.) But in 55, A. Gabinius, who was proconsul in Syria, was induced, by the influence of Pompey, aided by the enormous bribe of 10,000 talents from Ptolemy himself, to undertake his restoration. The Alexandrians had in the meantime placed on the throne of Egypt Berenice, the eldest daughter of Ptolemy, who had married Archelaus, the son of the general of Mithridates, and they opposed Gabinius with an army on the confines of the kingdom. They were, however, defeated in three successive battles, Archelaus was slain, and Ptolemy once more established on the throne, 55. One of his first acts was to put to death his daughter, Berenice, and many of the leading citizens of Alexandria. (Dio Cass. xxxix. 55-58.) He survived his restoration only 3½ years, during which time he was supported by a large body of Roman soldiers who had been left behind by Gabinius for his protection (Caes. *B. C.* iii. 103, 110). He died in 51, after a reign of twenty-nine years from the date of his first accession (Cic. *ad Fam.* viii. 4). He left two sons, both named Ptolemy, and two daughters, Cleopatra and Arsinoë.—**XII.**, eldest son of the preceding. By his father's will the sovereign power was left to himself and his sister Cleopatra jointly, and this arrangement was carried into effect without opposition, 51. Auletes had also referred the execution of his will to the Roman senate, and the latter accepted the office, confirmed its provisions, and bestowed on Pompey the title of guardian of the young king (Caes. *B. C.* iii. 108; *Eutrop.* vi. 21). But the approach of the Civil war prevented them from taking any active part in the administration of affairs, which fell into the hands of a eunuch named Pothinus. It was not long before dissensions broke out between the latter and Cleopatra, which ended in the expulsion of the princess, after she had reigned in conjunction with her brother about three years, 48. Hereupon she took refuge in Syria, and assembled an army, with which she invaded Egypt. The young king, accompanied by his guardians, met her at Pelusium, and it was while the two armies were here encamped opposite to one another that Pompey landed in Egypt, to throw himself as a suppliant on the protection of Ptolemy; but he was assassinated, by the orders of Pothinus, before he could obtain an interview with the king himself. (Caes. *B. C.* iii. 103, 104; *Plut. Pomp.* 77-79; *App. B. C.* ii. 84.) Shortly after, Caesar arrived in Egypt, and took upon himself to settle the dispute between Ptolemy and his sister. But as Cleopatra's charms gained for her the support of Caesar, Pothinus determined to excite an insurrection against Caesar. Hence arose what is usually called the Alexandrian war. Ptolemy, who was at first in Caesar's hands, managed to escape, and put himself at the head of the insurgents, but he was defeated by Caesar, and was drowned in an attempt to escape by the river, 47. (Caes. *B. C.* iii. 106-112; *Dio Cass.* xlii. 3-9; *Bell. Alex.* 1-31.)—**XIII.**,

youngest son of Ptolemy Auletes, was appointed by Caesar to reign jointly with Cleopatra, after the death of his elder brother, Ptolemy XII., 47; and although he was a mere boy, it was decreed that he should marry his sister, with whom he was thus to share the power. Both his marriage and his regal title were, of course, purely nominal; and in 43 Cleopatra put him to death. (Dio Cass. xlii. 44, xliii. 27; *Strab.* p. 797.)

III. Kings of other Countries.

1. Surnamed **Alorites** (that is, of Alorus), regent, or, according to some authors, king of Macedonia. He obtained the supreme power by the assassination of Alexander II., the eldest son of Amyntas, B.C. 367, but was, in his turn, assassinated by Perdiccas III., 364. (*Diod.* xv. 7, 7; *Plut. Pelop.* 26, 27.)—2. Surnamed **Apion**, king of Cyrene (117-96), was an illegitimate son of Ptolemy Physcon, king of Egypt, who left him by his will the kingdom of Cyrenaica. At his death in 26, Apion bequeathed his kingdom by his will to the Roman people. The senate, however, refused to accept the legacy, and declared the cities of Cyrenaica free. They were not reduced to the condition of a province till nearly thirty years afterwards. (*Just.* xxxix. 5; *Liv. Ep.* 70; *Eutrop.* vi. 11.)—3. Surnamed **Ceraunus** on account of his rashness (*Paus.* x. 19, 7), king of Macedonia, was the son of Ptolemy I., king of Egypt, by his second wife, Eurydice. When his father, in 285, set aside the claim of Ceraunus to the throne, and appointed his younger son, Ptolemy Philadelphus, his successor, Ceraunus repaired to the court of Lysimachus. After Lysimachus had perished in battle against Seleucus (281) Ptolemy Ceraunus was received by the latter in the most friendly manner; but shortly afterwards (280) he basely assassinated Seleucus, and took possession of the Macedonian throne. After reigning a few months he was defeated in battle by the Gauls under their chief, Belgus, taken prisoner and put to death. (*Just.* xvii. 2, xxiv. 1-5; *Pol.* ix. 35, 4.)—4. Tetrarch of **Chalcis** in Syria, the son of Mennaeus. He appears to have held the cities of Heliopolis and Chalcis as well as the mountain district of Ituraea, from whence he was in the habit of infesting Damascus and the more wealthy parts of Coele-Syria with predatory incursions. He reigned from about 70 to 40, when he was succeeded by his son Lysanias (*Strab.* p. 753; *Jos. Ant.* xiii. 16, xiv. 3).—5. King of **Cyprus**, was the younger brother of Ptolemy Auletes, king of Egypt, being, like him, an illegitimate son of Ptolemy Lathyrus. He was acknowledged as king of Cyprus at the same time that his brother Auletes obtained possession of the throne of Egypt, 80. He had offended P. Clodius, by neglecting to ransom him when he had fallen into the hands of the Cilician pirates; and accordingly Clodius, when he became tribune (58), brought forward a law to deprive Ptolemy of his kingdom, and reduce Cyprus to a Roman province. Cato, who had to carry into execution this nefarious decree, sent to Ptolemy, advising him to submit, and offering him his personal safety, with the office of high-priest at Paphos, and a liberal maintenance. But the unhappy king refused these offers, and put an end to his own life, 57. (*Strab.* p. 684; *Cic. pro Dom.* viii. 20; *Plut. Cat.* 34-36, *Brut.* 3.)—6. King of **Epirus**, was the second son of Alexander II., king of Epirus, and Olympias, and grandson of the great Pyrrhus. He succeeded to the throne on the death of his elder

brother, Pyrrhus II., but reigned only a very short time. The date of his reign cannot be fixed with certainty, but as he was contemporary with Demetrius II., king of Macedonia, it may be placed between 239-229. (Just. xxviii. 1, 3; Paus. iv. 35, 3.)—7. King of **Mauretania**, was the son and successor of Juba II. By his mother, Cleopatra, he was descended from the kings of Egypt, whose name he bore. The period of his accession cannot be determined with certainty, but we know that he was on the throne in A.D. 18. He continued to reign without interruption till A.D. 40, when he was summoned to Rome by Caligula, and shortly after put to death, his great riches having excited the cupidity of the emperor. (Tac. Ann. iv. 23, 26; Suet. Cal. 26, 35; Dio Cass. lix. 25.)

IV. Literary.

1. **Claudius Ptolemaeus**, a celebrated mathematician, astronomer, and geographer. Of Ptolemy himself we know absolutely nothing but his date. He certainly observed in A.D. 139, at Alexandria; and since he survived Antouinus he was alive A.D. 161. His writings are as follows:—(1) *Μεγάλη σύνταξις τῆς ἀστρονομίας*, usually known by its Arabic name of *Almagest*. Since the *Tetrabiblus*, the work on astrology, was also entitled *σύνταξις*, the Arabs to distinguish the two, probably called the greater work *μεγάλη*, and afterwards *μεγίστη*: the title *Almagest* is a compound of this last adjective and the Arabic article. The *Almagest* is divided into thirteen books. It treats of the relations of the earth and heaven; the effect of position upon the earth; the theory of the sun and moon, without which that of the stars cannot be undertaken; the sphere of the fixed stars, and those of the five stars called *planets*. The seventh and eighth books are the most interesting to the modern astronomer, as they contain a catalogue of the stars. This catalogue gives the longitudes and latitudes of 1022 stars, described by their positions in the constellations. It seems that this catalogue is in the main really that of Hipparchus, altered to Ptolemy's own time by assuming the value of the precession of the equinoxes given by Hipparchus as the least which could be; some changes having also been made by Ptolemy's own observations. Indeed, the whole work of Ptolemy appears to have been based upon the observations of Hipparchus, whom he constantly cites as his authority. The best edition of the *Almagest* is by Halma, Paris, 1813, 1816, 2 vols. 4to. There are also two other volumes by Halma (1819-1820), which contain some of the other writings of Ptolemy.—(2) *Τετράβιβλος σύνταξις*, generally called *Tetrabiblus*, or *Quadrupartitum de Apotelesmatibus et Judiciis Astrorum*. With this goes another small work, called *Καρπός*, or *Fruetus Librorum suorum*, often called *Centiloquium*, from its containing a hundred aphorisms. Both of these works are astrological, and it has been doubted by some whether they are genuine. But the doubt merely arises from the feeling that the contents are unworthy of Ptolemy.—(3) *Κανὼν Βασιλέων*, a catalogue of Assyrian, Persian, Greek, and Roman sovereigns, with the length of their reigns, several times referred to by Syncellus.—(4) *Φάσεις ἀπλανῶν ἀστέρων καὶ συναγωγὴ ἐπισημασιῶν*, *De Apparentiis et Significationibus inerrantium*, an annual list of sidereal phenomena.—(5, 6) *De Analemmate* and *Planisphaerium*. These works are ob-

tained from the Arabic. The *Analemma* is a collection of graphical processes for facilitating the construction of sun-dials. The *Planisphere* is a description of the stereographic projection, in which the eye is at the pole of the circle on which the sphere is projected.—(7) *Περὶ ὑποθέσεων τῶν πλανωμένων*, *De Planetarum Hypothesisibus*. This is a brief statement of the principal hypotheses employed in the *Almagest* for the explanation of the heavenly motions.—(8) *Ἀρμονικῶν βιβλία γ'*, a treatise on the theory of the musical scale.—(9) *Περὶ κριτηρίου καὶ ἡγεμονικοῦ*, *De Judicandi Facultate et Animi Principatu*, a metaphysical work, attributed to Ptolemy (ed. Hanow, Lips. 1871).—(10) *Γεωγραφικὴ ὑφήγησις*, in eight books, the great geographical work of Ptolemy. This work was the last attempt made by the ancients to form a complete geographical system; it was accepted as the text-book of the science, and it maintained that position during the middle ages and until the fifteenth century, when the rapid progress of maritime discovery caused it to be superseded. It was based on a work by Maximus of Tyre (Ptol. i. 6). It contains very little information respecting the objects of interest connected with the different countries and places, for, with the exception of the introductory matter in the first book, and the latter part of the work, it is a mere catalogue of the names of places, with their longitudes and latitudes (in which he uses the calculations of Poseidonius), and with a few incidental references to objects of interest. The latitudes of Ptolemy are tolerably correct; but his longitudes are very wide of the truth, his length of the known world, from east to west, being much too great. It is, however, well worthy of remark in passing, that the modern world owes much to this error; for it tended to encourage that belief in the practicability of a western passage to the Indies which occasioned the discovery of America by Columbus. The first book is introductory. The next six and a half books (ii-vii. 4) are occupied with the description of the known world, beginning with the West of Europe, the description of which is contained in book ii.; next comes the East of Europe, in book iii.; then Africa, in book iv.; then Western or Lesser Asia, in book v.; then the Greater Asia, in book vi.; then India, the Chersonesus Aurea, Serica, the Sinae, and Taprobane, in book vii. cc. 1-4. The form in which the description is given is that of lists of places with their longitudes and latitudes, arranged under the heads, first, of the three continents, and then of the several countries and tribes. Prefixed to each section is a brief general description of the boundaries and divisions of the part about to be described; and remarks of a miscellaneous character are interspersed among the lists, to which, however, they bear but a small proportion. The remaining part of the seventh and the whole of the eighth book are occupied with a description of a set of maps of the known world. These maps are still extant, appended to the MSS. of Ptolemy's Geography at Vienna and Venice [ΑΓΑΠΗΘΑΕΜΟΝ].—Editions of the *Geographia* of Ptolemy are by Petrus Bertius, Lugd. Bat. 1619, fol.; reprinted Antwerp, 1624, fol.; by F. A. Nobbe, Lips. 1845.—2. Of Megalopolis, the son of Agesarchus, wrote a history of king Ptolemy IV. Philopator (Athen. pp. 246, 425).—3. An Egyptian priest, of Mendes, who wrote on the ancient history of Egypt. He probably lived under the first Roman emperors (Syncell.

p. 64).—4. Surnamed **Chemnus**, a grammarian of Alexandria, flourished under Trajan and Hadrian. An epitome of one of his works is preserved by Photius (cf. Suid. *s.v.*).

Ptōlēmāis (Πτολεμαῖς: Πτολεμαίτης and Πτολεμαεύς). 1. Also called **Ace** (Ἀκή, a corruption of the native name, **Acco**, O. T.: Arab. *Akka*, Fr. *St. Jean d'Acree*, Eng. *Acree*), a celebrated city on the coast of Phoenicia, S. of Tyre, and N. of M. Carmel, lies at the bottom of a bay surrounded by mountains, in a position marked out by nature as a key of the passage between Coele-Syria and Palestine (Strab. p. 758). It is one of the oldest cities of Phoenicia, being mentioned in the Book of Judges (i. 31). Under the Persians it was made the headquarters of the expeditions against Egypt; but it was not till the decline of Tyre that it acquired its great importance as a military and commercial city. The Ptolemy who enlarged and strengthened it, and from whom it obtained its Greek name, was probably Ptolemy I. [see p. 765]. After the change of its name, its citadel continued to be called Ace. Under the Romans it was a colony, and belonged to Galilee (Plin. v. 75). To recount its great celebrity in medieval and modern history does not fall within the province of this work.—2. (At or near *El-Lahum*), a small town of Middle Egypt, in the Nomos Arsinoites, between Arsinoë and Heracleopolis the Great.—3. **P. Hermii** (Π. ἡ Ἑρμείου, Πτολεμαϊκὴ πόλις: *Menshieh*, Ru.), a city of Upper Egypt, on the W. bank of the Nile, below Abydos, was a place of great importance under the Ptolemies, who enlarged and adorned it, and made it a purely Greek city, exempt from all peculiarly Egyptian laws and customs. (Strab. p. 813; Ptol. i. 15, 11, iv. 5, 56).—4. **P. Thērōn**, or **Epithēras** (Π. Θηρών, ἡ ἐπὶ θήρας), a port on the Red Sea, on the coast of the Troglodytae, which Ptolemy Philadelphus enlarged, fortified and renamed as an emporium for the trade with India and Arabia. It was a great depot for ivory and for live elephants. Ptolemaïs was remarkable in the history of mathematical geography, inasmuch as, the sun having been observed to be directly over it forty-five days before and after the summer solstice, the place was taken as one of the fixed points for determining the length of a degree of a great circle on the earth's surface. (Strab. pp. 768-776; Ptol. i. 8, 1, iv. 7, 7, viii. 16, 10).—5. (*Tolmeita* or *Tolometa*, Ru.), on the NW. coast of Cyrenaica, one of the five great cities of the Libyan Pentapolis, was at first only the port of **BARCA**, which lay 100 stadia (10 geogr. miles) inland, but which was so entirely eclipsed by Ptolemaïs that, under the Romans, even the name of Barca was transferred to the latter city. From which of the Ptolemies it took its name, we are not informed. Its magnificence is attested by its splendid ruins, which are now partly covered by the sea. They are four miles in circumference, and contain the remains of several temples, three theatres, and an aqueduct. [**BARCA.**]

Ptōōn (Πτῶον: *Skroponcri*), a mountain in Boeotia, an offshot of Helicon, which extends from the SE. side of the lake Copaïs southwards to the coast (Strab. p. 413).

Publicōla, or **Poplicūla**, or **Poplicōla**, a Roman cognomen, signified 'one who courts the people' (from *populus* and *colo*), and thus 'a friend of the people.' The form *Poplicula* or *Poplicola* was employed down to the end of the republic, but the name was written *Publi-*

cola under the empire, and appears so in the best MSS. of Livy.

Publicōla, Gellius. 1. **L.**, consul with Cn. Lentulus Clodiauus, B.C. 72. Both consuls carried on war against Spartacus, but were defeated by the latter. In 70, Gellius was censor, and in 67 and 66 he served as one of Pompey's legates in the war against the pirates. He belonged to the aristocratical party. In 63 he warmly supported Cicero in the suppression of the Catilinarian conspiracy. In 59 he opposed the agrarian law of Caesar, and in 57 he spoke in favour of Cicero's recall from exile. He was alive in 55, when Cicero delivered his speech against Piso, but he probably died soon afterwards. He was married twice. He must have reached a great age, since he is mentioned as the contubernalis of C. Papirius Carbo, who was consul in 120. (App. *B.C.* i. 117; Plut. *Pomp.* 22, *Cic.* 26; Liv. *Ep.* 96, 98; Cic. *ad Att.* xii. 21).—2. **L.**, son of the preceding by his first wife. He espoused the republican party after Caesar's death (44), and went with M. Brutus to Asia. After plotting against the lives of both Brutus and Cassius, he deserted the triumvirs, Octavian and Antony. He was rewarded for his treachery by the consulship in 36. In the war between Octavian and Antony, he espoused the side of the latter, and commanded the right wing of Antony's fleet at the battle of Actium. (Dio Cass. xlix. 54; Plut. *Ant.* 65; Vell. Pat. ii. 85).—3. Brother probably of No. 1, is called stepson of L. Marcus Philippus, consul 91, and brother of L. Marcus Philippus, consul 56. According to Cicero's account he was a profligate and a spendthrift, and having dissipated his property, united himself to P. Clodius. (Cic. *pro Sest.* 51, 52, 110, 111, *ad Att.* iv. 3, *ad Q. Fr.* i. 1.)

Publicōla, or **Poplicola**, **P. Valērius**, took an active part in expelling the Tarquins from the city, and was thereupon elected consul with Brutus (B.C. 509). He secured the liberties of the people by proposing several laws, one of the most important of which was that every citizen who was condemned by a magistrate should have the right of appeal to the people. He also ordered the lictors to lower the fasces before the people, as an acknowledgment that their power was superior to that of the consuls. Hence he became so great a favourite with the people, that he received the surname of *Poplicola*. He was consul three times again: namely, in 508, 507 and 504. He died in 503. He was buried at the public expense, and the matrons mourned for him ten months, as they had done for Brutus. (Liv. i. 58, ii. 2-16; Dionys. iv. 67, v. 12, 40; Plut. *Public.*)—His descendants bore the same surname, and several of them held the highest offices of state during the early years of the republic.

Publilia, the second wife of M. Tullius Cicero, whom he married B.C. 46. As Cicero was then sixty years of age, and Publilia quite young, the marriage occasioned great scandal. It appears that Cicero was at the time in great pecuniary embarrassments; and after the divorce of Terentia, he was anxious to contract a new marriage for the purpose of obtaining money to pay his debts. Publilia had a large fortune, which had been left to Cicero in trust for her. The marriage proved an unhappy one, as might have been expected, and Cicero divorced her in 45. (Cic. *ad Att.* xii. 32; Dio Cass. xli. 18; cf. p. 228, b.)

Publilius Philo. [**PHILO.**]

Publilius Syrus. [**SYRUS.**]

Publilius, Volëro, tribuno of the plebs B.C. 472, and again 471, effected an important change in the Roman constitution. In virtue of the laws which he proposed, the tribunes of the plebs and the aediles were elected by the comitia tributa, instead of by the comitia centuriata, as had previously been the case, and the tribes obtained the power of passing resolutions on matters affecting the whole nation. It appears also (though there is some doubt about it) that the number of the tribunes was now for the first time raised to five, having been only two previously. (Liv. ii. 55; *Dict. of Ant. art. Tribuni.*)

Pūcīnum (Πούκινον: *Duino*), a fortress in Venetia, in the territory of the Carni, was situated on a steep rock, about two miles from the sources of the Timavus and sixteen from *Trieste*. It was famous for its wine. (Plin. iii. 127, xiv. 60.)

Pūdicītia (Αἰδώς), a personification of modesty, was worshipped both in Greece and at Rome. At Athens an altar was dedicated to her. At Rome two sanctuaries were dedicated to her, one under the name of *Pudicitia patricia*, and the other under that of *Pudicitia plebeia*. The former was in the Forum Boarium near the temple of Hercules (Liv. x. 23; Fest. p. 242). When the patrician Virginia was driven from this sanctuary by the other patrician women, because she had married the plebeian consul L. Volturnus, she built a separate sanctuary to *Pudicitia plebeia* in the Vicus Longus. The cult of these altars is said to have fallen into disuse in the second century B.C. (Plin. xvii. 244; Propert. ii. 6, 25). Under the empire it was common to erect altars to ladies of the imperial family under the title of *Pudicitia*, as a compliment: e.g. to Livia (Val. Max. vi. 1, 11).

Pulcher, Claudius. [CLAUDIUS.]

Pulchēria, eldest daughter of the emperor Arcadius, was born A.D. 399. In 414, when she was only fifteen years of age, she became the guardian of her brother Theodosius, and was declared Augusta or empress. She had the virtual government in her hands during the whole lifetime of her brother, who died in 450. On his death she remained at the head of affairs, and shortly afterwards she married Marcian, with whom she continued to reign in common till her death in 453. Pulcheria was a woman of ability, and was celebrated for her piety and her public and private virtues. [THEODOSIUS II.; VALENTINIANUS III.]

Pulchrum Promontorium (Καλόν Ἀκρωτήριον), a promontory on the N. coast of the Carthaginian territory in N. Africa, where the elder Scipio Africanus landed; probably identical with the APOLLINIS PROMONTORIUM.

Pullus, L. Jūnius, consul B.C. 249, in the first Punic war. His fleet was destroyed by a storm off Camarina, on account, it was said, of his neglecting the auspices. In despair he put an end to his own life. (Pol. i. 53; Cic. *N.D.* ii. 3.)

Pupienus Maximus, M. Clōdius, was elected emperor with Balbinus, in A.D. 238, when the senate received intelligence of the death of the two Gordians in Africa; but the new emperors were slain by the soldiers at Rome in the same year. [BALBINUS.]

Pūpius, a Roman dramatist of the Augustan age, of small merit, whose tragedies are noticed as drawing tears from the less critical part of the audience ('herimosa poemata,' Hor. *Ep.* i. 1, 67; Acro, *ad loc.*).

Pūra (Πούρα: prob. *Bunpur*), the capital of Gedrosia, in the interior of the country, on the borders of Carmania. [GEDROSIA.]

Purpurāriæ Insulæ (prob. the *Madeira* group), a group of islands in the Atlantic Ocean, off the NW. coast of Africa, which are supposed to have derived their name from the purple musclos which abound on the opposite coast of Africa (Gætnlia). (Plin. vi. 203.)

Purpurëo, L. Furius, praetor B.C. 200, obtained Cisalpine Gaul as his province, and gained a brilliant victory over the Gauls who had laid siege to Cremona. He was consul 196, when he defeated the Boii. (Liv. xxxi. 47-49, xxxviii. 44, xxxix. 54.)

Pūtēōlānum, a country-house of Cicero near Puteoli, where he wrote his *Quæstiones Academicæ*, and where the emperor Hadrian was buried (Cic. *ad Att.* xiv. 7; *Vit. Hadr.* 25).

Pūtēōlānus Sinus (*Bay of Naples*), a bay of the sea on the coast of Campania between the promontory Misenum and the promontory of Minerva, which was originally called Cumæan, but Puteolanus from the town Puteoli. The NW. corner of it was separated by a dike eight stadia in length from the rest of the bay, thus forming the LUCRINUS LACUS.

Pūtēōli (Puteolānus: *Pozzuoli*), originally named **Dicaearchia** (Δικαιαρχία, Δικαιαρχεία: Δικαιαρχεύς, Δικαιαρχείτης, -χίτης), a celebrated seaport town of Campania, situated on a promontory on the E. side of the Puteolanus Sinus, and a little to the E. of Cumæ, was founded by the Greeks of Cumæ, B.C. 521, under the name of Dicaearchia (Strab. p. 245; Steph. Byz. s.v.; cf. Diod. iv. 22, v. 13). In the second Punic war it was fortified by the Romans, who changed its name into that of Puteoli, either from its numerous wells or from the stench arising from the mineral springs in its neighbourhood (Varro, *L.L.* v. 25; Strab. *l.c.*). The town was indebted for its importance to its excellent harbour, which was protected by an extensive mole formed from the celebrated reddish earth of the neighbouring hills. This earth, called *Pozzolana*, when mixed with lime, forms an excellent cement, which in course of time becomes as hard in water as stone. The mole was built on arches like a bridge, and seventeen of the piers are still visible projecting above the water. To this mole Caligula attached a floating bridge, which extended as far as Baia, a distance of two miles. (Suet. *Cal.* xix. 32; Dio Cass. lix. 17.) Puteoli was the chief emporium for the commerce with Alexandria and with the greater part of Spain (Liv. xxvi. 17, xxx. 22; Strab. p. 793; Suet. *Aug.* 98). The town was colonised by the Romans in B.C. 194 (Liv. xxxiv. 45; Plin. iii. 61), and also anew by Augustus, Nero, and Vespasian. It was destroyed by Alaric in A.D. 410, by Genseric in 455, and also by Totila in 545, but was on each occasion speedily rebuilt. There are still many ruins of the ancient town at the modern Pozzuoli. Of these the most important are the remains of the temple of Scrupis, of the amphitheatre, and of the mole already described.

Pydna (Πύδνα: Πυδναῖος: *Kitron*), a town of Macedonia in the district Pieria, was situated at a small distance W. of the Thermaic gulf, on which it had a harbour. It was originally a Greek colony, but it was subdued by the Macedonian kings, from whom, however, it frequently revolted. (Time. i. 61, 137; Strab. p. 330, 20, 22.) Towards the end of the Peloponnesian war it was taken after a long siege by Arche-

laus, and its inhabitants removed twenty stadia inland; but at a later period we still find the town situated on the coast (Diod. xiii. 49). It again revolted from the Macedonians, and was subdued by Philip, who enlarged and fortified the place. It was here that Olympias sustained a long siege against Cassander, B.C. 317-316. (Polyaen. iv. 11, 3.) It is memorable on account of the victory gained under its walls by Aemilius Paulus over Persens, the last king of Macedonia, 168 (Liv. xlv. 32-46). Under the Romans it was also called Citrum (Strab. l. c.).

Pygēla or **Phygēla** (Πύγελα, Φύγελα), a small town of Ionia, on the coast of Lydia, with a temple of Artemis Munychia. Tradition ascribed its foundation to Agamemnon. (Xen. *Hell.* i. 2, 2; Strab. p. 639.)

Pygmaei (Πυγμαῖοι, i.e. *men of the height of a pygmē*, i.e. 13½ inches), a fabulons people, first mentioned by Homer (*Il.* iii. 5) as dwelling on the shores of Ocean, and attacked by cranes in spring time. The fable is repeated by numerous writers, in various forms, especially as to the locality, some placing them in Aethiopia, others in India, and others in the extreme N. of the earth. The story is referred to by Ovid and Juvenal, and forms the subject of several works of art. (Arist. *H. A.* viii. 12; Juv. xiii. 167; Plin. v. 109, vi. 188; *Ov. Fast.* vi. 176, *Met.* vi. 90.) It is possible that the stories may have arisen from vague accounts of the dwarfish races in the interior of Africa, such as those which have been met with by recent explorers between the Congo and the Upper Nile.

Pygmalion (Πυγμαλίων). 1. King of Cyprus and father of Metharme. He is said to have fallen in love with the ivory image of a maiden which he himself had made, and therefore to have prayed to Aphrodite to breathe life into it. When the request was granted, Pygmalion married the maiden, and became by her the father of Paphus (*Ov. Met.* x. 243).—2. Son of Belus and brother of Dido, who murdered Sichaens, Dido's husband. For details see **DIDO**.

Pylades (Πυλάδης). 1. Son of Strophius and Anaxibia, a sister of Agamemnon. His father was king of Phocis, and after the death of Agamemnon, Orestes was secretly carried to his father's court. Here Pylades contracted that friendship with Orestes, which became proverbial. He assisted Orestes in murdering his mother, Clytaemnestra, and also accompanied him to the Tauric Chersonesus; and he eventually married his sister, Electra, by whom he became the father of Hellanicus, Medon, and Strophius. For details see **ORESTES**.—2. A pantomime dancer in the reign of Augustus, spoken of under **BATHYLLUS**.

Pylae (Πύλαι, *Gates*), a general name for any narrow pass, such as **Thermopylae**, **Pylae Albaniae**, **Caspiae**, &c. (See the specific names.)

Pylaemēnes (Πυλαιμένης), appears to have been in early times the name of many princes of Paphlagonia, so as to have become a kind of hereditary appellation (*Il.* ii. 851, v. 576, xiii. 643; cf. Liv. i. 1).

Pylos. [**PyLOS.**]

Pylēnē (Πυλήνη), an ancient town of Aetolia on the S. slope of Mount Aracynthus, on whose site **Proschium** was subsequently built.

Pylos (Πύλος), the name of three towns on the W. coast of Peloponnesus. 1. A town in the S.W. of Messenia, about sixty-three miles from Sparta, situated on the promontory of Coryphasium forming the northern horn of the

bay of *Navarino*, of which the southern horn is occupied by the town called *Navarino* in the middle ages (the name is supposed to be derived from the Avars), but now more usually *Neocastro*. The spurs of Mount Aegaleos stretch nearly down to the N. shores of the bay, which forms the largest and safest harbour in all Greece. It was fronted and protected by the small island of Sphacteria (*Sphagia*), which stretched along the coast about 1½ mile, leaving only two narrow entrances at each end. In the second Messenian war the inhabitants of Pylos offered a long and brave resistance to the Spartans; but after the capture of Ira, they migrated to Cyllene, and thence with the other Messenians to Sicily. (Paus. iv. 8, 1, iv. 23, 1.) The old town of Pylos, of which the ruins are now known as Old Pylos or Old Navarino, is,



Map of the Bay of Pylos.

A, Sphacteria (*Sphagia*); B, Pylos on the promontory Coryphasium (*Old Navarino*); C, the modern *Navarino*; D D, Bay of Pylos (*Bay of Navarino*).

almost certainly, the place which was traditionally founded by Nelcus, and the Pylos of Homer (*Il.* xi. 681, *Od.* iii. 4; Paus. iv. 36; cf. Pind. *Pyth.* vi. 35). In Homer Πύλος also expresses the territory of Nestor generally (*Il.* xi. 711, 715). The arguments of Strabo (p. 337) in favour of the Triphylian Elis have not much weight. The peninsula of Coryphasium, where stand the ruins of the old town and fortress (some of the walls being of polygonal masonry), is precipitous on the E. and NW. side or towards the lagoon, but on most of the W. side or towards the open sea it slopes gradually, particularly on the SW., where Demosthenes succeeded in preventing the landing of Brasidas and the Lacedaemonians. The promontory is higher at the northern end. Below the ruined fortress at the northern end there is a fine cavern, called *Voidhō-Kiliā* (Βοῖδὸ-κοιλιά), 'the ox's belly,' which gives name to the small circular port immediately below it, which has

been already spoken of. This cavern is sixty feet long, forty wide, and forty high, having a roof like a Gothic arch. The entrance is triangular, thirty feet long and twelve high; at the top of the cavern there is an opening in the surface of the hill above. This, according to the Peloponnesian tradition, was the cove into which the infant Hermes drove the cattle which he had stolen from Apollo [see p. 405, a]. It is mentioned in the Homeric hymn to Hermes as situated upon the sea-side (v. 341); but in Ant. Lib. 23, it is expressly said to have been at Coryphasium. In Ovid (*Met.* ii. 684) Mercury is represented as beholding from Mount Cyllene the unguarded cattle proceeding into the fields of Pylos.—The bay of *Voidhō-Kiliā* is separated by a low semicircular ridge of sand from the large shallow lagoon of *Osmyn-Aga*. As neither Thucydides nor Pausanias says a word about this lagoon, which now forms so striking a feature, we may conclude that it is of recent formation. The peninsula must, in that case have been surrounded with a sandy plain, as Pausanias describes it; and accordingly, if we suppose this to have been the site of the Homeric Pylos, the epithet *ἡμαθόεις*, which the poet gives to it, would be perfectly applicable. As regards the bay occupied and blockaded by the Athenians in the famous incident of the Peloponnesian war (Thuc. iv. 3–13, 29–40), it seems clear that Arnold and others were mistaken in supposing that it was the lagoon of *Osmyn-Aga*, originally (as they thought) open to the sea at each end of Coryphasium. The objections to this theory are: (1) that we should then have three neighbouring islands instead of only two (Prote and Sphacteria) as Thucydides describes; (2) that on the promontory, which by Arnold's theory becomes Sphacteria, there are ruins of buildings older than the date of the war, and Thucydides describes the island as never having been inhabited; (3) the name *Sphagia* probably preserves the old name. There is in truth no difficulty in supposing the entrances to the Bay of Navarino to have widened in the course of 2000 years, and as regards the expression *ὄψις σμικρὸς*, applied to the harbour, it is not inconsistent with the great size of Navarino. Thucydides would have spoken thus of the largest harbour in Greece. When Epaminondas restored the Messenians to their country, they again occupied Pylos (Pol. xviii. 25; Liv. xxvii. 30; Paus. *l. c.*)—2. In Elis, at the foot of Mount Scollis, and about seventy or eighty stadia from the city of Elis on the road to Olympia, near the confluence of the Ladon and the Peneus. It is said to have been founded by Pylon or Pylas of Megara, to have been destroyed by Heracles, and to have been afterwards rebuilt by the Eleans. (Paus. iv. 36, 1, vi. 22, 5; Plin. iv. 15.)—3. In Triphylia, about thirty stadia from the coast, on the river Mamaus, W. of the mountain Minthe, and N. of Lepreum (Strab. p. 344).

Pyramia (τὰ Πυράμια), a town of Argolis, in the district Thyreatis, where Danaus is said to have landed.

Pyramon. [CYCLOPES.]

Pyramus. [THISBE.]

Pyramus (Πύραμος: *Jihan*), one of the largest rivers of Asia Minor, rises in the Anti-Taurus range, near Arabissus in Cataonia (the SE. part of Cappadocia), and, after running SE. first underground and then as a navigable river, breaks through the Taurus chain by a deep and narrow ravine, and then flows SW. through Cilicia, in a deep and rapid stream,

about one stadium (606 feet) in width, and falls into the sea near Mallus (Strab. pp. 53, 536). Its ancient name is said to have been *Leucosyrus*, from the *Leucosyri*, who dwelt on its banks.

Pyrasus (Πύρασος), a town of Phthiotis in Thessaly, situated in fertile corn-land, whence, probably, its name and also the worship of Demeter in that district (*Il.* ii. 495, Strab. p. 435). It had been destroyed before Strabo's time, and its place was taken by the town Demetrium in the neighbourhood (Liv. xxviii. 6).

Pyrēnē or **Pyrēnaei Montes** (Πυρήνη, τὰ Πυρρηναία ὄρη: *Pyrenees*), a range of mountains extending from the Atlantic to the Mediterranean, and forming the boundary between Gaul and Spain. The length of these mountains is about 270 miles in a straight line; their breadth varies from about forty miles to twenty; their greatest height is between 11,000 and 12,000 feet. The Romans first became acquainted with these mountains by their campaigns against the Carthaginians in Spain in the second Punic war. Their name, however, had travelled eastward at a much earlier period, since Herodotus (ii. 33) speaks of a city Pyrene belonging to the Celts, near which the Ister rises. The ancient writers usually derived the name from *πῦρ*, 'fire,' and then, according to a common practice, invented a story to explain the false etymology, relating that a great fire once raged upon the mountains. (Strab. p. 147; Diod. v. 25; Sen. *Q. N.* 1.) The name is probably connected with the Celtic *Byrin* or *Bryn*, 'a mountain.' The continuation of the mountains along the Mare Cantabricum was called *Saltus Vasconum*, and still further W. *Mons Vindius* or *Vinnius*. The Romans were acquainted with only three passes over the Pyrenees: the one on the W. near Carasae (*Garis*) not far from the Mare Cantabricum; the one in the middle leading from Caesaraugusta to Beneharnum (*Barèges*); and the one on the E., which was most frequently used, near the coast of the Mediterranean by Juncaria (*Junquera*). (Strab. p. 160; Liv. xxi. 23; *Itin.*)

Pyrēnēs Promontorium, or **Prom. Vēnēris** (*C. Creus*), the SE. extremity of the Pyrenees in Spain, on the frontiers of Gaul, derived its second name from a temple of Venus on the promontory; below this was a port called *Port. Veneris* or *Pyrenaei Portus*, now *Vendres* (Liv. xxxiv. 8).

Pyretus (Πυρετός: *Pruth*), a river of Scythia which falls into the Danube (Hdt. iv. 48).

Pyrgi. 1. (Πύργοι or Πύργος: *Pyrgitris*), the most southerly town of Triphylia in Elis, near the Messenian frontier, said to have been founded by the Minyae (Hdt. iv. 148; Strab. p. 348)—2. (*Pyrgensis*: *Santa Severa*), an ancient town on the coast of Etruria, was used as the port of Caere or Agylla, and was a place of considerable importance as a commercial emporium. It was at an early period the headquarters of the Tyrrhenian pirates (Serv. ad *Aen.* x. 184). It possessed a very wealthy temple of Ilithyia, which Dionysius of Syracuse plundered in B.C. 384. (Strab. p. 226; Diod. xv. 14). Pyrgi is mentioned at a later time as a Roman colony, but lost its importance under the Roman dominion (Liv. xxxvi. 3; Mart. xii. 2). There are still remains at *S. Severa* of the ancient polygonal walls of Pyrgi.

Pyrgōtēles (Πυργωτέλης), one of the most celebrated gem-engravers of ancient Greece, was a contemporary of Alexander the Great,

who placed him on a level with Apelles and Lysippus, by naming him as the only artist who was permitted to engrave seal-rings for the king (Plin. vii. 125, xxxvii. 8).

Pyricus (Πύρικος), a Greek painter, who probably lived soon after the time of Alexander the Great. He devoted himself entirely to the production of small pictures of low and mean subjects.

Pyriphlēgēthon (Πυριφλεγέθων)—that is, flaming with fire—the name of one of the rivers in the lower world.

Pyromachus or **Phyromachus** (Πυρόμαχος, Φυρόμαχος: the latter appears to be the more correct form: the name is so written on the inscriptions). 1. An Athenian sculptor, who executed the bas-reliefs on the frieze of the temple of Athene Polias, about B.C. 408 (C.I.A. i. 324). He is probably the same as the Pyromachus mentioned by Pliny (xxxiv. 80), as author of a sculpture representing Alcibiades driving a chariot.—2. A sculptor of Pergamum (Plin. xxxiv. 84), who worked with Isigonus, Stratonicus and Antigonus in representing the battles of Attalus and Eumenes against the Gauls. The 'Dying Gaul' (the so-called 'Dying Gladiator') of the Capitol is a copy from one of these groups. It is possible that the same sculptors may have executed the figures in the *Gigantomachia* on the great altar of Pergamum [see p. 364]. It is probable that they worked in the reign of Eumenes II. B.C. 197–159; not, as some have thought, under Eumenes I.

Pyrrha (Πύρρα: Πυρραῖος). 1. A town on the W. coast of the island of Lesbos, on the inner part of the deep bay named after it, and consequently on the narrowest part of the island (Thuc. iii. 18; Strab. p. 617; Athen. p. 88).—2. A town and promontory of Phthiotis in Thessaly, on the Pagasæan gulf and near the frontiers of Magnesia. Off this promontory there were two small islands, named Pyrrha and Deucalion. (Strab. p. 435).—3. A small Ionic town in Caria on the N. side of the Sinus Latmicus and fifty stadia from the mouth of the Maeander (Strab. p. 636).

Pyrrhi Castra (Πύρρου χάραξ), a fortified place in the N. of Laconica, where Pyrrhus probably encamped in his invasion of the country in B.C. 272 (Pol. v. 19; Liv. xxxv. 27).

Pyrrhichos (Πύρριχος), a town of the Eleuthero-lacones, in the SW. of Laconica (Paus. iii. 21, 7, iii. 25, 1).

Pyrrho (Πύρρων), the founder of the Sceptical or Pyrrhonian school of philosophy, was a native of Elis in Peloponnesus. He is said to have been poor, and to have followed, at first, the profession of a painter. He is then said to have been attracted to philosophy by the books of Democritus, to have attended the lectures of Bryson, a disciple of Stilpon, to have attached himself closely to Auaxarchus, and with him to have joined the expedition of Alexander the Great. During the greater part of his life he lived in retirement, and endeavoured to render himself independent of all external circumstances. (Diog. Laërt. ix. 61–67; Paus. vi. 24, 5; Suid. s.v.) His disciple Timon of Phlius extolled with admiration his divine repose of soul (*ἀπαραξία*), and his indifference to pleasure or pain. So highly was he valued by his fellow-citizens that they made him their high priest, and erected a monument to him after his death. The Athenians conferred upon him the rights of citizenship.—He asserted that certain knowledge on any subject was unattainable; that we must not say 'This

is so,' but, 'This seems so'; and that hence the only wisdom is a suspension of judgment (*ἐποχή* or *ἀκαταληψία*). This is the virtue which the philosopher will strive after, and the result will be the happiness of tranquillity.—Pyrrho wrote no works, except a poem addressed to Alexander, which was rewarded by the latter in a royal manner. His philosophical system was first reduced to writing by his disciple Timon. The so-called Ten Tropes (*δέκα τρόποι*) of Pyrrho, which professed to show that everything is relative and nothing positive, should be ascribed to AENESIDEMUS. He reached the age of ninety years, but we have no mention of the year either of his birth or of his death.

Pyrrhus (Πύρρος). 1. Mythological. [NEOPTOLEMUS].—2. I., king of Epirus, son of Aeacides and Phthia, was born B.C. 318. His ancestors claimed descent from Pyrrhus the son of Achilles, who was said to have settled in Epirus after the Trojan war, and to have become the founder of the race of Molossian kings. (Plut. *Pyrrh.* 1.) On the deposition of his father by the Epirots [AEACIDES], Pyrrhus, who was then a child of only two years old, was saved from destruction by the faithful adherents of the king, who carried him to Glaucias, the king of the Taulantians, an Illyrian people. Glaucias took the child under his care, and brought him up with his own children. (Just. xvii. 3.) He not only refused to surrender Pyrrhus to Cassander, but about ten years afterwards he marched into Epirus at the head of an army, and placed Pyrrhus on the throne, leaving him, however, under the care of guardians, as he was then only twelve years of age. In the course of four or five years, however, Cassander, who had regained his supremacy in Greece, prevailed upon the Epirots to expel their young king. Pyrrhus, who was still only seventeen years of age, joined Demetrius, who had married his sister Deidamia, accompanied him to Asia, and was present at the battle of Ipsus, 301, in which he gained great renown for his valour. (Plut. *Pyrrh.* 4.) Antigonus fell in the battle, and Demetrius became a fugitive; but Pyrrhus did not desert his brother-in-law in his misfortunes, and shortly afterwards went for him as a hostage into Egypt. Here he was fortunate enough to win the favour of Berenice, the wife of Ptolemy, and received in marriage Antigone, her daughter by her first husband. Ptolemy, who wished him to counteract the power of Demetrius Poliorcetes, now supplied him with a fleet and forces, with which he returned to Epirus. Neoptolemus, who had reigned from the time that Pyrrhus had been driven from the kingdom, agreed to share the sovereignty with Pyrrhus. But such an arrangement could not last long, and Pyrrhus anticipated his own destruction by putting his rival to death. This appears to have happened in 295, in which year Pyrrhus is said to have begun to reign. He was now twenty-three years old, and he soon became one of the most popular princes of his time. His daring courage made him a favourite with his troops, and his affability and generosity secured the love of his people. He seems at an early age to have taken Alexander as his model, and to have been fired with the ambition of imitating his exploits and treading in his footsteps. His eyes were first directed to the conquest of Macedonia. By assisting Alexander, the son of Cassander, against his brother, Antipater, he obtained possession of the whole of the Mace-

donian dominions on the western side of Greece. But the Macedonian throne itself fell into the hands of Demetrius, greatly to the disappointment of Pyrrhus. The two former friends now became the most deadly enemies, and open war broke out between them in 291. After the war had been carried on with great vigour and various vicissitudes for four years, Pyrrhus joined the coalition formed in 287 by Seleucus, Ptolemy, and Lysimachus against Demetrius. Lysimachus and Pyrrhus invaded Macedonia; Demetrius was deserted by his troops, and obliged to fly in disguise, and the kingdom was divided between Lysimachus and Pyrrhus. (Plut. *Pyrrh.* 7-10; *Demetr.* 41.) But the latter did not long retain his portion; the Macedonians preferred the rule of their old general Lysimachus, and Pyrrhus was accordingly driven out of the country after a reign of seven months (286). For the next few years Pyrrhus reigned quietly in Epirus without embarking in any new enterprise. But a life of inactivity was insupportable to him; and accordingly he readily accepted the invitation of the Tarentines to assist them in their war against the Romans. He crossed over to Italy early in 280, in the thirty-eighth year of his age. He took with him 20,000 foot, 3000 horse, 2000 archers, 500 slingers, and 20 elephants, having previously sent Milo, one of his generals, with a detachment of 3000 men. As soon as he arrived at Tarentum, he began to make vigorous preparations for carrying on the war, and as the giddy and licentious inhabitants of Tarentum complained of the severity of his discipline, he forthwith treated them as their master rather than as their ally, shut up the theatre and all other public places, and compelled their young men to serve in his ranks. In the first campaign (280) the Roman consul, M. Valerius Laevinus, was defeated by Pyrrhus near Heraclea, on the bank of the river Siris. The battle was long and bravely contested, and it was not till Pyrrhus brought forward his elephants, which bore down everything before them, that the Romans took to flight. The loss of Pyrrhus, though inferior to that of the Romans, was still very considerable. A large proportion of his officers and best troops had fallen; and he said, as he viewed the field of battle, 'Another such victory, and I must return to Epirus alone.' (Plut. *Pyrrh.* 21; Pol. xviii. 11; Flor. i. 18; Dionys. xviii. 1.) He therefore availed himself of his success to send his minister Cineas to Rome with proposals of peace, while he himself marched slowly towards the city. His proposals, however, were rejected by the senate. He accordingly continued his march, ravaging the Roman territory as he went along. He advanced within twenty-four miles of Rome; but as he found it impossible to compel the Romans to accept the peace, and two armies had gathered near Rome, while the forces of Laevinus still menaced his rear, he retraced his steps, and withdrew into winter-quarters to Tarentum. As soon as the armies were quartered for the winter, the Romans sent an embassy to Pyrrhus, to endeavour to obtain the ransom of the Roman prisoners. The ambassadors were received by Pyrrhus in the most distinguished manner, and his interviews with C. Fabricius, who was at the head of the embassy, form one of the most celebrated stories in Roman history [FABRICIUS.] In the second campaign (279) Pyrrhus gained another victory near Asculum over the Romans, who were

commanded by the consuls P. Decius Mus and P. Sulpicius Saverrio. The battle, however, was followed by no decisive results, and the brunt of it had again fallen, as in the previous year, almost exclusively on the Greek troops of the king. He was therefore unwilling to hazard his surviving Greeks by another campaign with the Romans, and accordingly he lent a ready ear to the invitations of the Greeks in Sicily, who begged him to come to their assistance against the Carthaginians. The Romans were likewise anxious to get rid of so formidable an opponent, that they might complete the subjugation of southern Italy without further interruption. When both parties had the same wishes, it was not difficult to find a fair pretext for bringing the war to a conclusion. This was afforded at the beginning of the following year (278), by one of the servants of Pyrrhus deserting to the Romans and proposing to the consuls to poison his master. The consuls Fabricius and Aemilius sent back the deserter to the king, stating that they abhorred a victory gained by treason. Thereupon Pyrrhus, to show his gratitude, sent Cineas to Rome with all the Roman prisoners without ransom and without conditions; and the Romans granted him a truce, though not a formal peace, as he had not consented to evacuate Italy. Pyrrhus now crossed over into Sicily, where he remained upwards of two years, from the middle of 478 nearly to the end of 476. At first he met with brilliant success, defeated the Carthaginians and took Eryx; but having failed in an attempt upon Lilybaeum, he lost his popularity with the Greeks, who began to form cabals and plots against him. This led to retaliation on the part of Pyrrhus, and to acts which were deemed arbitrary and tyrannical by the Greeks. His position in Sicily at length became so uncomfortable and dangerous that he soon desired to abandon the island. Accordingly, when his Italian allies again begged him to come to their assistance, he gladly complied with their request. Pyrrhus returned to Italy, where his troops had continued to hold Tarentum, in the autumn of 276. (Plut. *Pyrrh.* 22-26; Dionys. xix. 6-9; Just. xxiii. 3.) In the following year (275) the war was brought to a close. Pyrrhus was defeated with great loss near Beneventum by the Roman consul Curius Dentatus, and was obliged to leave Italy. He brought back with him to Epirus only 8000 foot and 500 horse, and had not money to maintain even these without undertaking new wars. Accordingly, in 273, he invaded Macedonia, of which Antigonus Gonatas, the son of Demetrius, was then king. His only object at first seems to have been plunder, but his success far exceeded his expectations. Antigonus was deserted by his own troops, and Pyrrhus thus became king of Macedonia a second time. But scarcely had he obtained possession of the kingdom before his restless spirit drove him into new enterprises. On the invitation of Cleonymus he turned his arms against Sparta, but was repulsed in an attack upon this city. From Sparta he marched towards Argos in order to support Aristetas, one of the leading citizens at Argos, against his rival, Aristippus, whose cause was espoused by Antigonus. In the night-time Aristetas admitted Pyrrhus into the city, but the alarm having been given, the citadel and all the strong places were seized by the Argives of the opposite faction. On the dawn of day Pyrrhus saw that it would be necessary for him to retreat; and as he was

fighting his way out of the city, an Argive woman hurled down from the house-top a ponderous tile, which struck Pyrrhus on the back of his neck. He fell from his horse stunned with the blow, and being recognised by some of the soldiers of Antigonus, was quickly despatched. His head was cut off and carried to Antigonus, who turned away from the sight, and ordered the body to be interred with becoming honours. (Paus. i. 13; Plut. *Pyrrh.* 31; Just. xxv. 5.) Pyrrhus perished in 272, in the forty-sixth year of his age, and in the twenty-third of his reign.—He was the greatest warrior and one of the best princes of his time. With his daring courage, his military skill, and his kingly bearing, he might have become the most powerful monarch of his day, if he had steadily pursued the immediate object before him. But he never rested satisfied with any acquisition, and was ever grasping at some fresh object: hence Antigonus compared him to a gambler who made many good throws with the dice but was unable to make the proper use of the game. Pyrrhus was regarded in subsequent times as one of the greatest generals that had ever lived. Hannibal said that of all generals Pyrrhus was the first, Scipio the second, and himself the third; or, according to another version of the story, Alexander was the first, Pyrrhus the second, and himself the third (Plut. *Pyrrh.* 8, *Flam.* 21).—Pyrrhus wrote a work on the art of war, which was read in the time of Cicero (Cic. *ad Fam.* ix. 25); and his commentaries are quoted both by Dionysius and Plutarch. Pyrrhus married four wives: (1) Antigone, the daughter of Berenice; (2) a daughter of Audoleon, king of the Paeonians; (3) Bircenna, a daughter of Bardylis, king of the Illyrians; (4) Lanassa, a daughter of Agathocles of Syracuse. His children were: (1) Ptolemy, born 295, killed in battle, 272; (2) Alexander, who succeeded his father as king of Epirus; (3) Helenus; (4) Nereis, who married Gelo of Syracuse; (5) Olympias, who married her own brother, Alexander; (6) Deidamia or Laodamia.—3. II., king of Epirus, son of Alexander II. and Olympias, and grandson of Pyrrhus I., was a child at the time of his father's death (between 262 and 258). During his minority the kingdom was governed by his mother, Olympias. According to one account, Olympias survived Pyrrhus, who died soon after he had grown up to manhood; according to another account, Olympias had poisoned a maiden to whom Pyrrhus was attached, and was poisoned by him in revenge. (Just. xxviii. 3; Athen. p. 589.)

Pythagōras (Πυθαγόρας). 1. A celebrated Greek philosopher, was a native of Samos (Hdt. iv. 95), and the son of Mnesarchus, who was a merchant, or, according to other accounts, an engraver. The date of his birth is uncertain, but all authorities agree that he lived in the times of Polycrates and Tarquinius Superbus (B.C. 540–510). He studied in his own country under Creophilus, Pherecydes of Syros, and others, and is said to have visited Egypt and many countries of the East for the purpose of acquiring knowledge. It is therefore quite permissible to accept the dates commonly given: about 580 for his birth; about 540 for his coming to Italy, and about 500 for his death. (Diog. Laërt. viii. 2; Porphyry. *Vit. Pyth.* 11; Iamblichus. *Vit. Pyth.* 14.) It is probable that many of his travels (in which he is even said to have visited the Indians in one direction and the Druids of Gaul in another) are fictitious; but there is little doubt that he did visit

Egypt, and it is by no means improbable that he travelled to Babylon. The biographies of Pythagoras are late and fond of dealing with the marvellous. It is impossible to accept with absolute confidence anything but the statements contained in the fragments of Philolaus, or in the writings of Aristotle and Theophrastus, or in citations directly from them. To these may be added as having authority the mention of him in Herodotus, and scanty notices in fragments of Xenophanes, Heraclitus and Plato. No certainty can be arrived at as to the length of time spent by Pythagoras in Egypt or the East, or as to his residence and efforts in Samos or other Grecian cities, before he settled at Crotona in Italy. He probably removed to Crotona because he found it impossible to realise his schemes in his native country while under the tyranny of Polycrates. The reason why he selected Crotona as the sphere of his operations it is impossible to ascertain; but soon after his arrival in that city he attained extensive influence, and gained over great numbers to enter into his views. His adherents were chiefly of the noble and wealthy classes. Three hundred of these were formed into a select brotherhood or club, bound by a sort of vow to Pythagoras and each other, for the purpose of cultivating the religious and ascetic observances of their master, and of studying his religious and philosophical theories. Everything that was done and taught among the members was kept a profound secret from all without its pale. It was an old Pythagorean maxim, that everything was not to be told to everybody. There were also gradations among the members themselves, rising from the 'Acousmatikoi' (Listeners), who were in the class of the 'exoterics,' to the esoteric class of *Μαθηματικοί* or Students, and Philosophers. In the admission of candidates Pythagoras is said to have placed great reliance on his physiognomical discernment. If admitted, they had to pass through a period of probation lasting from two to five years, in which their powers of maintaining silence were especially tested, as well as their general temper, disposition, and mental capacity. As regards the nature of the esoteric instruction to which only the most approved members of the fraternity were admitted, some have supposed that it had reference to the political views of Pythagoras. Others have maintained, with greater probability, that it related mainly to the *orgies*, or secret religious doctrines and usages, which undoubtedly formed a prominent feature in the Pythagorean system (Hdt. ii. 83), and were peculiarly connected with the worship of Apollo. Some of his disciples at Crotona are said to have identified Pythagoras himself with the Hyperborean Apollo. There were some outward peculiarities of an ascetic kind in the mode of life to which the members of the brotherhood were subjected. Some represent him as forbidding all animal food; but all the members cannot have been subjected to this prohibition, since the athletic Milo, for instance, could not possibly have dispensed with animal food. According to some ancient authorities, Pythagoras allowed the use of all kinds of animal food except the flesh of oxen used for ploughing, and rams. There is a similar discrepancy as to the prohibition of beans [see below]. But temperance of all kinds seems to have been strictly enjoined. It is also stated that they had common meals, resembling the Spartan sys-

sitia, at which they met in companies of ten. Considerable importance seems to have been attached to music and gymnastics in the daily exercises of the disciples. Their whole discipline is represented as tending to produce a lofty serenity and self-possession, regarding which various anecdotes were current in antiquity. The purity of life which was required in the initiated is called by Plato *Πυθαγόρειος τρόπος βίου* (*Rep.* x. p. 600). Among the best ascertained features of the brotherhood are the devoted attachment of the members to each other, and their sovereign contempt for those who did not belong to their ranks. It appears that they had some secret conventional symbols by which members of the fraternity could recognise each other, even if they had never met before. Clubs similar to that at Crotona were established at Sybaris, Metapontum, Tarentum, and other cities of Magna Graecia.—The institutions of Pythagoras were certainly not intended to withdraw those who adopted them from active exertion that they might devote themselves exclusively to religious and philosophical contemplations. He rather aimed at the production of a calm bearing and elevated tone of character, through which those trained in the discipline of the Pythagorean life should exhibit in their personal and social capacities a reflection of the order and harmony of the universe. Whether he had any distinct political designs in the foundation of his brotherhood is doubtful; but it was perfectly natural, even without any express design on his part, that a club such as the Three Hundred of Crotona should gradually come to mingle political with other objects, and by the facilities afforded by their secret and compact organisation should speedily gain extensive political influence. That this influence should be decisively on the side of aristocracy or oligarchy resulted naturally both from the nature of the Pythagorean institutions, and from the rank and social position of the members of the brotherhood. Through them, of course, Pythagoras himself exercised a large amount of indirect influence over the affairs both of Crotona and of other Italian cities. This Pythagorean brotherhood or order resembled in many respects the one founded by Loyola. It is easy to understand how this aristocratical and exclusive club would excite the jealousy and hostility not only of the democratical party in Crotona, but also of a considerable number of the opposite faction. Their political activity was the cause of their downfall, since the hatred which they had excited emboldened their enemies to use force for their suppression. The populace of Crotona rose against them; and an attack was made upon them while they were assembled either in the house of Milo or in some other place of meeting. The building was set on fire, and many of the assembled members perished; only the younger and more active escaped. Similar commotions ensued in the other cities of Magna Graecia in which Pythagorean clubs had been formed. As an active and organised brotherhood the Pythagorean order was everywhere suppressed; but the Pythagoreans still continued to exist as a sect, the members of which kept up among themselves their religious observances and scientific pursuits, while individuals, as in the case of Archytas, acquired now and then great political influence. Respecting the fate of Pythagoras himself, the accounts varied. Some say that he perished with his disciples,

others that he fled first to Tarentum, and that, being driven thence, he escaped to Metapontum, and there starved himself to death. His tomb was shown at Metapontum in the time of Cicero. (*Cic. de Fin.* iv. 2, 4; *Diog. Laërt.* viii. 40; *Iamb. Vit. Pyth.* 249; *Just.* xx. 4).—According to some accounts Pythagoras married Theano, a native of Crotona, and had a daughter, Damo, and a son, Telauges, or, according to others, two daughters, Damo and Myia; while other notices seem to imply that he had a wife and a daughter grown up when he came to Crotona.—When we come to inquire what were the philosophical or religious opinions held by Pythagoras himself, we are met at the outset by the difficulty that even the authors from whom we have to draw possessed no authentic records bearing upon the age of Pythagoras himself. If Pythagoras ever wrote anything, his writings perished with him, or not long after. The probability is that he wrote nothing. Everything current under his name in antiquity was spurious. It is all but certain that Philolaus was the first who published the Pythagorean doctrines, at any rate in a written form [*PHILOLAUS*]. Still there was so marked a peculiarity running through the Pythagorean philosophy, that there can be little question as to the germs of the system at any rate having been derived from Pythagoras himself. Pythagoras resembled the philosophers of the Ionic school, who undertook to solve by means of a single primordial principle the vague problem of the origin and constitution of the universe as a whole. His predilection for mathematical studies led him to trace the origin of all things to *number*, his theory being suggested, or at all events confirmed, by the observation of various numerical relations, or analogies to them, in the phenomena of the universe. According to Philolaus, who may here be representing the actual opinions of Pythagoras, 'Number is that which brings what is obscure within the range of our knowledge, rules all true order of the universe, and allows of no error.' Further it was held by later Pythagoreans, if not by their founder, that since uneven numbers set a limit to the division by two, while even do not, the uneven are limiters or definers (*περὶλυοντες*); the even are not. The limiter, which imposes a form, is held to be more perfect than that which is unlimited, and so without definite form, though capable of having form imposed upon it: hence uneven numbers were regarded as lucky, and what seems in part an arbitrary list of ten opposites was drawn up: limited and unlimited; odd and even; one and many; right and left; rest and motion; masculine and feminine; light and darkness; good and evil; straight and crooked; square and oblong. These antithetical principles were the elements (*στοιχεῖα*) of the universe (*Arist. Met. A.* 5, *Eth. Nic.* i. 4, ii. 5), wherein these opposites were brought together by harmony.—Musical principles likewise played almost as important a part in the Pythagorean system as mathematical or numerical ideas. The story, indeed, that Pythagoras discovered the arithmetical relations of the musical scale by observing accidentally the various sounds produced by hammers of different weights striking the same anvil (*Diog. Laërt.* viii. 12) might have been discovered to be false if the experiment had been verified. But there is no need to doubt his researches into the musical scale. We find running through the entire system the idea that order, or harmony of relation, is the regulating principle of

the whole universe. The intervals between the heavenly bodies were supposed to be determined according to the laws and relations of musical harmony. Hence arose the celebrated doctrine of the harmony of the spheres: for the heavenly bodies in their motion could not but occasion a certain sound or note, depending on their distances and velocities; and as these were determined by the laws of harmonical intervals, the notes altogether formed a regular musical scale or harmony. This harmony, however, we do not hear, either because we have been accustomed to it from the first, and have never had an opportunity of contrasting it with stillness, or because the sound is so powerful as to exceed our capacities for hearing.—The ethics of the Pythagoreans consisted more in ascetic practice and maxims for the restraint of the passions, especially of anger, and the cultivation of the power of endurance, than in scientific theory. What of the latter they had was, as might be expected, intimately connected with their number theory. Happiness consisted in the science of the perfection of the virtues of the soul, or in the perfect science of numbers. Likeness to the Deity was to be the object of all our endeavours, man becoming better as he approaches the gods, who are the guardians and guides of men. Great importance was attached to the influence of music in controlling the force of the passions. Self-examination was strongly insisted on. A great feature of the religious doctrines of Pythagoras was the metempsychosis, or transmigration of souls from one man, at his death, into another man, and into animals, and from animals to men. This doctrine Pythagoras adopted from the Orphic mysteries, which again were in all probability more or less derived from Egypt. The transmigration of souls was viewed apparently in the light of a process of purification. Souls under the dominion of sensuality either passed into the bodies of animals, or, if incurable, were thrust down into Tartarus, to meet with expiation or condign punishment. The pure were exalted to higher modes of life, and at last attained to incorporeal existence. Connected with this doctrine is the story told by Xenophanes, that Pythagoras interceded for a dog which was being beaten, because, as he said, he recognised in its cries the voice of a departed friend (Xenoph. *Fr.* 7); and again, that Pythagoras claimed to have been Euphorbus, a hero of the Trojan war, whose soul had passed into his body. (Porph. *Vit. Pyth.* 26; Diog. Laërt. viii. 5; Hor. *Od.* i. 28, 10; cf. Paus. ii. 17, 3.) Ennius is said to have followed the same doctrine, and to have believed that the soul of Homer had passed to him through various bodies, among them that of a peacock, which Persius therefore calls 'pavo Pythagoreus' (vi. 10). The idea that Pythagoras believed the soul of one of his family to have passed into a bean (Hor. *Sat.* ii. 6, 63) is a mere travesty of his doctrine, founded upon a tradition that Pythagoras forbade his disciples to eat beans (Cic. *de Div.* i. 30, 62; Lucian, *Oneir.* 4): and this tradition, moreover, appears to be false (Aristox. ap. Gell. iv. 11).—As regards the fruits of this system of training or belief, it is worthy of remark, that wherever we have notices of distinguished Pythagoreans, we usually hear of them as men of great uprightness, conscientiousness, and self-restraint, and as capable of devoted and enduring friendship. [See ARCHYTAS; DAMON and PHINTAS.]—2. Of Rhegium, one of the most celebrated sculptors of Greece, probably flourished B.C. 480–430.

His most important works appear to have been his statues of athletes (Paus. vi. 13, 1, vi. 18, 1). Pliny notices in especial a statue at Syracuse of a man limping (perhaps Philoctetes) with a sore in his foot, the anguish of which was felt by those who looked at the statue (Plin. xxxiv. 59).

Pythéas (Πυθέας). 1. An Athenian orator, distinguished by his unceasing animosity against Demosthenes. He had no political principles, made no pretensions to honesty, and changed sides as often as suited his convenience or his interest. Of the part that he took in political affairs only two or three facts are recorded. He opposed the honours which the Athenians proposed to confer upon Alexander, but he afterwards espoused the interests of the Macedonian party. He accused Demosthenes of having received bribes from Harpalus. In the Lamian war, B.C. 322, he joined Antipater, and had thus the satisfaction of surviving his great enemy Demosthenes. He is said to have been the author of the well-known saying, that the orations of Demosthenes smelt of the lamp. (Ael. *V.H.* vii. 7; Plut. *Dem.* 8; *Vit. X. Or.* p. 846.)—2. Of Massilia, in Gaul, a celebrated Greek navigator, who sailed to the western and northern parts of Europe, and wrote a work containing the results of his discoveries. He was a contemporary of Aristotle, and lived in the middle of the fourth century B.C., for he is quoted by Dicaearchus, a pupil of Aristotle (Strab. p. 104). He appears to have undertaken two voyages: one in which he visited Britain and Thule, and of which he probably gave an account in his work *On the Ocean*; and a second, undertaken after his return from his first voyage, in which he coasted along the whole of Europe from Gadir (Cadiz) to the Tanais, and the description of which probably formed the subject of his *Periplus*. Pytheas made Thule a six days' sail from Britain, and said that the day and the night were each six months long in Thule (Strab. p. 63; Plin. ii. 187). Hence some modern writers have supposed that he must have reached Iceland; while others have maintained that he advanced as far as the Shetland Islands. But either supposition is very improbable, and neither is necessary, for reports of the great length of the day and night in the northern parts of Europe had already reached the Greeks before the time of Pytheas. There has been likewise much dispute as to what river we are to understand by the Tanais. The most probable conjecture is that upon reaching the Elbe, Pytheas concluded that he had arrived at the Tanais, separating Europe from Asia. Pytheas had discovered, probably from his voyage along the N. German coast, that amber came from the north; and he seems to have been the first person who attempted to fix the latitude of a place by the shadow of the sun (Strab. pp. 71, 115). As regards the truth of his information, he was discredited by Strabo (pp. 63, 102, 148, 157), but probably with injustice. He magnified distances, which, if we accept his long voyages as authentic, may well have been due to the slow and tentative manner of sailing in these unknown seas. Neither Strabo nor Polybius (who also doubts him) had travelled as far, and their doubts were therefore in some cases due to want of information.—The fragments of Pytheas are edited by Schneckel, 1848.—3. A silver-chaser, who flourished at Rome in the age immediately following that of Pompey, and whose productions commanded a remarkably high price (Plin. xxxiii. 156).

Pŷthias (Πυθίας). 1. The sister or adopted daughter of Hermias, and the wife of Aristotle. —2. Daughter of Aristotle and Pythias. [ARISTOTELES.]

Pythium (Πύθειον). 1. A place in Attica, not far from Elousis (Strab. p. 392). —2. A town of Thessaly in the E. part of the district Hestiaeotis, which with Azorus and Doliche formed a Tripolis (Liv. xlii. 53; Ptol. iii. 13, 42).

Pŷthius (Πύθιος). 1. A Lydian, the son of Atys, was a man of enormous wealth, which he derived from his gold mines in the neighbourhood of Celaenae in Phrygia. When Xerxes arrived at Celaenae, Pythius banqueted him and his whole army. His five sons accompanied Xerxes. Pythius, alarmed by an eclipse of the sun which happened, came to Xerxes, and begged that the eldest might be left behind. This request so enraged the king that he had the young man immediately killed and cut in two, and the two portions of his body placed on either side of the road, and then ordered the army to march between them. (Hdt. vii. 21, 38; Sen. *de Ira*, iii. 17.) —2. One of the architects of the Mausoleum of Caria (B.C. 353), and the sculptor of the four-horse chariot of which fragments are in the British Museum (Plin. xxxvi. 31; *Dict. of Ant. art. Mausoleum*). His name is also written Pythis, Phiteus, and Phileus.

Pythoclides (Πυθοκλείδης), a musician of the time of Pericles, was a native of Ceos, and flourished at Athens, under the patronage of Pericles, whom he instructed in his art (Plat. *Protag.* p. 316; Plut. *Per.* 4, *de Mus.* 16).

Pythodorus (Πυθόδορος), wife of Polemon I. king of Pontus. After the death of her husband she retained possession of the government. She subsequently married Archelaus, king of Cappadocia, but after his death (A.D. 17) returned to her own kingdom, of which she continued to administer the affairs herself until her death, which probably did not take place until A.D. 38. Of her two sons, the one, Zenon, became king of Armenia, while the other, Polemon, succeeded her on the throne of Pontus. (Strab. pp. 499, 555–560, 649; POLEMON.)

Pythodorus (Πυθόδορος), an Athenian admiral in the Peloponnesian war. He was unsuccessful in Sicily B.C. 425 and was banished, but held a command again nine years later. (Thuc. iii. 115, iv. 2, 65, vi. 105.)

Pŷthōn (Πύθων). 1. The serpent which was produced from the mud left on the earth after the deluge of Deucalion. He lived in the caves of Mt. Parnassus, but was slain by Apollo, who founded the Pythian games in commemoration of his victory, and received in consequence the surname *Pythius*. [APOLLO, p. 88, b.] —2. Of Catania, a dramatic poet of the time of Alexander, whom he accompanied into Asia, and whose army he entertained with a satyric drama when they were celebrating the Dionysia on the banks of the Hydaspes. The drama was in ridicule of Harpalus and the Athenians. (Athen. pp. 586, 595.)

Pyxites (Πυξίτης: *Vitzeh*), a river of Pontus, falling into the Euxine near Trapezus (Arrian, *Peripl. Pont.* p. 6; Plin. v. 12).

Pyxus. [BUXENTUM.]

Q.

Quadi, a powerful German people of the Suevic race, dwelt in the SE. of Germany, between Mt. Gabreta, the Hercynian forest, the Sarmatian mountains, and the Danube. They

were bounded on the W. by the Marcomanni, with whom they were always closely united, on the N. by the Gothini and Osi, on the E. by the Iazyges Metanastae, from whom they were separated by the river Granuas (*Gran*), and on the S. by the Pannonians, from whom they were divided by the Danube. (*Tac. Germ.* 42, *Ann.* xii. 29; Plin. iv. 81.) They probably settled in this district at the same time as the Marcomanni made themselves masters of Bohemia [MARCOMANNI], but we have no account of the earlier settlements of the Quadi. When Maroboduus, and shortly afterwards his successor Catualda, had been expelled from their dominions and had taken refuge with the Romans in the reign of Tiberius, the Romans assigned to the barbarians who had accompanied these monarchs, and who consisted chiefly of Marcomanni and Quadi, the country between the Marus (*March*) and Cusus (*Gusen*), and gave to them, as king, Vannius, who belonged to the Quadi, whence Pliny calls the country 'regnum Vannianum' (*Tac. Ann.* ii. 63; Plin. *l.c.*). Vannius was expelled by his nephews, Vangio and Sido, but this new kingdom of the Quadi continued for a long time afterwards under Roman protection (*Tac. Ann.* xii. 29). In the reign of M. Aurelius, however, the Quadi joined the Marcomanni and other German tribes in the long and bloody war against the empire which lasted during the greater part of that emperor's reign (Dio Cass. lxxi. 8–20). The independence of the Quadi and Marcomanni was secured by the peace which Commodus made with them in A.D. 180. Their name is especially memorable in the history of this war by the victory which M. Aurelius gained over them in 174, when his army was in great danger of being destroyed by the barbarians, and was said to have been saved by a sudden storm, which was attributed to the prayers of his Christian soldiers. [See p. 153, b.] The Quadi disappear from history towards the end of the fourth century. They probably migrated with the Suevi further west.

Quadratae (*Chivasso*), a military station, mentioned in the Itineraries, between Augusta Taurinorum (*Turin*) and Eporedia (*Ivrea*).

Quadratus, Asinius, lived in the times of Philippus I. and II., emperors of Rome (A.D. 244–249), and wrote two historical works in the Greek language. (1) A History of Rome, in fifteen books, in the Ionic dialect, called *Χιλιετηρίς*, because it related the history of the city from its foundation to the one thousandth year after its nativity (A.D. 248), when the Ludi Saeculares were performed with extraordinary pomp. (2) A History of Parthia. (Suid. s.v. *Κόδρατος*; Dio Cass. lxx. 3; Zos. v. 27.)

Quadratus, Fannius. [FANNIUS, No. 7.]

Quadratus, L. Ninnius, tribune of the plebs B.C. 58, distinguished himself by his opposition to the measures of his colleague P. Clodius against Cicero, and proposed Cicero's recall and the dedication of the property of Clodius to Ceres (Dio Cass. xxxviii. 14, 30; Cic. *pro Sest.* 31, 68, *de Dom.* 48, 125).

Quadratus, Ummidius. 1. Governor of Syria during the latter part of the reign of Claudius, and the commencement of the reign of Nero, from about A.D. 51–60. In 52 he marched into Judaea to put down disturbances there. (Jos. *Ant.* xx. 5, 2, *B. J.* ii. 12, 5; Tac. *Ann.* xii. 45, 49, 54.) —2. A friend and admirer of the younger Pliny, whom he took as his model in oratory (Plin. *Ep.* vi. 11, 29, vii. 24).

Quadrifrons. [JANUS.]

Quadrigarius, Q. Claudius, a Roman annalist who lived about B.C. 120-70. His work, which contained at least twenty-three books, commenced immediately after the destruction of Rome by the Gauls, and must in all probability have come down to the death of Sulla, since the seventh consulship of Marius was commemorated in the nineteenth book. By Livy he is uniformly referred to simply as *Claudius* or *Clodius*. By other authors he is cited as *Quintius*, as *Claudius*, as *Q. Claudius*, as *Claudius Quadrigarius*, or as *Quadrigarius*. From the caution evinced by Livy in making use of him as an authority, especially in matters relating to numbers, it would appear that he was disposed to indulge, although in a less degree, in those exaggerations which disfigured the productions of his contemporary Valerius Antias. By A. Gellius he is quoted repeatedly, and praised in the warmest terms. (Liv. xxxiii. 10, xxxvi. 19, xxxviii. 23; Gell. x. 13, xiii. 29, xv. 1.) It is possible that he is the Clodius mentioned in Cic. *Legg.* i. 6, 37.

Quariates, a people in Gallia Narbonensis, on the W. slope of the Alpes Cottiae, on the left bank of the *Durance* below *Briançon*. Their name is preserved by the modern *Queiras*. (Plin. iii. 35.)

Querquetulum (prob. *Coreollo*), an old town of Latium, NE. of Gabii (Plin. iii. 69; Dionys. v. 61).

Quies, the personification of tranquillity, was worshipped as a divinity by the Romans. She had one sanctuary on the Via Labicana (probably a pleasant resting-place for the weary traveller), and another outside the Porta Collina. (Liv. iv. 41; cf. Cic. *Orat.* i. 1.) It is probable that this deity is identical with the Diva Fessonia, the protectress of the weary (cf. August. *C. D.* iv. 16, 21).

Quietus, Q. Lusius, an independent Moorish chief, served with distinction under Trajan both in the Dacian and Parthian wars. Trajan made him governor of Judaea, and raised him to the consulship in A.D. 116 or 117. After Trajan's death he returned to his native country, but he was suspected by Hadrian of fomenting the disturbances which then prevailed in Mauretania, and was shortly afterwards put to death by order of Hadrian. (Dio Cass. lxxviii. 8, 22, 30, 32, lxxix. 2.)

Quintilius Varus. [VARUS.]

Quintia (or *Quinctia*) **Gens**, an ancient patrician gens at Rome, was one of the Alban houses removed to Rome by Tullus Hostilius, and enrolled by him among the patricians. Its members often, throughout the whole history of the republic, held the highest offices of the state. Its three most distinguished families bore the name of *Capitolinus*, *Cincinnatus*, and *Flaminius*. [For the question of the connexion of the Quintian gens with the *Lupercalia*, see *Dict. of Ant.* s.v.]

Quintilianus, M. Fabius, the most celebrated of Roman rhetoricians, was born at Calagurris (*Calahorra*), in Spain, A.D. 40 (Auson. *Prof. Burd.* i. 7). If not reared at Rome, he completed his education there, where his father also was a rhetorician (Quint. ix. 3, 73; Sen. *Contr.* 10, 2). While he was still a very young man, he attended the lectures of Domitius Afer, who died in 59 (Quint. x. 1, 86, xii. 11, 3). Having revisited Spain, he returned thence (61) in the train of Galba, and forthwith began to practise in the law courts, where he acquired considerable reputa-

tion. But he was chiefly distinguished as a teacher of eloquence, bearing away the palm in this department from all his rivals, and associating his name, even to a proverb, with pre-eminence in the art (Plin. *Ep.* ii. 14, 10; Mart. ii. 90, 1). Among his pupils were numbered Pliny the Younger and the two grand-nephews of Domitian. By this prince he was invested with the insignia and title of consul (*consularia ornamenta*), and is, moreover, celebrated as the first public instructor who, in virtue of the endowment by Vespasian, received a regular salary from the imperial exchequer. (Suet. *Vesp.* 3, *Dom.* 15; cf. Juv. vii. 186.) After having devoted twenty years, commencing probably with 69, to the duties of his profession, he retired into private life, and died probably about the end of the first century. The great work of Quintilian is a complete system of rhetoric in twelve books, entitled *De Institutione Oratoria Libri XII*, or sometimes, *Institutiones Oratoriae*, dedicated to his friend Marcellus Victorius, himself a celebrated orator, and a favourite at court. It was written during the reign of Domitian, while the author was discharging his duties as preceptor to the sons of the emperor's niece. In a short preface to his bookseller, Trypho, he acquaints us that he began this undertaking after he had retired from his labours as a public instructor (probably in 89), and that he finished his task in little more than two years. The first book contains a dissertation on the preliminary training requisite before a youth can enter directly upon the studies necessary to mould an accomplished orator, and presents us with a carefully sketched outline of the method to be pursued in educating children, from the time they leave the cradle until they pass from the hands of the grammarian. In the second book we find an exposition of the first principles of rhetoric, together with an investigation into the nature or essence of the art. The five following are devoted to invention and arrangement (*inventio, dispositio*); the eighth, ninth, tenth, and eleventh to composition (including the proper use of the figures of speech) and delivery, comprised under the general term *elocutio*; and the last is occupied with what the author considers by far the most important portion of his project, an inquiry, namely, into various circumstances not included in a course of scholastic discipline, but essential to the formation of a perfect public speaker: such as his manners; his moral character; the principles by which he must be guided in undertaking, in preparing, and in conducting causes; the peculiar style of eloquence which he may adopt with greatest advantage; the collateral studies to be pursued; the age at which it is most suitable to commence pleading; the necessity of retiring before the powers begin to fail; and various other kindred topics. This production bears throughout the impress of a clear, sound judgment, keen discrimination and pure taste, improved by extensive reading, deep reflection, and long practice. The diction is highly polished, and graceful. The sections which possess the greatest interest for general readers are those chapters in the first book which relate to elementary education, and the first part of the tenth book, which furnishes us with a compressed but valuable history of Greek and Roman literature. There are also extant 164 declamations under the name of Quintilian, nineteen of considerable length;

the remaining 145, which form the concluding portion only of a collection which originally extended to 388 pieces, are mere skeletons or fragments. The nineteen longer declamations are unquestionably of a later date; and it is improbable that the few scholars who believe the remaining 145 to be by Quintilian are right in their opinion. They apparently belong, not only to different persons, but to different periods, and neither in style nor in substance are they valuable. They are edited by Burmann, 1720.—Editions of Quintilian by Burmann, 1720; C. Halm, 1868; Petersen, Oxford, 1891; a separate edition of book x. by J. E. B. Mayor, 1872; Krüger, 1888.

Quintillus, M. Aurélius, the brother of the emperor M. Aurelius Claudius, was elevated to the throne by the troops whom he commanded at Aquileia, in A.D. 270. But as the army at Sirmium, where Claudius died, had proclaimed Aurelian emperor, Quintillus put an end to his own life, seeing himself deserted by his own soldiers, to whom the rigour of his discipline had given offence. (Trebell. *Claud.* 10–13; Eutrop. ix. 12; Zos. i. 47.)

T. Quintus Capitolinus Barbātus, a celebrated general in the early history of the republic, and equally distinguished in the internal history of the state. He frequently acted as mediator between the patricians and plebeians, by both of whom he was held in the highest esteem. He was six times consul: namely, in B.C. 471, 468, 465, 446, 443, 439. (Liv. ii. 56, iii. 2, 66.) Several of his descendants held the consulship, but none of these require mention except **T. Quintus Pennus Capitolinus Crispinus**, who was consul 208, and was defeated by Hannibal (Liv. xxv. 18, xxvii. 27; Pol. x. 32).

Quintus, an eminent physician at Rome, in the first half of the second century after Christ. He was so much superior to his medical colleagues that they grew jealous of his eminence, and formed a sort of coalition against him, and forced him to quit the city by charging him with killing his patients. He died about A.D. 148.

Quintus Curtius. [CURTIUS.]

Quintus Smyrnaeus (Κόιντος Σμυρναίος), commonly called **Quintus Calaber**, from the circumstance that the first copy through which his poem became known was found in a convent at Otranto in Calabria. He was the author of an epic poem in fourteen books, entitled *Tὰ μεθ' Ὀμηρον* (*Posthomerica*), or *Παραλειπόμενα Ὀμήρου*. Scarcely anything is known of his personal history; but it appears most probable that he lived towards the end of the fourth century after Christ. The matters treated of in his poem are the events of the Trojan war from the death of Hector to the return of the Greeks. The materials for his poem he found in the works of the earlier poets of the Epic Cycle. In phraseology, similes, and other technicalities, Quintus closely copied Homer. But not a single poetical idea of his own seems ever to have inspired him. His gods and heroes are alike devoid of all character: everything like pathos or moral interest was quite beyond his powers. With respect to chronology his poem is as punctual as a diary. His style, however, is clear, and marked on the whole by purity and good taste, without any bombast or exaggeration. There can be little doubt that his work is nothing more than an amplification or remodelling of the poems of Arctinus and Lesches. He appears

to have also made diligent use of Apollonius.—Edited by A. Köchly, Lips. 1853.

Quirinalis Mons. [ROMA.]

Quirinus was the name under which the Sabine and Latin god Mars was worshipped in old times upon the Quirinal by the people who were settled there (whether we call them Sabines or 'Hill' Romans) in the same manner as Mars was worshipped by the *Montani*, or Romans on the Palatine (Varro, *L. L.* v. 51; Dionys. ii. 48). From the idea of his Sabine origin he was represented as father of Modius Fabidius the traditional founder of Cures, just as Mars was the father of Romulus in Roman legend (*Ov. Fast.* ii. 475; iv. 56, 808). It is likely enough that the name Quirinus was originally an adjective in the title Mars Quirinus, i.e. 'Mars the god of the spear' (*quiris*), or of 'the assembled citizens,' and that in Sabine usage it was taken as the name of the god himself. As regards the etymology, it is an open question whether that from *quiris*, or that from *Curia* is correct. It is not likely that the old derivation of Quirinus and Quirites from the town Cures is correct. After the complete union of the two settlements it was natural that both worships should be preserved, and in the religious system ascribed to Numa, Jupiter, Mars and Quirinus were worshipped as great deities, and for Quirinus there were a special priest, the *Flamen Quirinalis*, and a special festival, *Quirinalia* (Liv. i. 20; *Ov. Fast.* ii. 475, iv. 910). The attributes and functions of Quirinus were the same as those of Mars, for he was the god of agriculture as well as of war [see p. 529, b.] Hence the *Flamen Quirinalis* presided also at the festivals of *Acca Larentia* and *Robigus*. With Quirinus was associated *Hora* or *Horta* Quirini (Non. p. 120; Plut. *Q. R.* 46), who was the same as *Hersilia* (*Ov. Met.* xiv. 832). This association corresponded to the union of Mars and Nerio [see p. 530, a]. In course of time, since the deities Mars and Quirinus were essentially the same, the name Mars was given generally to the great deity, and Quirinus became the title of Romulus, the founder and hero of the united Roman people, represented as the son of Mars (*Verg. Georg.* iii. 27, *Aen.* i. 292; *Ov. Fast.* vi. 375; Juv. xi. 105).

Quirinus, P. Sulpicius, was a native of Lanuvium, and of obscure origin, but was raised to the highest honours by Augustus. He was consul B.C. 12, and subsequently carried on war against some of the robber tribes dwelling in the mountains of Cilicia. In B.C. 1, Augustus appointed him to direct the counsels of his grandson, C. Caesar, then in Armenia. (Dio Cass. liv. 25; Tac. *Ann.* ii. 80, iii. 22; Strab. p. 569.) Some years afterwards, but not before A.D. 5, he was appointed governor of Syria, and while in this office, according to Josephus, he took a census of the Jewish people (*Jos. Ant.* xviii. 1, 1; see further in *Dict. of the Bible*). Quirinus had been married to *Aemilia Lepida*, whom he divorced; but in A.D. 20, twenty years after the divorce, he brought an accusation against her (*Suet. Tib.* 49). The conduct of Quirinus met with general disapprobation as harsh and revengeful. He died in A.D. 21, and was honoured with a public funeral. (Tac. *Ann.* iii. 48.)

Quiza (Κούζα: Giza near Oran), a municipality on the coast of Mauretania Caesariensis in N. Africa, on the river Chydemath, between *Arsenaria* and *Portus Magnus* (Ptol. iv. 2, 3; Plin. v. 19).

R.

Rabathmōba (Ραβαθμῶβα, *i.e.* Rabbath-Moab, O. T., also called Rabbah, and aft. Areopolis: *Rabbah*), the ancient capital of the Moabites, lay in a fertile plain, on the E. side of the Dead Sea, and S. of the river Arnon, in the district of Moabitis in Arabia Petraea, or, according to the later division of the provinces, in Palaestina Tertia (Steph. Byz. *s.v.*).

Rabbatamāna (Ραβατάμανα, *i.e.* Rabbath-Ammon, O. T.: *Amman*, Ru.), the ancient capital of the Ammonites, lay in Peraea on a S. tributary of the Jabbok, NE. of the Dead Sea [see *Dict. of Bible*, *s.v.*]. Ptolemy II. Philadelphus gave it the name of **Philadelphia**; and it long continued a flourishing and splendid city (Jos. B. J. i. 6, 3; Plin. v. 74; Amm. Mare. xiv. 8, 8).

Rābīrius. **1. C.**, an aged senator, was accused in B.C. 63, by T. Labienus, tribune of the plebs, of having put to death the tribune L. Appuleius Saturninus in 100, nearly forty years before. [SATURNINUS.] The accusation was set on foot at the instigation of Caesar, who judged it necessary to deter the senate from resorting to arms against the popular party, by some measure which would mark the sovereignty of the people and the sanctity of the tribunes. To make the warning still more striking, Labienus did not proceed against him on the charge of *majestas*, but revived the old accusation of *perduellio*, which had been discontinued for some centuries. The *Duoviri Perduellionis* appointed to try Rabirius were C. Caesar himself and his relative, L. Caesar. With such judges the result could not be doubtful: Rabirius was forthwith condemned; and the sentence of death would have been carried into effect had he not availed himself of his right of appeal to the people in the comitia of the centuries. The case excited the greatest interest; since it was not simply the life or death of Rabirius, but the power and authority of the senate, which were at stake. Rabirius was defended by Cicero; but the eloquence of his advocate was of no avail, and the people would have ratified the decision of the *dumviri* had not the meeting been broken up by the praetor, Q. Metellus Celer, who removed the military flag which floated on the Janiculum. (Dio Cass. xxxvii. 26–28; Suet. *Jul.* 12; Cic. *pro Rabir.*) This was in accordance with an ancient custom, which was intended to prevent the Campus Martius from being surprised by an enemy when the territory of Rome scarcely extended beyond the boundaries of the city.—**2. C. Rabirius Postumus**, was the son of the sister of the preceding. He was born after the death of his father, C. Curius, whence his surname, Postumus; and he was adopted by his uncle, whence his name, C. Rabirius. He had lent large sums of money to Ptolemy Auletes; and after the restoration of Ptolemy to his kingdom by means of Gabinius, in B.C. 55, Rabirius repaired to Alexandria, and was invested by the king with the office of *Diocetes*, or chief treasurer. In this office he had to amass money both for himself and for Gabinius; but his extortions were so terrible that Ptolemy had him apprehended, either to secure him against the wrath of the people, or to satisfy their indignation, lest they should drive him again from his kingdom. Rabirius escaped from prison, probably through the connivance of the king, and returned to Rome. Hero a

trial awaited him. Gabinius had been sentenced to pay a heavy fine on account of his extortions in Egypt; and as he was unable to pay this fine, a suit was instituted against Rabirius, who was liable to make up the deficiency, if it could be proved that he had received any of the money of which Gabinius had illegally become possessed (Cic. *pro Rab. Post.*). Rabirius was defended by Cicero, and was probably condemned and banished. He is mentioned at a later time (46) as serving under Caesar, who sent him from Africa into Sicily, in order to obtain provisions for his army (*Bell. Afr.* 8; Suet. *Jul.* 12).—**3.** A Roman epic poet, contemporary with Ovid, who is praised by Ovid and Patereulus, and considered worth reading by Quintilian (*Ov. Pont.* iv. 16, 5; *Vell. Pat.* ii. 36, 3; *Quint.* x. 1, 90). He wrote a poem on the Civil wars. A portion of this poem was found at Herculaneum, and was edited by Kreyssig, under the title *Carminis Latini de bello Actiaco s. Alexandrino fragmenta*, 4to, Schneeberg, 1814. It is included in Böhrens' *Poët. Lat. Min.* 1879.—**4.** Epicurean philosopher. [AMAFINIUS].

L. Raecilius, tribune of the plebs B.C. 56, and a warm friend of Cicero and of Lentulus Spinther. In the Civil war Raecilus espoused Caesar's party, and was with his army in Spain in 48. There he entered into the conspiracy formed against the life of Q. Cassius Longinus, the governor of that province, and was put to death, with the other conspirators. (Cic. *ad Q. F.* ii. 1, *ad Fam.* i. 7; *Bell. Alex.* 52.)

Radagaisus, a Seythian, invaded Italy at the head of a formidable host of barbarians in the reign of the emperor Honorius. He was defeated by Stilicho, near Florence, in A.D. 408, and was put to death after the battle, although he had capitulated on condition that his life should be spared. (Zos. v. 26; Oros. vii. 37.)

Raetia, or, less correctly, **Rhaetia**, a Roman province S. of the Danube, was originally distinct from Vindelicia, and was bounded on the W. by the Helvetii, on the E. by Noricum, on the N. by Vindelicia, and on the S. by Cisalpine Gaul, thus corresponding to the *Grisons* in Switzerland, and to the greater part of the Tyrol. Raetia, like the adjoining districts, was conquered by Drusus and Tiberius, B.C. 15, and was at first a distinct province (Suet. *Aug.* 21; *Vell. Pat.* ii. 39; *Liv. Ep.* 136). Towards the end of the first century, however, Vindelicia was added to the province of Raetia, whence Tacitus speaks of Augusta Vindeliceorum as situated in Raetia. At a later time Raetia was subdivided into two provinces, *Raetia Prima* and *Raetia Secunda*, the former of which answered to the old province of Raetia, and the latter to that of Vindelicia. The boundaries between the two provinces are not accurately defined, but it may be stated in general that they were separated from each other by the Brigantinus Laeus (*Lake of Constance*) and the river Oenus (*Inn*). Vindelicia is spoken of in a separate article. [VINDELICIA.] Raetia was a very mountainous country, since the main chain of the Alps ran through the greater part of the province. These mountains were called Alpes Raetiae or Rhaetiae, and extended from the St. Gothard to the Ortler by the pass of the Stelvio, and in them rose the Oenus (*Inn*) and most of the chief rivers in the N. of Italy, such as the Athesis (*Adige*) and the Addua (*Adda*). The valleys produced corn and excellent wine, the latter of which was much esteemed in Italy. Augustus drank Raetian wine in prefer-

ence to all others. The original inhabitants of the country, the **Raeti**, are said by most ancient writers to have been Tuscans who were driven out of the N. of Italy by the invasion of the Celts, and who took refuge in this mountainous district under a leader called Raetus. (Strab. pp. 204, 292, 313; Plin. iii. 133.) [For the question of the connexion of Raetians and Etruscans, see p. 323, b.] In the time of the Romans the country was inhabited by various Celtic tribes. The Raeti are first mentioned by Polybius (xxxiv. 10). They were a brave and warlike people, and caused the Romans much trouble by their marauding incursions into Gaul and the N. of Italy. They were not subdued by the Romans till the reign of Augustus, and they offered a brave and desperate resistance against both Drusus and Tiberius, who finally conquered them, as has been mentioned above (cf. Hor. *Od.* iv. 14). The Raeti were divided into several tribes, such as the LEPONTII, VENNONES, TRIDENTINI, &c. The only town in Raetia of any importance was TRIDENTINUM (*Trent*).

Rāgae or **Rhāgae** (Ῥάγαι, Ῥάγα, Ῥαγεία: Ῥαγῆος: *Rai*, Ru. SE. of *Tehran*), the greatest city of Media, lay in the extreme N. of Great Media, at the S. foot of the mountains (Caspian M.) which border the S. shores of the Caspian Sea, and on the W. side of the great pass through those mountains called the Caspiae Pylae (Arrian, *An.* iii. 20; Strab. pp. 514, 524). It was therefore the key of Media towards Parthia and Hyrcania. Having been destroyed by an earthquake, it was restored by Seleucus Nicator, and named **Eurōpus** (Ἐυρώπος). In the Parthian wars it was again destroyed, but it was rebuilt by Arsaces (Strab. p. 524), and called **Arsacia** (Ἀρσάκια). In the middle ages it was still a great city under its original name, slightly altered (*Rai*); and it was finally destroyed by the Tartars in the twelfth century. The surrounding district, which was a rugged volcanic region, subject to frequent earthquakes, was called Ῥαγιαή.

Rambacia (Ῥαμβάκια), the chief city of the Oritae, on the coast of Gedrosia, colonised by Alexander the Great (Arrian, *An.* vi. 21).

Ramitha. [LAODICEA, No. 3.]

Ramses or **Ramessu**, the name of thirteen kings of Egypt of the eighteenth, nineteenth, and twentieth dynasties. The second and third of these kings were known to the Greeks as SESOSTRIS and RHAMPSINITUS.

Raphāna or **Raphaneae** (Ῥαφανεία: *Rafaniat*, Ru.), a city of Syria, in the district of Cassiotis, at the N. extremity of Lebanon (Jos. B. J. vii. 5, 1).

Raphia or **Raphēa** (Ῥαφία, Ῥάφεια: *Repha*), a seaport town in the extreme SW. of Palestine, beyond Gaza, on the edge of the desert. It was restored by Gabinius. (Pol. v. 80; Strab. p. 759; Jos. *Ant.* xiii. 13, 3.)

Rasēna. [ETRURIA.]

Ratiāria (*Arccer*), an important town in Moesia Superior on the Danube, the headquarters of a Roman legion, and the station of one of the Roman fleets on the Danube (Ptol. iii. 9, 4; Procop. *Aed.* iv. 6).

Ratomāgus. [ROTOMAGUS.]

Raudī Campi. [CAMPI RAUDII.]

Raurāci, a people in Gallia Belgica, bounded on the S. by the Helvetii, on the W. by the Sequani, on the N. by the Tribocci, and on the E. by the Rhine. They must have been a people of considerable importance, as 23,000 of them are said to have emigrated with the Hel-

vetii in B.C. 58, and they possessed several towns, of which the most important were Augusta (*Augst*) and Argentovaria (*Horburg*). Basilia (*Bâle*) was in their territory (Ptol. ii. 9, 18; Plin. iv. 106).

Rauranum (*Rom* or *Raum*, nr. *Chenay*), a town of the Pictones in Gallia Aquitania, S. of Limonum.

Ravenna (Ravennas, -ātis: *Ravenna*), an important town in Gallia Cisalpina, on the river Bedesis and about a mile from the sea, though it is now about four miles in the interior in consequence of the sea having receded all along this coast. Ravenna was situated in the midst of marshes, and was only accessible in one direction by land, probably by the road leading from Ariminum. The town laid claim to a high antiquity. It was said to have been founded by Thessalians, and afterwards to have passed into the hands of the Umbrians (Strab. pp. 214, 217), but it long remained an insignificant place. It is mentioned as being occupied by Metellus, the lieutenant of Sulla, in B.C. 82 (App. B. C. i. 89); and its name occurs frequently in the civil wars between Antony and Octavian (App. B. C. iii. 42, v. 33, 50). It is probable that Augustus made Ravenna a colony, but its great importance began when he made it one of the two chief stations of the Roman fleet. He not only enlarged the town, but caused a large harbour to be constructed on the coast, capable of containing 240 triremes, and he connected this harbour with the Po by means of a canal called Padusa or Augusta Fossa (Plin. iii. 119; Jordan. *Get.* 29). This harbour was called *Classes*, and between it and Ravenna a new town sprang up, to which the name of *Caesarea* was given. All three were subsequently formed into one town, and were surrounded by strong fortifications. Ravenna thus suddenly became one of the most important places in the N. of Italy. It held the position for the Adriatic which Misenum had for the other coast of Italy, as a permanent station of a fleet (Tac. *Ann.* iv. 5, *Hist.* ii. 100; Veget. *R. M.* v. 1), and under the later empire was no less important as a military fortress. The town itself, however, was mean in appearance. In consequence of the marshy nature of the soil, most of the houses were built of wood, and since an arm of the canal was carried through some of the principal streets, the communication was carried on to a great extent by gondolas, as in modern Venice. The town also was very deficient in a supply of good drinking-water; but it was not considered unhealthy, since the canals drained the marshes to a great extent, and the ebb and flow of the tide prevented the waters from stagnating. In the neighbourhood good wine was made, notwithstanding the marshy nature of the soil. When the Roman empire was threatened by the barbarians, the emperors of the West took up their residence at Ravenna, which, on account of its situation and its fortifications, was regarded as impregnable. After the downfall of the Western empire, Theodoric also made it the capital of his kingdom; and after the overthrow of the Gothic dominion by Narses, it became the residence of the Exarchs or the Governors of the Byzantine empire in Italy, till the Lombards took the town, A.D. 752. The modern *Ravenna* stands on the site of the ancient town; the village *Porto di Fuori* on the site of *Caesarea*; and the ancient harbour is called *Porto Vecchio del Caudiano*, but the accumulation of alluvial deposit has pushed

the coast further out, and Ravenna now stands at a distance of four miles from the sea, from which it is separated by a sandy tract covered with pine woods.

Rēātē (Reatinus: *Rieti*), an ancient town of the Sabines in central Italy, said to have been founded by the Aborigines or Pelasgians, was situated on the Lacus Velinus and the Via Salaria (Dionys. ii. 49). It was the chief place of assembly for the Sabines, and was subsequently a praefectura (Cic. *Cat.* iii. 2, *N. D.* ii. 2). Later it was a municipium. The valley in which Reate was situated was so beautiful that it received the name of *Tempe* (Cic. *ad Att.* iv. 15), and in its neighbourhood is the celebrated waterfall which is now known under the name of the fall of *Terni*. This waterfall owed its origin to a canal constructed by M'. Curius Dentatus, in order to carry off the superfluous waters from the lake Velinus into the river Nar. It falls into this river from a height of 140 feet. By this undertaking, the Reatini gained a large quantity of land, which was called *Rosea Rura*. (Verg. *Aen.* vii. 712; Serv. *ad loc.*; Varro, *R. R.* i. 7, 10, ii. 1, 16; *Dict. of Ant.* art. *Emissarium*.)—Reate was celebrated for its mules and asses (Varro, *R. R.* ii. 1, 8).

Rebilus, C. Caninius, was one of Caesar's legates in Gaul b.c. 52 and 51 (Caes. *B. G.* vii. 83, 90, viii. 24). He followed Caesar to Italy in 49, fought in Africa in that year, and again in 46, when he took possession of Thapsus (Caes. *B. C.* i. 26, ii. 24; *Bell. Afr.* 86, 93). On the last day of the year 45 he was appointed consul to supply the place of Fabius, who had died suddenly. The consulship, therefore, of Rebilus lasted only one day. (Cic. *ad Fam.* vii. 30; Suet. *Jul.* 76; Dio Cass. xliii. 46; Tac. *Hist.* iii. 37.)

Recarānus. [HERACLES, p. 401, a.]

Redicūlus, a Roman divinity who had a temple near the Porta Capena, and who received his name from having induced Hannibal, when he was near the gates of the city, to return (*redire*) southward. A place on the Appian road, near the second milestone from the city, was called Campus Rediculi. [INDIGETES, p. 443, a.]

Redōnes, a people in the W. of Gallia Lugdunensis, whose chief town was Condate (*Bennes*) (Caes. *B. G.* ii. 34, vii. 75).

Rēdux. [FORTUNA.]

Regaliānus, Regalliānus, or Regilliānus, a Dacian, who served with distinction under the emperors Claudius and Valerian. The Moesians, terrified by the cruelties inflicted by Gallienus on those who had taken part in the rebellion of Ingenuus, suddenly proclaimed Regalianus emperor, and, with the consent of the soldiers, in a new fit of alarm, put him to death, A.D. 263. Hence he is enumerated among the Thirty Tyrants. (Vict. *Caes.* xxxiii.; Trebell. *Poll. Trig. Tyr.* ix.)

Regiāna or Regina (*Villa de Reyna*), a town in Hispania Baetica on the road from Astigi (*Ecija*) to Emerita (Ptol. ii. 4, 13; Plin. iii. 15).

Regillum, a small place in the Sabine territory, from which Appius Claudius migrated to Rome. Its site is uncertain, as it disappeared at an early period. (Liv. ii. 16; Dionys. v. 40; Suet. *Tib.* 1.)

Regillus, Aemilius. 1. M., had been declared consul, with T. Otacilius, for b.c. 214, by the centuria praerogativa, and would have been elected had not Q. Fabius Maximus, who presided at the comitia, pointed out that there was need of generals of more experience to cope

with Hannibal. Regillus died in 205, at which time he is spoken of as Flamen Martialis. (Liv. xxiv. 7, xxix. 11.)—2. L., son of the preceding, was praetor 190, when he received the command of the fleet in the war against Antiochus (Liv. xxxvii. 14–32; App. *Syr.* 26).

Regillus Lacus (*L. di Cornufelle*), a lake in Latium, memorable for the victory gained on its banks by the Romans over the Latins, b.c. 498 (Liv. ii. 19; Dionys. vi. 3). It was E. of Rome, in the territory of Tusculum, and between Lavicum and Gabii. The lake with which it is identified is a volcanic crater, which has in modern times been drained.

Reginum or Castra Regina (*Regensburg*), a Roman fortress in Vindelicia on the Danube, and on the road to Vindobona, was the headquarters of a Roman legion. [VINDELICIA.]

Regium Flumen. [NAARMALCHA.]

Regium Lepidi, Regium Lepidum, or simply **Regium**, also **Forum Lepidi** (Regienses a Lepido: *Reggio*), a town of the Boii in Gallia Cisalpina, between Mutina and Tarentum, which was probably made a colony by the consul M. Aemilius Lepidus when he constructed the Aemilia Via through Cisalpine Gaul, though we have no record of the foundation of the colony (Strab. p. 216; Plin. iii. 116; Cic. *ad Fam.* xi. 9; Tac. *Hist.* ii. 50).

Regni, a people on the S. coast of Britain, in Sussex, whose chief town bore the same name, and probably is represented by *Chichester* (Ptol. ii. 3, 28).

Rēgulus, M. Aquilius, was one of the delatores or informers in the time of Nero, and thus rose from poverty to great wealth. Under Domitian he resumed his old trade, and became one of the instruments of that tyrant's cruelty. He survived Domitian, and is frequently spoken of by Pliny with the greatest detestation and contempt (*Ep.* i. 5, ii. 10, vi. 2). Martial, on the contrary, who flattered all the creatures of Domitian, celebrates the virtues, the wisdom, and the eloquence of Regulus (Mart. i. 13, 83, 112).

Rēgulus, Atilius. 1. M., consul b.c. 335, carried on war against the Sidicini (Liv. viii. 16).—2. M., consul 294, carried on war against the Samnites (Liv. x. 32).—3. M., consul 267, conquered the Sallentini, took the town of Brundisium, and obtained in consequence the honour of a triumph (Flor. i. 20). In 256, he was consul a second time with L. Manlius Vulso Longus. The two consuls defeated the Carthaginian fleet at Ecnomus, and afterwards landed in Africa with a large force. They met with great and striking success; and after Manlius returned to Rome with half of the army, Regulus remained in Africa with the other half, and prosecuted the war with the utmost vigour. (Pol. i. 29; Flor. ii. 2, 10.) The Carthaginian generals, Hasdrubal, Bostar, and Hamilcar, avoided the plains, where their cavalry and elephants would have given them an advantage over the Roman army, and withdrew into the mountains. There they were attacked by Regulus, and defeated with great loss: 15,000 men are said to have been killed in battle, and 5000 men, with eighteen elephants, to have been taken. The Carthaginian troops retired within the walls of the city, and Regulus now overran the country without opposition. (Pol. i. 30, 31.) Numerous towns fell into the power of the Romans, and among others Tunis, at the distance of only twenty miles from the capital. The Carthaginians in despair sent a herald to Regulus to solicit peace. But the Roman

general would only grant it on such intolerable terms that the Carthaginians resolved to continue the war and hold out to the last. (Pol. i. 31; Zonar. viii. 13; Diod. xxiii. 10.) In the midst of their distress and alarm, success came to them from an unexpected quarter. Among the Greek mercenaries who had lately arrived at Carthage, was a Lacedaemonian of the name of Xanthippus. He pointed out to the Carthaginians that their defeat was owing to the incompetency of their generals, and not to the superiority of the Roman arms, and he inspired such confidence in the people that he was forthwith placed at the head of their troops. Relying on his 4000 cavalry and 100 elephants, Xanthippus boldly marched into the open country to meet the enemy. In the battle which ensued, Regulus was totally defeated: scarcely 2000 of his men escaped to Clupea, and Regulus himself was taken prisoner, with 500 more (255). (Pol. i. 32-34.) Of the further history of Regulus, and his end, nothing is related on good authority. Polybius says nothing about it, and does not even mention the embassy to Rome in which later writers make him play the principal part. The well-known tradition, a favourite theme with orators and poets, relates that Regulus remained in captivity for the next five years, till 250, when the Carthaginians, after their defeat by the proconsul Metellus, sent an embassy to Rome to solicit peace, or at least an exchange of prisoners. They allowed Regulus to accompany the ambassadors on the promise that he would return to Carthage if their proposals were declined, thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to obtain his own liberty. The story then sets forth how Regulus at first refused to enter the city as a slave of the Carthaginians; how afterwards he would not give his opinion in the senate, as he had ceased by his captivity to be a member of that illustrious body; how, at length, when he was allowed by the Romans to speak, he endeavoured to dissuade the senate from assenting to a peace, or even to an exchange of prisoners, and when he saw them wavering, from their desire of redeeming him from captivity, how he told them that the Carthaginians had given him a slow poison, which would soon terminate his life; and how, finally, when the senate through his influence refused the offers of the Carthaginians, he firmly resisted all the persuasions of his friends to remain in Rome, and returned to Carthage, where he is said to have been put to death with the most execrating tortures. It was related that he was placed in a chest covered over in the inside with iron nails, and thus perished; other writers stated that after his eyelids had been cut off, he was first thrown into a dark dungeon and then suddenly exposed to the full rays of a burning sun. When the news of the barbarous death of Regulus reached Rome, the senate is said to have given Hamilcar and Bostar, two of the noblest Carthaginian prisoners, to the family of Regulus, who revenged themselves by putting them to death with cruel torments. (Cic. *Off.* iii. 26, 99, *de Fin.* v. 27, 82, *pro Sest.* 59, 127; Liv. *Ep.* 18; Val. Max. i. 1, 14; Eutrop. ii. 25; Zonar. viii. 15; Hor. *Od.* iii. 5; Sil. It. vi. 346-551.) This celebrated tale is not mentioned by any writer before the age of Cicero, and the silence of Polybius may well be held to condemn it. It seems to have been imagined by rhetoricians as a stock instance of heroic constancy in misfortune,

or to have been invented by annalists in order to excuse the cruelties perpetrated by the family of Regulus on the Carthaginian prisoners committed to their custody. Regulus was one of the favourite characters of early Roman story. Not only was he celebrated on account of his heroism in giving the senate advice which secured him a martyr's death, but also on account of his frugality and simplicity of life. Like Fabricius and Curius he lived on his hereditary farm, which he cultivated with his own hands; and subsequent ages loved to tell how he petitioned the senate for his recall from Africa when he was in the full career of victory, as his farm was going to ruin in his absence, and his family was suffering from want. (Val. Max. iv. 4, 6.)—4. C., surnamed **Serranus**, consul 257, when he defeated the Carthaginian fleet off the Liparean islands, and obtained possession of the islands of Lipara and Melite (Pol. i. 25; Zonar. viii. 12). He was consul a second time in 250, with L. Manlius Vulso. The two consuls undertook the siege of Lilybaeum, but they were foiled in their attempts to carry the place by storm, and after losing a great number of men, were obliged to turn the siege into a blockade. (Pol. i. 39-48; Zonar. viii. 15.) This Regulus is the first Atilius who bears the surname *Serranus*, which afterwards became the name of a distinct family in the gens. The origin of this name is spoken of under **SERRANUS**.—5. M., son of No. 3, was consul 227, and again 217, in the latter of which years he was elected to supply the place of C. Flaminius, who had fallen in the battle of the Trasimene lake. He was censor in 214. (Liv. xxii. 25, 32, 34, 40, xxiii. 21, xxiv. 43; Val. Max. ii. 9, 8.) Polybius (iii. 116) seems to be in error in stating that he fell at Cannae.—6. C., consul 225, conquered the Sardinians, who had revolted. On his return to Italy he fought against the Gauls, and fell in the battle. (Pol. ii. 23-28; Eutrop. iii. 5.)

Regulus Livineius, M. and L., two brothers, friends and supporters of Cicero. One of them fought under Caesar in Africa. (Cic. *ad Fam.* xiii. 60, *ad Att.* iii. 17; *Bell. Afr.* 89.)

Reii Apollinariae (Riez), a Roman colony in Gallia Narbonensis, with the surname *Julia Augusta*, E. of the Druentia, NE. of Massilia and NW. of Forum Julii (Plin. iii. 36).

Remesiāna or Romesiāna (Mustapha Palanka), a town in Moesia Superior, between Naissus and Serdica.

Rēmi or Rhēmi, one of the most powerful people in Gallia Belgica, inhabited the country through which the Axona flowed, and were bounded on the S. by the Nervii, on the SE. by the Veromandui, on the E. by the Suesiones and Bellovaci, and on the W. by the Nervii. They formed an alliance with Caesar when the rest of the Belgae made war against him, B.C. 57. (Caes. *B. G.* ii. 3, 12, vi. 4; Plin. iv. 106; Lucan, i. 424.) Their chief town was Durocororum, afterwards called Remi (*Rheims*), and sometimes the residence of Roman governors (Strab. p. 194; Ptol. ii. 9, 12).

Remmīus Palaemon. [PALAEMON.]

Rēmūs. [ROMULUS.]

Resaina, Resaena, Rhesaena, Resina (Ῥέσαινα, Ῥέσινα: *Ras-el-Ain*), a city of Mesopotamia, near the sources of the Chaboras, on the road from Carrac to Nisibis. After its restoration and fortification by Theodosius, it was called **Theodosiopolis** (Θεοδοσιούπολις). (Ptol. v. 18, 13; Amm. Mare. xxxii. 5.)

Restio, Antius. 1. The author of a sumptuary law of uncertain date, but passed after the sumptuary law of the consul Aemilius Lepidus, B.C. 73, and before that of Caesar (Gell. ii. 24; Macrobi. ii. 13).—2. Probably a son of the preceding, proscribed by the triumvirs in 43, but preserved by the fidelity of a slave (Val. Max. vi. 8, 7).

Restitutus, Claudius, an orator in Trajan's reign, a friend of the younger Pliny and of Martial (Plin. *Ep.* iii. 9; Mart. x. 87).

Reudigni, a people in the N. of Germany on the right bank of the Albis, N. of the Lango-bardi (Tac. *Germ.* 40).

Rex, Marcus. 1. Q., praetor B.C. 144, built the aqueduct called *Aqua Marcia*, which was one of the most important at Rome (*Dict. of Antiq.* art. *Aqueductus*).—2. Q., consul 118, founded in this year the colony of Narbo Martius in Gaul, and carried on war against the Stoeni, a Ligurian people at the foot of the Alps (Liv. *Ep.* 62; Val. Max. v. 10, 3; Gell. xiii. 19).—3. Q., consul 68, and proconsul in Cilicia in the following year. On his return to Rome in 66 he sued for a triumph, but as obstacles were thrown in the way by political opponents, he remained outside the city to prosecute his claims, and was still there when the Catilinarian conspiracy broke out in 63. The senate sent him to Faesulae, to watch the movements of C. Mallius or Manlius, Catiline's general. (Dio Cass. xxxv. 14–17, xxxvi. 26, 31; Sall. *Cat.* 32.)

Rha (*Pá: Volga*), a great river of Sarmatia, first mentioned by Ptolemy, who describes it as rising in the N. of Sarmatia, in two branches, Rha Occidentalis and Rha Orientalis (the *Volga* and the *Kamal*), after the junction of which it flowed SW., forming the boundary between Sarmatia Asiatica and Scythia, till near the Tanais (*Don*), where it suddenly turns to the SE. and falls into the NW. part of the Caspian (Ptol. v. 9, vi. 14; Amm. Marc. xxii. 8, 28).

Rhadamanthys (*Ῥαδάμανθυς*), son of Zeus and Europa, and brother of king Minos of Crete (*Il.* xiv. 322). From fear of his brother he fled to Oealea in Boeotia, and there married Alemene (Paus. viii. 53, 2; Diod. v. 79). In the Homeric account he dwelt, with other heroes of surpassing merit, in Elysium (*Od.* iv. 564; ELYSIUM). But in later tradition he is represented as one of the judges of the dead, either in the Islands of the Blest (Pind. *Ol.* ii. 75) or in Hades (Plat. *Min.* p. 320), since he had in life been notable for wisdom and justice and had won the surname *ὁ δίκαιος* (Ibyc. ap. Athen. p. 603; Theogn. 701). In *Od.* vii. 323 he is brought (? from Elysium) by the Phaeacians to Tityus in Euboea. His name suggests an Egyptian source for his story.

Rhaetia. [RAETIA.]

Rhamnūs (*Ῥαμνούς*, -όντος; *Ῥαμνούσιος*; *Obriv Kastro*), a demus in Attica, belonging to the tribe Acantis, which derived its name from the *rhamnus*, a kind of prickly shrub. (*Ῥαμνούς* is an adjective, a contraction of *ῤαμνοίεις*, which comes from *ῤάμνος*.) Rhamnūs was situated on a small rocky peninsula on the E. coast of Attica, sixty stadia from Marathon (Paus. i. 33, 2; Plin. iv. 24). It possessed a celebrated temple of Nemesis, who is hence called by the Latin poets *Rhamnusia dea* or *virgo* (Catull. lxxvi. 71; Ov. *Met.* iii. 406, *Trist.* v. 819). In this temple there was a colossal statue of the goddess made by Agoracritus, the disciple of Phidias (Strab. p. 396).

Another account, but less trustworthy, relates that the statue was the work of Phidias, and was made out of the block of Parian marble which the Persians brought with them to serve as a trophy for their anticipated victory at Marathon (Paus. *l. c.*). There are still remains of this temple, as well as of a smaller one to the same goddess. Below the terrace on which the temples stood remains of the city walls can be traced.

Rhampsinitus (*Ῥαμψίνιτος*), = Ramses III., one of the ancient kings of Egypt, succeeded by Cheops. This king is said to have possessed immense wealth; and in order to keep it safe he had a treasury built of stone, respecting the robbery of which Herodotus (ii. 121) relates a romantic story, which bears a great resemblance to the one told about the treasury built by the two brothers Agamedes and Trophonius of Orchomenus. [AGAMEDES.] Rhampsinitus, or Ramses III., belongs to the twentieth dynasty (about 1200 B.C.). His popular name was Ra-messu-pa-neter (Ramses the god), which the Greeks corrupted into *Ῥαμψίνιτος*. He won victories over the Danaus of Asia Minor (whom, however, some take to be the Greek Danaï), the Cypriotes, and the Shardana (whom some place in Colchis, others in Sardinia).

Rhapta (*Ῥάπτα*), the southernmost seaport known to the ancients, the capital of the district of Barbaria, or Azania, on the E. coast of Africa. It stood on a river called **Rhaptus** (*Doara*), and near a promontory called **Rhaptum** (*Formosa*), and the people of the district were called *Ῥάπτιοι Αἰθίοπες*. (Ptol. i. 9, 1; *Peripl. Mar. Eryth.* p. 10.)

Rhaucus (*Ῥαῦκος*) a town in the interior of Crete, near Mount Ida, between Gnosus and Gortyna (Pol. xxxi. 1, xxxiii. 15; Seyl. p. 19).

Rhēa (*Ῥέα*, Epic and Ion. *Ρεία*, or *Ρείη*, *Ῥέη*), a nature-goddess of the old Greek religion, who gave fruitfulness alike of men and beasts and vegetation. Hence in the genealogies of the poets she is represented as the daughter of the Sky and the Earth (Uranus and Ge), and the wife of Cronos, by whom she became the mother of Hestia, Demeter, Hera, Hades, Poseidon and Zeus. Cronos devoured all his children by Rhea, but when she was on the point of giving birth to Zeus, she went to Lyctus in Crete, by the advice of her parents. When Zeus was born she gave to Cronos a stone wrapped up like an infant, which the god swallowed supposing it to be his child. (Hes. *Th.* 133, 453–491; cf. Apollod. i. 1, 5; Diod. v. 70.) In Homer also (*Il.* xv. 187), Rhea is spoken of as the wife of Cronos and mother of Zeus, Poseidon and Hades. As appears from this account of Hesiod, the worship of Rhea belonged originally to Crete and spread thence to other parts of Greece. Rhea was afterwards identified by the Greeks in Asia Minor with the great Phrygian nature-goddess, known under the name of 'the Great Mother,' and also bearing other names such as Cybele, Agdistis and Dindymene. Hence her worship became of a wild and enthusiastic character, and various Eastern rites were added to it, which were adopted throughout the whole of Greece. Under the name of Cybele her worship was universal in Phrygia. She was in one aspect the goddess of wild, unrestrained nature dwelling in the forests and mountains of Phrygia, whence the wild beasts of the mountain forests, the lions and panthers were represented as her attendants, and her name itself was connected with mountains (e.g. *Dindymene*

from Mount Dindymus). For the same reason the Greeks called her *Μήτηρ ὀρεία* (Eur. *Hipp.* 144; Ap. Rh. i. 1119); and the name 'Idæan mother' (Ap. Rh. i. 1128; Verg. *Æn.* x. 252) was perhaps originally in a general sense 'mother of forests' (*ἰδαί*) and thus particularly connected with the Mount Ida in Crete and the Phrygian Ida. The principal seat of her worship was PESSINUS, and from Mount Agdus (a part of Mount Dindymus) in that district she was called *Agdistis* (Strab. p. 567), but in the legend of her love for Attis, which grew out of an allegory about the productiveness of nature, Agdistis appears as a separate personage [see ATTIS]. Here she was worshipped under the image of a rude block of stone, and her attendant priests were the emasculated *Γάλλοι*. In Lydia the principal seat of her worship was Mount Tmolus, and in Lydian legend she was called the nurse or foster-mother of Dionysus, because as earth-goddess she had to do with the vine as with other trees. And, as giver of wealth, she became recognised in the great cities which grew up as the goddess of settled life also and of towns, whence her crown of walled cities (cf. Lucret. ii. 625). She was conceived to be accompanied by the Curetes, who are connected with the



Rhea, or Cybele. (From a Roman lamp.)

birth and bringing up of Zeus in Crete, and in Phrygia by the Corybantes, the Idæan Dactyli, Atys, and Agdistis. The Corybantes were her enthusiastic priests, who with drums, cymbals, horns, and in full armour, performed their orgiastic dances in the forests and on the mountains of Phrygia. [CORYBANTES; CURETES; DACTYLI.] This form of worship of Rhea-Cybele, borrowed from Asia, was adopted in Greece, where her temple was called 'The Temple of the Mother' (*μητρῶον*). She was connected in ritual with Dionysus, and with Demeter, her daughter, and is even spoken of as Earth herself (Soph. *Phil.* 391). At Athens in especial her sanctuary (the Metroon: see p. 143, b), which was also the repository of the state archives, contained her statue by Phidias (according to Plin. xxxvi. 17, by Agoracritus) enthroned, with cymbals in her hand and lions at her feet (Paus. i. 3, 5; Arrian, *Peripl. Pont.* 9). It is probable that this worship at Athens was originally of Rhea the earth-goddess, and that the wild Asiatic ritual was not introduced till later. At Rome the worship of Cybele was introduced from Pessinus in the year 204 B.C., when by direction of the Sibylline oracle the sacred stone was brought from that city to

Rome as a means of driving Hannibal out of the country (Liv. xxix. 14; Ov. *Fast.* iv. 305; CLAUDIA QUINTA). Her temple, dedicated in 191, was on the Palatine, and her festival, the *Megalesia*, was celebrated in April. It is noticeable that, as coming from Phrygia, the country of Aeneas, she was regarded as a national deity, and so her temple was within the pomerium. The fully Asiatic character of her rites, with all their extravagance and all their allegory, was not introduced till after the end of the Republic. [For an account of them see *Dict. of Ant.* art. *Megalesia*.] Her priests were the *Galli*, as in Phrygia.—In art Rhea-Cybele is represented as crowned either with the modius or with a mural crown [see above]. She was seated on a throne with lions by her, or drawn by lions in a chariot (cf. Lucret. ii. 610-643). Her attributes were the cymbals, used in her worship, and the pine-tree, connected with the story of Attis.

Rhea Silvia (also called **Ilia**), according to the traditions followed by Roman poets and historians, was daughter of Numitor and one of the Vestal Virgins. (Ennius and Naevius, however, placing her at an earlier date, called her **Ilia**, and represented her as daughter of Aeneas; in this they probably followed a Greek tradition: Serv. ad *Æn.* i. 273, vi. 778.) By Mars she became the mother of Romulus and Remus [ROMULUS], and was thrown either into the Anio or the Tiber by orders of Amulius. She was saved by the river-god and became his wife and a river-goddess (Hor. *Od.* i. 2, 17; Ov. *Am.* iii. 6, 45; Serv. ad *Æn.* i. 273). It is suggested with great probability that originally Rhea Silvia—the Idæan Rhea (Idæa Mater or Cybele), since Silvia and *ἰδαία* mean the same thing [see preceding article]. In that case the myth would describe the founder of Rome as born from Mars and a goddess of the earth. It is true that such an interpretation assigns a Greek, and therefore comparatively later, origin to the introduction of Rhea Silvia into the story; but there are other signs of Greek influence in parts of the story of Romulus. Others take Rhea to be a corruption of Rea, which they explain as meaning 'dedicated to the gods,' and Silvia to be a gentile name. Others who seek the explanation in a sun-myth are probably wide of the mark.

Rhēbas (*Ῥήβας*, *Ῥήβαϊος*; *Rēva*), a river of Bithynia, in Asia Minor, falling into the Euxine N.E. of Chalcedon (Ptol. v. 1, 5; Plin. vi. 4); very small and insignificant in itself, but celebrated in the Argonautic legends (Ap. Rh. ii. 650, 787; Orph. *Arg.* 711).

Rhēdōnes. [REDONES.]

Rhēgium (*Ῥήγιον*; Rheginus: *Reggio*), an important city of Magna Graecia on the coast of Bruttium in the S. of Italy, was situated on the Fretum Siculum, or the Straits which separate Italy and Sicily. The ancients derived its name from the verb *ῥήγνυμι* ('break'), because it was supposed that Sicily was at this place torn asunder from Italy (Strab. p. 257; cf. Diod. iv. 85). Rhēgium was founded about the beginning of the first Messenian war, B.C. 743, by Aeolian Chalcidians from Euboea and by Doric Messenians who had quitted their native country on the commencement of hostilities between Sparta and Messenia (Thuc. vi. 5; Strab. *l.c.*). At the end of the second Messenian war, 668, a large body of Messenians, under the conduct of the sons of Aristomenes, settled at Rhēgium, which now became a flourishing and important city, and extended

its authority over several of the neighbouring towns. Even before the Persian wars Rhegium was sufficiently powerful to send 3000 of its citizens to the assistance of the Tarentines, and in the time of the elder Dionysius it possessed a fleet of eighty ships of war. The government was an aristocracy, but in the beginning of the fifth century B.C. Anaxilaus, who was of a Messenian family, made himself tyrant of the place (Paus. iv. 23, 6). In 494 this Anaxilaus conquered Zancle in Sicily, the name of which he changed into Messana (Diod. xi. 48; Arist. Pol. v. 12; Thuc. l.c.). He ruled over the two cities, and on his death in 476 he bequeathed his power to his sons. About ten years afterwards (466) his sons were driven out of Rhegium and Messana, and republican governments were established in both cities, which now became independent of one another (Hdt. vii. 170; Diod. xi. 76). In 427 when the Athenian fleet came to support Leontini, the Rhegians sided with the Chalcidian cities of Sicily, and therefore their city became the headquarters of the Athenians (Thuc. iii. 86, iv. 1, 24). But they maintained neutrality during the Athenian expedition of 415 (Thuc. vi. 44, vii. 1, 58; Diod. xiii. 3). At a later period Rhegium incurred the deadly enmity of the elder Dionysius in consequence of a personal insult which the inhabitants had offered him. It is said that when he asked the Rhegians to give him one of their maidens for his wife, they replied that they could only grant him the daughter of their public executioner. Dionysius carried on war against the city for a long time, and after two or three unsuccessful attempts he at length took the place, which he treated with the greatest severity. (Diod. xiv. 44, 87, 10-112; Strab. p. 258.) Rhegium never recovered its former greatness, though it still continued to be a place of considerable importance. The younger Dionysius gave it the name of *Phoebia*, but this name never came into general use, and was speedily forgotten (Strab. l.c.). The Rhegians having applied to Rome for assistance when Pyrrhus was in the S. of Italy, the Romans placed in the town a garrison of 4000 soldiers, who had been levied among the Latin colonies in Campania. These troops seized the town in 279, killed or expelled the male inhabitants, and took possession of their wives and children. (Pol. i. 7; Oros. iv. 3; App. Samn. iii. 9.) The Romans were too much

fleet, whence the town bears in Ptolemy the surname *Julium* (App. B.C. iv. 3, v. 81; Dio Cass. xlviii. 18; Ptol. iii. 1, 9). It was a flourishing city under the later empire and a strong fortress (Procop. B. G. i. 8, iii. 18), and after the seventh century was chiefly subject to the Greek emperors until it fell into the hands of Robert Guiscard in 1060. Rhegium was the place from which persons usually crossed over to Sicily, but the spot at which they embarked was called *Columna Rhegina* (*Ῥήγιων στηλῆς*: *Torre di Cavallo*), and was 100 stadia N. of the town (Plin. iii. 71; Strab. l.c.).

Rhēnēa (*Ῥήνεια*, also *Ῥήνη*, *Ῥηναία*), formerly called *Ortygia* and *Celadussa*, an island in the Aegæan sea and one of the Cyclades, W. of Delos, from which it was divided by a narrow strait only four stadia in width. When Polycrates took the island, he dedicated it to Apollo, and united it by a chain to Delos; and Nicias connected the two islands by means of a bridge. When the Athenians purified Delos in B.C. 426, they removed all the dead from the latter island to Rhenea. (Strab. p. 486; DELOS.)

Rhēnus. 1. (*Rhein* in German, *Rhine* in English), one of the great rivers in Europe, forming in ancient times the boundary between Gaul and Germany, having its sources partly in the St. Gothard, partly in the Adula group of the Lepontine Alps [ADULA MONS], from three principal branches: the *Vorder-Rhein*, which rises in the mountain called *Badus* (a little E. of *Andermatt* and the St. Gothard); the *Mittel-Rhein*, which rises near the *Lukmanier Pass*; and the *Hinter-Rhein*, which rises from the glaciers of *Piz Valrhain*, the highest of the Adula group, and joins the other two near *Reichenau*. The Rhine then flows first in a westerly direction, passing through the *Lacus Brigantinus* (*Lake of Constance*), till it reaches *Basilia* (*Basle*), where it takes a northerly direction and eventually flows into the Ocean by several mouths. The ancients spoke of two main arms into which the Rhine was divided in entering the territory of the *Batavi*, of which the one on the E. continued to bear the name of *Rheusus*, while that on the W., into which the *Mosa* (*Maas* or *Meuse*) flowed, was called *Vahalis* (*Waal*). Hence it was called *bicornis* (Verg. *Aen.* viii. 724; cf. *Caes. B. G.* iv. 17). But some writers incorrectly believed that it entered the sea by only two mouths (Strab. p. 192). After *Drusus*, in B.C. 12, had connected the *Flevo Lacus* (*Zuyder-Zee*) with the Rhine by means of a canal (in making which he probably made use of the bed of the *Yssel*), we find mention of three branches of the Rhine. Of these the names, as given by *Pliny*, are, on the W. *Helium* (the *Vahalis* of other writers), in the centre *Rhenus*, and on the E. *Flevum* (Plin. iv. 101). *Pliny* seems in this account to reckon only two outlets besides the *Flevum*, reckoning the *Mosa* as one of them. *Tacitus* and *Mela* agree with *Pliny*, but *Ptolemy* distinguishes the *Meuse* from the *Rhine* and reckons three outlets for the Rhine proper (*Tac. Ann.* ii. 6, *Hist.* v. 23; *Ptol.* ii. 9, 4).—The Rhine is described by the ancients as a broad, rapid and deep river. It receives many tributaries, of which the most important were the *Arura* (*Aar*) and the *Mosella* (*Moselle*), on the left, and the *Nicer* (*Neckar*), *Moenus* (*Main*) and *Luppia* (*Lippe*) on the right. It passed through various tribes, of which the principal on the W. were the *Nantuates*, *Helvetii*, *Sequani*, *Mediomatrici*, *Tribocci*, *Treviri*, *Ubii*, *Batavi*, and



Coin of Rhegium.

Obs., Mon's scalp; rev., ΠΕΕΙΝΟΣ; seated figure, supposed to represent the demos of the city after the expulsion of the princes, B.C. 461; laurel wreath surrounding.

engaged at the time with their war against *Pyrrhus* to take notice of this outrage; but when *Pyrrhus* was driven out of Italy, they took signal vengeance upon these Campanians, and restored the surviving Rhegians to their city (Pol. i. 6, 7; Liv. xxxi. 1). Rhegium suffered greatly from an earthquake shortly before the breaking out of the Social war, 90, but its population was augmented by *Augustus*, who settled here a number of veterans from his

Caninefates, and the principal on the E. were the Raeti, Vindelici, Mattiaci, Sigambri, Teneteri, Usipetes, Brueteri, and Frisii. The length of the Rhine is stated differently by the ancient writers. Its whole course amounts to about 950 miles. The inundations of the Rhine near its mouth are mentioned by the ancients. Caesar was the first Roman general who crossed the Rhine. He threw a bridge of boats across the river, probably in the neighbourhood of Cologne. The system of embankments against floods in the lower course of the Rhine (near *Wesel*) was begun by the Romans in the reign of Nero (Tac. *Ann.* xiii. 53).—2. (*Reno*), a tributary of the Padus (*Po*) in Gallia Cisalpina near Bononia, on a small island of which Octavian, Antony and Lepidus formed the celebrated triumvirate (Plin. iii. 118; CAESAR, p. 182, b).

Rhescuporis, Rhascuporis, or Rescuporis, the names of several kings of Bosphorus under the Roman empire [see p. 170, a].

Rhēsus (Ῥῆσος). 1. A river-god in Bithynia, one of the sons of Oceanus and Tethys (*Il.* xii. 20; Hes. *Th.* 340; Strab. p. 590, 602).—2. Son of king Eioneus in Thrace, marched to the assistance of the Trojans in their war with the Greeks. An oracle had declared that Troy would never be taken if the snow-white horses of Rhesus should once drink the water of the Xanthus and feed upon the grass of the Trojan plain. But as soon as Rhesus had reached the Trojan territory and had pitched his tents late at night, Odysseus and Diomedes penetrated into his camp, slew Rhesus himself, and carried off his horses. (*Il.* x. 434; [Eur.] *Rhesus*; Verg. *Aen.* i. 469.) In later writers Rhesus is described as a son of Styron and Euterpe, or Caliope, or Terpsichore.

Rhiānus (Ῥιανός), of Crete, a distinguished Alexandrian poet and grammarian, flourished B.C. 222. He wrote several epic poems, one of which was on the Messenian wars, and was a source of information to Pausanias as regards that period. He also wrote epigrams, ten of which are preserved in the Palatine Anthology, and one by Athenaeus. His fragments are printed in Gaisford's *Poëtae Minores Graeci*; and separately edited by Nie. Saal, Bonn, 1831.

Rhidagus, a tributary of the river Zioberis in Parthia.

Rhinocolūra or Rhinocorūra (Ῥὰ Ῥινocolούρα or Ῥινocορούρα: *Kasr-el-Arish*), the frontier town of Egypt and Palestine, lay in the midst of the desert, at the mouth of the brook (*El-Arish*) which was the boundary between the countries. It was sometimes reckoned to Syria, sometimes to Egypt (Strab. pp. 741, 759; Pol. v. 80; Ptol. iv. 5, 12; Liv. xlv. 11). Its name, 'The cut-off-noses,' was said to be derived from its having been the place of exile of criminals who had first been so mutilated, under the Ethiopian dynasty of kings of Egypt (Strab. p. 759).

Rhinthōn (Ῥίνθων), of Syracuse or Tarentum, said to have been the son of a potter, was a dramatic poet, of that species of burlesque tragedy which parodied myths, and was called *φλυακογραφία* or *ἰλαροτραγῳδία*, and flourished in the reign of Ptolemy I., king of Egypt. Among his followers in this style of composition was Sciras or Selerias of Tarentum (Athen. p. 402). When he is placed at the head of the composers of this burlesque drama, we are not to suppose that he actually invented it, but that he was the first to develop in a written form, and to introduce into Greek literature, a

species of dramatic composition which had already long existed as a popular amusement among the Greeks of southern Italy and Sicily, and especially at Tarentum. The species of drama which he cultivated may be described as an exhibition of the subjects of tragedy in the spirit and style of comedy. A poet of this description was called *φλύαξ*. This name, and that of the drama itself, *φλυακογραφία*, seem to have been the genuine terms used at Tarentum. Rhinthon wrote thirty-eight dramas. (Suid. *s.v.*; Cic. *ad Att.* i. 20; Varro, *R. R.* iii. 3, 9.)

Rhipaei Montes (τὰ Ῥιπαῖα ὄρη, also Ῥίπαι), the name of a lofty range of mountains in the northern part of the earth, respecting which there are diverse statements in the ancient writers. The name seems to have been given by the Greek poets quite indefinitely to all the mountains in the northern parts of Europe and Asia. (Soph. *O. C.* 1247; cf. Verg. *Georg.* i. 240.) In Aeschylus the source of the Ister is placed in this range. Thus the Rhipaei Montes are sometimes called the Hyperborei Montes. [HYPERBOREI.] The later geographical writers place the Rhipaeian mountains NE. of M. Alaunus on the frontiers of Asiatic Sarmatia, and state that the Tanais rises in these mountains. According to this account the Rhipaeian mountains may be regarded as the western branch of the Ural Mountains. (Strab. pp. 295, 299; Mol. i. 19, 18; Plin. iv. 78.)

Rhithymna (Ῥίθυμνα: *Retimo*), a town on the N. coast of Crete, between the promontories Drepanum and Dium (Ptol. iii. 17, 7; Plin. iv. 59).

Rhium (Ῥίον: *Castello di Morea*), a promontory in Achaia, opposite the promontory of Antirrhium (*Castello di Romelia*), on the borders of Aetolia and Locris, with which it formed the narrow entrance to the Corinthian gulf, which straits are now called the *Little Dardanelles*. It is sometimes called Ἀχαϊκὸν Ῥίον, to distinguish it from the opposite promontory, which was surnamed *Μολυκρικὸν* or *Αἰτωλικὸν*. On the promontory of Rhium there was a temple of Poseidon. (Thuc. ii. 84; Strab. p. 355; Paus. vii. 22, 10.)

Rhizōn or Rhizinium (Ῥίζων: Ῥιζωνίτης: *Risano*), an ancient town in Dalmatia, situated at the upper end of the gulf called after it Rhizouaens Sinus (*Q. of Cattaro*). It was a stronghold of Queen TEUTA. (Pol. ii. 11; Strab. p. 316; Liv. xlv. 26.)

Rhizus (Ῥίζος). 1. A seaport of Pontus which was strongly fortified by Justinian. It was a few miles W. of the river Ascurus (Procop. *Aed.* iii. 4; Ptol. v. 6, 6).—2. A town of Magnesia in Thessaly (Strab. p. 436).

Rhōda or Rhōdus (Ῥόδη, Ῥόδος: *Rozas*), a Greek emporium on the coast of the Indigetæ in Hispania Tarraconensis, founded by the Rhodians, and subsequently occupied by the inhabitants of Massilia (Strab. p. 654; Liv. xxxiv. 8).

Rhōdānus (*Rhône*), one of the chief rivers of Gaul, rises in a glacier W. of the *St. Gothard* (included in the range called Adula by the ancients), not far from the sources of the *Vorder-Rhein*, flows first in a westerly direction, and after passing through the Lacus Lemanus, turns to the S., passes by the towns of Lugdunum, Vienna, Avenio and Arelate, receives several tributaries, and finally falls by several mouths into the Sinus Gallicus in the Mediterranean. The number of the mouths of the Rhone is stated differently by the ancient writers (Strab. p. 163); which is not surprising, as the

river has frequently altered its course near the sea. Pliny mentions three mouths, of which the most important was called *Os Massalioticum*, while the two others bore the general name of *Libyca ora*, being distinguished from each other as the *Os Hispaniense* and the *Os Metapinum* (Plin. iii. 33). Polybius reckons only two, the Massaliotic and the western branch (Pol. iii. 41). Besides these mouths there was a canal to the E. of the *Os Massalioticum*, called *Fossae Marianaë*, which was dug by order of Marius during his war with the Cimbri, in order to make an easier connexion between the Rhone and the Mediterranean, as the mouths of the river were frequently choked up with sand (Plut. *Mar.* 15; Strab. p. 183). The Rhone is a very rapid river, and its upward navigation is therefore difficult, though it is navigable for large vessels as high as Lugdunum, and by means of the Arar still further N.

Rhōdē. [RHODOS.]

Rhōdia and **Rhodiōpōlis** (Ῥωδία, Ῥωδιόπολις: Ῥοδιεύς, Ῥωδιοπολίτης: *Eski-Hissar*, Ru.), a mountain city of Lycia, near Corydallus, with a temple of Asclepius (Ptol. v. 3, 6; Steph. Byz. s. v.).

Rhōdius (Ῥόδιος: *Kodja-tschai*), a small river of the Troad, mentioned both by Homer and Hesiod. It rose on the lower slopes of Mt. Ida, and flowed NW. into the Hellespont, between Abydus and Dardanus, after receiving the Selleis from the W. (*Il.* xii. 20, xx. 215; Hes. *Th.* 341; Strab. pp. 554, 595; Plin. v. 124). It is identified by some with the river Πύδιος, which Thucydides mentions, between Cynossema and Abydus (Thuc. viii. 106). Some made it erroneously a tributary of the Aesepus. It is mentioned on the coins of Dardanus.

Rhōdōpē (Ῥωδοπέη: *Despoto-Planina*), one of the highest ranges of mountains in Thrace, extending from Mt. Scomius, E. of the river Nestus and the boundaries of Macedonia, in a south-easterly direction almost down to the coast. It is highest in its northern part, and is thickly covered with wood. (Hdt. vi. 49; Thuc. ii. 96; Strab. pp. 208, 313.) Rhodope, like the rest of Thrace, was sacred to Dionysus, and is frequently mentioned by the poets in connexion with the worship of this god (Hor. *Od.* iii. 25, 12).

Rhōdōpis (Ῥωδῶπις), a Greek courtesan, of Thracian origin, was said to have been a fellow-slave with the poet Aesop, both of them belonging to the Samian ladnon. She afterwards became the property of Xanthes, another Samian, who carried her to Naucratis in Egypt, in the reign of Amasis, and at this great seaport she carried on the trade of a hetæra for the benefit of her master. While thus employed, Charaxus, the brother of the poetess Sappho, who had come to Naucratis as a merchant, fell in love with her, and ransomed her from slavery for a large sum of money. She was in consequence attacked by Sappho in a poem (cf. *Ov. Her.* xv. 63). She continued to live at Naucratis, and with the tenth part of her gains she dedicated at Delphi ten iron spits, which were seen by Herodotus. She is called Rhodopis by Herodotus, but Sappho in her poem spoke of her under the name of Doricha. It is therefore probable that Doricha was her real name, and that she received that of Rhodopis, which signifies the 'rosy-cheeked,' on account of her beauty. (Hdt. ii. 134, 135; Athen. p. 596; Strab. p. 808; Suid. s. v.) There was a talc current in Greece (which Herodotus rejects) that Rhodopis built the third pyramid. This

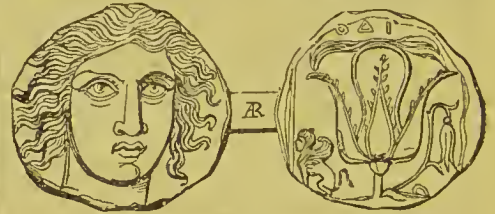
tale confuses her with Nitocris, who lived 2400 years earlier. Another story (*Ael. V.H.* xiii. 33) tells that Psammitichus III. picked up her shoe and was so struck with it that he sought out and married the owner. This is merely one of the many stories of which *Cinderella* is another. Psammitichus lived nearly a century after Rhodopis. His wife also was called Nitocris, and this suggests a confusion between the names Doricha and Nitocris as the origin of both stories.

Rhōdos (Ῥόδος), sometimes called **Rhōdē**, daughter of Poseidon and Halia, or of Poseidon and Aphrodite, or lastly of Oceanus (Diod. v. 55; Pind. *Ol.* vii. 24; TELCHINES). From her the island of Rhodes is said to have derived its name, and in this island she bore to Helios seven sons (Pind. *Ol.* vii. 72).

Rhōdus (Ῥή Ρόδος: Ῥόδιος, Rhodius: *Rhodos, Rhodes*), the easternmost island of the Aegean or, more specifically, of the Carpathian sea, lies off the S. coast of Caria, due S. of the promontory of Cynossema (*C. Aloupo*), at the distance of about twelve geogr. miles. Its length, from NE. to SW. is about forty-five miles; its greatest breadth about twenty to twenty-five. A chain of mountains with lateral spurs forms the backbone of the island. The highest point, about 4000 feet above the sea, is Mt. Atabyrus, on which stood a temple of Zeus Atabyrius (Strab. p. 655). In early times it was called Aethraea and Ophiussa (Strab. p. 653; Steph. Byz. s. v.; Plin. v. 132). The earliest Greek records make mention of it. Mythological stories ascribed its origin to the power of Helios, who, because he had received no portion of land, raised it from beneath the waves (Pind. *Ol.* vii. 55); and its first peopling to the Telchines, children of Thalatta (*the Sea*), upon whose destruction by a deluge, the Heliadae were planted in the island by Helios, where they formed seven tribes, and founded a kingdom, which soon became flourishing by their skill in astronomy and navigation, and other sciences and arts. [TELCHINES.] These traditions appear to signify the early peopling of the island by some of the civilised races of W. Asia, probably the Phoenicians. After other alleged migrations into the island we come to its Hellenic colonisation, which is ascribed to Tlepolemus, the son of Heracles, before the Trojan war, and after that war to Althaemenes. [For the legend of Helen's connexion with Rhodes, see p. 588, a.] Homer mentions the three Dorian settlements in Rhodes: namely, Lindus, Ialysus, and Camirus (*Il.* ii. 653); and these cities, with Cos, Cnidus, and Halicarnassus, formed the Dorian Hexapolis, which was established, from a period of unknown antiquity, in the SW. corner of Asia Minor, but after the expulsion of Halicarnassus became a Pentapolis (Hdt. i. 144). Rhodes soon grew into a great maritime state, or rather confederacy, the island being parcelled out between the three cities above mentioned. The Rhodians made distant voyages, and founded numerous colonies, of which the chief were, Rhoda in Iberia; Gela, in Sicily; Parthenope, Salacia, Siris, and Sybaris, in Italy; settlements in the Balearic islands; and, in their own neighbourhood, Soli in Cilicia, and Gagae and Corydalla in Lycia. During this early period the government of each of the three cities seems to have been monarchical; but about B.C. 660 the whole island seems to have been united in an oligarchical republic, the chief magistrates of which, called prytanes,

were taken from the family of the Eratidae, who had been the royal family of Ialysus. [DIAGORAS: DORIEUS.] Rhodes escaped the Persian dominion as long as there was no Persian fleet; but it was reduced by Darius, and Rhodians were employed in the fleet of Xerxes (Aesch. *Pers.* 891; Diod. xi. 3). Themistocles restored its independence (Timocr. *Fr.* 1). At the beginning of the Peloponnesian war Rhodes was one of those Dorian maritime states which were subject to Athens, but in the twentieth year of the war, 412, it joined the Spartan alliance, and the oligarchical party, which had been depressed and their leaders, the Eratidae, expelled, recovered their former power, under Dorieus, but remained under the control of Sparta until the end of the Peloponnesian war. (Thuc. viii. 41, 44, 60; Xen. *Hell.* i. 1, 5, ii. 1; Diod. xiii. 69.) In 408, the new capital, called **Rhodus**, was built, and peopled from the three ancient cities of Ialysus, Lindus, and Camirus. It stood on the E. side of the long promontory which forms the northernmost point of the island. At the back of the town rose the acropolis, in front of it the greater and lesser harbours protected by moles, but the greater harbour was exposed to the N. winds. The history of the island presents a series of conflicts between the democratical and oligarchical parties, and of subjection to Athens and Sparta in turn, till the end of the Social war, 355, when its independence was acknowledged. Then followed a conflict with the princes of Caria, during which the island was for a time subject to Artemisia, and again to her successor, Idrieus. During this period there were great internal dissensions, which were at length composed by a mixed form of government, uniting the elements of aristocracy and democracy. At the Macedonian conquest, they submitted to Alexander, but upon his death they expelled the Macedonian garrison (Diod. xviii. 8). In the ensuing wars they formed an alliance with Ptolemy, the son of Lagus, and their city, Rhodes, successfully endured a most famous siege by the forces of Demetrius Poliorcetes (Diod. xx. 82-93), who at length, when he raised the siege, left behind him all his siege train, from the sale of which they defrayed the cost of the celebrated Colossus, which is described under the name of its artist, CHARES. The state now for a long time flourished, with an extensive commerce, and with such a maritime power that it compelled the Byzantines to remit the toll which they levied on ships passing the Bosphorus (Pol. iv. 38). From the time of Alexander it had been the chief maritime power in the Aegaeon. At various times they occupied the islands of Nisyros, Andros, Tenos and Naxos (Diod. v. 54; App. *B. C.* v. 7), and when a small volcanic island near Thera was upheaved in 197 B.C., they took possession and built there a temple to Poseidon Asphaleios, *i.e.* averter of earthquakes (Strab. p. 57). At length they came into connexion with the Romans, whose alliance they joined (Ptol. xxx. 5; Liv. xlv. 25), with Attalus, king of Pergamus, in the war against Philip III. of Macedon. In the ensuing war with Antiochus, the Rhodians gave the Romans great aid with their fleet; and in the subsequent partition of the Syrian possessions of Asia Minor they were rewarded by the supremacy of S. Caria, where they had had settlements from an early period. [PERAIA RHODIORUM.] A temporary interruption of their alliance with Rome was caused by their espousing the cause of Perseus (probably from fear of

the growth of the Roman power; but it was a false move at that time), for which they were severely punished by the loss of their territory on the mainland, 168; but they recovered the favour of Rome by the important naval aid they rendered in the Mithridatic war. In the Civil wars they took part mainly with Caesar, and suffered in consequence from Cassius, 42, but were afterwards compensated for their losses by the favour of Antonius. (App. *B. C.* iv. 60-74, v. 7.) They were deprived of their independence by Claudius, but recovered it again under Nero (Dio Cass. ix. 24; Tac. *Ann.* xii. 58). Under Vespasian Rhodes was made part of the province of Asia (Suet. *Vesp.* 8); but a separate Province of the Islands (*Insularum Provincia*, *ἑπαρχία νήσων*) under Diocletian and afterwards included Rhodes and fifteen other islands (*C. I. L.* iii. 450, 460). But earlier than this the prosperity of Rhodes received its final blow from an earthquake, which laid the city in ruins, in the reign of Antoninus Pius, A.D. 155.—The celebrated mediaeval history of the island, as the seat of the Knights of St. John, does not belong to this work. The island is of great beauty and fertility, with a delicious climate. It was further celebrated as the home of distinguished schools of Greek art and of Greek oratory. The city of Rhodes was famous for the beauty and regularity of its architecture, and the number of statues which adorned it; it was designed by Hippodamus of Miletus. Among its treasures of sculpture was the chariot and horses in the temple of Helios by Lysippus; among the great works of the Rhodian school of sculpture was the Laocoon [AGESANDER]. Tombs on the sites of Camirus and Ialysus have yielded an important store of antiquities, both terra-cotta figures and pottery. Some of the Rhodian ware



Coin of Rhodes (4th cent. B.C.).

Obv., head of the sun (Helios); rev., rose with bud (for name of the island); in the field, a sphinx.]

presents striking points of similarity to that of Naucratis. [For a description of Rhodian vase-painting see *Dict. of Antiq. art. Vas.*]—The most noticeable feature in the religious worship of Rhodes was the position of Helios as the chief god of the island (Pind. *Ol.* vii. 70). His image appeared on the Colossus and on the coins: he was honoured by an annual sacrifice of a team of four horses. Poseidon also was particularly honoured, for which two reasons might be assigned—the maritime character of the people, and the liability of their island to earthquakes. [Comp. IALYSUS, LINDUS, and CAMIRUS.]

Rhoecus (*Ροῖκος*). 1. A centaur, who, in conjunction with Hylaeus, pursued Atalanta in Arcadia, but was killed by her with an arrow. The Roman poets called him Rhoetus, and relate that he was wounded at the nuptials of Pirithous (Apollod. iii. 9, 2).—2. Son of Phileas or Philaeus, of Samos, an architect and sculptor, belonging to the earliest period in the history of Greek art, is mentioned as the head of a family of Samian artists. He lived about B.C. 640. He was the first architect of the great

temple of Hera at Samos, which Theodorus completed. In conjunction with Smilis and Theodorus, he constructed the labyrinth at Lemnos; and he, and the members of his family who succeeded him, are said to have invented the art of casting statues in bronze. (Hdt. iii. 60; Paus. viii. 14, 5, x. 38, 3; Plin. xxxv. 152, xxxvi. 90.)

Rhoetëum (τὸ Ῥοίτειον ἄκρον, ἢ Ῥοιτεῖαις ἀκτὴ, Ῥοιτήϊαι ἀκταί: Virg. *Rhoetea litora: C. Intepē* or *Barbieri*), a promontory, or a strip of rocky coast breaking into several promontories, in Mysia, on the Hellespont, near Aeonium, with a town of the same name (prob. *Paleo Castro*). (Hdt. vii. 43; Strab. p. 595.)

Rhoetus. 1. A centaur. [RHOECUS.]—2. One of the giants, who was slain by Dionysus; he is usually called Enrytus (Hor. *Od.* ii. 19, 23).

Rhoxolāni or **Roxolāni**, a warlike people in European Sarmatia, on the coast of the Palus Maectis, and between the Borysthenes and the Tanais. They frequently attacked and plundered the Roman provinces S. of the Danube, and Hadrian was even obliged to pay them tribute. They are mentioned as late as the eleventh century. They fought with lances and with long swords wielded with both hands; and their armies were composed chiefly of cavalry. (Strab. pp. 114, 294, 306; Tac. *Hist.* i. 79.)

Rhodiae. [RUDIAE.]

Rhodyācus (Ῥωδιακός: *Adirnas*), a considerable river of Asia Minor. Rising in Mount Dindymene, in Phrygia Epictetus, it flows N. through Phrygia, then turns NW., then W. and then N. through the lake Apolloniatis, into the Propontis. From the point where it left Phrygia it formed the boundary of Mysia and Bithynia (Strab. p. 576; Mel. i. 19; Plin. v. 142). It is an error of Pliny to make it the same river as the Lycus. Its chief tributary, which joins it from the W. below the lake Apolloniatis, was called MACESTUS. On the banks of the Rhyndaens, Lucullus gained a great victory over Mithridates, B.C. 73 (Plut. *Luc.* ii.; Pol. v. 17).

Rhypes (Ῥύπες and other forms: Ῥυπαῖος), one of the twelve cities of Achaia, situated between Aegium and Patrae (Hdt. i. 145; Thuc. vii. 34). It was destroyed by Augustus and its inhabitants removed to Patrae (Paus. vii. 18, 7; Strab. p. 387).

Rhytium (Ῥύτιον), a town in Crete, mentioned by Homer, in the district of Gortyna (*Il.* ii. 648; Plin. iv. 59; Strab. p. 479).

Ricimer, the Roman 'King-Maker,' was the son of a Snevian chief, and was brought up at the court of Valentinian III., in whose reign he served with distinction under Aëtius. In A.D. 456 he commanded the fleet of the emperor Avitus, with which he gained a great victory over the Vandals, and in the same year he deposed Avitus; but as he was a barbarian by birth, he would not assume the title of emperor, but gave it to Majorian, intending to keep the real power in his own hands. But as Majorian proved more able and energetic than Ricimer had expected, he was put to death in 461 by order of Ricimer, who now raised Libius Severus to the throne. On the death of Severus in 465, Ricimer kept the government in his own hands for the next eighteen months; but in 467 Anthemius was appointed emperor of the West by Leo, emperor of the East. Ricimer acquiesced in the appointment, and received the daughter of Anthemius in marriage; but in 472 he made war against his

father-in-law, and took Rome by storm. Anthemius perished in the assault, and Olybrius was proclaimed emperor by Ricimer, who died, however, only forty days after the sack of Rome. (Procop. *Vand.* i. 7, 57; Evagr. ii. 7-16.)

Ricina. 1. (Ricinensis), a town in Picenum, colonised by the emperor Severus. Its mines are on the river Potenza near Macerata (Plin. iii. 111).—2. One of the Ebudae Insulae, or the *Hebrides* (Ptol. ii. 2, 11).

Rigodūlum (*Reol*), a town of the Treviri in Gallia Belgica, distant three days' march from Mogontiactum (Tac. *Hist.* iv. 71).

Rigomagus. 1. (Prob. *Trino Vecchio*), a town in Cisalpine Gaul, on the road from Ticinum (*Pavia*) to Augusta Taurinorum (*Turin*).—2. (*Remagen*), a town on the Rhine, between Bonna (*Bonn*) and Antunnacum (*Andernach*).

Robigo. [ROBIGUS.]

Rōbigus was a divinity worshipped for the purpose of averting blight or too great heat from the young cornfields (Varro, *L.L.* vi. 16, *R.R.* i. 1, 6; Gell. v. 12, 14; Paul. p. 267; Serv. ad *Georg.* i. 151). The name was derived from *robus=rufus* (*red*), referring to the rusty colour of the blighted corn (cf. ἐρυσίβη). Robigus and Flora were worshipped together as a pair of kindred deities, Flora being possibly called also Robiga. In later writers *robigo* (*blight*) was personified, as if the deity were a goddess **Robigo** (Tertull. *Spectac.* 5; August. *C.D.* iv. 21). There is a similar personification of *robigo* in Ovid, but it does not appear that the deity was worshipped under that feminine name. The festival of the Robigalia was celebrated on April 25, and was said to have been instituted by Numa. It was held in the sacred grove of Robigus on the Via Nomentana, five miles from Rome. The offerings made by the Flamen Quirinalis included liver-coloured puppies, in allusion to the red dog-star, whose influence blighted the crops. (Ov. *Fast.* iv. 905; Plin. xviii. 285; *Dict. of Ant.* art. *Robigalia*.)

Roma (Romanus; *Rome*): **A. Geographical Situation**.—Rome stands, roughly speaking, about the middle of the Western side of Italy, on the left bank of the Tiber, some fourteen miles from its mouth, and close to what was in ancient times the boundary between Latium and Etruria. The river in this part varies from 300 to 200 feet in breadth, and from 15 to 20 feet in depth, and from Rome to its mouth is affected both by floods and by silting of earth carried down. Hence, although it was suited for the commerce of the city in early days, it was quite inadequate when Rome was the capital of the world, especially as traffic is not assisted by any tide. The plain through which the Tiber flows, the Roman *Campagna*, is apt to mislead by its title. Broadly speaking, in relation to the bounding ranges of the Apennines and the Alban hills, it is, no doubt, a plain; but to those who are upon it it presents a very uneven appearance of eminences and ravines. What was in remote ages an alluvial flat has been broken up by the volcanic disturbances which have produced hills of tufa or of volcanic ash, subsequently sharpened and carved out by weather and streams; and so far from the Tiber appearing to pass through a wide champaign country, it flows at a considerable depth below the plain in its own relatively narrow valley. Still more apt to mislead is the mention of the *hills* of Rome; for it is difficult for anyone who has not seen the country to realise that, if he were to stand on

the Campagna, he would be on the same level as the Roman hills, and the city would seem to be built on a plain, though, viewed from the river, it stands for the most part on several eminences rising from 120 to 160 feet above the river bank. These eminences, like others in the Campagna, are of volcanic formation, but they have been carved out by erosion, chiefly by the Tiber itself and by water flowing into it. Three have thus become isolated hills, and these (the Palatine, Aventine, and Capitoline), were naturally early occupied as defensible positions. The others, though hills when seen from the river valley, are really promontories

bases of the Palatine, Viminal, Quirinal and Capitoline, was the site eventually of the Forum Romanum; its lower branch towards the Tiber, separating the Palatine from the Capitoline, was the Velabrum (whose name preserved the recollection of the marshes) and the Forum Boarium; the indentation between the Esquiline and the Quirinal was the Subura; the valley running E. between the bases of the Palatine, Esquiline and Caelian was eventually occupied by the Colosseum, and the long low valley which separates the Aventine and Palatine was the site of the Circus Maximus. These natural differences of level have been modified



Plan of the Roman Hills.

A, Mons Capitolinus; B, Mons Palatinus; C, Mons Aventinus; D, Mons Caellus; E, Mons Esquilinus; F, Collis Viminalis; G, Collis Quirinalis; H, Collis Hortorum (or Mons Pincius); I, Mons Janiculus; a, Velia; b, Germalus; c, Oppius; d, Cispius; e, Tiberis Fl.; 1, Prata Quinctia; 2, Prata Flaminia; 3, Subura; 4, Carinae; 5, Caerolensis; 6, Velabrum; 7, Forum Boarium; 8, Vallis Murcia.

from the Campagna jutting out into it, and on their other side running back at a level into the general plain. A reference to the annexed plan will show that, further from the river than the three isolated hills, come the Caelian (which is nearly isolated), the Esquiline (which includes two spurs, the Oppian and Cispien), the Viminal and Quirinal, and, a little further north, the Pincian, which was not included within the Servian walls: all these being connected at the back by the line of table-land. The bays or depressions between these belong to the floor of the Tiber valley, and were in early times covered mainly by marshes and pools. The central depression, between the

at various times and by different causes: the hills, at first artificially made more pronounced by escarpment for defence, were afterwards made lower in appearance by levelling up in road making, or, in the middle ages, by the accumulation of débris: on the other hand, the valley between the Quirinal and Viminal was cut wider and deeper to receive the Forum Trajanum. Lastly, in the present time the exigencies of a nineteenth century capital have changed the natural features still more, under what is called the 'piano regolatore,' and threatens to improve away much more of the hills of Rome. The river Tiber, besides contributing to the defence and the commercial

prosperity of early Rome, had a great deal to do with the shape of the city. It has been best described as divided into five reaches: the first, or upper reach, about $\frac{1}{2}$ a mile long running nearly due S.; the second making a great bend for $\frac{2}{3}$ of a mile to the W., and thus affording space for the Campus Martius (once a wide swamp); the third turning again at right angles and running $1\frac{1}{4}$ mile SE., including in its lower part the Island of the Tiber (about 300 yards \times 90); the fourth diverted by the Aventine for a distance of about $\frac{2}{3}$ of a mile to the SW.; and the fifth running for a mile nearly due S. to the point where the Aurelian wall left the river. The principal wharves were placed in these two lower reaches. As regards the hills on the western side of the river, the long ridge of the Janiculum reaches a greater elevation (260 feet) than those on the eastern side; but the Vatican is lower. It should be noted that the volcanic character of all this district materially contributed to the magnificent strength of Roman masonry. The tufa of the neighbourhood was largely used from the earliest times (as in the walls of Roma Quadrata); but greater strength was gained by employing the peperino from Alba, as in parts of the Servian walls and of the Cloaca Maxima, or that from Gabii, as in the Tabularium; but, above all, the abundance of volcanic dust ('pulvis Puteolanus,' *pozzolana*), found all over the Roman district as well as at Puteoli, which gave the name, provided the elements of strength in the imperishable Roman cement. The lime for this cement was derived from the travertine (*lapis Tiberinus*) found at Tivoli, and also much used for Roman buildings [see *Dict. of Ant. art. Murus*].

—**B. Origin of the City.**—The traditional account, adopted by Livy and more generally accepted than any other, was that Rome (*i.e.* the earliest settlement on the Roman hills) was a colony from Alba Longa, founded by Romulus B.C. 753. [For the legend, see ROMULUS.] Of late years, since the discovery in 1874 of several tombs, having some appearance of being Etruscan, on the Esquiline, writers of authority have put forward the theory that there was an Etruscan settlement on the hills earlier than any Latin town. As far as archaeological evidence goes, this theory cannot be said to be substantiated as yet, and the best Roman archaeologists reject it altogether. The evidence of certain traditions and myths, put forward in its favour, may be largely discounted, but, for their bearing on literature, it is worth while to mention them. It was said (*a*) that Evander before the Trojan war brought a colony of Pelasgians from Arcadia, and built a city, Pallantium, under the Palatine (Dionys. i. 33; Liv. i. 5; Verg. *Aen.* ix. 9): (*b*) that Rome was founded first by colonists from Athens and Sicyon (Fest. p. 266): (*c*) that there were older settlements made by Romus, son of Aeneas (Dionys. i. 72), or that there were a Romulus and Romus founders of an earlier city, and another pair of the same name who founded a later one (Dio Cass. iii. 5): (*d*) that Saturnus, Janus, Picus and Faunus were prehistoric kings reigning there [see the articles under these names]. All these accounts bear the stamp, not of traditions about some fact of ancient history, but of stories invented, long after the settlement of Rome, to maintain some theory, or account for some name or rite. Thus (*a*) and (*b*) are evidently duo to a desire to find a Greek origin, after the relations with Greek colonies began, and (*a*) is also due partly to an

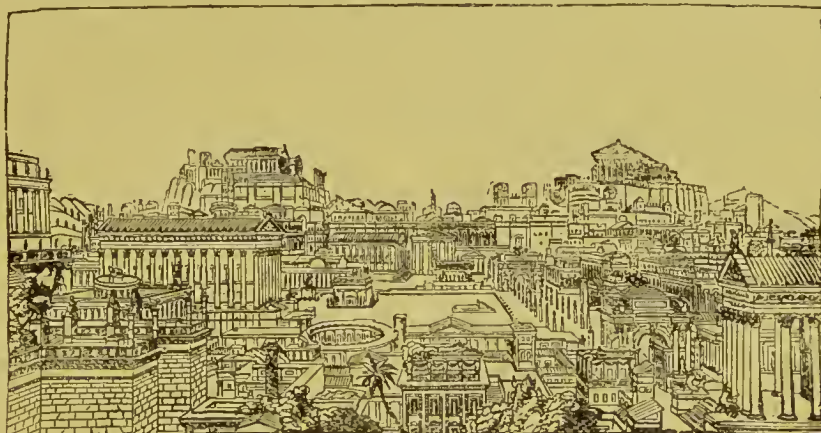
attempt to explain the name Palatinus and the rites of Faunus or Lupercus [see p. 338]; (*c*) seems to have been invented from a wish to carry back the foundation to an earlier date so as to reconcile conflicting chronicles [SILVIUS]; (*d*) belongs to the class of fictions, like those of Euhemerus, which transformed the deities worshipped in the rites of the early inhabitants into actual kings who once reigned there. The received account of Romulus himself, in its simplest form a Latin tradition and probably with elements of truth in it, connected him by descent with the Trojan Aeneas (not much before the time of Naevius), because the Homeric story was becoming famous in Italy, and probably through the direct influence of the Cumaeans and their stories of their Aeolian mother-country [cf. p. 24]. On the other hand, Professor Lanciani, insisting strongly on the truth of the traditional colonisation from Alba, argues from the discovery (in 1817 and 1867) of an inhabited district near Alba, of the bronze age, underneath a stratum of lava, that Rome was founded by Alban shepherds migrating because their pasture grounds had been overwhelmed by volcanic eruptions. It is true that the evidence of the earliest remains at Rome and also of the 'taboo' of iron in much of their ancient ritual [*e.g.* in that of the Arvales Fratres: *Dict. of Ant.* s. v.] point to the bronze age as the period of the original settlement; but it can only be a guess to connect their arrival with the volcanic disturbances at Alba. There is no reason (though Mommsen on the whole discredits it) to reject the tradition of the first settlers coming from Alba. However that may be, all trustworthy evidence supports the theory that they were primarily Latin, and were originally village communities (probably, as was said, emigrants from Alba), who had grouped themselves round the Roman hills, and built the old Rome on the Palatine as their ring wall or common fortress [*Dict. of Ant.* art. *Pagus*]. They were probably an amalgamation of three communities represented by the Tities, Ramnes, and Luceres (of whom the last two were Latin and the first may have been Sabellian), who chose a common fortress on a site convenient both for defence and for commerce. The shepherd origin ascribed in tradition is confirmed by the pastoral rites of the Lupercalia and the Parilia. The origin of the name given to the city is uncertain: some connect it with the name of the Ramnes, others with *rumon* (stream), as 'the city on the river' [see p. 799, b]. The old-fashioned theory of a connexion with $\rho\acute{\alpha}\mu\eta$ (strength) may safely be set aside.—**C. Development of the City.**—The fortified enclosure ascribed to Romulus and called *Roma Quadrata*, was built on the Palatine, which had precipitous sides on the NW. and SW., and was at that time further defended in those directions by marshes. But it afforded an easier ascent on the other sides: this may, as has been suggested, have been desirable for the shepherds, who in sudden alarms had to drive their flocks up to the fortress. The walls, of which there are remains at various points on the NW. and SW. sides of the hill, are formed of tufa blocks (see *Dict. of Ant.* art. *Murus*). It was called 'Quadrata' because the form was roughly rectangular, according to the shape of a *templum*, embracing the whole of the Palatine. [See *Dict. of Ant.* art. *Pomerium*.] The points named (Tac. *Ann.* xii. 24), viz. Ara Herculis, Ara Consi, Curiae Veteres, and Sacellum Larum, designate respectively the

SW., SE., and NW. corners and the N. side of the hill as being within the limits. In Roma Quadrata was the Lupercal, regarded as the oldest sanctuary in Rome, a cave, afterwards built up as a shrine, probably near the W. angle of the hill. Its exact site is unknown; for the remains often shown as the Lupercal belong to the castellum of an aqueduct. Another sacred spot of ancient times was the hut of Romulus near the Lupercal. The Palatine settlement was enlarged so as to include the district called 'the city of seven hills' or *Septimontium*, the recollection of which was preserved in the festival of that name [*Dict. of Ant.* art. *Sacra*], which was held at seven places on the 'Montes' of Rome. It must be noted that these seven 'Montes' were not those which were afterwards known as the seven hills of Rome [see above, A.] They were (1) the Palatium, (2) the Germalus (SW. slope of the Palatine), (3) the Velia (northern base of the Palatine), (4) the Oppian, (5) the Cispan, (6) the Fagatal (the depression between the Oppian and Cispan) and (7) the Subura, probably already including the Caelian Hill, so that the seven 'Montes' were made up of hills and the adjacent depressions. The most probable account of this development is that these districts had gradually grown up as suburbs with weaker circumscriptions of their own, and were joined on to, and numbered with, the older Palatine ring-wall, and just as the Lupercalia preserved the memory of the limits of Roma Quadrata by beating the bounds, so the limits of the extended settlement were fixed by the festival of *Septimontium*. Some have supposed that in this common settlement the *Tities* occupied the fortress in the Subura, the *Ramnes* the Palatine, and the *Luceres* the Esquiline. Meanwhile another town, as yet separate, had been built on the Quirinal with the *Viminalis* as its suburb. It is probable, though this is disputed, that this was a Sabine settlement [see *QUIRINUS*]. By the union of the people of the seven *Montes* (hence called *Montani*) with the people of the Quirinal hill and the Viminal hill (hence called *Collini*), the **City of Four Regions** was formed [see below, under D.] The memory of this union was preserved by the twofold arrangement of many of their sacred rites [see *MARS*; *QUIRINUS*]. The combined population had as a common fortress and religious centre the Capitoline hill, which before this union had had a wall of its own, some remains of which, resembling the wall of Roma Quadrata, may still be seen. The Capitoline was not reckoned in any of the four regions, because it was regarded as set apart for the gods of the amalgamated settlements and had no dwelling houses upon it. The absence of the Aventine from the 'city of the Four Regions' merely implies that the houses had not yet spread so far. The next stage in the development of Rome was that by this time the Aventine was partially occupied for habitation and at any rate necessary for defensive purposes, and was therefore included within the walls, but there was also an extension in two other parts, for the ground to the E. and NE. of the Quirinal and Esquiline was thenceforth part of the city, and also the strip along the Tiber W. of the Palatine and SW. of the Capitol, which was occupied by the Forum Boarium, and included

the E. end of the Sublician bridge, thus communicating with the outpost on the Janiculum. The limits of the Servian walls sufficed for some centuries, because there was room for the growth of population in the districts which had been very sparsely occupied when they were first included. By the time of Sulla, however, the whole was fully inhabited, and the houses extended further and further beyond the walls. This at length necessitated an entirely new distribution of the city, which Augustus carried out in his Fourteen Regions [see below], Rome no longer needing fortification, and having none until the whole space was enclosed by the walls of Aurelian which are described below. It is said that the appearance of the interior of republican Rome was greatly affected by the fact that the city, having been almost entirely destroyed by the Gauls in 390 B.C., was rebuilt after their departure hastily, without attention to regularity and with narrow and crooked streets. After the conquest of Carthage, Macedonia and Syria, the city began to be adorned with many public buildings and handsome private houses; and it was still further embellished by Augustus, who introduced improvements into all parts, and both erected many public buildings himself and induced the leading men of the day to follow his example. So greatly had the appearance of the city improved during his long and prosperous reign that he used to boast that he found it of brick and would leave it of marble. Still the main features of the city remained the same; and the narrow streets and mean houses formed a striking and disagreeable contrast to the splendid public buildings and magnificent palaces which had been recently erected. The great fire at Rome in the reign of Nero (A.D. 64) destroyed two-thirds of the city. Nero availed himself of this opportunity to indulge his passion for building, and the city now assumed a more regular and stately appearance. The new streets were made both wide and straight; the height of the houses was restricted; and a certain part of each was required to be built of *Gabian* or *Alban* stone, which was proof against fire.—D. **Divisions of the City.**—Mention has been made of the four *Regiones* or districts of which the city consisted after the union of the Palatine city of seven *Montes* (*Montani*) with the Quirinal settlement (*Collini*). These regions were generally called the 'Servian Regions' and were ascribed to Servius Tullius, but (as has been pointed out) they belonged to an earlier period of development than the 'Servian' city, as defined by the walls ascribed to Servius. Their names were: (1) *Suburana*, comprehending the space from the Subura to the Caelius, both inclusive; (2) *Esquilina*, comprehending the Esquiline hill; (3) *Collina*, extending over the Quirinal and Viminal; (4) *Palatina*, comprehending the Palatine hill. These seem to have been subdivided into twenty-seven *Vici*, for each of which there was an 'Arcean chapel.' The number of twenty-seven *Sacella Argeorum* seems to arise from assigning nine to each of the three tribes (there is no need to alter twenty-seven into twenty-four). [For the rites of these chapels see *Dict. Ant.* art. *Argei*.] The Aventine and other districts were added in the 'Servian' city, and yet more afterwards [see above, C], but no other arrangement of Regions was made till the time of Augustus. This emperor made a fresh division of the city into fourteen Regions, which comprised both the

ancient city of Servius Tullius and all the suburbs which had been subsequently added. This division was made by Augustus to facilitate the internal government of the city. Each region was subdivided into *Vici* (265 in all), and each *Vicus* had its shrine of *Lares Compitales* [*Dict. of Ant. art. Vicus*]. The names of the Regions were:—(1) *Porta Capena*, at the SE. corner of the city by the *Porta Capena*, and extending as far as the subsequent limit of the Aurelian walls. It had ten *Vici*. (2) *Caelimontana*, NE. of the preceding, embracing M. Caelius, with seven *Vici*. (3) *Isis et Serapis*, NW. of No. 2, in the valley between the Caelius, the Palatine and Esquiline, in which the Colosseum was afterwards built. It contained eight *Vici*. (4) *Templum Pacis*, NW. of No. 3, embracing the valley between the Esquiline, Viminal and Quirinal towards the Palatine, including the *Via Sacra* and the buildings on the NE. side of the Forum, among them the Temple of Peace. It had eight *Vici*. (5) *Esquilina cum Colle Viminali*, NE. of No. 4, comprehending the whole of the Esquiline and Viminal, with fifteen *Vici*. (6) *Alta Semita*, NW. of No. 5, comprising the Quirinal, with seventeen *Vici*. (7) *Via Lata*,

(*domus*). The middle and lower classes lived in blocks (*insulae*). Each *insula* contained several apartments or sets of apartments which were let to different families, and it was frequently surrounded with shops. The *insulae* contained several stories; and as the value of ground increased in Rome, they were frequently built of a dangerous height. Hence Augustus restricted the height of all new houses to seventy feet, and Trajan to sixty feet. (Suet. *Aug.* 30, 89; Dio Cass. lv. 8; Aurel. Vict. *Ep.* 13.) No houses of any description were allowed to be built close together at Rome, and it was provided by the Twelve Tables that a space of at least 2½ feet should be left between the houses. From the *Notitia Regionum* it appears that before the end of the fourth century A.D. there were 46,602 *insulae* at Rome and 1790 *domus*. As regards the population there is very uncertain evidence. From the statement of the Monumentum Ancyranum that there were 320,000 males of the *plebs urbana* it has been roughly computed that in the reign of Augustus the total population, free and slave, exceeded one million, and there is no improbability in the supposition that the population of Rome and the neighbouring Cam-



Ancient Rome restored.

W. of No. 6, between the Quirinal and Campus Martius, bounded on the west by the *Via Lata* (the modern *Corso*), with fifteen *Vici*. (8) *Forum Romanum*, S. of No. 7, comprehending the Capitoline and the valley between it and the Palatine, including, therefore, three other Fora, those of Julius Caesar, Augustus and Trajan. It had thirty-four *Vici*. (9) *Circus Flaminius*, NW. of No. 8, extending as far as the Tiber, and comprehending the whole of the Campus Martius, with thirty-five *Vici*. (10) *Palatium*, SE. of No. 8, containing the Palatine, with twenty *Vici*. (11) *Circus Maximus*, SW. of No. 10, comprehending the plain between the Palatine, Aventine and Tiber, with the Velabrum and Forum Boarium, having eighteen *Vici*. (12) *Piscina Publica*, SE. of No. 11, between the Caelian and Aventine, and extending to the subsequent limits of the Aurelian walls. It had fourteen *Vici*. (13) *Aventinus*, NW. of No. 12, embracing the Aventine, with seventeen *Vici*. (14) *Trans Tiberim*, the only region on the right bank of the river, containing the *Insula Tiberina*, the valley between the river and the Janiculum, the Janiculum itself and the Vatican. It had seventy-eight *Vici*. As regards the dwelling-houses, the richer men had their own separate town houses

pagna in the later empire amounted to 2,000,000. —E. Walls and Gates. I. Wall of Romulus (*i.e.* of Roma Quadrata).—The course of this wall and the limits comprised within it have been noticed under C. In it there were three gates: (1) *Porta Mugonia* (which was taken by some to mean 'cattle-gate,' from *mugire*: Varr. *L. L.* v. 34), also called *Porta vetus Palatii*, at the slope of the Palatine. Remains with probability regarded as belonging to this gateway were found near the point where the Summa Via Nova joins an old lava-paved road (discovered in 1883) leading from the Summa Via Sacra up to the Palatine: *i.e.* the gate was not far from the Arch of Titus, but further up the Palatine slope. (2) *Porta Romanula*, at the NW. angle of the hill near the temple of Victory, where the Clivus Victoriae passes from beneath the palace of Caligula, which was built over it. The approach to this gate sloped up from the Velabrum, and its name has been connected with the word *runon*=stream (by those who thence derive the name of Romo), as signifying that it was the water-gate, or access of the third gate, which Varro states to have been the *Porta Janualis*, is not known. Besides these gates the 'stairs of Cacus' (*Scalae*

Caci), said to have been derived from a Caciuz who lived near, are described as coming up near the house of Romulus. They have probably been rightly identified with a flight of steps cut in the tufa rock which ascend from the direction of the Circus Maximus (cf. *Plut. Rom.* 20; *Solin.* i. 18).—II. Walls of Servius Tullius.—These walls enclosed, as was stated above, not merely the seven 'montes' of the Septimontium, but also the other suburbs which belonged to the 'Four Regions,' and lastly the more recent additions, among which was the Aventine. It thus included all the hills afterwards regarded as the 'seven hills' of Rome [see above, pp. 796, 798]; and later writers, as Virgil in *Georg.* ii. 535, refer to these hills, and not to the Septimontium, as giving the city her title (cf. *Hor. Carm. Sec.* 7). The wall was, of course, more massive and elaborate where it crossed the level ground than where it was following the hill. In those parts it consisted of a ditch 30 feet deep and 100 feet wide, the earth from which formed an agger from 30 to 50 feet high, kept up by a retaining back wall of stone 9 feet thick, and faced with masonry on the side towards the ditch. The total width of the rampart exceeded 20 feet. [See *Dict. of Ant.* art. *Murus*.] Starting from the southern extremity of this mound at the Porta Esquilina, the fortifications of Servius ran along the outside edge of the Caelian and Aventine hills to the river Tiber by the Porta Trigemina. From this point to the Porta Flumentana near the SW. extremity of the Capitoline hill, there appears to have been no wall, but only a stone quay formed of blocks of tufa, the river itself being considered a sufficient defence. At the Porta Flumentana the fortifications again commenced, and ran along the outside edge of the Capitoline and Quirinal hills till they reached the northern extremity of the agger at the Porta Collina, and continued along the Campus Viminalis to the Esquiline gate. It was in this plain, between the Colline and Esquiline gates, that the most massive fortification was employed. A great part of it has been discovered near the railway station. A part of the wall on the Aventine also still remains of magnificent construction, 50 feet high and 10½ feet thick. In many parts, no doubt, the Servian walls followed the line of the older walls of the suburbs incorporated in the city, and replaced them by stronger work. The number of the gates in the walls of Servius is uncertain, and the position of many of them is doubtful. Pliuz, indeed, states that their number was thirty-seven; but it is almost certain that this number includes many mere openings made through the walls to connect different parts of the city with the suburbs, since the walls of Servius had long since ceased to be regarded. The following is a list of the gates as far as they can be ascertained: (1) *Porta Collina*, at the N. extremity of the agger, and the most northerly of all the gates, stood at the point of junction of the Via Salaria and Via Nomentana. Its remains have been discovered on the site of the modern *Ministero delle Finanze*, a little to the S. of the road leading to *Porta Pia*. This gate was also called *Porta Quirinalis* or *Agonalis*. It was of great importance as being in a particularly accessible part of the walls. The Gauls approached at this point in 360, Hannibal in the next century, and Sulla when he led his troops back in 88; and it was the scene of the battle in 82 which secured the power of Sulla and ended the last

struggle of the Summites. (2) *P. Viminalis*, S. of No. 1, and in the centre of the agger. The roadway through it was discovered in 1872 in digging the foundations of the Public Offices. (3) *P. Esquilina*, S. of No. 2, on the site of the Arch of Gallienus, which probably replaced it; the Via Praenestina and Labicana began here. It was discovered in 1876. (4) *P. Querquetulana*, S. of No. 3. (5) *P. Caeliomontana*, S. of No. 4, on the heights of M. Caelius, behind the hospital of S. Giovanni in Latraco, at the point of junction of the two modern streets which bear the name of S. Stefano Rotondo, and the SS. Quattro Coronati. (6) *P. Capena*, one of the most celebrated of all the Roman gates, from which issued the Via Appia. It stood SW. of No. 5, and at the SW. foot of the Caelian. Its foundations were discovered near the church of S. Gregorio, and the remains of the Marcian aqueduct which passed over it and by its leakage gained for it the epithet 'madida.' (*Juv.* iii. 11; *Mart.* iii. 47, 1). (7, 8, 9) *P. Lavernalis*, *P. Rauduscula*, and *P. Naevia*, three of the most southerly gates of Rome, lying between the Caelian and the Aventine. The walls of Servius probably here took a great bend to the S., inclosing the heights of S. Balbina and S. Saba. (10) *P. Trigemina*, on the NW. of the Aventine, near the Tiber and the great salt-magazines. The arch discovered in 1887 near the church of S. Maria in Cosmedin is thought to belong to this gate. (11) *P. Flumentana*, N. of the preceding, near the SW. slope of the Capitol and close to the Tiber. (12) *P. Carmentalis*, N. of No. 11, and at the foot of the SW. slope of the Capitoline, near the altar of Carmenta, and leading to the Forum Olitorium and the Theatre of Marcellus. This gate contained two passages, of which the right-hand one was called *Porta Scelerata* from the time that the three hundred Fabii passed through it, and was always avoided. (*Liv.* ii. 49; *Ov. Fast.* ii. 201.) (13) *P. Ratumena*, N. of No. 12, and at the N. slope of the Capitoline, just below the Arx, leading to the Campus Martius and the Via Flaminia. The remains of the gate and part of the wall were found under a house in the *Via di Marforio*. (14) *P. Fontinalis*, N. of No. 13 on the W. slope of the Quirinal, also leading to the Campus Martius. (15) *P. Sanqualis*, N. of No. 14, also on the W. slope of the same hill, deriving its name from the temple of Sancus which stood near it. [SANCUS.] (16) *P. Salutaris*, N. of No. 15, on the NW. slope of the same hill, near the temple of Salus. (17) *P. Triumphalis*. The position of this gate is quite uncertain, except that it led, more or less directly, to the Campus Martius. It was probably opened only for triumphal processions. (*Cic. Pis.* 23, 55; *Jos. B. J.* vii. 5, 4).—III. Walls of Aurelian. These walls are essentially the same as those which surround the modern city of Rome, with the exception of the part beyond the Tiber. The Janiculum and the adjacent suburb was the only portion beyond the Tiber which was included within the fortifications of Aurelian; for the Vatican was not surrounded with walls till the time of Leo IV., in the ninth century. The wall, a circuit of twelve miles, is built of concrete faced with brick. The lower part is solid; the upper has a passage for soldiers, vaulted overhead, and having arches looking into the interior. There were 383 towers, at intervals of 45 feet, about 70 feet high, the average height of the wall being 50 feet. The top of the wall was battlemented, but most of the battlements have

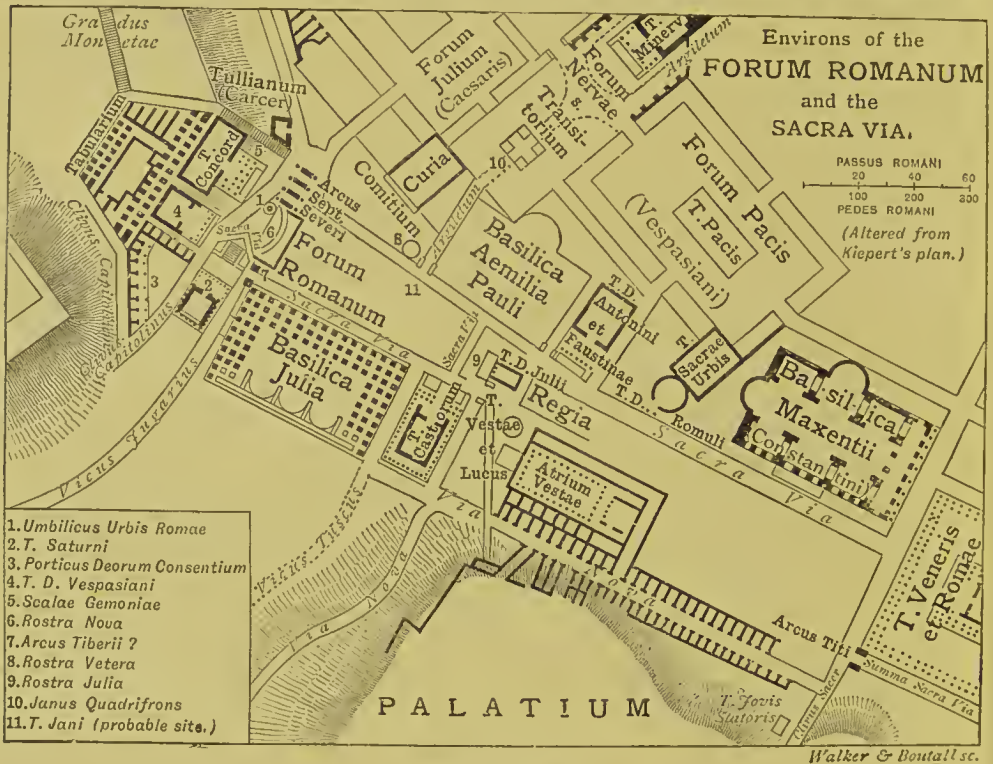
perished. On the left bank of the Tiber the walls of Aurelian embraced on the N. the Collis Hortulorum or Pincianus, on the W. the Campus Martius, on the E. the Campus Esquilinus, and on the S. the Mons Testaceus. There were fifteen gates in the Aurelian walls, most of which derived their names from the roads issuing from them. These were, on the N. side: (1) *Porta Cornelia*, on the Tiber in front of the Pons Aelius. (2) *Porta Flaminia*, now *Porta del Popolo*. (3) *P. Pinciana*, on the hill of the same name. (4) *P. Salaria*, extant under the same name, but restored in modern times. Between this and No. 4 comes the modern *Porta Pia*, called after Pins IV. (5) *P. Nomentana*, leading to the ancient P. Collina. On the E. side: very little S. of the Via Nomentana was the Praetorian Camp, which, when the Aurelian walls were built, was set in them, projecting from them on either side: in the angle where the wall abutted on the S. side of the camp wall there is a blocked gateway now called *Porta Clausa*, whose ancient name is unknown. (6) *P. Tiburtina*, leading to the old P. Esquilina, now *Porta S. Lorenzo*. (7) *P. Praenestina* or *Labicana*, now *Porta Maggiore*. On the S. side: (8) *P. Asinaria*, close to the remains of the *Domus Laterana*. It has been blocked up and the modern *Porta S. Giovanni* a few yards to the E. is used instead. (9) *P. Metronis*, or *Metronii*, or *Metrovia*, which has now disappeared, probably at the entrance to the Caelian, between S. Stefano Rotondo and the *Villa Mattei*. (10) *P. Latina*, now walled up. (11) *P. Appia*, now *Porta S. Sebastiano*. The roads through this gate and through No. 9, both led to the old *Porta Capena*. (12) *P. Ostiensis*, leading to *Ostia*, now *Porta S. Paolo*. On the W. side: (13) *P. Portuensis*, on the other side of the Tiber near the river, from which issued the road to *Portus*. (14) *P. Aurelia*, on the W. slope of the *Janiculum*, now *Porta S. Pancrazio*. (15) *P. Septimiana*, near the Tiber, on the road connecting the *Janiculum* with the Vatican, was destroyed by Alexander VI.

—**F. Bridges.** There were eight bridges across the Tiber, which probably ran in the following order from N. to S.:—(1) *Pons Aelius*, which was built by Hadrian, and led from the city to the mausoleum of that emperor, now the bridge and castle of *St. Angelo* (Dio Cass. lxi. 23). (2) *Pons Neronianus*, or *Vaticanus*, which led from the *Campus Martius* to the Vatican and the gardens of *Caligula* and *Nero*. The remains of its piers may still be seen, when the waters of the Tiber are low, at the back of the *Hospital of S. Spirito*. (3) *Pons Agrippae*, at a spot about 130 yards above the *Ponte Sisto*, where the foundations of a three-arched bridge were found in 1887, with an inscription on a cippus near which mentioned the name of the bridge. (4) Very little below No. 3, *P. Aurelius* also called *Janiculensis*, which led to the *Janiculum* and the *Porta Aurelia*. It occupied the site of the present 'Ponte Sisto,' which was built by *Sixtus IV.* upon the ruins of the old bridge. (5, 6) *P. Fabricius* and *P. Cestius*, the two bridges which connected the *Insula Tiberina* with the opposite sides of the river, the former with the city, the latter with the *Janiculum*. Both are still remaining. The *P. Fabricius*, which was built by one *L. Fabricius*, *curator viarum*, B. C. 62 (Dio Cass. xxxviii. 45), whose name appears in an inscription cut on one of the arches, now bears the name of 'Ponte Quattro Capi.' The *P. Cestius*, which was probably built by *L. Cestius*, *praefectus urbi* in

B. C. 46, is now called 'Ponte S. Bartolomneo.' (7) *P. Aemilius* or *Lapideus*, wrongly called *Palatinus*, below the *Island of the Tiber*, formed the communication between the *Palatine* and its neighbourhood and the *Janiculum*. It was the earliest stone bridge, begun by *Aemilius Lepidus* 179 B. C. and completed in 142. (8) *P. Sublicius*, the oldest of the Roman bridges, connecting the city with the *Janiculum*, said to have been built by *Ancus Marcius*, when he erected a fort on that hill (Liv. i. 33). It was built of wood, whence its name, which comes from *sublicae*, 'wooden beams.' It was carried away several times by the river, but from a feeling of religious respect was always rebuilt of wood down to the latest times, though with stone piers. Its site is uncertain, but probably led out of the *Forum Boarium*. Some think that some foundations near the *Marmoratum* belong to it. Others ascribe those remains to a bridge of the emperor *Probus*. (9) *P. Milvius*, or *Mulvius*, now 'Ponte Molle,' was situated outside the city, higher up the river where the *Via Flaminia* crosses, and was built by *Aemilius Scaurus* the censor, B. C. 109. [See also *Dict. of Ant. art. Pons.*]—**G. Interior of the City.** I. *Fora.* The *Fora* were open spaces of ground, paved with stones, surrounded by buildings, and used as market places, or for the transaction of public business. At Rome the number of fora increased with the growth of the city. They were level pieces of ground of an oblong form, and were surrounded by buildings, both private and public. They were divided into two classes: *fora civilia*, in which justice was administered and public business transacted, and *fora venalia*, in which provisions and other things were sold, and which were distinguished as the *Forum Boarium*, *Olivitorium*, *Suarium*, *Piscarium*, &c. The principal fora at Rome were: 1. **Forum Romanum**, also called simply the *Forum*, and at a later time distinguished by the epithets *vetus* or *magnum*. It ran lengthwise from the foot of the ascent to the *Capitol* (*Clivus Capitolinus*) near the *Arch of Septimius Severus* in the direction of the *Arch of Titus*; but it did not extend so far as the latter, and came to an end at the ascent to the *Velian* ridge, where was the temple of *Antoninus* and *Faustina*. Its shape was that of an irregular quadrangle, of which the two longer sides were not parallel, but were wider near the *Capitol* than at the other end. This represents a space of about 200 yards by 70; but the central area of the *Forum*, kept clear of buildings (though not of statues and monuments) between the three bounding roads was about 375 feet long, 150 wide at the NW. end and 110 at the SE., paved with slabs of *travertine*. This was an extent undoubtedly small for the greatness of Rome; but it must be recollected that the limits of the *Forum* were fixed in the early days of Rome and never underwent any alteration, the relief being afforded by the transference of public shows to other places, and by the erection of basilicas for certain business and the building of new fora by successive Caesars. The origin of the *Forum* is ascribed to *Romulus* and *Tatius*, who are said to have filled up the swamp or marsh which occupied its site, and to have set it apart as a place for the administration of justice and for holding the assemblies of the people. There is no doubt that the ground was originally a marsh (Ov. *Fast.* vi. 401), and it was drained by the *Cloaca Maxima*. The *Forum* in its widest sense included the *Forum* properly so called and the

Comitium, where the patricians met in their comitia curiata: the Forum in its narrower sense was originally only a market-place, and was not used for any political purpose, but gladiatorial shows were given in it from 216 B.C. down to the reign of Augustus, and for this purpose temporary wooden barriers and seats were set up with awnings spread over them (Liv. xxiii. 30; Suet. *Jul.* 39, *Aug.* 43, *Tib.* 7; Plin. xv. 78, xix. 23). At a later time the Forum in its narrower sense was the place of meeting for the plebeians in their comitia tributa. The Comitium lay between the Forum and the Curia or senate-house, i.e. on the N.E. side of the Forum and in front of what is now the church of S. Adriano, bounded on the E. by the Argiletum and the road leading from the Forum to the Subura. Recent excavations seem to show that it was a paved area about two feet below the level of the Forum, from which it was reached

the slopes of the Capitoline hill, from which the Temple of Vespasian and the Temple of Concord looked down upon the Forum; in front of the Temple of Concord was the Senaculum (probably a place of conference for senators with officials); below this were the **Umbilicus Romae**, of which there are still the remains—a cylindrical structure of concrete and brick, with slabs of marble. It marked the central point of Rome (and so of the world in Roman estimation), and opposite it a little to the S. is the probable site of the **Miliarium Aureum**, a gilded pillar denoting that the great roads all diverged from the Forum (the distances were measured from the gates). Immediately below was the **Graecostasis**, or platform on which foreign envoys stood to listen to speeches, and adjoining it the **Rostra**. [Before the time of Julius Caesar the Graecostasis adjoined the Rostra in its old position in the Comitium.]



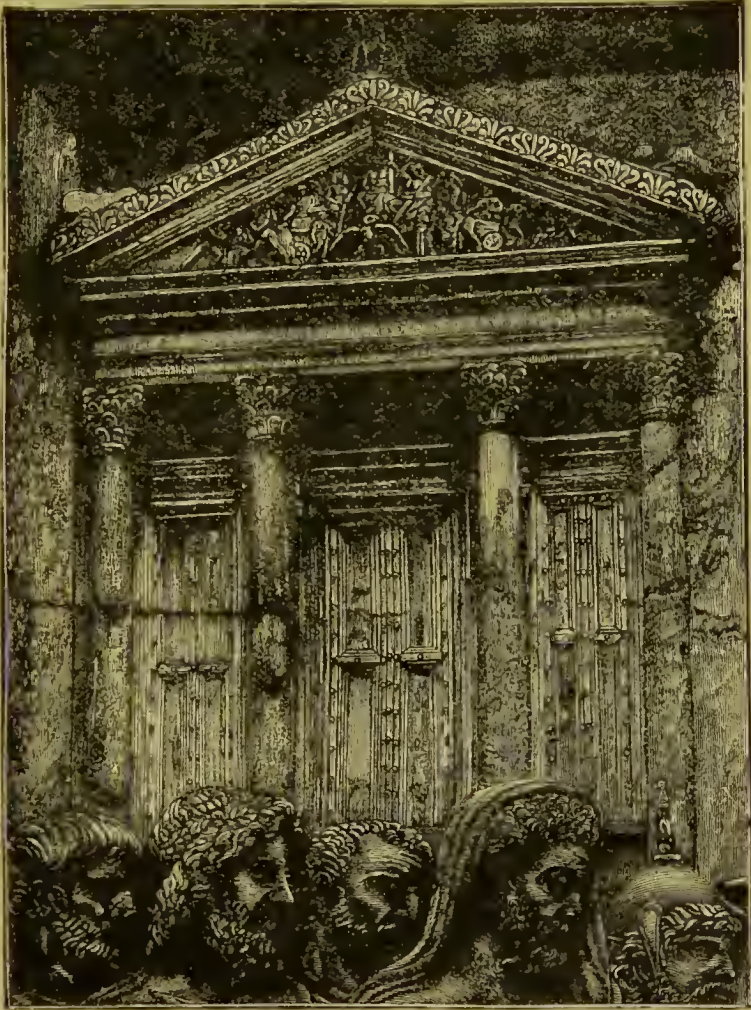
Plan of the Forum.

by three steps. The Rostra, or platform from which the orators addressed the people, originally stood on the E. side of the Comitium; but in 44 B.C. Julius Caesar transferred the Rostra to the W. end of the Forum. [For a description, see *Diet. of Ant.* art. *Rostra*.] In the time of Tarquin the Forum was surrounded by a range of shops, probably of a mean character, but they gradually underwent a change, and were eventually occupied by bankers and money-changers. The shops on the N. side underwent this change first, whence they were called *Novae* or *Argentariae Tabernae*; while the shops on the S. side, though they subsequently experienced the same change, were distinguished by the name of *Veteres Tabernae*. The buildings edging the Forum in its eventual condition were as follows. At the SW. corner under the Capitol was the Temple of Saturn; at the NW. corner beyond the Arch of Severus was the Tullianum; between these two points were

There are remains of the curved platform of the Graecostasis behind the Rostra. The area of the Forum was bordered on the S. side by the Via Sacra, beyond which was the magnificent Basilica Julia, and, further E. (across the Vicus Tuscus) the Temple of Castor; on the N. side of the Forum, E. of the Comitium and Curia stood the great Basilica Aemilia; at the E. end of the Forum were the Temple of Julius and the Rostra Julia, to the S. of which have been discovered the foundations of the Arch of Augustus; E. of these were the house and Temple of Vesta, the Regia, and the Temple of Faustina, in a line which marked the extreme limits eastward of the Forum; the free space of the Forum terminated further west, at the Rostra Julia.—2. **Forum Julium** or **Forum Caesaris**, was built by Julius Caesar, because the old Forum was found too small for the transaction of public business. It was close by the old Forum, behind the church of S. Martina. Caesar built here a

magnificent temple of Venus Genetrix. Remains of five arches, built of tufa blocks with key-stones of travertine, have been found, communicating with vaulted chambers, which are supposed to have been used as offices.—3. **Forum Augusti**, built by Augustus, because the two existing fora were not found sufficient for the great increase of business which had taken place. It stood behind the Forum Julium, and its entrance at the other end was by an arch, now called *Arco de' Pantani*. Augustus adorned it with a temple of Mars Ultor, and with the statues of the most distinguished men

forum lying in the narrow strip between the Forum Pacis and the Forum Augusti. It was begun by Domitian, who demolished the private buildings on this strip, and it was finished by Nerva. It was called *Transitorium* because it served as a passage from the Forum Romanum to the Subura and Carinae. It was sometimes called *Forum Palladium*, because a temple of Minerva stood in it. There was also a sanctuary of Janus Quadrifrons at the intersection of the roads communicating with the other fora and with the Subura [see p. 498, a]. There are some remains of these temples and



Relief from the Arch of Aurelius showing the front of the Capitoline Temple.

of the republic. There are magnificent remains of the wall which enclosed this forum, 86 feet high, built of blocks of peperino in three stages, divided by string courses of travertine; arched doorways are traceable.—4. The **Forum Pacis** of Vespasian lay to the SE. of the Forum of Augustus, divided from it by the street leading to the Subura. In it was the Temple of Peace dedicated by Vespasian after the end of the Jewish war and containing spoils from the Jewish Temple. Part of the circuit wall of this forum remains, opposite the NW. end of the Basilica of Constantine.—5. **Forum Nervae** or **Forum Transitorium**, was a small

of the wall of the forum.—6. **Forum Trajani**, built by the emperor Trajan, who employed the architect Apollodorus for the purpose. It lay between the Forum of Augustus and the Campus Martius. It was the most splendid of all the fora, and considerable remains of it are still extant. It consisted of the forum-area surrounded by a magnificent colonnade; the Basilica Ulpia and its two Bibliothecae, between which rose the great column 120 feet high and the Temple of Trajan. To provide space for these buildings the ridge of tufa rock between the Capitoline and the Quirinal was cut away. The column remains *in situ*, and also a great

curved line of wall, part of the circuit wall, which contained three stories of chambers.—7. The **Forum Boarium**, or cattle market, lay between the Velabrum to the E. and the Tiber to the W.; to the N. lay the Capitol. In it were the still existing Temple of Fors Fortuna, the Temple of Ceres, and the still existing round Temple of Hercules, which was at the S. end of the forum, next to Circus Maximus. The vegetable market (Forum Olitorium) lay outside the wall of Servius, between the Forum Boarium and the Campus Martius.—II. **Capitolium**. The Capitoline hill had two summits: the SW. peak, on which stood the Temple of Jupiter, being called Capitolium; the NE. peak, on which stood the Temple of Juno Moneta (and now stands the *Ara Coeli*), being called the Arx. The space between them was called the Asylum, because (as the legends said) Romulus had there established a refuge for fugitives. In reality, before the union of the 'Four Regions' it would seem that the Capitoline hill belonged to the settlement in the Quirinal, with which it was more nearly united by the low intervening ridge. The approaches, however, were more difficult in ancient times than they became later, and the cliffs could originally be ascended only on the side of the Forum, either by the Sacred Way up to the Asylum, or by the Gradus Monetae up to the Arx. The whole hill is said to have been once called Mons Saturnius (Varro, *L. L.* v. 41) and also Mons Tarpeius [TARPEIA], but the name '**Tarpeian Rock**' belonged to that part of the cliff which faced the Vicus Jugarius and the Forum, and has now been so completely transformed as to present no idea of the steep cliff from which criminals were thrown. [An escarped piece of the rock on the W. side of the hill, towards the Tiber, is often, but wrongly, shown as the Tarpeian Rock.] The primitive wall, of which remains are traceable, may belong to a time when the Capitoline was an altogether independent fortress occupied by a settlement not as yet united either with the Quirinal or the Palatine city; and it appears that the Arx had also a separate wall of its own. The name *Capitolium Vetus* was applied to the citadel on the Quirinal hill, which, before the united city had its common sanctuary on the Capitoline, possessed a threefold temple there to Jupiter, Juno and Minerva (Varro, *L. L.* v. 158). The most ancient sanctuary, according to tradition, on the Capitol was the small temple of Jupiter Feretrius, said to have been built by Romulus on the site of a sacred oak, which belonged to a still more primitive cult (*Liv.* i. 10). It was rebuilt by Augustus. But the worship of the Capitoline triad Jupiter, Juno and Minerva must have belonged also to the earliest settlements on the hill, and gave it through all Roman history its chief sanctity. In the Temple of Jupiter Capitolinus on the Capitolium, the statue of Jupiter occupied the centre chamber, but there were two smaller ones, that on the right containing the statue of Minerva, that on the left the statue of Juno. This temple was many times destroyed and rebuilt. It is said to have been first built by the Tarquins (if so, it probably took the place of something earlier), and dedicated in 509 B.C. It contained a terracotta statue of Jupiter of Etruscan make, and a chariot of the same material stood on the pediment (*Plin.* xxxv. 157). It was burnt down in the civil wars, 83, but was rebuilt by Sulla, and was dedicated by Q. Catulus, 69. It was burnt down a second time by the soldiers of

Vitellius, A.D. 69, and was rebuilt by Vespasian; it was burnt down a third time in the reign of Titus, 80, and was again rebuilt by Domitian with greater splendour than before. The Temple of Jupiter Capitolinus was the most magnificent at Rome. Its front was towards the Forum, above the Tarpeian Rock. It stood on a very large elevated platform or podium. The columns were Corinthian, of Pentelic marble. The gates were of bronze, and the ceilings and tiles gilt. The gilding alone of the building cost Domitian 12,000 talents. These gilt-bronze tiles were partly removed by Genserius, and the rest were used by Pope Honorius in 630 to roof the Basilica of St. Peter. In the temple were kept the Sibylline books. Here the consuls upon entering on their office offered sacrifices and took their vows; and Hitler the victorious general who entered the city in triumph was carried in his triumphal car to return thanks to the Father of the gods. Remains of the podium have been found on this SW. peak, and in 1875 the drum of a column of Pentelic marble was discovered there, and also the remains of a small podium which may belong either to the small temple of Jupiter Tonans or to that of Jupiter Feretrius rebuilt by Augustus. The Temple of Juno Moneta, used also as a mint [*Dict. of Ant.* art. *Moneta*], built by Camillus B.C. 344, stood on the Arx (the NE. peak), which is now occupied by the church of *Ara Coeli*. In this space between the two peaks, called, as has been stated, the Asylum, and on the side of it above the Forum, stands the so-called Tabularium, a building of which the use and history have never been ascertained [see *Dict. of Ant.* s. v.].—III. **Campi**, as certain open spaces of ground were called: 1. **Campus Martius**, the 'Plain of Mars,' frequently called the **Campus** simply, was, in its widest signification, the open plain at Rome outside the city-walls, lying between the Tiber and the hills Capitolinus, Quirinal, and Pincius; but it was more commonly used to signify the NW. portion of the plain lying in the bend of the Tiber, which here nearly surrounded it on three sides, and stretching along the bank of the upper reach of the river as far as was included in the Aurelian walls. The S. portion of the plain in the neighbourhood of the Circus Flaminius was called **Campus Flaminius** or **Prata Flaminia**. The **Campus Martius** is said to have belonged originally to the Tarquins, and to have become the property of the state and to have been consecrated to Mars upon the expulsion of the kings. Here the Roman youths were accustomed to perform their gymnastic and warlike exercises, and here the comitia of the centuries were held (*cf.* *Hor. Od.* i. 8, iii. 7, 25, iv. 1, 39, *Sat.* ii. 6, 49, i. 6, 126, *Ep.* i. 7, 59, i. 11, 4, *A. P.* 162; *Mart.* ii. 14, iv. 8). The *Septa* or inclosure for voting purposes originally consisted of pens like sheepfolds (*Juv.* vi. 529), but the *Septa Julia*, begun by Julius Caesar and completed by Agrippa (*Cic. ad Att.* iv. 16, *Dio Cass.* liii. 23) were built of stone and adorned with statues. Remains of travertine piers in eight rows are visible in *Via Lata* under the church of S. Maria, and the *Palazzo Doria*. At a later time it was surrounded by temples, porticoes, theatres and *thermae* [see under these heads]. 2. **Campus Sceleratus**, close to the *Porta Collina* and within the walls of Servius, where the *Vestals* who had broken their vows of chastity were entombed alive. 3. **Campus Agrippae**, probably on the SW. slope

of the Pincian hill, E. of the Campus Martius, on the right of the Corso, and N. of the Piazza degli Apostoli. 4. **Campus Esquilinus**, outside of the agger of Servius and near the Porta Esquilina, where criminals were executed, and the lower classes were buried. Recent excavations showed the terribly insanitary manner in which corpses had been piled up in the ditch of the Servian fortification at this point till they filled it up. Every kind of refuse was also thrown out here, till Maecenas covered the whole with a great embankment of earth and converted the space into pleasure-grounds known as Horti Maecenatis. The benefit to the health of the neighbourhood is alluded to in the lines of Horace (*Sat.* i. 8, 14-16).—IV. **Streets and Districts.** There are said to have been in all 215 streets in Rome. The broad streets were called *Viae* and *Vici**; the narrow streets *Angiportus*. The chief streets were: (1) *Via Sacra*, the principal street in Rome. It began near the Sacellum Streniae, in the valley between the Caelian and the Esquiline, and leaving the Flavian Amphitheatre (Colosseum) on the left ran along the N. slope of the Palatine; passing under the Arch of Titus, it bent slightly to the N. (probably to avoid ancient sacred buildings), skirted the N. side of the Temple of Julius, beyond which it turned to the S., skirting the narrow E. end of the Forum, passed along the SW. side of the Forum (*i.e.* between the Forum and the Basilica Julia), and thence by a winding course up the Clivus Capitolinus to the Capitol and the Temple of Jupiter. It should be noticed that it passes a little distance to the N. of the temple and the house of Vesta, but the sacred precincts of Vesta included not only these but also a sacred grove, which probably stretched up to the *Via Sacra*. Hence Horace (*Sat.* i. 9, 35) speaks of the *Via Sacra* as reaching the sanctuary or dwelling of Vesta. The road was called 'sacred' in all probability because it led from the Forum to the most sacred ancient places, the precincts of Vesta and the shrine of the Penates. The part of it originally, or specially, so spoken of was that between the Velia and the entrance to the Forum (Varro, *L. L.* v. 47). The *Summa Via Sacra* was that part which passed over the Velian ridge by the Arch of Titus. Some have thought that originally the *Via Sacra* went straight from the Regia to the S. side of the Forum and that the deflection by the Temple of Julius was only made because that temple was built. This at present wants evidence. (2) *Via Lata*, led from the N. side of the Capitol and the Porta Ratumena to the Porta Flaminia, whence the N. part of it was called *Via Flaminia*. (3) *Via Nova*, by the side of the W. slope of the Palatine, led from the ancient Porta Romanula and the Velabrum to the Forum, and was connected by a side street with the *Via Sacra*. Starting from the road which led from the *Via Sacra* up to the Palatine near the Porta Magonia (*Summa Via Sacra*) it skirted the N. side of the hill, passed by the S. side of the Atrium Vestae and bent round the W. side of the Palatine to the Velabrum, near the Porta Romanula. It has been laid bare by excavations from the *Summa Via Nova* to the church of S. Maria Liberatrice, near the SW. angle of the Atrium Vestae, from which point a flight of

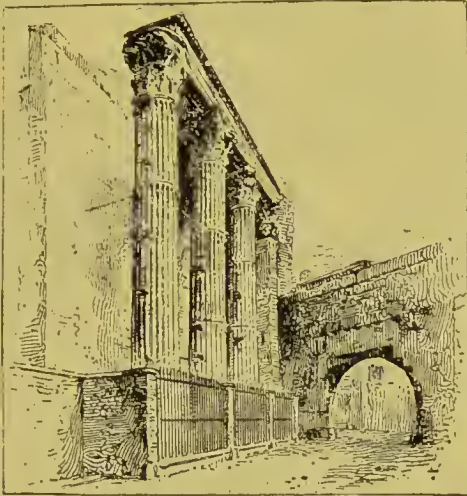
steps lead from the *Via Nova* to the Forum (cf. *Ov. Fast.* vi. 395). (4) *Vicus Jugarius*, led from the Porta Carmentalis under the Capitol to the Forum Romanum, which it entered near the Basilica Julia and the Lacus Servilius. (5) *Vicus Tuscus*, connected the Velabrum with the Forum, running W. of, and nearly parallel with, the *Via Nova*. It contained a great number of shops, where articles of luxury were sold, and its inhabitants did not possess the best of characters (*Tusci turba impia vici*, *Hor. Sat.* ii. 3, 228). From the Velabrum it continued to the Circus Maximus. It derived its name from an early settlement there of Tuscans, possibly shopkeepers, possibly employed in the making of the Cloaca Maxima. A tradition states the settlers to have been soldiers of the Etruscan Caelius Vibenna, removed to the lower city from Mons Caelius (Varr. *L. L.* v. 46; *Tac. Ann.* iv. 65). Livy (ii. 14) speaks of the settlers as remnants of the army of Porsenna. (6) *Vicus Cyprius*, ran from the Colosseum valley to the Esquiline. The upper part of it, turning on the right to Urbicus Clivus, was called *Sceleratus Vicus*, because Tullia here drove her chariot over the corpse of her father, Servius. (7) *Vicus Patricius*, in the valley between the Esquiline and the Viminal in the direction of the modern *Via Urbana* and *Via di S. Pudenziana*. (8) *Vicus Africanus*, in the district of the Esquiline, but the exact situation of which cannot be determined, said to have been so called because African hostages were kept here during the first Punic war. (9) *Vicus Sandalarius*, also in the district of the Esquiline, extending as far as the heights of the Carinae. (10) *Vicus Vitriarius* or *Vitrarius*, in the SE. part of the city, near the Porta Capena. (11) *Vicus Longus*, in the Vallis Quirini between the Quirinal and Viminal, now S. Vitale. (12) *Caput Africae*, near the Colosseum. (13) *Subura* or *Suburra*, a district through which a street of the same name ran, was the whole valley between the Esquiline, Quirinal and Viminal. It was one of the busiest parts of the town and contained a great number of shops (*Juv.* xi. 51, *Mart.* v. 22), and also brothels, from which it derived its bad reputation (*Pers.* v. 32; *Mart.* vi. 66). (14) *Velia*, a height near the Forum, which extended from the Palatine near the Arch of Titus, to the Esquiline, and which separated the valley of the Forum from that of the Colosseum. On the Velia were situated the Basilica of Constantine and the Temple of Venus and Rome. (15) *Carinac*, a district on the SW. part of the Esquiline, or the modern height of S. Pietro in Vincoli, where Pompey, Cicero and many other distinguished Romans lived; hence called 'lautae' (*Verg. Aen.* viii. 361, cf. *Suet. Tib.* 15). (16) *Velabrum*, a district on the W. slope of the Palatine, between the Vicus Tuscus and the Forum Boarium, was originally a morass. (17) *Aequimaelium*, a place at the E. foot of the Capitol and by the side of the Vicus Jugarius, where the house of Sp. Maelius is said to have stood. (18) *Argiletum*, a district S. of the Quirinal, between the Subura, the Forum of Nerva and the Forum of Peace, and running down to the back of the Basilica Aemilia. It was a booksellers' quarter. Its name was probably derived from *argilla*, 'white clay'; but traditions spoke of a hero Argus, a friend of Evander, who is said to have been buried here. (19) *Lautumiae*, a district where there had been old quarries, near the Robur

* *Vicus* properly signified a quarter of the city, but the principal street in a *Vicus* was frequently called by the name of the *Vicus* to which it belonged.

Tullianum or Mamertine prison [see below].—**V. Temples.** [For the strict uses of the words *aces* and *templum*, see *Dict. of Ant.* art. *Templum*.] Out of the vast number of temples in Rome (of which there are said to have been 400) the following (in alphabetical order) are the most important to notice. *Templum Aesculapii*, on the Island in the Tiber, to which sick persons were brought for cure. A sacred snake, representing the god, had been brought from Epidaurus in 292 B.C. to avert a pestilence, and the temple built on the island, because the snake had swum ashore there (Liv. ii. 5, *Ep.* 11). *T. Antonini et Faustinae*, at the further end of the N. side of the Forum, built by Antoninus Pius in honour of his wife Faustina, 141 A.D. It was converted into the church of S. Lorenzo in Miranda, and most of the old cella destroyed, but the fine Corinthian front remains. *T. Apollinis* (1) on the Palatine, dedicated by Augustus in 28 B.C. in memory of his victory over Sex. Pompeius in 36. It was of great magnificence both for its architecture and its treasures. The statue of Apollo was by Scopas. At the sides of the portico or peristyle were two large libraries, one for Greek, the other for Latin books. (2) In the Campus Martius, near the Theatre of Marcellus. It was dedicated to the Delphic Apollo, in 428 B.C. Remains of it have been found near the Piazza Montanara. *T. Augusti*, founded by Tiberius, on the slope of the Palatine towards the Via Nova. *T. Bellonae*, in which the senate assembled to receive foreign ambassadors and to hear the applications of generals for a triumph, as it was outside the pomerium. It stood near the Circus Flaminius. *T. Bonae Deae* on the SE. side of the Aventine near the Sacrum Saxum, where Remus took the auspices (Ov. *Fast.* v. 148). *Aed. Castoris*, the temple of Castor and Pollux, at the SE. end of the Forum, divided from the Basilica Julia by the Vicus Tuscus. It was said to have been founded near the fountain of Juturna, on the spot where the twin gods halted in the Forum to announce the victory of Regillus. It was vowed by A. Postumius in that battle and dedicated by his son in 482 B.C., restored in 119 by L. Metellus Dalmaticus, rebuilt by Tiberius and Drusus after their German campaigns, A.D. 6, with Corinthian columns of Pentelic marble, three of which and the entablature are now standing. It was sometimes used as a place of meeting for the senate (Cic. *pro Scaur.* 46), and as an office for testing weights and measures. *T. Cereris*, in which Liber and Libera were associated with Ceres, in the Forum Boarium, near the Circus Maximus, dedicated by the consul Sp. Cassius in 494 B.C. Remains of it are built up into the walls of the church of S. Maria in Cosmedin. *T. Concordiac*, on the slope of the Capitoline hill above the Forum, founded by Camillus B.C. 367, rebuilt by Opimius in 121, and again, B.C. 6, by Tiberius and Drusus from the spoils of Germany. The senate often met in it. Remains of the podium may be seen, besides fragments of columns and cornices. *T. Dianae*, on the Aventine, said to have been built by Servius Tullius, and restored by Augustus. *T. Fidei*, on the Capitol, said to have been founded by Numa, rebuilt in the first Punic war. *Aed. Fortunae*, the temple of Fors Fortuna or Fortuna Virilis [see p. 346, a], in the Forum Boarium, near the Porta Carmentalis, said to have been built by Servius Tullius. It stood close to the temple of *Mater Matuta*. Both were burnt down B.C. 213 and

rebuilt the following year. (Dionys. iv. 27; Ov. *Fast.* vi. 481; Liv. xxiv. 47, xxv. 7.) The existing temple called that of Fortuna Virilis is by some supposed to be the temple of Mater Matuta; by others (with greater probability) it is taken to be the temple of *Portunus*, which stood near the Pons Aemilius (*Kal. Aug.* 17), the modern Ponte Rotto. This temple is well preserved and is an Ionic temple, said to be of a date earlier than the middle of the first century B.C. There was also a temple of *Fortuna Redux* dedicated by Domitian in the Campus Martius, of *Fortuna Respiciens* on the Palatine, and three temples of Fortune near the Porta Colina. *T. Florae* on the Quirinal, near the 'Tiburtina pila' (probably a stone of Lares Compitales), and the old shrine of Jupiter at the Capitolium Vetus (Mart. v. 62). *T. Fauni* or *Jovis et Fauni* in the Island of the Tiber, dedicated 196 B.C. *Aed. Herculis*. A round temple of Hercules stood in the SE. corner of the Forum Boarium near the Ara Maxima (Liv. x. 23; Tac. *Ann.* xv. 41; Macrobius. iii. 6), of great antiquity, and traditionally ascribed to Evander. It was rebuilt in the time of Augustus, and there is little doubt that it is the beautiful round temple with Corinthian columns which stands at this spot and is often erroneously called a temple of Vesta. There was also a temple of *Hercules Musarum* (= *Ἡρακλῆς Μουσαγέρης*) close to the Portico of Octavia, between the theatre of Marcellus and the Circus Flaminius. It was built by M. Fulvius Nobilior about 187 B.C., who adorned it with terra-cotta statues of the Muses and of Heracles playing on the lyre (Plin. xxxvi. 66) which he had brought from Greece. [For the connexion of Heracles and the Muses see p. 401, a.] There was also a temple of *Hercules Custos* in the same district. *T. Honoris et Virtutis*, near the Porta Capena, founded by Marcellus in 212 B.C. from the spoils of Syracuse: another, founded by Marcius, stood on the Capitol. *T. Isis et Serapis*, was built in the time of Nero in the Campus Martius near the temple of Minerva: it was damaged by the fires in the reigns of Nero and of Titus and was restored by Alex. Severus. Many works of Egyptian art have been found on this spot. Another temple of Isis stood somewhere in the third region. *T. Jani*, the most notable temple of Janus, was at the NE. end of the Forum. [For an account of it see p. 457, b.] The temple of Janus Quadrifrons (a quadruple arch) stood in the Forum Nerae at the intersection of the road from the Forum to the Subura with that from the Forum Pacis to the Forum Augusti. It is thought that the remains found at the SW. end of the Forum Nerae belong to this temple. *T. Jovis*. For the temples of Jupiter Capitolinus, Custos, Feretrius and Tonans on the Capitolium, see above, G. II. The temple of *Jupiter Stator* was said to have been originally built by Romulus in gratitude for the staying of the flight of the Romans before the Sabines (Liv. i. 12; Dionys. ii. 50; Ov. *Fast.* vi. 793, *Trist.* iii. 1, 81). It was on the Palatine between the Porta Mugonia and the site of the Arch of Titus, and between the Via Sacra and Via Nova. Another temple of Jupiter Stator was in the Campus Martius. A temple of Jupiter Victor, of which it is thought that the foundations have been discovered, stood on the Palatine overlooking the Campus Martius. A temple of the Asiatic Jupiter Dolichenus [p. 464, b] stood in the Campus Martius near the church of S. Alessio, where inscriptions

relating to it have been found (*C.I.L.* vi. 406-413). *T. Julii*, built by Augustus in 42 B.C. at the E. end of the Forum opposite the temple of Castor. It stood on a high platform (cf. *Ov. Pont.* ii. 2, 85). *T. Junonis Monetae*, on the Arx or NE. peak of the Capitoline hill [see above]. *T. Junonis Sospitae*, in the Forum Olitorium, near the theatre of Marcellus, may be one of three small temples of which remains have been found on the site of the church of S. Niccolo. The temple of *Juno Regina* was on the Aventine. *T. Lu-nae*, said to have been founded by Servius Tullius on the Aventine above the Forum Boarium (*Liv.* xl. 2; *Tac. Ann.* 41). *T. Martis*. The temple of *Mars Ultor* in the centre of the Forum of Augustus, was dedicated in B.C. 2. It was the place where the senate deliberated



Remains of Temple of Mars Ultor.

on the question of granting a triumph (as before in the temple of Bellona). Three Corinthian columns of Luna marble, with the architrave above them, and a pilaster against the wall of the forum still remain and testify to the great beauty of the temple. There were two temples of Mars built by Augustus on the Capitol; a temple of Mars in the Campus Martius, built, or rebuilt, by D. Brutus Callaicus, consul in 138 B.C.; and another on the Appian Way outside the Porta Capena. *T. Magnae Matris*, on the slope of the Palatine towards the Via Sacra, built in 191 B.C. to receive the sacred stone of Cybele or Magna Mater Idaea, which had meantime been placed in the temple of Victory. Some remains of the temple have been found near the Arch of Titus. *T. Matris Matutae*, in the Forum Boarium near that of *Fortuna* [see above]. *T. of Minerva*. Besides the cella of Minerva in the temple of the Capitoline Jupiter [see above], there was a separate temple of Minerva in the Forum of Nerva. Its marble columns were used by Paul V. in 1606 for a chapel in the church of S. Maria Maggiore, but part of the apse and two Corinthian columns, and a relief of Minerva on the portion of entablature still remain. The temple of *Minerva Chalcidica* was founded by Pompey in the Campus Martius near the Pantheon, and restored, after damage from fire, by Domitian. Its site is marked by the church of S. Maria sopra Minerva. The ancient temple of *Minerva Capta* [p. 565, a] was on the slope of the Caelian, near the Colosseum. *T. Minervae*

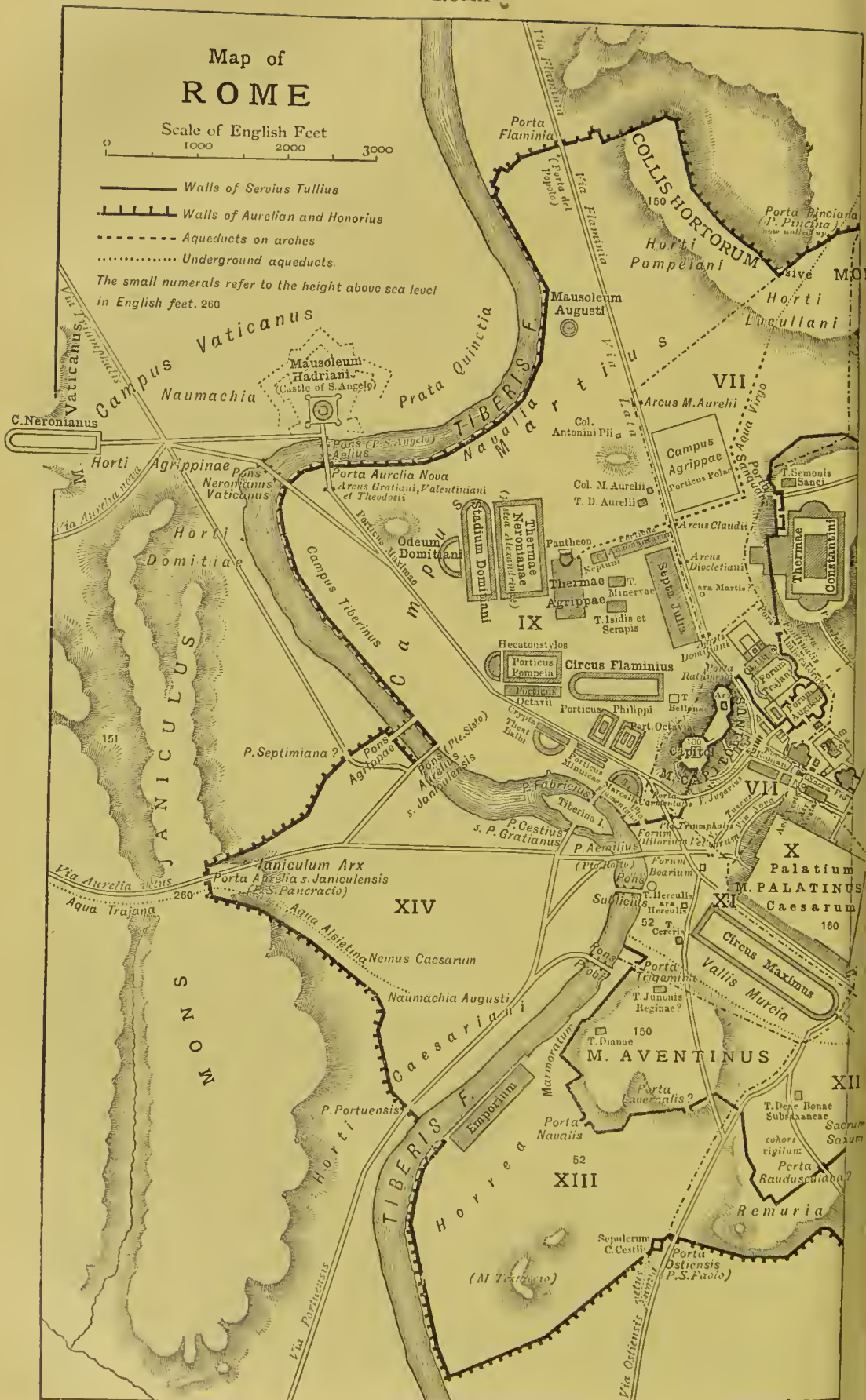
Medicae, of which the remains were recently discovered, near the Porta Praenestina (*Porta Maggiore*). The Pantheon was built as a temple to Mars, Venus, and the deified ancestors of the Julian gens by Agrippa in 27 B.C. (*Dio Cass.* lxxiii. 27). The original building was damaged by fire in 80 A.D. (*Dio Cass.* lxxvi. 24), and there is record of two subsequent restorations, by Hadrian and by Severus. It is an error to suppose that it was connected with the Baths of Agrippa, from which it is separated by an interval of twenty feet, the walls which are imagined to be the junction being of a much later date. The drain in the floor, which was made another argument for the theory, is designed to carry away the water which fell from the opening in the roof. The temple has a fine portico, but its great characteristic is the magnificent dome, 142½ feet in diameter, and the same in height from the floor, lighted by an opening in the top, through which the sky is seen. The dome is a solid mass standing by its own coherence, not by the principle of the arch, and therefore is a remarkable proof of the great strength of Roman concrete. It was entirely covered with marble lining, which has in great part disappeared. Its exterior was overlaid with tiles of gilt bronze, of which a very small part remains, round the hypaethral opening. The whole interior was lined with precious marbles, some of which remain, and had fluted marble columns. Much of this adornment was due to Hadrian's restoration. The great bronze doors have fortunately been left as they were. A new question has been raised by recent discoveries of archaeologists, especially of the French school, that bricks of the rotunda belong to the time of Hadrian. If it is established that bricks of this date are not merely surface repairs, but integral parts of the structure, it follows that in the present building the portico and vestibule alone are the work of Agrippa, the rotunda with its great dome having been joined on to them by Hadrian, replacing the older temple. It is argued moreover that this explains certain anomalies of style, assigns the domed cupola to a period when such an innovation was more probable, and also disposes of the difficulty which some have felt in understanding how a fire could lay hold on a building such as the Pantheon now is. The preservation of this temple is due to the fact that it was consecrated as the church of S. Maria ad Martyres by Boniface IV. in 608. *T. Pacis*, built by Vespasian in the Forum Pacis, mentioned above. *Aed. Quirini*, on the Quirinal, near the church of S. Vitale. It was mentioned as existing in B.C. 432 (*Liv.* iv. 21), was rebuilt by Papirius Cursor in 293, and again by Augustus in 16 (*Dio Cass.* liv. 19). *T. Portuni*, in the Forum Boarium [see *T. Fortunae*]. *T. Salutis*, on the slope of the Quirinal, near the Porta Salutaris, built by Junius Bubulcus B.C. 104 and adorned with paintings by Fabius Pictor, burnt down in the reign of Claudius (*Liv.* ix. 43; *Fest.* p. 327). *T. Sanci*, the temple of *Semo Sancus* or *Diis Fidibus*, stood on the Quirinal, and was regarded as one of the most ancient in Rome. The neighbouring Porta Sanqualis was called after it. *T. Saturni*, was on the Clivus Capitolinus near the Temple of Concord, and overlooking the Forum. It was said to have been built by Tarquin. In it was the treasury. [*Dict. of Ant.* art. *Aerarium*.] Part of the travertine podium, of the time of Augustus, remains, and eight columns and the entablature, of the age of Domitian. Some

Map of ROME

Scale of English Feet
0 1000 2000 3000

- Walls of Servius Tullius
- ▬ Walls of Aurelian and Honorius
- - - Aqueducts on arches
- Underground aqueducts.

The small numerals refer to the height above sea level in English feet. 260

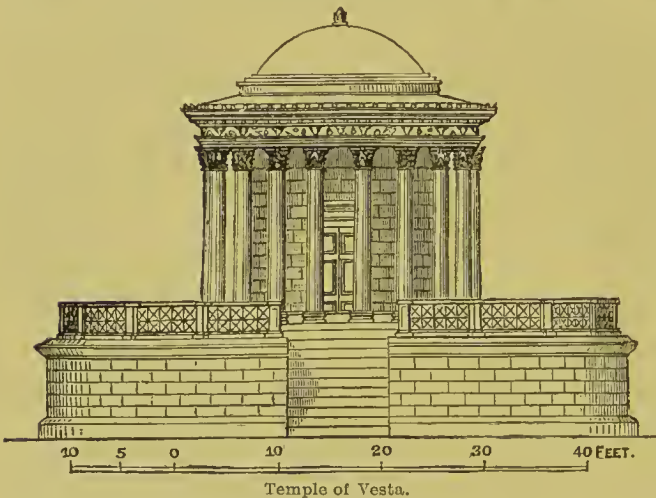


Urbis Regiones XIV.

- I. Porta Capena
- II. Caelimontium
- III. Isis et Serapis
- IV. Templum Pacis
- V. Esquiliae
- VI. Alta Semita
- VII. Via Lata
- VIII. Forum Romanum
- IX. Circus Flaminius
- X. Palatium
- XI. Circus Maximus
- XII. Piscina Publica
- XIII. Aventinus
- XIV. Trans Tiberim



marble steps which exist are supposed to have been the entrance to a treasure chamber. *T. Solis*, near the Spina of the Circus Maximus (Tac. Ann. xv. 74; Tertull. Spect. 8). *T. Spei*, in the Forum Olitorium, probably one of the three small temples built in the walls of S. Niccolo in Carcere. *T. Telluris*, near the house of Pompey in the Carinae (SW. slope of the Esquiline), often used for meetings of the senate. *T. Trajani*, in the Forum of Trajan [see above]. *T. Vejovis*, on the island in the Tiber; also on the Capitoline hill. *T. Veneris et Romae*, built by Hadrian, who employed Apollodorus of Damascus as architect. It stood at the E. end of the Forum, on the slope of the Velia, raised on a high stylobate above the Via Sacra, and was the largest, and among the most magnificent, at Rome. It had two cellae, one for Venus, the other for Roma Aeterna. There are five remains adjoining the monastery of S. Francesca. *T. Veneris Erycinae*, was on the Capitoline hill close to the temple of Mars: these two were vowed by Fabius Maximus and T. Otacilius B.C. 217 (Liv. xxii. 10). Another temple of Venus Erycina was built, B.C. 181, just outside the Porta Collina (Ov. Fast. iv. 871; Liv. xl. 34). The



temple of *Venus Genetrix*, vowed in the battle of Pharsalia, was built in the centre of the Forum Julium, and dedicated B.C. 46. *T. Vespasiani*, was built by Domitian on the slope of the Capitoline hill under the Tabularium and next to the temple of Concord; and was restored by Sept. Severus. Three columns (belonging to the six of the portico) with the eutablature above are still standing; they are part of the building of Domitian. *Aed. Vestae*, stands at the S. angle of the Forum. The original temple was destroyed by the Gauls B.C. 390, and three successive temples were burnt in 241 B.C., 66 A.D. and 191 A.D. The existing temple (preserving the ancient circular shape, the form of the primitive house) was built by Sept. Severus [see further under VESTA]. *T. Victoriae*, on the Clivus Victoriae, a N. slope of the Palatine, was built on the site of a very ancient altar of Victory (Dionys. i. 32). It was rebuilt in 294 B.C. from the proceeds of fines imposed by the aediles (Liv. x. 33), and restored by Augustus. Some remains of it were discovered near the church of S. Maria Liberatrice. *Volcanal*: a very ancient altar to Vulcan stood on the slope of the Capitol, with a wide space of sacred ground round it called

Area Volcani (Liv. xxxix. 46; Fest. p. 290; C.I.L. vi. 457). The Area Volcani was used for meetings of the people (Dionys. ii. 50, vi. 57). Part of it was afterwards occupied by the temple of Concord. *T. Urbis* or *Sacrae Urbis* stood at the SE. corner of the Forum Pacis. A square-headed doorway of travertine in the remains of the bounding wall of the Forum Pacis led from the side of the Basilica of Constantine into the T. Sacrae Urbis. The two end walls of the temple, rebuilt by Severus, remain. The map of the city was engraved or painted on one of the walls of this temple.

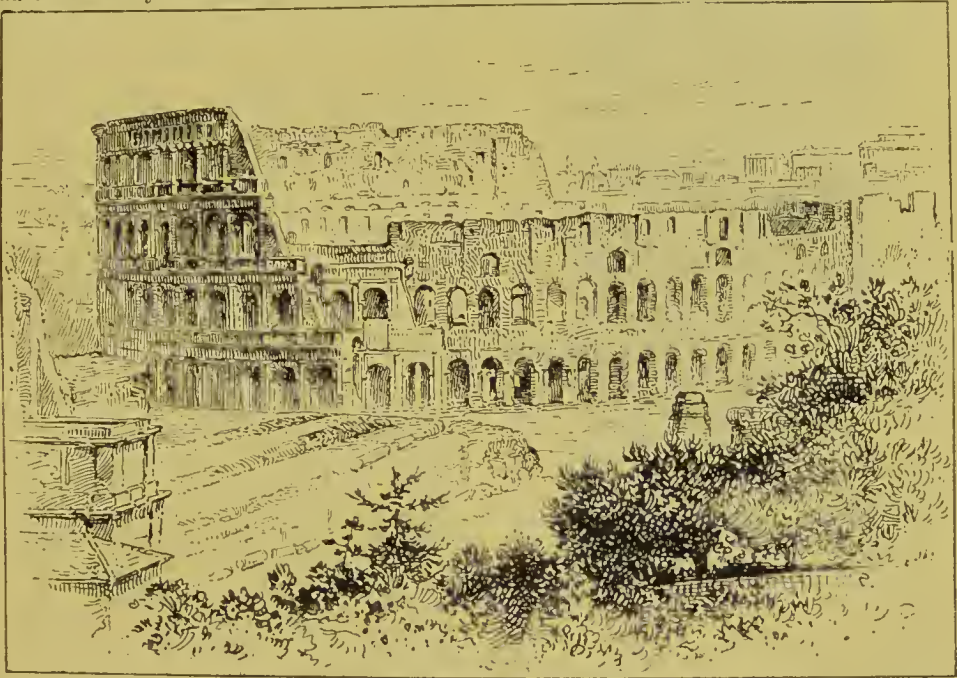
—VI. *Circi*. The Circi were places for chariot-races and horse-races. 1. *Circus Maximus*, frequently called simply the *Circus*, was founded by Tarquinius Priscus, in the Vallis Murcia, between the Palatine and the Aventine, and was successively enlarged by Julius Caesar and Trajan. Under the emperors it contained seats for 385,000 persons. It was restored by Constantine the Great, and games were celebrated in it as late as the sixth century. [For a full description see *Dict. of Ant.* art. *Circus*.] 2. *C. Flaminius*, erected by Flaminius in B.C. 221 in the Prata Flaminia before the Porta Carmentalis; it was not sufficiently large for the popu-

lation of Rome, and was therefore seldom used. 3. *C. Cati et Neronis*, erected by Caligula in the gardens of Agrippina on the other side of the Tiber, under the Vatican hill, and enlarged by Nero. 4. *C. Maxentii*, wrongly ascribed to Caracalla, on the Via Appia, two miles from the gates. It was built by Maxentius A.D. 311. Remarkable remains of the external wall still exist. 5. *C. Hadriani*, is the title given to a circus of which some remains have been found near the Mausoleum of Hadrian. Among the Circi we may also reckon: 6. The *Stadium*, likewise called *C. Agonalis* and *C. Alexandri*, in the Campus Martius, erected by Domitian in place of the wooden Stadium built by Augustus, and was restored by Alexander Severus. Its remains still exist in the Piazza Navona.—

VII. *Theatres*. Theatres were not built at Rome till a comparatively late period, and long after the Circi. At first they were only made of wood for temporary purposes, and were afterwards broken up; but many of these wooden theatres were notwithstanding constructed with great magnificence. The splendid wooden theatre of M. Aemilius Scaurus was capable of containing 80,000 spectators. [*Dict. of Ant.* art. *Theatrum*.] 1. *Theatrum Pompeii*, the first permanent stone theatre, was erected by Cn. Pompey, B.C. 55, in the Campus Martius, NE. of the Circus Flaminius, after the model of the theatre of Mytilene. It contained seats for 40,000 spectators. It was restored successively by Augustus, Tiberius, Caligula, Diocletian, and Theodoric. Its ruins are by the Palazzo Pio, not far from the Campo di Fiore. 2. *Th. Cornelii Balbi*, SE. of the preceding, near the Tiber, on the site of the Palazzo Cenci. It was dedicated by Cornelius Balbus in B.C. 13, was partly burnt down under Titus, but was subsequently restored. It contained seats for 11,600 persons. Some of its columns are visible, built into houses in Via di S. Maria in

Cacaberis. 3. *Th. Marcelli*, in the Forum Olymptorium, SE. of the preceding, between the slope of the Capitoline and the Island of the Tiber, on the site of the temple of Pietas. It was begun by Julius Caesar, and dedicated by Augustus in B.C. 13, to the memory of his nephew Marcellus. It was restored by Vespasian, and perhaps also by Alexander Severus. It contained seats for 20,000 spectators. The remains of its Cavea exist near the Piazza Montanara, arcades with engaged columns in two stories supporting an entablature to each story. There was also an *Odeum*, in the Campus Martius, built by Domitian, and enlarged by Trajan: it contained seats for about 11,000 persons.—**VIII. Amphitheatres.** The amphitheatres, like the theatres, were originally made of wood for temporary purposes. They were used for the shows of gladiators and wild beasts. The first wooden amphitheatre was built by C. Scribonius Curio (the celebrated partisan of Caesar), and the next by Julius Caesar during his per-

middle ages to the amphitheatre at Capua. The Flavian Amphitheatre was situated in the valley between the Caelian, the Esquiline and the Velia, on the marshy ground which was previously the pond of Nero's palace. It was begun by Vespasian, and was completed by Titus, who dedicated it in A.D. 80, when 5000 animals of different kinds were slaughtered. To this period belong the three tiers of open arches on the façade and the interior up to a level with the top of the arcades. The highest tiers of seats and the fourth story with pilasters belong to the third century. This wonderful building covered nearly six acres of ground, and furnished seats for 87,000 spectators. In the reign of Macrinus it was struck by lightning, and so much damage was done to it that the games were for some years celebrated in the Stadium. Its restoration was commenced by Elagabalus and completed by Alexander Severus. 3. *Amph. Castrense*, at the SE. of the Aurelian walls.—**IX. Naumachiae.** These

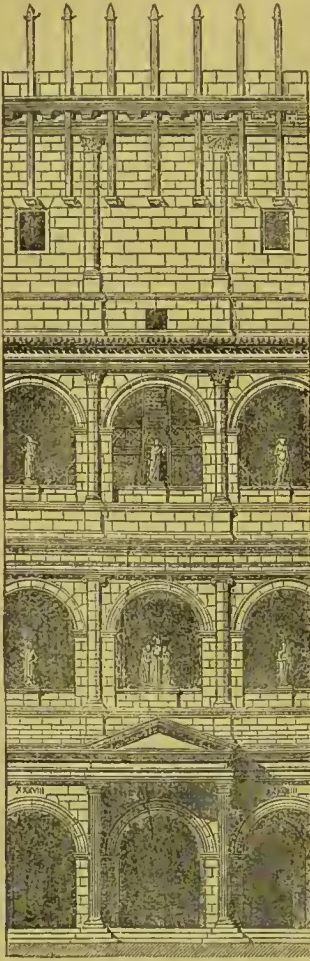


Amphitheatrum Flavium, or Colosseum.

petual dictatorship, B.C. 46. 1. *Amph. Statilii Tauri*, in the Campus Martius, was the first stone amphitheatre in Rome, and was built by Statilius Taurus, B.C. 30. This edifice was the only one of the kind until the building of the Flavian Amphitheatre. It did not satisfy Caligula, who began an amphitheatre near the Septa; but the work was not continued by Claudius. Nero, too, A.D. 57, erected a vast amphitheatre of wood, but this was only a temporary building. The amphitheatre of Taurus was destroyed in the burning of Rome, A.D. 64, and was probably never restored, and it is not again mentioned. [*Dict. of Ant. art. Amphitheatrum.*] 2. *Amph. Flavium*, or, as it has been called since the middle ages, the *Colosseum* or *Coliscum*, a name said to be derived from the Colossus of Nero, which once stood near, but had been destroyed before the name was given to the amphitheatre. It is more likely that the name (which first appears in the writings of Bede) was descriptive of its vast size. The same name was applied in the

were buildings of a kind similar to the amphitheatres. They were used for representations of sea-fights, and consisted of artificial lakes or ponds, with stone seats around them to accommodate the spectators. [*Dict. of Ant. art. Naumachiae.*] 1. *Naumachia Julii Caesaris*, in the middle part of the Campus Martius, called the 'Lesser Codeta.' This lake was filled up in the time of Augustus, so that we find in later writers mention only of two Naumachiae. 2. *N. Augusti*, constructed by Augustus on the other side of the Tiber under the Janiculum, in the Horti Caesariani or Nemus Caesarum. It was subsequently called the *Vetus Naumachia*, to distinguish it from the following one. 3. *N. Domitiani*, constructed by the emperor Domitian, probably on the other side of the Tiber under the Vatican and the Circus Neronis.—**X. Thermae.** The Thermae were some of the most magnificent buildings of imperial Rome. They were distinct from the *Balneae*, or common baths, of which there were a great number at Rome. In the Thermae the

baths constituted a small part of the building. They were, properly speaking, a Roman adaptation of the Greek gymnasia; and besides the baths they contained places for athletic games and youthful sports, *exedrae* or public halls,



Elevation of Colosseum restored.

porticoes and vestibules for the idle, and libraries for the learned. They were decorated with the finest objects of art, and adorned with fountains, and shaded walks and plantations. [*Dict. of Ant. art. Balnea.*] 1. *Thermae Agrippae*, in the Campus Martius, erected by M. Agrippa, about twenty feet behind the Pantheon, which was supposed by some, but without sufficient reason, to have served originally as a vestibule to these *Thermae* [see above]. On the removal of some houses in 1881 remains of a great hall, lined and paved with marble and with fluted columns, belonging to these *Thermae* were found. 2. *Th. Neronis*, erected by Nero in the Campus Martius alongside of the *Thermae* of Agrippa: they were restored by Alexander Severus, and were from that time called *Th. Alexandrinae*. 3. *Th. Titi*, on the Esquiline, near the amphitheatre of this emperor, of which there are still considerable remains. 4. *Th. Trajani*, also on the Esquiline, immediately behind the two preceding, towards the NE. 5. *Th. Commodianae* and *Th. Severianae*, close to one another, near S. Balbina, in the SE. part of the city. 6. *Th. Antoninianae* (the *Baths of Caracalla*), also in the SE. part of the city, behind

the two preceding, one of the most magnificent of all the *Thermae*, in which 2300 men could bathe at the same time. The greater part of it was built by Caracalla, and it was completed by Elagabalus and Alexander Severus. The remains of this immense building are among the most remarkable in Rome. (For a full description see *Dict. of Ant. art. Balnea*).

7. *Th. Diocletiani*, in the NE. part of the city between the *Agger* of Servius and the *Viminal* and *Quirinal*, covering nearly all the ground between the *Porta Viminalis* and *Porta Collina*. It was the most extensive of all the *Thermae*, containing a library, picture-gallery, *Odeum*, &c., and such immense baths that 3000 men could bathe in them at the same time. The great hall of the *Tepidarium* was transformed by Michelangelo into the nave of the church of S. Maria degli Angeli, and one of the hot rooms (*laconica*) forms the vestibule of the church. 8. *Th. Constantini*, on the *Quirinal*, on the site of the modern *Palazzo Rospigliosi*, of which all traces have disappeared. The following *Thermae* were smaller and less celebrated. 9. *Th. Decianae*, on the *Aventine*. 10. *Th. Suranae*, erected by Trajan to the memory of his friend *Sulpicius Sura*, also in the neighbourhood of the *Aventine*, probably the same as the *Th. Varianae*. 11. *Th. Philippi*, near S. Matteo in *Merulana*. 12. *Th. Agrippinae*, on the *Viminal*, behind S. Lorenzo. 13. *Th. Caii et Lucii*, on the *Esquiline*, called in the middle ages the *Terme di Galluccio*.—

XI. Basilicae. The *Basilicae* were buildings which served as courts of law, and exchanges or places of meeting for merchants and men of business. 1. *Basilica Porcia*, erected by M. Porcius Cato, in the *Forum*, adjoining the *Curia*, B.C. 184. It was burnt down along with the *Curia* in the riots which followed the death of Clodius, 52. 2. *B. Aemilia*, also called *Aemilia et Fulvia*, because it was built by the censors L. Aemilius Lepidus and M. Fulvius Nobilior in 179. It was situated in the *Forum*, near the preceding one. It was restored by Aemilius Paulus in the time of Caesar, and was hence called *B. Aemilia* or *Pauli*. It was dedicated by his son Paulus Aemilius Lepidus in his consulship, 34. It was burnt down twenty years afterwards (14), and was rebuilt nominally by Paulus Lepidus, but in reality by Augustus and the friends of Paulus. The new building was a most magnificent one; its columnus of Phrygian marble were especially celebrated. It was repaired by another Lepidus in the reign of Tiberius, A.D. 22. 3. *B. Sempronia*, built by Ti. Sempronius Gracchus, B.C. 171, in the *Forum*, at the end of the *Vicus Tuscus*. 4. *B. Opimia*, in the *Forum*, near the temple of *Concordia*. 5. *B. Julia*, begun by Julius Caesar and finished by Augustus, in the *Forum*, between the temples of *Castor* and *Saturn*, probably on the site of the *B. Sempronia* mentioned above. It was restored after a fire by Sept. Severus. The building can now be traced by the remains of marble piers, of the cancelli and of the pavement. 6. *B. Argentaria*, in the *Forum*, near the *Clivus Argentarius* and before the temple of *Concordia*, destroyed to make room for the imperial fora. The remains of this building are behind S. Martina, alongside of the *Salita di Marforio*. 7. *B. Ulpia*, in the middle of the *Forum* of Trajan, of which there are still considerable remains. 8. *B. Constantiana*, a magnificent building, between the temple of *Peace* and the temple of *Rome* and *Venus*, of which little remains except three

vaulted chambers. [For fuller description see *Dict. of Ant. art. Basilica.*—**XII. Porticoes.** The Porticoes (*Porticus*) were covered walks, supported by columns, and open on one side. There were several public porticoes at Rome, many of them of great size, which were used as places of recreation, and for the transaction of business. 1. *Porticus Pompeii*, adjoining the theatre of Pompey, and erected to afford shelter to the spectators in the theatre during a shower of rain. It was restored by Diocletian, and was hence called *P. Jovia*. 2. *P. Argonautarum*, or *Neptunior Agrippae*, erected by Agrippa in the Campus Martius, as a thank-offering for his naval victories, around the temple of Neptune, and adorned with paintings representing the story of the Argonauts. Eleven marble columns of the temple still exist and traces of a portico. 3. *P. Philippi*, by the side of the T. Herculis Musarum, and the Porticus Octaviae, built by M. Philippus, the father-in-law of Augustus, and adorned with splendid works of art (Plin. xxxv. 114). 4. *P. Minucia et Frumentaria*, in the Campus Martius, near the Circus Flaminius, built by Q. Minucius Rufus in B.C. 109, to commemorate his victories over the Scordisci and Triballi in the preceding year. It appears that the tesserae, or tickets, which entitled persons to a share in the public distribution of corn were given to them in the P. Minucia. (Liv. iv. 12; Vell. Pat. ii. 813.) 5. *P. Metelli*, built by Q. Metellus, after his triumph over Perseus, king of Macedonia, B.C. 146. It was situated in the Campus Martius between the Circus Flaminius and the theatre of Marcellus, and surrounded the two temples of Jupiter Stator and Juno Regina. 6. *P. Octaviae*, built by Augustus on the site of the P. Metelli just mentioned, in honour of his sister Octavia. It was a magnificent building, containing a vast number of works of art and a public library, in which the senate frequently assembled; hence it is sometimes called *Curia Octavia*. It was burnt down in the reign of Titus. Its ruins are near the church of S. Angelo in Pescaria. Remains also of Corinthian columns have been found since the destruction of the Ghetto. 7. *P. Octavia*, which must be carefully distinguished from the P. Octaviae just mentioned, was built by Cn. Octavius, who commanded the Roman fleet in the war against Perseus, king of Macedonia. It was situated in the Campus Martius, between the theatre of Pompey and the Circus Flaminius. It was rebuilt by Augustus, and contained two rows of columns of the Corinthian order, with brazen capitals, whence it was also called *P. Corinthia*. 8. *P. Europae*, in the Campus Martius, probably N. of the Pantheon, so called from the statues or frescoes in it relating to the story of Europa (Mart. ii. 14, iii. 20, vii. 32). 9. *P. Pollae*, built by the sister of Agrippa in the Campus Agrippae. In it was the map of the Roman world which Agrippa caused to be painted or carved upon the walls (Plin. iii. 17). 10. *P. Livia*, on the Esquiline, surrounding a temple of Concordia (Ov. *Fast.* vi. 637). 11. *P. Deorum Consentium*, a portico forming shrines for the twelve statues of the Dii Consentes [CONSENTES]. It was built on the slope of the Capitol, above the temple of Saturn. 12. *P. Vipsania* was probably only another name of the Porticus Pollae (= Vipsaniae): the neighbouring arch, which dripped, may have belonged to the Aqua Virgo (Mart. iv. 18). 13. *P. Mcleagri*, near the P. Europae, and also named from the paintings or statues in it. 14. *P. Boni*

Eventus, in the Campus Martius, near the Thermae of Agrippa.—**XIII. Triumphal Arches.** The Triumphal Arches (*Arcus*) were structures peculiar to the Romans, and were erected by victorious generals in commemoration of their victories. They were built across the principal streets of the city, and, according to the space of their respective localities, consisted either of a single archway or of a central one for carriages, with a smaller one on each side for foot-passengers. Ancient writers mention twenty-one arches in the city of Rome. Of these the most important were: 1. *Arcus Fabianus*, also called *Fornix Fabianus*, near the beginning of the Via Sacra, built by Fabius Maximus in B.C. 121, in commemoration of his victory over the Allobroges. 2. *A. Drusi*, erected by the senate in B.C. 9, in honour of Nero Claudius Drusus, in Regio I., but the existing arch which is called the 'Arch of Drusus,' over the Via Appia, is merely an arch of the aqueduct built by Caracalla to supply his thermae, and more highly ornamented because it crossed a road. It is clearly of a much later date than the time of Drusus. 3. *A. Augusti*, in the Forum, near the house of Julius Caesar. 4. *A. Tiberii*,



Arch of Titus.

near the temple of Saturn on the Clivus Capitolinus, erected by Tiberius, A.D. 16, in honour of the victories of Germanicus in Germany. 5. *A. Claudii*, in the plain E. of the Quirinal, erected across the Via Lata A.D. 51, to commemorate the victories of Claudius in Britain. Remains of it have been dug up at the beginning of the Piazza Sciarra, by the Via di Pietra. 6. *A. Titi*, in the middle of the Via Sacra at the foot of the Palatine, which still exists. It was erected to the honour of Titus, after his conquest of Judaea, but was not finished till after his death, since in the inscription upon it he is called 'Divus,' and he is also represented as being carried up to heaven upon an eagle. The bas-reliefs of this arch represent the spoils from the Temple of Jerusalem carried in triumphal procession. Another Arch of Titus once stood in the Circus Maximus. 7. *A. Trajani*, in the forum of this emperor, at the point where it is entered from the Forum of Augustus. 8. *A. Veri*, on the Via Appia, erected to the honour

of Verus after his victory over the Parthians. 9. *A. Marci Aurelii*, in the Via Flaminia, not far from the Arch of Claudius, probably erected to commemorate the victory of this emperor over the Marcomanni. It existed under different names near the Piazza Fiano down to 1662, when it was broken up by order of Alexander VII. 10. *A. Septimii Severi*, still extant in the Forum, at the end of the Via Sacra and the Clivus Capitolinus before the temple of Concordia, near the church of SS. Sergio e Bacco, was erected by the senate, A.D. 203, in honour of Septimius Severus and his two sons, Caracalla and Geta, on account of his victories over Parthians and Arabians. 11. *A. Argentariorum*, in the Forum Boarium (a gateway rather than an arch), was also erected in honour of Sept. Severus and his two sons by the silversmiths and merchants of the district. Caracalla erased all that referred to his brother Geta. 12. *A. Gallieni*, erected to the honour of Gallienus by a private individual, M. Aurelius Victor, also on the Esquiline, SE. of the Porta Esquilina. It is still extant near the church of S. Vito. 13. *A. Constantini*, at the entrance to the valley between the Palatine and the Caelian, is still extant. It was erected by the senate in honour of Constantine after his victory over Maxentius, A.D. 312. It is profusely ornamented, and many of the bas-reliefs which adorn it were taken from one of the arches erected in the time of Trajan. 14. *A. Dolabellae*, on the Caelian hill, a plain arch of travertine, with an inscription stating that it was erected by Dolabella in his consulship (A.D. 10). It is not a triumphal arch, nor can it have been made for the Claudian aqueduct which passes over it, but is of a later date. It is suggested that it may have been built for the Aqua Marcia, and afterwards used for the Aqua Claudia.—**XIV. Curiae or Senate-Houses.** 1. *Curia Hostilia*, frequently called *Curia* simply, was built by Tullus Hostilius, and was used as the ordinary place of assembly for the senate down to the time of Julius Caesar. It stood on the N. side of the Comitium. It was burnt to the ground in the riots which followed the death of Clodius, B.C. 52. It was, however, soon rebuilt, the direction of the work being entrusted to Faustus, the son of the dictator Sulla; but scarcely had it been finished, when the senate, at the suggestion of Caesar, decreed that it should be destroyed, and a temple of Fortune erected on its site, while a new *Curia* should be erected, which should bear the name of Julia. This *Curia Julia* stood nearly, but not exactly, on the site of the old one. It was burnt, and rebuilt by Domitian, and rebuilt again after another fire by Diocletian. It has been fairly established that the *Curia* of Diocletian is the existing church of S. Adriano. *C. Pompeia* or *Pompeii*, attached to the Portico of Pompey in the Campus Martius. It was in this *Curia*, at the foot of the statue of Pompey which stood there (generally supposed to be the statue now in Palazzo Spada), that Caesar was assassinated on the Ides of March.—**XV. Prisons.** The only prison in the earliest times was said to have been built by Ancus Marcius (Liv. i. 33), and was on the slope of the Capitoline, to the right of the ascent from the Forum. It was called *Tullianum*, *Robur Tullianum*, *Robur*, or *Carcer*: the name *Carcer* *Mamertinus*, or Mamertine Prison, by which it is now generally known, dates only from the middle ages, and was derived from a statue of Mars which stood near it and gave the name also to

the Via del Marforio. The name *Tullianum* has nothing to do with any additions by Servius Tullius, as old etymologists supposed, but is derived from *tullius* (a spring), and means 'the well-house,' the lower chamber having been originally a cistern for the use of the Capitol excavated in the rock to collect the water of the spring which still exists there. It is a circular chamber partly hollowed in the rock, partly built up with blocks of stone, forming originally a vaulted or conical roof closed at the top by a stone which was removed to let the prisoners down into the lower chamber (or *Tullianum* proper): this is now reached by a modern staircase. Above was a larger room, of a later date, but still very old. Above the whole has been built the church of S. Pietro in Carcere. In this lower prison Jugurtha was confined and probably died of the cold: in one or other of the chambers captives were slain as the triumphal procession went up to the Capitol, and criminals were executed (e.g. the Catiline conspirators). (Liv. xxix. 22, xxxiv. 44; Sall. *Cat.* 55.) Near this prison were the *Seclae Gemoniae* or steps down which the bodies of those who had been executed were thrown into the Forum, to be exposed to the gaze of the Roman populace. It is said (Liv. iii. 57) that App. Claudius built a new prison. It is of course possible that this may be the upper chamber over the *Tullianum*: or it may have been the prison called *Lautumiae*: or the *Lautumiae* may have been a third state prison. Some writers believe the *Lautumiae* to have been merely another name for the *Tullianum*, or for the upper part of it, but it is more likely that it was a separate and more recent building. (Liv. xxxii. 26, xxxvii. 3; Juv. iii. 212.) It was, no doubt, near the *Tullianum*, and derived its name from the district *Lautumiae*, in which there had once been quarries. This is more likely than the derivation of the name from the Syracusan *λατομῆαι*.—**XVI. Castra or Barracks.** 1. *Castra Praetoria*, in the NE. corner of the city, on the slope of the Quirinal and Viminal, and beyond the *Thermae* of Diocletian, were built by the emperor Tiberius in the form of a Roman camp. Here the Praetorian troops or imperial guards were always quartered. This camp was outside the city limits when it was first made, but was incorporated in the Aurelian walls [see above, p. 801, a.]. 2. *Castra Peregrina*, on the Caelian, probably built by Septimius Severus for the use of the foreign troops, who might serve as a counterpoise against the Praetorians. 3. The barracks (*castra*) of the *Equites Singulares* or imperial cavalry guard, were on the Caelian hill. The remains of the building, with many inscriptions, have been found in the Via Tasso, near the Lateran. 4. Traces of barracks of the *Cohortes urbanae* have been found in the Campus Agrippae: there were others near the *Thermae* of Titus, but the exact position for each region is uncertain. 5. Remains of the buildings forming the *stationes* or headquarters of the cohorts of *Vigiles* have been found on the Quirinal, Esquiline, Aventine, and Caelian; and interesting remains of smaller barracks (*excubitoria*) near the church of S. Crisogono in Trastevere.—**XVII. Aqueducts.** The Aqueducts (*Aquaeductus*) supplied Rome with an abundance of pure water from the hills which surround the Campagna. The Romans at first had recourse to the Tiber and to wells sunk in the city. It was not till B.C. 313 that the first aqueduct was constructed, but their number

was gradually increased till they amounted to eleven. 1. *Aqua Appia*, was begun by the censor Appius Claudius Caecus in B.C. 313. Its sources were near the Via Praenestina, between the seventh and eighth milestones, and its termination was at the Salinae by the Porta Trigemina. Its length was 11,190 passus; for 11,130 of which it was carried under the earth, and for the remaining sixty passus, within the city, from the Porta Capena to the Porta Trigemina, it was on arches. No traces of it remain. 2. *Anio Vetus*, commenced B.C. 273, by the censor M. Curius Dentatus, and finished by M. Fulvius Flaccus. The water was derived from the river Anio, above Tibur, at a distance of twenty Roman miles from the city; but on account of its windings its actual length was forty-three miles, of which length less than a quarter of a mile only (viz. 221 passus) was above the ground. There are considerable remains of this aqueduct on the Aurelian wall, near the Porta Maggiore, and also in the neighbourhood of Tivoli. 3. *Aqua Marcia*, which brought the coldest and most wholesome water to Rome, was built by the praetor Q. Marcius Rex, by command of the senate, in B.C. 144. It started at the side of the Via Valeria, thirty-eight miles from Rome; its length was 61,710½ passus, of which only 7463 were above ground; namely, 528 on solid substructions, and 6935 on arches. It ended near the Porta Capena. It was repaired by Agrippa in his aedileship, B.C. 33 [see below No. 5], and the volume of its water was increased by Augustus, by means of the water of a spring 800 passus from it: the short aqueduct which conveyed this water was called *Aqua Augusta*, but is never enumerated as a distinct aqueduct. The supply of the Marcian water was restored by Pius IX. in 1870, and is called 'Acqua Pia.' 4. *Aqua Tepula*, which was built by the censors C. Servilius Caepio and L. Cassius Longinus in B.C. 127, began in a spot in the Lucullan or Tusculan land, two miles to the right of the tenth milestone on the Via Latina. 5. *Aqua Julia*. Among the splendid public works executed by Agrippa in his aedileship, B.C. 33, was the formation of a new aqueduct, and the restoration of all the old ones. From a source two miles to the right of the twelfth milestone on the Via Latina he constructed his aqueduct (the *Aqua Julia*), which was carried for some distance on the same arches as Nos. 3 and 4. The water was carried along three distinct channels, on the same substructions (which were probably the original substructions of the *Aqua Marcia* and *Aqua Tepula* newly restored), the lowest channel being the *Aqua Marcia*, the middle *Aqua Tepula*, and the upper the *Aqua Julia*. In the city the channels were separated and carried to different quarters. The arch built by Augustus where the triple aqueduct crosses a road is still to be seen close to the Porta S. Lorenzo. It bears an inscription referring to the repairs under Caracalla. The whole course of the *Aqua Julia*, from its source, amounted to 15,426 passus, partly on massive substructions and partly on arches. 6. *Aqua Virgo*, built by Agrippa to supply his baths. Its water was as highly esteemed for bathing as that of the *Aqua Marcia* was for drinking. It commenced by the eighth milestone on the Via Collatina, and was conducted by a very circuitous route, chiefly under the ground, to the M. Pincius, whence it was carried on arches to the Campus Martius: its length was 14,105 passus, of which 12,865 were under ground.

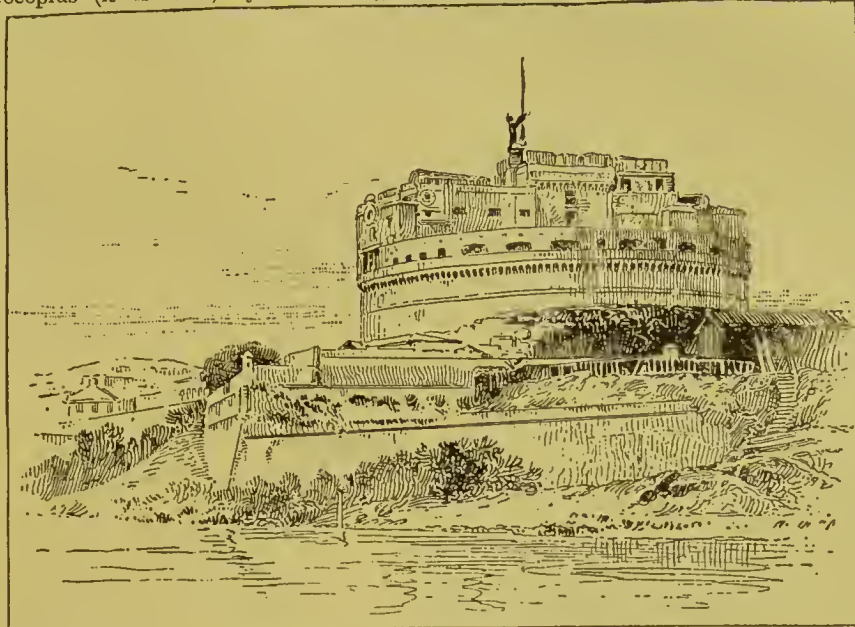
7. *Aqua Alsietina*, sometimes called also *Aqua Augusta*, on the other side of the Tiber, was constructed by Augustus from the Lacus Alsietinus (Lago di Martignano) which lay 6500 passus to the right of the fourteenth milestone on the Via Claudia, and was brought to the part of the Regio Transiberina below the Janiculum. Its length was 22,172 passus, of which only 354 were on arches; and the water was so bad that it could only have been intended for the supply of Augustus's Naumachia, and for watering gardens. 8, 9. *Aqua Claudia*, and *Anio Novus* (or *Aqua Aniena Nova*), the two most magnificent of all the aqueducts, both begun by Caligula in A.D. 36, and finished by Claudius in A.D. 50. The *Aqua Claudia* commenced near the thirty-eighth milestone on the Via Sublacensis. Its water was reckoned the best after the Marcia. Its length was 46,406 passus (nearly 46½ miles), of which 9567 were on arches. The *Anio Novus* began at the forty-second milestone on the Via Sublacensis. Its length was 58,700 passus (nearly 59 miles), and some of its arches were 109 feet high. In the neighbourhood of the city, these two aqueducts were united, forming two channels on the same arches, the Claudia below and the Anio Novus above. An interesting monument connected with these aqueducts is the gate now called Porta Maggiore, which was originally a magnificent double arch, by means of which the aqueduct was carried over the Via Labicana and the Via Praenestina. Over the double arch are three inscriptions, which record the names of Claudius as the builder, and of Vespasian and Titus as the restorers, of the aqueduct. By the side of this arch the aqueduct passes along the wall of Aurelian for some distance, and then it is continued upon the Arcus Neroniani or Caelimontani, which were added by Nero to carry the water on over the Caelian to the Palatine, with a branch passing toward the Colosseum. 10. *Aqua Trajana*, was brought by Trajan from the Lacus Sabatinus (now Bracciano) to supply the Janiculum and the Regio Transiberina. 11. *Aqua Alexandrina*, constructed by Alexander Severus; its source was in the lands of Tusculum, about fourteen miles from Rome, between Gabii and the lake Regillus. Its small height shows that it was intended for the baths of Severus, which were in one of the valleys of Rome. These eleven were the separate aqueducts of Rome: Procopius brings the number up to fourteen by reckoning branches drawn off from some of them. The *Aqua Crabra* was a small brook which flowed under the wall between Porta Latina and the Lateran, and was enclosed in a *euripus* or open channel at the Circus Maximus. Several of these aqueducts have been restored for modern use. (1) The *Acqua Vergine*, the ancient *Aqua Virgo*, which was restored by Pope Pius IV. and further embellished by Beuedict XIV. and Clement XIII. The chief portion of its waters gushes out through the beautiful Fontana di Trevi, but it also supplies twelve other public fountains and the greater part of the lower city. (2) The *Acqua Felice*, named after the conventional name of its restorer Sixtus V. (Fra Felice), is a part of the ancient *Aqua Alexandrina*. It supplies twenty-seven public fountains and the eastern part of the city. (3) The *Acqua Paola*, the ancient *Trajana*, supplies the Trastevere and the Vatican, and feeds, among others, the splendid fountains before St. Peter's. (4) The *Acqua Pia*, restored in 1870 by

Pius IX. to convey the water of the *Aqua Marcia*.—**XVIII. Sewers.** Of those the most celebrated was the *Cloaca Maxima*, constructed by Tarquinius Priscus, which was formed to carry off the waters brought down from the adjacent hills into the Velabrum and valley of the Forum. It empties itself into the Tiber nearly opposite one extremity of the *Insula Tiberina*. This cloaca was formed by three arches, one within the other, the innermost of which is a semicircular vault about fourteen feet in diameter. It is still extant in its original state. Even larger than the so-called *Cloaca Maxima* is the cloaca which drained the valley of the *Circus Maximus* and the ground at the base of the *Caelian*, and has its opening about one hundred yards below the *Cloaca Maxima*. That which drains the *Campus Martius* was possibly the largest of all. (Plin. xxxvi. 104; Dionys. iii. 68; *Dict. of Ant.* art. *Cloacae*.)—**XIX. Palaces.** The house of Augustus was built on the site of the house of Hortensius on the S. of the *Palatine* overhanging the *Circus Maximus*, where the *Villa Mills* now stands. The *Domus Tiberiana*, which was originally a separate house of Tiberius on the *Palatine* and was afterwards united to the palace of Augustus. It was on the W. side of the hill turned towards the *Velabrum*, where a long row of vaulted chambers, supposed to be guard-rooms, exist. The *Palatium* was considerably enlarged by Caligula, who extended the buildings a long way beyond the *Domus Tiberiana*, across the *Clivus Victoriae*, thus occupying the NW. angle of the *Palatine*; but it did not satisfy Nero's love of pomp and splendour. Nero built two magnificent palaces, which must be distinguished from one another. The first, called the *Domus Transitoria Neronis*, covered the whole of the *Palatine*, and extended as far as the *Esquiline* to the gardens of *Mæcenas*. This palace was burnt to the ground in the great fire of Rome, thereupon Nero commenced a new palace, known by the name of *Domus Aurea*, which embraced the whole of the *Palatine*, the *Velia*, the valley of the *Colosseum* and the heights of the *Thermae* of *Titus*, extended near the *Esquiline* gate, and was cut through not only by the *Via Sacra* but also by other streets. The whole building, however, was not finished at the time of Nero's death; and *Vespasian* confined the imperial palace to the *Palatine*, converting the other parts of the *Domus Aurea* into public or private buildings. The palace itself was not finished till the time of *Domitian*, who adorned it with numerous works of art. This, which is called the *Flavian* palace, occupied and filled up the depression which divided the summits of the *Palatine*. The emperor *Septimius Severus* added buildings on the S. side of the *Palatine*, extending into the valley towards the *Caelian*. A part of this palace at the SE. base of the hill was especially lofty and splendid, and was called *Septizonium*, probably because it had seven stories of colonnades. There were considerable remains of this *Septizonium* down to the end of the sixteenth century, when *Sixtus V.* caused them to be destroyed, and the pillars brought to the *Vatican*. The buildings variously called the *House of Germanicus* or of *Livia* stand E. of the remains of the *Domus Tiberiana*, and are remarkable for the preservation of its form and oven of some of its paintings; a crypto-porticus, or covered passage, led from it to the palace of *Caligula*. The *Domus Gelotiana* (*Suet. Cal.* 18) stood on the SW. slope of the *Palatine*, above the *Circus*, and

contains curious writings and drawings cut into the plaster, some of which seem to show that at one time it was used as a *paedagogium* for the imperial pages. *Domus Vectiliana*, near the *Colosseum*, was a palace of *Commodus*. Among the numerous private palaces at Rome the following were some of the most important. *Domus Ciceronis*, close to the *Porticus Catuli*, on the N. slope of the *Palatine*, was built by *M. Livius Drusus*, and purchased by *Cicero* of one of the *Crassi*. It was destroyed by *Claudius* after the banishment of *Cicero*, but was subsequently rebuilt at the public expense. *D. Pompeii*, the palace of *Pompey*, was situated in the *Carinae* near the temple of *Tellus*. It was afterwards the residence of *M. Antonius*. *D. Crassi*, the palace of *L. Crassus* the orator, on the *Palatine*. *D. Scauri*, also on the *Palatine*, celebrated for its magnificence, subsequently belonged to *Clodius*. *D. Lateranorum*, on the E. confines of the *Caelian*, was a palace originally belonging to the distinguished family of the *Plautii Laterani*; but after the execution of *Plautius Lateranus* under *Nero*, it became imperial property. It was given by *Septimius Severus* to his friend *Lateranus*, and was subsequently the palace of *Constantine*, who adorned it with great magnificence. The modern *Basilica* and palace of the *Lateran* occupies most of its site, but there are remains of the older palace.—**XX. Horti.** The *Horti* were parks or gardens which were laid out by wealthy Roman nobles on the hills around the city, and were adorned with beautiful buildings and works of art. (1) *Horti Luculliani*, on *M. Pincius*, which hill was hence called *Collis Hortorum*. They were laid out by *Lucullus*, the conqueror of *Mithridates*. In the reign of *Claudius* they belonged to *Valerius Asiaticus*, who was put to death through the influence of *Messalina*, chiefly because she coveted the possession of these gardens. From this time they appear to have belonged to the imperial house. (2) *H. Sallustiani*, laid out by the historian *Sallust*, on his return from *Numidia*, in the valley between the *Quirinal* and the *Pincius*. (3) *H. Caesaris*, bequeathed by *Julius Caesar* to the people, were situated on the right bank of the *Tiber* at the foot of the *Janiculum*, where *Augustus* afterwards constructed his great *Naumachia*. (4) *H. Mæcenatis*, in the *Campus Esquilinus*, bequeathed by *Mæcenas* to *Augustus* and frequently used by the imperial family [see above, p. 805, a]. (5) *H. Agrippinae*, on the right bank of the *Tiber*, at the base of the *Vatican* hill, in which *Caligula* built his *Circus*. It was here that *Nero* burnt the Christians in tunics covered with pitch to serve as lights for his nocturnal games. (*Tac. Ann.* xv. 44; *Juv.* i. 155.) Adjoining these were: (6) *H. Domitiae*, also on the right bank of the *Tiber*, in which *Hadrian* built his *Mausoleum*. (7) *H. Pallantiani*, on the *Esquiline*, laid out by *Pallas*, the powerful freedman of *Claudius*. (8) *H. Getae*, on the other side of the *Tiber*, laid out by *Septimius Severus*.—**XXI. Sepulchral Monuments.** (1) *Mausoleum Augusti*, was situated in the *Campus Martius* and was built by *Augustus* as the burial-place of the imperial family. It was surrounded with an extensive garden or park, and was considered one of the most magnificent buildings of his reign; but there are only some insignificant ruins of it still extant. (2) *Mausoleum Hadriani*, was commenced by *Hadrian* in the gardens of *Domitia* on the right bank of the *Tiber*, and was connected with the city by the *Pons*

Aelius; it was finished and dedicated by Antoninus Pius, A.D. 140. Here were buried Hadrian, Antoninus Pius, L. Verus, Commodus, and probably also Septimius Severus, Geta, and Caracalla. This building, stripped of its ornaments and converted into a fortress before the time of Procopius (it is said, by Belisarius), is

round the pillar, which represents the emperor's wars against Decebalus and the Dacians, and is one of the most valuable authorities for archaeological inquiries. (4) *Col. Antonini Pii*, erected in honour of Antoninus Pius after his death, consisted of a column of red granite on a pediment of white marble, and was situated



Castle of S. Angelo (Mausoleum of Hadrian).

the Castle of S. Angelo. (3) *Sepulcrum Scipionum*, the burial-place of the Scipios, was situated, left of the Via Appia, near the Porta Capena. Most of the tombs of the distinguished Roman families during the Republican period lay on the Via Appia. The tomb of the Scipios was discovered in 1780, about 400 paces within the modern Porta S. Sebastiano. It contained many interesting monuments and inscriptions, which were deposited in the Museo Pio-Clementino. (4) *Sepulcrum Caeciliae Metellae*. [See p. 556.] (5) *Sepulcrum Cestii*, situated S. of the Aventine, near the Porta Ostiensis, being partly within and partly without the walls of Aurelian. This monument, which is still extant, is in the form of a pyramid, and was built in the time of Augustus for a certain C. Cestius.—XXII. **Columns.** Columns (*Columnae*) were frequently erected at Rome to commemorate persons and events. (1) *Columna Maeniana*, in the Forum, was erected to the honour of the consul C. Maenius, who conquered the Latins and took the town of Antium, B.C. 338. (2) *Col. Rostrata*, also in the Forum, erected in honour of the consul C. Duilius, to commemorate his victory over the Carthaginian fleet, B.C. 260. The name of Rostrata was given to it from its being adorned with the beaks of the conquered ships. Part of its inscribed base was found near the Arch of Severus in the sixteenth cent., and is preserved in the Capitoline Museum. (3) *Col. Trajani*, in the Forum (also called *C. Cochlis*, from its spiral staircase), in which the ashes of the emperor Trajan were deposited. This column is still extant, and is one of the most interesting monuments of ancient Rome. It is, including the pedestal, 117 feet high. The top was originally crowned with the statue of the emperor; it is now surmounted by that of the apostle Peter. A spiral bas-relief is folded

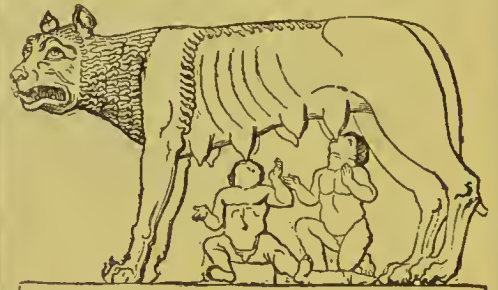
in the Campus Martius, near the temple dedicated to this emperor. It stood not far from the Curia Innocenziana on Monte Citorio, in the garden of the Casa della Missione. At present the basis only is extant, and is preserved in the garden of the Vatican. (5) *Col. M. Aurelii Antonini*, generally called the Antonine Column, erected to the memory of the emperor M. Aurelius, also in the Campus Martius, and still extant. It is an imitation of the Column of Trajan, and contains bas-reliefs representing the wars of M. Aurelius against the Marcomanni.—XXIII. **Obelisks.** The Obelisks (*Obelisci*) at Rome were mostly works of Egyptian art, which were transported from Egypt to Rome in the time of the emperors. Augustus caused two obelisks to be brought to Rome, one of which was erected in the Circus and another in the Campus Martius. The former was restored in 1589, and is called at present the Flaminian Obelisk. Its whole height is about 116 feet, and without the base about 78 feet. The obelisk in the Campus Martius was set up by Augustus as a sundial. It stands at present on the Monte Citorio, where it was placed in 1792. Its whole height is about 110 feet, and without its base 71 feet. Another obelisk was brought to Rome by Caligula, and placed on the Vatican in the Circus of Caligula. It stands at present in front of St. Peter's, where it was placed in 1586, and its whole height is about 132 feet, and without the base and modern ornaments at top about 83 feet. But the largest obelisk at Rome is that which was originally transported from Heliopolis to Alexandria by Constantine, and conveyed to Rome by his son Constantius, who placed it in the Circus Maximus. Its present position is before the north portico of the Lateran church, where it was placed in 1588.

Its whole height is about 149 feet, and without the base about 105 feet. There are nine other obelisks at Rome, besides those mentioned above.—**H. Roads leading out of Rome.** Of these the most important were: (1) *Via Latina*, the most ancient of the south roads, which issued at first from the Porta Capena, and after the time of Aurelian from the Porta Latina. It joined the *Via Appia* at Casilinum. (2) *Via Appia*, the Great South Road, also issued from the Porta Capena, and was the most celebrated of all the Roman roads. It was commenced by Appius Claudius, when censor, and was eventually carried to Brundisium. [APPIA VIA.] (3) *Via Ostiensis*, originally passed through the Porta Trigemina, afterwards through the Porta Ostiensis, and kept the left bank of the Tiber to Ostia. (4) *Via Portuensis*, issued from the same gate as the *Via Ostiensis*, and kept the right bank of the Tiber to Portus, the new harbour founded by Claudius, near Ostia. (5) *Via Labicana*, issued from the Porta Esquilina, and passing Labicium fell into the *Via Latina* at the station ad Bivium, thirty miles from Rome. (6) *Via Praenestina*, originally the *Via Gabina*, issued at first from the Porta Esquilina, and subsequently from the Porta Praenestina. Passing through Gabii and Praeneste, it joined the *Via Latina* just below Anagnina. (7) *Via Tiburtina*, issued originally from the Porta Esquilina, or from the Porta Viminalis, and subsequently from the Porta Tiburtina, and proceeded to Tibur, from which it was continued under the name of the *Via Valeria*, past Corfinium to Adria. (8) *Via Nomentana*, anciently *Ficulnensis*, ran from the Porta Collina, subsequently from the Porta Nomentana, across the Anio to Nomentum, and a little beyond fell into the *Via Salaria* at Eretum. (9) *Via Salaria*, ran from the Porta Collina, subsequently from the Porta Salaria, past Fidenae to Reate and Asculum Picenum. At Castrum Truentinum it reached the coast, which it followed until it joined the *Via Flaminia* at Ancona. (10) *Via Flaminia*, the Great North Road (commenced in the censorship of C. Flaminius), issued from the Porta Flaminia, and proceeded past Oriculum, Narnia and Pisaurum to Ariminum, from which town it was continued under the name of the *Via Aemilia* to Placentia and Aquileia. (11) *Via Aurelia*, the Great Coast Road, issued originally from the Porta Janiculensis. It reached the coast at Alsium, and followed the shore of the Lower Sea along Etruria and Liguria by Genoa, as far as Forum Julii in Gaul. [For the construction of Roman roads, see *Dict. of Ant. art. Viae.*]

Rômûlea, a town of Samnium taken by the Romans in the third Samnite war, B.C. 297, after which it seems to have fallen into decay (Liv. x. 17; Steph. Byz. s.v.). Its site seems to have been near the modern *Bilaccia*, on the *Via Appia*, between Aeclanum and Aquilouia.

Rômûlus, was the traditional founder of Rome, whose name expressed that of the city, and whose story grew up out of a number of legends connected with the origin of the city and of the Roman people, or attempting to explain it. [For the meaning of his other name, QUINUS, see that article.] The story of ROMULUS, soon that article. The story of ROMULUS, commonly accepted by ancient writers (Liv. i. 4–15; Dionys. i. 72–ii. 76; Plut. *Romulus*; Fest. s.v. *Roma*) runs as follows:—At Alba Longa there reigned a long line of kings [SILVIUS] descended from Aencas. The last of these left two sons, Numitor and Amulius.

Amulius, who was the younger, deprived Numitor of the kingdom, but left him his life. Fearful, however, lest the heirs of Numitor might assert their rights, he murdered the only son, and made the daughter, Silvia, or Rhea Silvia, one of the Vestal virgins. Silvia was violated by Mars, and in course of time gave birth to twins. Amulius doomed the guilty Vestal and her babes to be drowned in the river. [RHEA SILVIA.] The stream carried the cradle in which the children were lying into the Tiber, which had overflowed its banks far and wide. It was stranded at the foot of the Palatine, and overturned on the root of a wild fig-tree, which, under the name of the Ficus Ruminalis, was preserved and held sacred for many ages after. [For the origin of this tradition see RUMINA.] A she-wolf, which had come to drink of the stream, carried them into her den hard by, and suckled them, where they were discovered by Faustulus, the king's shepherd, who took the children to his own house, and



Romulus and Remus suckled by the Wolf. (From the Etruscan bronze statue in the Capitol.)

gave them to the care of his wife, Acca Larentia. They were called **Romulus** and **Remus**, and were brought up with the other shepherds on the Palatine hill. As they grew up, they became distinguished by the beauty of their person and the bravery of their deeds, and fought boldly against wild beasts and robbers. A quarrel having arisen between these shepherds and the herdsmen of Numitor, who stalled their cattle on the neighbouring hill of the Aventine, Remus was taken by a stratagem, during the absence of his brother, and carried off to Numitor. This led to the discovery of the parentage both of Romulus and Remus, who now slew Amulius, and placed their grandfather Numitor on the throne.—Romulus and Remus loved their old abode, and therefore left Alba to found a city on the banks of the Tiber. A strife arose between the brothers where the city should be built, and after whose name it should be called. Romulus wished to build it on the Palatine, Remus on the Aventine. It was agreed that the question should be decided by augury; and each took his station on the top of his chosen hill (cf. Eun. i. 106). The night passed away, and as the day was dawning Remus saw six vultures; but at sunrise, when these tidings were brought to Romulus, twelve vultures flew by him. Each claimed the augury in his own favour; but the shepherds decided for Romulus, and Remus was obliged to yield. Romulus now proceeded to mark out the *pomerium* of his city (see *Dict. of Antiq. s.v.*), and to raise the wall. Remus, who still resented the wrong he had suffered, leapt over the wall in scorn, whereupon he was slain by his brother (cf. Ov. *Fast.* iv. 842). As soon as the city was built, Romulus

found his people too few in numbers. He therefore set apart, on the Capitoline hill, an asylum, or a sanctuary, in which homicides and runaway slaves might take refuge. The city thus became filled with men, but they wanted women. Romulus, therefore, tried to form treaties with the neighbouring tribes, in order to obtain *comubium*, or the right of legal marriage with their citizens; but his offers were treated with disdain, and according to the story, which seems to be an attempt to explain the ancient custom of 'marriage by capture,' he resolved to obtain by force what he could not gain by entreaty. In the fourth month after the foundation of the city, he proclaimed that games were to be celebrated in honour of the god Consus, and invited his neighbours, the Latins and Sabines, to the festival (cf. *Ov. Fast.* iii. 199). Suspecting no treachery, they came in numbers, with their wives and children. But the Roman youths rushed upon their guests, and carried off the maidens. Their parents returned home and prepared for vengeance. The inhabitants of three of the Latin towns, Caenina, Antemnae, and Crustumium, took up arms one after the other, and were successively defeated by the Romans. Romulus slew with his own hand Acron, king of Caenina, and dedicated his arms and armour, as *spolia opima*, to Jupiter. At last the Sabine king, Titus Tatius, advanced with a powerful army against Rome. The fortress of the Saturnian (afterwards called the Capitoline) hill, was surrendered to the Sabines by the treachery of Tarpeia, the daughter of the commander of the fortress. [TARPEIA.] On the next day the Romans endeavoured to recover the hill, and a long and desperate battle was fought in the valley between the Palatine and the Capitoline. At length, when both parties were exhausted with the struggle, the Sabine women rushed in between them, and prayed their husbands and fathers to be reconciled. Their prayer was heard; the two people not only made peace, but agreed to form only one nation. The Romans continued to dwell on the Palatine under their king Romulus; the Sabines built a new town on the Capitoline and Quirinal hills, where they lived under their king Titus Tatius. The two kings and their senates met for deliberation in the valley between the Palatine and the Capitoline hills, which was hence called *comitium*, or the place of meeting. But this union did not last long. Titus Tatius was slain at a festival at Lavinium by some Laurentines, to whom he had refused satisfaction for outrages which had been committed by his kinsmen. Henceforward Romulus ruled alone over both Romans and Sabines. After reigning thirty-seven years, he was at length taken away from the world. One day as he was reviewing his people in the Campus Martius, near the Goat's Pool, the sun was suddenly eclipsed, darkness overspread the earth, and a dreadful storm dispersed the people (a story which may have been invented to explain the name of the festival *Poplifugium* or *Populifugium*: *Dict. of Ant.* s.v.). When daylight had returned, Romulus had disappeared, for his father, Mars, had carried him up to heaven in a fiery chariot (*Quirinus Martis equis Acherronta fugit*, *Hor. Od.* iii. 8, 15; cf. *Ov. Fast.* ii. 496; *Liv.* i. 16; *Cic. de Rep.* i. 16, 25). Shortly afterwards he appeared in more than mortal beauty to Proculus Julius, and bade him tell the Romans to worship him as their guardian god under the name of Quirinus. Such was

the glorified end of Romulus in the genuine legend. But as it staggered the faith of a later age, a tale was invented to account for his mysterious disappearance. It was related that the senators, discontented with the tyrannical rule of their king, murdered him during the gloom of a tempest, cut up his body, and carried home the mangled pieces under their robes.—As Romulus was regarded as the founder of Rome, its most ancient political institutions and the organisation of the people were ascribed to him. Thus he is said to have divided the people into three tribes, which bore the names Ramnes, Tities, and Luceres. The Ramnes were supposed to have derived their name from Romulus, the Tities from Titus Tatius, the Sabine king, and the Luceres from Lucum, an Etruscan chief who had assisted Romulus in the war against the Sabines. Each tribe contained ten curiae, which received their names from the thirty Sabine women who had brought about the peace between the Romans and their own people. Further, each curia contained 10 gentes, and each gens 100 men. Thus the people, according to the general belief, were divided originally into 3 tribes, 30 curiae, and 300 gentes, which mustered 3000 men, who fought on foot, and were called a legion. Besides those there were 300 horsemen, called Celeres, the same body as the Equites of a later time. To assist him in the government of the people Romulus is said to have selected a number of the aged men in the state, who were called Patres or Senatores. The council itself, which was called the Senatus, originally consisted of 100 members; but this number was increased to 200 when the Sabines were incorporated in the state. In addition to the senate, there was another assembly, consisting of the members of the gentes, which bore the name of comitia curiata, because they voted in it according to their division into curiae.—This legendary account of the eponymous hero of the Romans derived from stories of old folklore and old records interwoven with some myths of Greek origin and others invented to account for ancient names, customs or rites, seems to have been first written in a historical form by the annalist Q. Fabius Pictor, who lived in the time of the second Punic war. The probable origin of Rome has been mentioned at the beginning of the article ROMA. The personality of Romulus seems to have been imagined to account for the Latin settlement predominating at Rome instead of at the more ancient Alba; his name appears to be formed (as was the case with most traditions of ancient towns, especially in Greece) from that of the town itself: very possibly it is connected with that of the Ramnes (whose name some interpret as meaning 'foresters'). Some writers take Romulus and the Ramnes to represent one of three races whose union or 'synoikismus' formed the Roman people, the Sabine Titius and Titienses representing the second, and the Luceres the third; but there is no ground for this supposition: all traditions agree in ascribing this triple division to Romulus himself. It is not unlikely that the idea of the twin brothers Romulus and Remus may have arisen from the ancient worship of two Iaros [see p. 474, a], especially as the mother in the story is connected with the worship of the state-hearth. Similarly connected with a religion perhaps even older may be the introduction of the wolf into the story, which may represent a tribal observance akin to totemism [cf. HIRPINI;

LUPERCUS]. But the idea of the twins being miraculously preserved and suckled by the wolf is merely the reappearance of a myth or fairy-tale which is met with in Greece and in the East, and of which the story of Cyrus the Great is an instance. It is possible that it may be one of the Greek elements in the story, the very fact of an eponymous hero worshipped as a god being rather Greek than Italian in character. The rape of the Sabines is probably what is called an 'aetiological' myth, *i.e.* it was an attempt (as was said above) to explain the custom of marriage by capture [see *Dict. of Ant. art. Matrimonium*]. Similarly the story of the asylum may be an explanation of the sacred spot between the Arx and the Capitolium [see p. 801, a].

Römulus Augustulus. [AUGUSTULUS.]

Römulus Silvius. [SILVIUS.]

Rosciānum (*Rossano*), a fortress on the E. coast of Bruttium, between Thurii and Paternum [Procop. *B.G.* iii. 30].

Rocillus. [AEGUS.]

Roscius. 1. **L.**, is said to have been sent as ambassador by the Romans to Fidenae in B.C. 438. He and his three colleagues were killed by the inhabitants of Fidenae, at the instigation of Lar Tolumnius, king of the Veientes. The statues of all four were erected in the Rostra at Rome. (*Liv.* iv. 17; *Plin.* xxxiv. 23.)

—2. **Sex.**, of Ameria, a town in Umbria. The father of this Roscius had been murdered at the instigation of two of his relations and fellow-townsmen, T. Roscius Magnus and T. Roscius Capito, who coveted the wealth of their neighbour. These two Roscii struck a bargain with Chrysogonus, the freedman and favourite of Sulla, to divide the property of the murdered man between them. But as the proceeding excited the utmost indignation at Ameria, and the magistrates of the town made an effort to obtain from Sulla the restitution of the property to the son, the robbers accused young Roscius of the murder of his father, and hired witnesses to swear to the fact. Roscius was defended by Cicero (B.C. 80) in an oration which is still extant, and was acquitted (*Cic. pro Rosc. Am.*). Cicero's speech was greatly admired at the time, and though at a later period he found fault with it himself, as bearing marks of youthful exaggeration and rhetorical embellishment, it displays abundant evidence of his great oratorical powers (*Cic. Orat.* 30, 107; *Quintil.* xii. 6, 4).—3. **Gallus, Q.**, the most celebrated comic actor at Rome, was a native of Solonium, a small place in the neighbourhood of Lanuvium (*Cic. Div.* i. 36, 79, ii. 31, 66). His histrionic powers procured him the favour of many of the Roman nobles, and, among others, of the dictator Sulla, who presented him with a gold ring, the symbol of equestrian rank. Roscius enjoyed the friendship of Cicero, who constantly speaks of him in terms both of admiration and affection. Roscius was considered by the Romans to have reached such perfection in his own profession that it became the fashion to call everyone who became particularly distinguished in his own art by the name of Roscius (*de Or.* i. 28, 130, iii. 26, 101, *Brut.* 84, 289; cf. *Hor. Ep.* ii. 1, 82). In his younger years Cicero received instruction from Roscius; and at a later time he and Roscius often used to try which of them could express a thought with the greatest effect, the orator by his eloquence, or the actor by his gestures. These exercises gave Roscius so high an opinion of his art, that he wrote a

work in which he compared eloquence and acting. It is possible that Roscius introduced the custom, borrowed from the Greeks, of acting in masks (cf. *Cic. de Or.* iii. 69, 221). Like his celebrated contemporary, the tragic actor Aesopus, Roscius realised an immense fortune by his profession (*Plin.* vii. 129; *Macrob.* ii. 10). He died in 62.—One of Cicero's extant orations is entitled *Pro Q. Roscio Comoedo*. It was delivered before the judex C. Piso, probably in 68, and relates to a claim for 50,000 sesterces, which one C. Fannius Chaerea brought against Roscius.—4. **Fabātus.** [FABATUS.]—5. **Otho.** [OTHO.]

Rotomāgus (*Rouen*), a town on the Sequana (*Seine*), the capital of the Vellocasses, in Ptolemy called *Ῥατόμαγος* (*Amm. Marc.* xv. 11; *Ptol.* ii. 8, 8).

Roxāna (*Ραξάνη*), daughter of Oxyartes the Bactrian, fell into the hands of Alexander on his capture of the hill-fort in Sogdiana, named 'the rock,' B.C. 327. Alexander was so captivated by her charms, that he married her. (*Arrian, An.* iv. 18; *Curt.* viii. 4; *Plut. Alex.* 47.) Soon after Alexander's death (323), she gave birth to a son (Alexander Aegus), who was admitted to share the nominal sovereignty with Arrhidaeus, under the regency of Perdiccas. Before the birth of the boy she had drawn Statira, or Barsine, to Babylon by a friendly letter, and there caused her to be murdered. Roxana afterwards crossed over to Europe with her son, and placed herself under the protection of Olympias. She shared the fortunes of Olympias, and threw herself into Pydna along with the latter, where they were besieged by Cassander. In 316 Pydna was taken by Cassander; Olympias was put to death; and Roxana and her son were placed in confinement in Amphipolis. Here they were detained under the charge of Glaucias till 311, in which year, soon after the general peace then concluded, they were murdered in accordance with orders from Cassander. (*Plut. Alex.* 77; *Arrian, An.* vii. 27; *Diod.* xviii. 3, 39, xix. 11, 52, 105; *Strab.* pp. 517, 794.)

Roxolāni. [RHOXOLANI.]

Rubellius Blandus. 1. A Roman knight of Tibur, who taught rhetoric at Rome in the reign of Augustus (*Tac. Ann.* vi. 27; *Sen. Contr.* i. 7, 13).—2. Grandson of No. 1, who married Julia, daughter of Drusus and grand-daughter of Tiberius (*Tac. Ann.* vi. 27, 45).—3. Grandson of No. 2, and son of RUBELLIUS PLAUTUS, assumed the surname of his grandfather, and was noted for pride in his imperial descent (*Juv.* viii. 39).

Rubellius Plautus, son of RUBELLIUS BLANDUS (No. 2), and great-grandson of Tiberius. He excited the suspicions of Nero, and was ordered to retire to his estates in Asia, A.D. 60, but by the orders of Nero at the instigation of Tigellinus he was murdered there two years afterwards. (*Tac. Ann.* xiii. 19, xiv. 22, 57, 59; *Dio Cass.* lxii. 14.)

Rubi (*Rubustinus: Ruvo*), a town in Apulia on the road from Canusium to Brundisium, about twenty-eight miles SE. of the former, and ten miles from the coast (*Hor. Sat.* i. 5, 94; *Plin.* iii. 105). In tombs on the site many vases have been found.

Rubicō or **Rubicon**, a small river in Italy, falling into the Adriatic a little N. of Ariminum, formed the boundary in the republican period between the province of Gallia Cisalpina and Italia proper. [*GALLIA*, p. 354, b.] It is celebrated in history on account of Caesar's passage across

it at the head of his army, by which act he declared war against the republic (App. *B.C.* ii. 35; Plut. *Caes.* 32; Suet. *Jul.* 31; Lucan, i. 185, 218-227). A papal decree, issued in 1756, declared the modern *Lusa* to be the ancient Rubico, but the *Rugone*, a little further N., has better claims to this honour.

Rubra Saxa (*Prima Porta*), called 'Rubrae breves' (sc. *petrae*) by Martial, a small place in Etruria, nine miles from Rome, near the river Cremera, and on the Via Flamiua. It was near this spot that the great battle was fought in which Maxentius was defeated by Constantine, A.D. 312. (Liv. ii. 49; Cic. *Phil.* ii. 31; Tac. *Hist.* iii. 79; Mart. *iv.* 64, 15.)

Rubrenus Lappa, a contemporary of Juvenal, author of a tragedy called *Atreus*, obliged while he was writing it to live by pawning his dress (Juv. vii. 71).

Rubrēsus Lacus. [NARBO.]

Rubicātus. 1. Or **Ubus** (*Seibous*), a considerable river of Numidia in N. Africa, rising in the mountains SE. of Cirta (*Constantineh*), flowing NE., and falling into the Mediterranean E. of Hippo Regius (*Bonah*). (Ptol. iv. 3, 5.)

—2. (*Llobregat*), a small river of Hispania Tarraconensis, flowing into the sea W. of Barcino (Plin. iii. 21).

Rubrum Mare. [ERYTHRAEUM MARE.]

Rūdiāe (Rudinus: *Rugge*), a town of the Salentines or Messapians in Calabria, the southernmost part of Apulia, a little W. of Lupiae (Strab. p. 281; Ptol. iii. 1, 76). Strabo stands alone in calling it a Greek city, and it is more likely that it was Messapian. It was afterwards a Roman municipium. It had no importance except as the birthplace of ENNIUS, who is on that account called a 'Calabrian.' (Hor. *Od.* iv. 8, 20; Ov. *A.A.* iii. 409; Sil. Ital. xii. 393.) It is clear, therefore, that Pliny (iii. 102) and Mela (ii. 4, 7) are wrong in reckoning it a town of the Pediculi and outside Calabria.

Ruessium or **Reveccio** (*Ῥυέσιον*: *S. Paulien*), a town of the Vellavi or Velauni, hence called simply *Civitas Vellavorum*, in Gallia Aquitanica (in the modern *Vélay*), on the frontiers of Auvergne (Ptol. ii. 7, 20).

Rūfinus. 1. **P. Cornēlius Rufinus**, was consul B.C. 290, with M. Curius Dentatus, and in conjunction with his colleague brought the Samnite war to a conclusion, and obtained a triumph in consequence. He was consul a second time in 277, and carried on the war against the Samnites and the Greeks in Southern Italy. The chief event in his second consulship was the capture of the important town of Croton. In 275, Rufinus was expelled from the senate by the censors C. Fabricius and Q. Aemilius Papus, on account of his possessing ten pounds of silver plate. The dictator Sulla was descended from this Rufinus. His grandson was the first of the family who assumed the surname of Sulla. (Liv. *Ep.* 11, 14; Eutrop. i. 9; Vell. Pat. ii. 17; Plu. *Sull.* 1; Cic. *de Or.* ii. 66.)

2. **Licinius Rufinus**, a jurist, who lived under Alexander Severus. There are in the Digest seventeen excerpts from twelve books of *Regulae* by Rufinus.—3. The chief minister of state under Theodosius the Great, was an able, but at the same time a treacherous and dangerous man. He instigated Theodosius to those cruel measures which brought ruin upon Antioch, A.D. 390. After the death of Theodosius in 395, Rufinus exercised paramount influence over the weak Arcadius; but towards the end of the year a conspiracy was formed against him by

Eutropius and Stilicho, who induced Gainas, the Gothic ally of Arcadius, to join in the plot. Rufinus was in consequence slain by the troops of Gainas. (Claudian, *Rufinus*; Zos. iv. and v.)

—4. Surnamed **Tyrannius** or **Turranius**, or **Toranus**, an ecclesiastical writer of the fourth century. [*Dict. of Christian Biogr.*]—5. A grammarian of Antioch, whose treatise *De Metris Comicis* (or rather extracts from it) is contained in the *Grammaticae Latinae Auctores Antiqui* of Putschius, Hannov. 1605. He was possibly also the author of a little poem in twenty-two lines, *Pasiphaes Fabula ex omnibus Metris Horatianis*, which, as the name imports, contains an example of each of the different metres employed by Horace. Some have also ascribed to him the *Carmen de Ponderibus* (ed. by Hultsch, *Script. Metrol.*).

—6. The author of thirty-eight epigrams in the Greek Anthology. His date is uncertain; but there can be no doubt that he was a Byzantine. His verses are of the same light amatory character as those of Agathias, Paulus, Macedonius, and others. [PLANUDES.]

Rufrae or **Rufrium**, a town of the Samnites, on the borders of Campania (Verg. *Aen.* vii. 739; Liv. viii. 25; Sil. Ital. viii. 568).

Rufus, Antonius, a Latin grammarian (Quintil. i. 5, 43) and poet (Schol. ad Hor. *A.P.* 268): possibly the lyric poet mentioned by Ovid (*Pont.* iv. 16, 28).

Rūfus, Curtius. [CURTIUS.]

Rūfus Ephesius, so called from the place of his birth, a Greek physician, lived in the reign of Trajan (A.D. 98-117), and wrote several medical works, some of which are still extant.

Rūfus, L. Caecilius, brother of P. Sulla by the same mother, but not by the same father. He was tribune of the plebs, B.C. 63, when he rendered warm support to Cicero, and in particular opposed the agrarian law of Rullus. In his praetorship, 57, he joined most of the other magistrates in proposing the recall of Cicero from banishment. (Cic. *pro Sull.* 22, 23; Dio Cass. xxxvii. 25.)

Rūfus, M. Caelius, a young Roman noble, distinguished as an elegant writer and eloquent speaker, but equally conspicuous for his profligacy and extravagance. Notwithstanding his vices he lived on intimate terms with Cicero, who defended him in B.C. 56 in an oration still extant. The accusation was brought against him by Sempronius Atratinus, at the instigation of Clodia Quadrantaria, whom he had lately deserted. Clodia charged him with having borrowed money from her in order to murder Dion, the head of the embassy sent by Ptolemy Auletes to Rome; and with having made an attempt to poison her (Cic. *pro Caelio*). In 52 Caelius was tribune of the plebs, and in 50 aedile. During the years 51 and 50 he carried on an active correspondence with Cicero, who was then in Cilicia, and some of the letters which he wrote to Cicero at that time are preserved in the collection of Cicero's letters (Cic. *ad Fam.* viii. 12, 14). On the breaking out of the Civil war in 49 he espoused Caesar's side, and was rewarded for his services by the praetorship, in 48. Being at this time overwhelmed with debt, he availed himself of Caesar's absence from Italy to bring forward a law for the abolition of debts. He was, however, resisted by the other magistrates and deprived of his office; whereupon he went into the S. of Italy to join Milo, whom he had secretly sent for from Massilia. Milo was killed

near Thurii before Caclius could join him [Milo]; and Caclius himself was put to death shortly afterwards at Thurii. (Caes. *B. C.* iii. 20-22; App. *B. C.* ii. 22; Dio Cass. xlii. 22.)

Rufus, Minucius. [MINUCIUS.]

Rufus, Munatius, a friend of Cato the younger, about whom he wrote a memoir. In 58 B.C. he accompanied Cato to Cyprus. (Plut. *Cat. Min.* 9, 30; Val. Max. iv. 3, 2.)

Rufus, Musonius. [MUSONIUS.]

Rufus, Sextus. [SEXTUS RUFUS.]

Rufus, Valgius. [VALGIUS.]

Rügi, an important people in Germany, originally dwelt on the coast of the Baltic between the Viadus (*Oder*) and the Vistula (Tac. *Germ.* 43). After disappearing a long time from history, they are found at a later time in Attila's army; and after Attila's death they founded a new kingdom on the N. bank of the Danube in Austria and Hungary, the name of which is still preserved in the modern *Rugiland*. (Prop. *B. G.* ii. 14; Sidon. *Paneg. ad Avit.* 319.) They have left traces of their name in the country which they originally inhabited in the modern *Rügen, Rügenwalde, Rega, Regenwalde*.

Rullus, P. Servilius, tribune of the plebs B.C. 63, proposed an agrarian law, which Cicero attacked in three orations which have come down to us. It was the most extensive agrarian law that had ever been brought forward, including the creation of a board of ten commissioners to carry it out, each of whom was to have military and judicial powers like those of a praetor, and powers to raise great sums by sale of lands and of the booty in the hands of Pompey; there was moreover a scheme of colonisation on a large scale, like that of C. Gracchus. The whole measure was an attack on the power of the senate, and was instigated by Caesar. Cicero's attacks on it had great effect, and the bill was so unpopular that it was withdrawn by Rullus himself.

Rumina (from *ruma*, the *breast*), the goddess who presided over the suckling of children, one of the old Italian deities worshipped in the Indigitamenta [see p. 443, a]. She had an ancient sanctuary on the NW. side of the Palatine—a shrine with the fig-tree sacred to her (*Ficus Ruminalis*), which a (probably) later tradition connected with Romulus: that is to say, the story of the suckling of Romulus and Remus probably grew out of the worship paid to Rumina. (Varro, *R. R.* ii. 2, 5, ii. 11, 5; Plut. *Q. R.* 57, *Rom.* 4, 6; cf. Varro, *L. L.* v. 54; Liv. i. 4; Plin. xv. 77; Tac. *Ann.* xiii. 58.)

P. Rupilius, consul B.C. 132, prosecuted with the utmost vehemence all the adherents of Tib. Gracchus, who had been slain in the preceding year. In his consulship he was sent into Sicily against the slaves, and brought the Servile war to a close. He remained in the island as pro-consul in the following year; and, with ten commissioners appointed by the senate, he made various regulations for the government of the province, which were known by the name of *Leges Rupiliae*. [*Dict. of Ant.* s. v.] Rupilius was condemned in the tribunate of C. Gracchus, 123, on account of his illegal and cruel acts in the prosecution of the friends of Tib. Gracchus (Vell. Pat. ii. 7). He was an intimate friend of Scipio Africanus the younger, who obtained the consulship for him, but who failed in gaining the same honour for his brother Lucius. He is said to have taken his brother's failure so much to heart as to have died in consequence. (Cic. *de Amic.* 19, 71, *Tusc.* iv. 17, 40.)

Ruscino (*Rousillon*), a town of the Tectosages in the SE. part of Gallia Narbonensis, at the foot of the Pyrenees, on the river Ruscino (*Tet*), and on the road from Spain to Narbo. A salt-water lake near it was famed for mullets. (Liv. xxi. 24; Strab. p. 182; Ptol. ii. 10, 9.)

Rusellae (Rusellanus: near *Grosseto*, Ru.), one of the most ancient cities of Etruria, probably one of the twelve cities of the Etruscan League, situated on an eminence E. of the lake Prelius and on the Via Aurelia. It is first mentioned in the time of Tarquinius Priscus. (Dionys. iii. 51). It was taken by the Romans in B.C. 294, when 2000 of its inhabitants were slain, and as many more made prisoners (Liv. x. 37). It was subsequently a Roman colony, (Plin. iii. 51) and continued in existence till 1138, when its inhabitants were removed to Grosseto. The walls of Rusellae still remain, and are among the most ancient in Italy. They are formed of enormous masses of travertine, piled up without regard to form, with small stones inserted in the interstices. The masses vary from six to eight feet in length, and from four to eight in height. The area enclosed by the walls forms an irregular quadrangle, between 10,000 and 11,000 feet, or about two miles in circuit.

Rusicada (SE. of *Storah*, Ru.), a seaport and Roman colony in Numidia, used especially as the port of Cirta (Plin. v. 22; Ptol. iv. 3, 3).

Ruspinum, a town of Africa Propria (Byzacium), two miles from the sea, between Leptis Parva and Hadrumetum (Strab. p. 831; Plin. v. 25; *Bell. Afr.* 6).

Russadir (*Ras-ud-Dir*, or *C. di Tres Forcas*: *Rus* in ancient Punic, and *Ras* in Arabic, alike mean *cape*), a promontory of Manretania Tingitana, in N. Africa, on the coast of the Metagonitae. SE. of it was a city of the same name (prob. *Melillah*). (Plin. v. 9; Ptol. iv. 1, 7.)

Rusticus, Fabius, a Roman historian, in the reigns of Claudius and Nero, and a friend of Seneca (Tac. *Agr.* 10, *Ann.* xiii. 20, xiv. 2).

Rusticus. 1. L. Junius Arulenus, more usually called Arulenus Rusticus, but sometimes Junius Rusticus. He was a friend and pupil of PAETUS THRASEA, and an ardent admirer of the Stoic philosophy. He was put to death by Domitian, because he had written a panegyric upon Thrasea. (Tac. *Ann.* xvi. 25, *Hist.* iii. 90, *Agr.* 2; Dio Cass. lxxvii. 13; Plin. *Ep.* i. 5, iii. 11; Suet. *Dom.* 10.)—**2. Q. Junius,** probably a grandson of the above, a Stoic philosopher, and one of the teachers of M. Aurelius, who had a great regard for him, and raised him to the consulship (Dio Cass. lxxi. 35; Capitol. *M. Ant. Phil.* 2, 6; *C. I. L.* vi. 858).

Rusucurrum (*Coleah*, opposite *Algier*), a considerable seaport in the E. part of Maurctania Caesariensis, constituted a Roman colony under Claudius (Ptol. iv. 2, 2; Plin. v. 20).

Rutēni, a people in Gallia Aquitana on the frontiers of Gallia Narbonensis in the modern *Rovergne*. Their chief town was Scgodunum, afterwards Civitas Rutenorum (*Rodez*). The country of the Rutēni contained silver mines, and produced excellent flax. (Plin. iv. 109; Ptol. ii. 7, 21; Strab. p. 191.)

Rutilius Lupus. [LUPUS.]

Rutilius Namatiānus, Claudius, a Roman poet, and a native of Gaul, lived at the

beginning of the fifth century of the Christian era. He resided at Rome a considerable time, where he attained the dignity of praefectus urbi, about A.D. 413 or 414 (*Cod. Theod.* vi. 26, 8). He afterwards returned to his native country, and has described his return to Gaul in an elegiac poem, which bears the title of *Itinerarium*, or *De Reditu*. Of this poem the first book, consisting of 644 lines, and a small portion of the second, have come down to us. It is superior both in poetical colouring and purity of language to most of the productions of the age; and the passage in which he celebrates the praises of Rome is not unworthy of the pen of Claudian. Its versification is admirable. Rutilius was a heathen, and attacks the Jews and monks with no small severity.—Editions by L. Müller, 1870, and in *Poët. Lat. Min.* by A. W. Zumpt, Berlin, 1840.

P. Rutilius Rufus, a Roman statesman and orator. He was military tribune under Scipio in the Numantine war, praetor B.C. 111, consul 105, and legatus in 95, under Q. Mucius Scaevola, proconsul of Asia. While acting in this capacity he displayed so much honesty and firmness in repressing the extortions of the publicani, that he became an object of fear and hatred to the whole body. Accordingly, on his return to Rome, he was impeached of unalteredness (*de repetundis*), found guilty, and compelled to withdraw into banishment, 92. (*Cic. Brut.* 22, 85; 30, 118; *pro Balb.* 11, 28; *Tac. Ann.* iv. 43.) He retired first to Mytilene, and from thence to Smyrna, where he fixed his abode, and passed the remainder of his days in tranquillity, having refused to return to Rome, although recalled by Sulla. Besides his orations, Rutilius wrote an autobiography, and a History of Rome in Greek, which contained an account of the Numantine war, but we know not what period it embraced. (*Charis.* i. 120, 125; *Isid. Or.* xxii. 11; *Liv.* xxxix. 52; *Gell.* vi. 14.)

Rutilus, C. Marcius, was consul B.C. 357, when he took the town of Privernum. In 356 he was appointed dictator, being the first time that a plebeian had attained this dignity. In his dictatorship he defeated the Etruscans with great slaughter. In 352 he was consul a second time; and in 351, he was the first plebeian censor. He was consul for the third time in 344, for the fourth time in 342. (*Liv.* vii. 16, 21, 38.) The son of this Rutilus took the surname of Censorinus, which in the next generation entirely supplanted that of Rutilus, and became the name of the family. [**CENSORINUS.**]

Rutuba (Roya), a river which rises in the *Col di Tenda* and flows into the sea at Albium Intemelium (Ventimiglia), on the coast of Liguria (*Luc.* ii. 422; *Plin.* iii. 48).

Rutuli, an ancient people in Italy, inhabiting a narrow slip of country on the coast of Latium a little to the S. of the Tiber. Their chief town was Ardea, which was the residence of Turnus. They were subdued at an early period by the Romans, and disappear from history (*Dionys.* v. 61; *Liv.* i. 56; **TURNUS**).

Rütupae or Rütupiae (Richborough), a port town of the Cantii in the SE. of Britain, from which the passage was commonly made to the harbour of Gessoriacum in Gaul (*Lucan.* vi. 67; *Ptol.* ii. 3, 27; *Amm. Marc.* xx. 1, xxvii. 8). Excellent oysters were obtained in the neighbourhood of this place (*Rutupino edita fundo Ostrea*, *Juv.* iv. 141). There are still several Roman remains at *Richborough*.

S

Säba. [**SABAEI.**]

Sabäcon (Σαβακων = Shabaka or Shabatak), according to Herodotus (ii. 137–140), a king of Ethiopia who invaded Egypt in the reign of the blind king Anysis, whom he dethroned and drove into the marshes. The Ethiopian conqueror then reigned over Egypt for fifty years, but at length quitted the country in consequence of a dream; whereupon Anysis regained his kingdom. In Manetho's account there were three Ethiopian kings who reigned over Egypt, named *Sabacon*, *Sebichus*, and *Taracus*, whose collective reigns amount to forty or fifty years, and who form the twenty-fifth dynasty of that writer. The Ethiopian dynasty was the twenty-fifth, which displaced and put to death Bakenraf (Bocchoris), having invaded and occupied Egypt from Napata in Ethiopia about 733 B.C. The invasion was led by the priest-king Piankhi, who overthrew the various petty princes who ruled in different parts of Egypt. The other kings of the dynasty were Shabaka (Sabacon) about 700 B.C., Shabataka, and Taharaka (=Tirhakah), who reigned at Thebes B.C. 698–666 and fought against the invading Assyrian kings Sennacherib, Esarhaddon and Assurbanipal.

Säbaei or Säbae (Σαβαῖοι, Σάβαί: O. T. Shebaïm), one of the chief peoples of Arabia, dwelt in the SW. corner of the peninsula, in the most beautiful part of Arabia Felix, the N. and centre of the province of *El-Yemen*. The Sabaeans of *El-Yemen* were celebrated for their wealth and luxury. (*Ptol.* vi. 7, 23; *Catull.* xi. 5; *Propert.* ii. 10, 16; *Verg. Georg.* i. 57, *Aen.* i. 416; *Hor. Od.* i. 29, 2, ii. 12, 24.) Their country produced all the most precious spices and perfumes of Arabia, and they carried on an extensive trade with the East. Their capital was at Saba, where we are told that their king was kept a close prisoner in his palace. (*Dio Cass.* liii. 29; *Strab.* p. 771.) The Homeritae were subsequently the dominant tribe in their district. [**ARABIA.** p. 96, a; **HOMERITAE.**]

Sabäte (Trevignano), a town of Etruria, on the road from Cosa to Rome, and on the NW. corner of a lake which was named after it **Lacus Sabatinus (Lago di Bracciano)**. (*Strab.* p. 226; *Liv.* vi. 4.)

Sabatini, a people in Campania, who derived their name from the river Sabatus (*Sabbato*), a tributary of the Calor, which flows into the Volturnus (*Liv.* xxvi. 33).

Sabaria or Savaria (Stein, on the Anger) a town in the N. of Upper Pannonia, which in the time of Augustus and Tiberius, like Carnuntum, belonged to Noricum. Claudius made it a colony (*Plin.* iii. 146; *Ptol.* ii. 15, 4). Sept. Severus was proclaimed emperor here (*Aurel. Vict. Ep.* 19).

Sabazius (Σαβάζιος) a Thracian and Phrygian deity, identified sometimes with Zeus but usually with Dionysus [pp. 293, b, 295, a], and worshipped in connexion with Rhea-Cybele. The snake was sacred to him (*Theophrast. Char.* 28), either because it was taken as a symbol of the earth and its reproduction of fruits, or in allusion to the story of Dionysus Zagreus [p. 296, a].

Säbelli. [**SABINI.**]

Säbina, the wife of the emperor Hadrian, was the grand-niece of Trajan, being the daughter of Matidia, who was the daughter of Marciana, the sister of Trajan. Sabina was married to Hadrian about A.D. 100, through the

influence of Plotina, the wife of Trajan. The marriage did not prove a happy one. Sabina at length put an end to her life: for no credence need be attached to the report that she had been poisoned by her husband. She was alive in 136, and probably did not die till 138, a few months before Hadrian. She was enrolled among the gods after her decease. (*Spart. Hadr.* 1, 2, 11, 23; *Aurel. Vict. Ep.* 14; *Oros.* vii. 13.)

Sābina, **Poppaea**, a woman of surpassing beauty, but licentious morals, was the daughter of T. Ollius, but assumed the name of her maternal grandfather, Poppaeus Sabinus, who had been consul in A.D. 9. She was first married to Rufius Crispinus, and afterwards to Otho, who was one of the boon companions of Nero. The latter soon became enamoured of her, and in order to get Otho out of the way Nero sent him to govern the province of Lusitania (58). Poppaea now became the acknowledged mistress of Nero, over whom she exercised absolute sway. Anxious to become the wife of the emperor, she persuaded Nero first to murder his mother, Agrippina (59), who was opposed to such a disgraceful union, and next to divorce and shortly afterwards put to death his innocent and virtuous wife, Octavia (62). Immediately after the divorce of Octavia, Poppaea became the wife of Nero. In the following year she gave birth to a daughter at Antium; but the infant died at the age of four months. In 65 Poppaea was pregnant again, but was killed by a kick from her brutal husband in a fit of passion. She was enrolled among the gods, and a magnificent temple was dedicated to her by Nero. Poppaea was inordinately fond of luxury and pomp, and took immense pains to preserve the beauty of her person. Thus we are told that all her mules were shod with gold, and that 500 asses were daily milked to supply her with a bath. (*Tac. Ann.* xiii. 45, xiv. 1, 60, xv. 23, xvi. 6, 21; *Suet. Ner.* 35; *Dio Cass.* lxi. 11, lxii. 27, lxiii. 26.)

Sābini, one of the most ancient and powerful of the peoples of central Italy, for whom the ancients found an eponymous hero in Sabinus, a son of the native god Sancus. The word *Sabellus* is an adjective applied to the Samnites and also used as an equivalent for the adjectival *Sabinus*. (*Liv.* viii. 1; *Verg. Georg.* ii. 167, *Aen.* vii. 665; *Hor. Od.* iii. 6, 37.) The Sabini, or Sabellian race, though having a common parentage with the Oscans and Latins, were more closely connected with the Umbrians, from whom they branched off at a later period [see p. 453, a]. Eventually the Umbrian branch of the Umbro-Sabellian stock settled on the East of the Apennines in the district thenceforth called UMBRIA; the Sabellian branch migrated further southward and was again subdivided; the Sabini proper retaining the country between the Nar, the Anio and the Tiber, between Latium, Etruria, Umbria and Picenum. This district was mountainous, and better adapted for pasturage than corn. The chief towns were Amiternum (according to Cato, *ap. Dionys.* i. 14, ii. 49, the oldest town of the Sabines), Reate, Nursia, Cutiliae, Cures, Eretum and Nomentum. From this district at various times other migratory bands went forth, who are described in separate articles: the Vestini, Marsi, Marrucini, Paeligni, Frentani, Hirpini, Picentes, and (most important and powerful of all) the Samnites. [SAMNIUM.] The Sabellian tribes adopted a peculiar system of emigration. In times of great danger and

distress they vowed a *Ver Sacrum*, or Sacred Spring, and all the children born in that spring were regarded as sacred to the god, and were compelled, at the end of twenty years, to leave their native country and seek a new home in foreign lands. [*Dict. of Ant.* art. *Ver Sacrum.*] The Sabines were distinguished by their hardy and frugal manner of life (*Liv.* i. 18; *Cic. Vatin.* 15, 87; *Hor. Od.* iii. 6, 38, *Epod.* 2, 41; *Juv.* iii. 169), and their piety, which in their use of incantations took the form of extreme superstition (*Hor. Epod.* 17, 28, *Sat.* i. 9, 29). [For the union of the Sabines and Latins see ROMA.] The Sabini proper were subdued by M. Curius Dentatus, B.C. 290 (*Liv. Ep.* 11; *Flor.* i. 15), and in 268 received the Roman franchise, after which date they reckoned as part of the Roman state with full citizenship (*Vell. Pat.* i. 14).

Sābinus. 1. A contemporary poet and a friend of Ovid. Ovid informs us that Sabinus had written answers to six of the *Epistolae Heroïdum* of Ovid (*Ov. Am.* ii. 18, 27, *Pont.* iv. 16, 18.) Three answers enumerated by Ovid in this passage are printed in many editions of the poet's works as the genuine poems of Sabinus, but they were written by a modern scholar, Angelus Sabinus, about the year 1467.—2. **M. Caelius**, a Roman jurist, who succeeded Cassius Longinus, was consul A.D. 69. He was not the Sabinus from whom the Sabinaui took their name [see below, No. 7]. He wrote a work, *Ad Edictum Aedilium Curulium*. There are no extracts from Caelius in the Digest, but he is often cited, sometimes as Caelius Sabinus, sometimes by the name of Sabinus only (*Gell.* iv. 2, vi. 4).—3. **C. Calvisius**, one of Caesar's legates in the Civil war, B.C. 48 (*Caes. B. C.* iii. 34). In 45 he received the province of Africa from Caesar. Having been elected praetor in 44, he obtained from Antony the province of Africa again; but he did not return to Africa, as the senate, after the departure of Antony for Mutina, conferred the province upon Q. Cornificius. Sabinus was consul 39, and in the following year commanded the fleet of Octavian in the war with Sex. Pompeius. He was superseded by Agrippa in the command of the fleet. He is mentioned at a later time as one of the friends of Octavian. (*Dio Cass.* xlvi. 34, 46; *App. B. C.* v. 81, 96, 132).—4. **T. Flāvius**, father of the emperor Vespasian, was one of the farmers of the taxes in Asia, and afterwards carried on business as a money-lender among the Helvetians (*Suet. Vesp.* 1).—5. **Flāvius**, elder son of the preceding, and brother of the emperor Vespasian. He governed Moesia for seven years during the reign of Claudius, and held the important office of praefectus urbi during the last eleven years of Nero's reign. He was removed from this office by Galba, but was replaced in it on the accession of Otho, who was anxious to conciliate Vespasian, who commanded the Roman legions in the East. He continued to retain the dignity under Vitellius, but when Vespasian was proclaimed emperor by the legions in the East, and Antonius Primus and his other generals in the West, after the defeat of the troops of Vitellius, were marching upon Rome, Vitellius, despairing of success, offered to surrender the empire, and to place the supreme power in the hands of Sabinus till the arrival of Vespasian. The German soldiers of Vitellius, however, refused submission to this arrangement, and resolved to support their sovereign by arms. Sabinus thereupon took refuge in the Capitol,

where he was attacked by the Vitellian troops. In the assault the Capitol was burnt to the ground, Sabinius was taken prisoner, and put to death by the soldiers in the presence of Vitellius, who endeavoured in vain to save his life. Sabinius was a man of distinguished reputation, and of unspotted character. He left two sons, Flavius Sabinius, and Flavius Clemens. (Tac. *Hist.* i. 46, ii. 55, iii. 64-74, iv. 47; Dio Cass. lv. 17; Suet. *Vesp.* 1, *Vitell.* 15.)—6. Flāvius, son of the preceding, married Julia, the daughter of his cousin Titus. He was consul 82, with his cousin Domitian, but was afterwards slain by the latter. (Dio Cass. lxxv. 17; Suet. *Dom.* 10.)—7. Masurius, a hearer of Ateius Capito, was a distinguished jurist in the time of Tiberius (Gell. iv. 1, v. 6; Macrobius iii. 6, 11). This is the Sabinus from whom the school of the Sabiniani took its name. [CAPITO.] There is no direct excerpt from Sabinus in the Digest, but he is often cited by other jurists, who commented upon his *Libri tres Juris Civilis*. It is conjectured that Persius means to refer to this work (*Sat.* v. 90), when he says, 'Excepto si quid Masuri rubrica vetavit.' Masurius also wrote numerous other works, which are cited by name in the Digest.—8. Nymphidius. [NYMPHIDIUS.]—9. Poppaeus, consul A.D. 9, was appointed in the lifetime of Augustus governor of Moesia, and was not only confirmed in this government by Tiberius, but received from the latter the provinces of Achaia and Macedonia in addition. He continued to hold these provinces till his death, in 35, having ruled over Moesia for twenty-four years. He was the maternal grandfather of Poppaea Sabina, the mistress, and afterwards the wife, of Nero. (Suet. *Vesp.* 2; Tac. *Ann.* i. 80, iv. 46, xiii. 45.)—10. T. Sicinius, consul B.C. 487, fought successfully against the Volsci. (Liv. ii. 40; Dionys. viii. 64, 67.)—11. Titius, a Roman knight, friend of Germanicus, executed through the influence of Sejanus (Tac. *Ann.* iv. 18, 68, 70, vi. 4; Dio Cass. lviii. 1).—12. Q. Titurius, one of Caesar's legates in Gaul, who perished along with L. Aurunculeius Cotta in the attack made upon them by Ambiorix in B.C. 54 (Caes. *B. G.* ii. 5, iii. 17, v. 24; Suet. *Jul.* 26).

Sabis (*Sambre*). 1. A broad and deep river in Gallic Belgica and in the territory of the Ambiani, falling into the river Mosa (Caes. *B. G.* ii. 16).—2. A small river on the coast of Carmania (Mel. iii. 8).—3. See **SAPIS**.

Sabrata. [ABROTONUM.]

Sabrīna, also called **Sabriāna** (*Severn*), a river in the W. of Britain, which flowed by Venta Silurum into the ocean (Ptol. ii. 3; Tac. *Ann.* xii. 81).

Sacādas (*Σακάδας*), of Argos, an eminent Greek musician, was one of the masters who established at Sparta the second great school of music, of which Thaletas was the founder, as Terperander had been of the first. He gained the prize for flute-playing at the first of the musical contests which the Amphictyons established in connexion with the Pythian games (B.C. 590), and also at the next two festivals in succession (586, 582). Sacadas was a composer of elegiacs, as well as a musician (Plut. *de Mus.* 8-12, pp. 1134, 1135).

Sācae (*Σάκαι*), one of the most numerous and most powerful of the Scythian nomad tribes, had their abodes E. and NE. of the Massagetae, as far as Serica, in the steppes of Central Asia, which are now peopled by the *Kirghiz Khasaks*, in whose name that of their ancestors is traced by some geographers. They were very warlike,

and excelled especially as cavalry, and as archers both on horse and foot. Their women shared in their military spirit; and, if we are to believe Aelian, they had the custom of settling before marriage whether the man or woman should rule the house, by the result of a combat between them. In early times they extended their predatory incursions as far W. as Armenia and Cappadocia. They were made tributary to the Persian empire, to the army of which they furnished a large force of cavalry and archers, who were among the best troops that the king of Persia had. (Hdt. iv. 6, v. 113, vii. 64; Xen. *Cyr.* v. 3, 32; Strab. p. 511; Arr. *An.* iii. 8, 11.) It should be remembered that the name of the Sacae is often used loosely for other Scythian tribes, and sometimes for the Scythians in general.

Sācāsēnē (*Σακασηνή*), a fertile district of Armenia Major, on the river Cyrus and the confines of Albania, so called from its having been at one period conquered by the Sacae (Strab. pp. 73, 509, 511, 529).

Sacastēnē (*Σακασηνή*), a district of Drangiana, apparently, at one time occupied by the Sacae (Arr. *Peripl. Mar. Eryth.* 38). It is conjectured that the name *Seistan* is formed from Sacastene.

Sācer Mons, an isolated hill in the country of the Sabines, on the right bank of the Anio and W. of the Via Nomentana, three miles from Rome, to which the plebeians repaired in their secessions (Liv. ii. 32; Dionys. vi. 45). The hill is not called by any special name at the present day, but there is upon its summit the *Torre di Specchio*.

Sacili, with the surname *Martialium*, a town of the Turduli in Hispania Baetica (Plin. iii. 11).

Sacra Via. [ROMA, p. 805, a.]

Sacraria, a town in Umbria on the road between Treba and Spolegium, supposed to be identical with Clitumnus Fanum on the river CLITUMNUS.

Sacriportus, a small place in Latium, of uncertain site, memorable for the victory of Sulla over the younger Marius, B.C. 82 (App. *B. C.* i. 87; Vell. Pat. ii. 26; Lucan, ii. 144).

Sacrum Promontorium. 1. (*C. St. Vincent*), on the W. coast of Spain, said by Strabo to be the most westerly point in the whole earth (Strab. p. 137).—2. (*C. Chelidonii*), a promontory in Lycia, near the confines of Pamphylia, and opposite the Chelidonian islands, whence it was also called **Prom. Chelidonium** (Strab. p. 682).

Sadocus (*Σάδοκος*), son of Sitalces, king of Thrace, was made a citizen of Athens B.C. 431 (Thuc. ii. 29, 67; SITALCES).

Sadyattes (*Σαδάρτης*), king of Lydia, succeeded his father, Ardys, and reigned B.C. 629-617 (Hdt. i. 16, 18). He carried on war with the Milesians for six years, and at his death bequeathed the war to his son and successor, Alyattes. [ALYATTES.]

Saepinum or **Sepinum** (Sepinas, -ātis: *Sepino*), a municipium in Samnium on the road from Allifae to Beneventum (Liv. x. 44; Plin. iii. 107).

Saetābis. 1. (*Alcoy*?), a river on the S. coast of Hispania Tarraconensis, S. of the Suero (Ptol. ii. 6, 14).—2. Or **Setābis** (Setabitanus: *Jativa*), an important town of the Contestani in Hispania Tarraconensis, and a Roman municipium, was situated on a hill S. of the Suero, and was celebrated for its manufacture of linen (Strab. p. 160; Plin. iii. 25, xix. 9; Catull. 12, 14).

Sagalassus (*Σαγαλασσός*, or *Σελλησσός*: *Aghlasun*), a large fortified city of Pisidia, near the Phrygian border, a day's journey SE. of Apamea Cibotus. It lay, as its large ruins still show, in the form of an amphitheatre on the side of a hill, and had a citadel on a rock thirty feet high. It was taken by assault by Alexander the Great (Arr. *An.* i. 18). Its inhabitants were reckoned the bravest of the Pisidians, and seem, from the word *Λακεδαιμῶν* on their coins, to have claimed a Spartan origin (Strab. p. 569; Liv. xxxviii. 15; Steph. *s. v.*). Among the ruins of the city are the remains of a very fine temple, of an amphitheatre, and of fifty-two other large buildings.

Sagānus (*Σαγανός*), a small river on the coast of Carmania (Ptol. vi. 8, 4).

Sägäris, a river of Sarmatia Europaea, falling into a bay in the NW. of the Euxine, which was called after it **Sagarius Sinus**, and which also received the river Axiacus (Ov. *Pont.* iv. 10, 47; Plin. iv. 82). The bay appears to be that on which *Odessa* now stands, and the rivers the *Bol-Kouïalnik* and the *Mal-Kouïalnik*.

Sagartii (*Σαγάριοι*), according to Herodotus, a nomad people of Persia. Afterwards they are found, on the authority of Ptolemy, in Media and the passes of M. Zagros. (Hdt. i. 125.)

Sagra, a small river in Magna Graecia on the SE. coast of Bruttium, falling into the sea between Caulouia and Locri, on the banks of which [see p. 258, b] a memorable victory was gained by 10,000 Locrians over (as it was said) 120,000 Crotoniates (Strab. p. 261; Cic. *N. D.* iii. 5; Just. xx. 3; Plin. iii. 95). This victory appeared so extraordinary that it gave rise to the proverbial expression, 'It is truer than what happened on the Sagra,' when a person wished to make any stroug asseveration (Suid. *s. v.*).

Sagrus (*Sangro*), a river of Samnium, which rises in the Marsian and Paelignian hills, and flows, with a course of about seventy miles, into the Adriatic N. of Histonium (Strab. p. 242; Ptol. iii. 1, 19).

Saguntia. 1. (*Xigonza* or *Gigonza*, NW. of Medma Sidonia), a town in the W. part of Hispania Bastica, S. of the Baetis (Liv. xxxiv. 12; Plin. iii. 16).—2. A town of the Arevaci in Hispania Tarraconensis, SW. of Bilbilis, near the Mons Solarius (App. *B. C.* i. 110; Plut. *Sert.* 21).

Säguntum, more rarely **Saguntus** (Saguntinus: *Murviedro*), a town of the Edetani or Sedetani in Hispania Tarraconensis, S. of the Iberus on the river Palantius, about three miles from the coast. It is said to have been founded by Greeks from Zacynthus, with whom Rutulians from Ardea were intermingled, whence it is sometimes called *Ausonìa Saguntus*. (Strab. p. 159; Liv. xxi. 7; Sil. Ital. i. 332.) It was situated on an eminence in the midst of a fertile country, and became a place of great commercial importance. Although S. of the Iberus, it had formed an alliance with the Romans; and its siege by Hannibal, B.C. 219, was the immediate cause of the second Punic war. The inhabitants defended their city with the utmost bravery against Hannibal, who did not succeed in taking the place till after a siege of nearly eight months (Liv. xxi. 14). The greater part of the city was destroyed by Hannibal; but it was rebuilt by the Romans eight years afterwards, and made a colony (Liv. xxviii. 39; Plin. iii. 20). Saguntum was celebrated for its manufacture of beautiful drinking-cups (Mart. iv. 46, xiv. 108; Plin. xxxv. 160); and the figs of the surrounding country were much valued in antiquity (Plin. xv. 72). The ruins of the

ancient town, consisting of a theatre and a temple of Bacchus, are extant at *Murviedro*, which is a corruption of *Muri veteres*.

Sais (*Σαῖς*, *Σαῖτης*: *Sa-cl-Hajjar*, Ru.), a great city of Egypt, in the Delta, on the E. side of the Canopic branch of the Nile in lower Egypt (Hdt. ii. 169). It was the capital of the twenty-fourth and twenty-sixth dynasties, and under the twenty-sixth dynasty (B.C. 666-528) became the capital of all Egypt and both the residence and the burial-place of the kings of these two dynasties. Its accessibility to Greek traders increased its wealth, but after the foundation of Alexandria all its importance passed to that city. It was the chief seat of the worship of the Egyptian goddess Nit, who had here a splendid temple in the middle of an artificial lake, where a great feast of lamps was celebrated yearly by worshippers from all parts of Egypt. The city gave its name to the Saïtes Nomos.

Saitis (*Σαῖτις*), a surname of Athene, under which she had a sanctuary on Mount Pontinus, near Lerna in Argolis (Paus. ii. 36). The name was traced by the Greeks to the Egyptians, among whom Athene was said to have been called Saïs (cf. Hdt. ii. 175).

Sala. 1. (*Saale*), a river of Germany, between which and the Rhine Drusus died (Strab. p. 291; Liv. *Ep.* 140). It was a tributary of the Albis (*Elbe*).—2. (*Saale*), also a river of Germany, and a tributary of the Moenus (*Main*), which formed the boundary between the Hermunduri and Chatti, with great salt springs in its neighbourhood, for the possession of which these two peoples frequently contended (Tac. *Ann.* xiii. 57).—3. (*Burargag*), a river in the N. part of the W. coast of Mauretania Tingitana, rises in the Atlas Minor, and falls into the Atlantic, N. of a town of the same name (Ptol. iv. 1, 2).—4. A town in Pannonia, on the road from Sabaria to Poetovio.—5. (*Shella*), a town in the N. part of the W. coast of Mauretania Tingitana, S. of the mouth of the river of the same name mentioned under No. 3 (Plin. v. 5). This town was the furthest place in Mauretania towards the S. possessed by the Romans; for although the province nominally extended further S., the Romans never fully subdued the nomad tribes beyond this point.

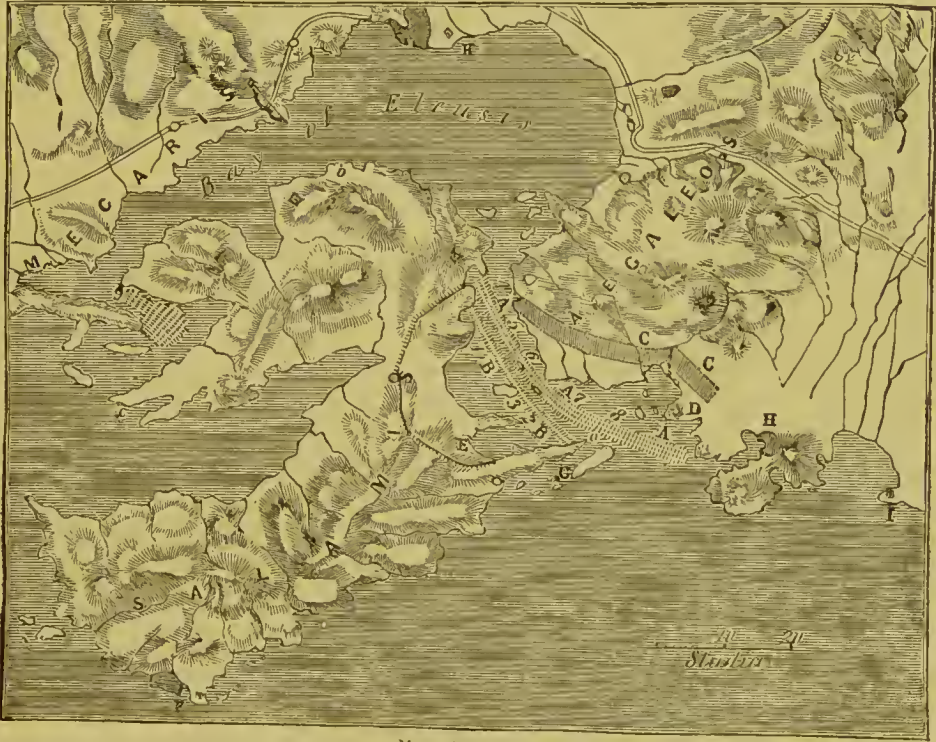
Salacia. [NEPTUNUS.]

Sälácia (*Alcacer do Sal*), a municipium of Lusitania, in the territory of the Turdetani, NW. of Pax Julia and SW. of Eborá, with the surname of Urbs Imperatoria, celebrated for its woollen manufactures (Strab. p. 144; Ptol. ii. 5, 3).

Sälámis (*Σαλαμίς*: *Σαλαμίνιος*). 1. (*Koluri*), an island off the W. coast of Attica, from which it is separated by a narrow channel. It forms the S. boundary of the bay of Elousis. Its form is that of an irregular semicircle towards the W., with many small indentations along the coast. Its greatest length, from N. to S., is about ten miles, and its width, in its broadest part, from E. to W., is a little more (Strab. p. 393). In ancient times it is said to have been called *Pityussa*, from the pines which grew in it, and also *Sciras* and *Cyehra*, from the names of two native heroes (Paus. i. 36, 1). It is further said to have been called Salamis from a daughter of Asopus of this name (Paus. i. 35, 2). It was colonised at an early time by the Aeacidae of Aegina. Telamon, the son of Aeacus fled thither after the murder of his half-brother Phocus, and became sovereign of the island. His son Ajax accompanied the

Greeks with twelve Salaminian ships to the Trojan war (*Il.* ii. 557). Salamis continued an independent state till about the beginning of the fortieth Olympiad (b.c. 620), when a dispute arose for its possession between the Megarians and the Athenians. After a long struggle it fell into the hands of the Megarians, but was finally taken possession of by the Athenians through a stratagem of Solon [SOLON], and became one of the Attic demi. It continued to belong to Athens till the time of Cassander, when its inhabitants voluntarily surrendered it to the Macedonians, 318 (*Diod.* xviii. 69; *Paus.* i. 35, 2). The Athenians recovered the island in 232 through means of Aratus, and punished the Salaminians for their desertion to the Macedonians with great severity (*Plut. Arat.* 34). The old city of Salamis stood on the S. side of the island, opposite Aegina; but this was after-

galeos. (*Hdt.* viii. 83-90.)—2. A city of Cyprus, situated in the middle of the E. coast a little N. of the river Pediacus. It is said to have been founded by Teucer, the son of Telamon, who gave it the name of his native island, from which he had been banished by his father. [TEUCER.] Salamis possessed an excellent harbour, and was by far the most important city in the whole of Cyprus. It became subject to the Persians with the rest of the island; but it recovered its independence about 385 under Evagoras, who extended his sovereignty over the greater part of the island. [CYPRUS.] Under the Romans the whole of the E. part of the island formed part of the territory of Salamis. In the time of Trajan a great part of the town was destroyed in an insurrection of the Jews; and under Constantine it suffered still more from an earthquake, which buried a large por-



Map of Salamis.

AAA, Persian fleet; BBB, Grecian fleet; CCC, the Persian army; D, Throne of Xerxes; E, New Salamis; F, Old Salamis; G, the Island of Psyttaleia; H, Pelraeus; I, Phalerum; 1, Athenian ships; 2, Lacedaemonian and other Peloponnesian ships; 3, Aeginetan and Euboean ships; 4, Phoenician ships; 5, Cyprian ships; 6, Cilician and Pamphylian ships; 7, Ionian ships; 8, Persian ships; 9, Egyptian ships; a, Prom. Sileniae or Tropaea (Cape of St. Barbara); b, Prom. Sciradium; c, Prom. Budorus.

wards deserted, and a new city of the same name built on the E. coast opposite Attica, on a small bay now called *Ambelakia*. Even this new city was in ruins in the time of Pausanias. At the extremity of the S. promontory forming this bay was the small island of *Psyttalia* (*Lyssokutali*), which is about a mile long, and from 200 to 300 yards wide (*Hdt.* viii. 95; *Aesch. Pers.* 447).—Salamis is chiefly memorable on account of the great battle fought off its coast, in which the Persian fleet of Xerxes was defeated by the Greeks, 480. The battle took place in the strait between the E. part of the island and the coast of Attica, and the Greek fleet was drawn up in the small bay in front of the town of Salamis. The battle was witnessed from the Attic coast by Xerxes, who had erected for himself a lofty throne on one of the projecting declivities of Mt. Ae-

tion of the inhabitants beneath its ruins. It was, however, rebuilt by Constantine, who gave it the name of *Constantia*, and made it the capital of the island (*Hierocl.* p. 706). A systematic exploration of the site of Salamis was begun by Mr. Tubbs under direction of the British School of Athens in 1890, when the plan of the Agora and its colonnades, the *Temenus* of Zeus, and other buildings were discovered, besides valuable finds of pottery and some of sculpture. It is probable that the complete excavation of the site may produce results of great value to archaeology.

Salapia (*Salapinus*: *Salpi*), an ancient town of Apulia, in the district *Daunia*, was situated S. of *Sipontum* on a lake named after it (*Strab.* p. 284). According to the common tradition it was founded by *Diomedes*, though others ascribe its foundation to the Rhodian *Elpias* (*Vitruv.*

i. 4, 12; Strab. p. 654). It is not mentioned till the second Punic war, when it revolted to Hannibal after the battle of Cannae, but it subsequently surrendered to the Romans, and delivered to the latter the Carthaginian garrison stationed in the town (Liv. xxiv. 20, xxvi. 88). The original site of Salapia was at some distance from the coast; but in consequence of the unhealthily exhalations arising from the lake above mentioned, the inhabitants removed to a new town on the sea coast, which was built by M. Hostilius with the approbation of the Roman senate, about B.C. 200 (Vitruv. l. c.). This new town served as the harbour of Arpi. The ruins of the ancient town still exist at some distance from the coast at the village of *Salpi*.

Sălăpina Palus (*Lago di Salpi*), a lake of Apulia, between the mouths of the Cerbalus and Aufidus, which derived its name from the town of Salapia situated upon it, and which M. Hostilius connected with the Adriatic by means of a canal (Strab. p. 284; Lucan, v. 377).

Sălăria, a town of the Bastetani in Hispania Tarraconensis and a Roman colony.

Sălăria Via. [ROMA, p. 818.]

Salassi, a brave and warlike people in Gallia Transpadana, in the valley of the Duria (*Val d' Aosta*) at the foot of the Graian and Pennine Alps, whom some regarded as a branch of the Saljës or Salluvii in Gaul. The approaches to the Alpine passes of the Great and Little St. Bernard lay through their territory, which was itself rendered difficult of access from the plain of the Po by the narrowness of the remarkable gorge (at the modern *Fort de Bard*) which forms the only entrance to the valley. (Liv. xxi. 39; cf. ALPES, p. 56, a.) The Salassi defied their territory with such obstinacy and courage that it was long before the Romans were able to subdue them. At length in the reign of Augustus the country was permanently occupied by Terentius Varro with a powerful Roman force; the greater part of the Salassi were destroyed in battle, and the rest, amounting to 36,000, were sold as slaves. Their chief town was Augusta Praetoria (*Aosta*), which Augustus colonised with soldiers of the Praetorian cohorts. (Dio Cass. liii. 25; Strab. p. 205; Liv. *Ep.* 135.)

Saldæ (*Σάλδαι: Bougie*), a large seaport town of N. Africa, originally the E. frontier town of the kingdom of Mauretania, afterwards in Mauretania Caesariensis, and, after the division of that province, the W. frontier town of Mauretania Sitifensis. Augustus made it a colony. (Strab. p. 831; Ptol. iv. 2, 9; Plin. v. 21.)

Saldūba. 1. (*Rio Verde*), a river in the territory of the Turduli in Hispania Baetica, at the mouth of which was situated a town of the same name (Ptol. ii. 4, 11).—2. See CAESAR-AUGUSTA.

Salē (*Σάλη*), a town on the coast of Thraco, a little W. of the mouth of the Hebrus (Hdt. vii. 59).

Salebro, a place in Etruria between Cosa and Populonium.

Saleius Bassus. [BASSUS.]

Sălentini or **Sallentini**, a people in the S. part of Calabria, who dwelt around the promontory Iapygium, which is hence called **Salentium** or **Salentina** (Strab. p. 282). They laid claim to a Greek origin and pretended to have come from Crete into Italy under the guidance of Idomeneus (Strab. l. c.; Verg. *Aen.* iii. 400.) They were subdued by the Romans at the conclusion of their war with Pyrrhus, and having

revolted in the second Punic war were again easily reduced to subjection (Liv. *Ep.* 15; Flor. i. 20; Zonar. viii. 7).

Sălernum (Salernitanus: *Salerno*), an ancient town in Campania, at the innermost corner of the Sinus Paestanus, was situated on a height not far from the coast, and possessed a harbour at the foot of the hill (Liv. xxxii. 29; Strab. p. 251; Hor. *Ep.* i. 15, 1). It was made a Roman colony at the same time as Puteoli, B.C. 194; but it attained its greatest prosperity in the middle ages, after it had been fortified by the Lombards (Paul. *Hist. Lang.* ii. 17).

Salices (**Ad**), a town in Moesia, not far from the mouth of the Danube, sixty-two Roman miles from Tomi (Amm. Marc. xxxi. 7).

Salgameus or **Salgamea** (*Σαλγαμεύς: Σαλγαμίος, Σαλγαμείτης*), a small town of Bœotia on the Euripus (the N. entrance of which it commanded), and on the road from Anthedon to Chalcis. (Strab. p. 403; Liv. xxxv. 37, 51.)

Sălinae, salt-works, the name of several towns which possessed salt-works in their vicinity. 1. A town in Britain, probably on the E. coast, in the S. part of Lincolnshire (Ptol. iii. 8, 7).—2. A town of the Suetrii in the Maritime Alps in Gallia Narbonensis, E. of Reii (Ptol. iii. 1, 42).

Sălinātor, Livīus. 1. **M.**, consul B.C. 219, with L. Aemilius Paulus, carried on war along with his colleague against the Illyrians. On their return to Rome, both consuls were brought to trial on the charge of having unfairly divided the booty among the soldiers. Paulus escaped with difficulty, but Livius was condemned. The sentence seems to have been an unjust one, and Livius took his disgrace so much to heart that he left the city and retired to his estate in the country, where he lived some years without taking any part in public affairs. (Ptol. iii. 19; Zonar. viii. 20; App. *Illyr.* 8; Liv. xxii. 35.) In 210 the consuls compelled him to return to the city, and in 207 he was elected consul a second time with C. Claudius Nero. He shared with his colleague in the glory of defeating Hasdrubal on the Metaurus. [For details, see NERO, CLAUDIUS, No. 2.] Next year (206) Livius was stationed in Etruria, as procursus, with an army, and his imperium was prolonged for two successive years. In 204 he was censor with his former colleague in the consulship, Claudius Nero. The two censors had long been enemies, and their long-smothered resentment now burst forth, and occasioned no small scandal in the state. Livius, in his censorship imposed a tax upon salt, in consequence of which he received the surname of *Salinator*, which seems to have been given him in derision, but which became, notwithstanding, hereditary in his family. (Liv. xxix. 37; Val. Max. ii. 9, 6, vii. 2, 6).—2. **C.**, curule aedile 203, and praetor 202, in which year he obtained Bruttii as his province. In 193 he fought under the consul against the Boii, and in the same year was an unsuccessful candidate for the consulship. (Liv. xxix. 38, xxxv. 5, 10).—3. **C.**, praetor 191, when he had the command of the fleet in the war against Antiochus. He was consul 188, and obtained Gaul as his province. (Liv. xxxvi. 42, xxxvii. 9–25; App. *Syr.* 22.)

Sallentini. [SĂLENTINI.]

Sallustius or **Salustius** (*Σαλούστιος*), praefectus praetorio under the emperor Julian. He was probably the author of a treatise *Περὶ θεῶν καὶ κόσμου*, which is still extant, of the school of the Neo-Platonists. Edited by Orellius.

C. Sallustius Crispus, or Salustius. 1. The Roman historian, belonged to a plebeian family, and was born B.C. 86, at Amiternum, in the country of the Sabines. He was quaestor about 59, and tribune of the plebs in 52, the year in which Clodius was killed by Milo. In his tribunate he joined the popular party, and took an active part in opposing Milo. It is said that he had been caught by Milo in the act of adultery with his wife, Fausta, the daughter of the dictator Sulla; that he had received a sound whipping from the husband; and that he had been only let off on payment of a sum of money (Gell. xvii. 18). In 50 Sallust was expelled from the senate by the censors, probably because he belonged to Caesar's party, though some give as the ground of his ejection from the senate the act of adultery already mentioned (Dio Cass. xl. 63). In the Civil war he followed Caesar's fortune. In 47 we find him praetor elect, by obtaining which dignity he was restored to his rank. He nearly lost his life in a mutiny of some of Caesar's troops in Campania, who had been led thither to pass over into Africa (App. B. C. ii. 92). He accompanied Caesar in his African war, 46, and was left by Caesar as the governor of Numidia, in which capacity he is charged with having oppressed the people, and enriched himself by unjust means (*Bell. Afr.* 8, 34; Dio Cass. xliii. 9). He was accused of maladministration before Caesar, but it does not appear that he was brought to trial ([Cic.] *Invect. in Sallust.* 19). The charge is somewhat confirmed by the fact of his becoming immensely rich, as was shown by the expensive gardens which he formed (*horti Sallustiani*) on the Quirinalis (cf. Hor. *Od.* ii. 2; Tac. *Ann.* iii. 30). He retired into privacy after he returned from Africa, and he passed quietly through the troublesome period after Caesar's death (Sall. *Cat.* 4). He died 34, about four years before the battle of Actium. The story of his marrying Cicero's wife, Terentia, ought to be rejected. [TERENTIA.] It was probably not till after his return from Africa that Sallust wrote his historical works. (1) The *Catilina*, or *Bellum Catilinarium*, is a history of the conspiracy of Catiline during the consulship of Cicero, 68. The introduction to this history is a somewhat overstrained effort to introduce philosophy and morals, but the writing is not without vigour, and there is no reason to regard the remarks as insincere. The history, though not clear in its chronology, is valuable. Sallust was a living spectator of the events which he describes, and considering that he was not a friend of Cicero, and was a partisan of Caesar, he wrote with fairness. The speeches which he has inserted in his history are certainly his own composition. [As regards his representation of Caesar's action, see p. 181, b.] Editions by Cook, 1884; Turner, 1887; Eussner, Leips. 1887. (2) The *Jugurtha*, or *Bellum Jugurthinum*, contains the history of the war of the Romans against Jugurtha, king of Numidia, which began 111, and continued until 106. It is likely enough that Sallust was led to write this work from having resided in Africa, and that he collected some materials there. He cites the Punic Books of King Hiempsal as authority for his general geographical description (*Jug.* c. 17). The *Jugurthine War* has a philosophical Introduction of the same stamp as that to the *Catilina*. As a history of the campaign, the *Jugurthine War* is not very trustworthy: there is a total neglect of geographical precision, and apparently not a very

strict regard to chronology. Editions by Herzog, Leips. 1840; Schmalz, Gotha, 1886; Brook, Lond. 1885. (3) His greatest work, which has perished almost entirely, was the *Histories*, in five books, which were dedicated to Lucullus, a son of L. Licinius Lucullus. The work comprised the period from the consulship of M. Aemilius Lepidus and Q. Lutatius Catulus, 78, the year of Sulla's death, to the consulship of L. Vulcatius Tullus and M. Aemilius Lepidus, 66, the year in which Cicero was praetor. This work was intended as a continuation of Sisenna's History; the history of Sulla was omitted (*Jug.* 95). The few remaining fragments comprise four speeches and two letters. These fragments are included in Jordan's edition of Sallust, 1887. (4) *Duae Epistolae de Re Publica ordinanda*, which appear to be addressed to Caesar at the time when he was engaged in his Spanish campaign (49) against Petreius and Afranius, and the *Invectiva* (or *Declamatio in Ciceronem*) are attributed to Sallust, but are probably works of a rhetorical writer of the first century, A.D., as is also the supposed retort of Cicero, *Invect. in Sallustium*. These are also printed in Jordan's Sallust, Berl. 1887, which is the best complete edition.—Some of the Roman writers considered that Sallust imitated the style of Thucydides (Quint. x. 1). His language is generally concise and perspicuous; perhaps his love of brevity may have caused the ambiguity that is sometimes found in his sentences. He also affected archaic words. Though he has considerable merit as a writer, his art is always apparent. He had no pretensions to great research or precision about facts. His reflections have often something of the same artificial and constrained character as his expressions; yet several are forcible and suggestive, and are familiar aphorisms, e.g. 'Idem velle idem nolle, ea demum firma amicitia est.' One may judge that his object was to obtain distinction as a writer: that style was what he thought of more than matter. He has, however, probably the merit of being the first Roman who aimed at writing philosophical history, and who was successful in depicting character. In his view of the times he was a pessimist, who painted the vices of the patricians in the darkest colours, with, perhaps, something of bitterness from the retrospect of his own life. Caesar and Cato alone are excepted from the general reprobation.—2. The grandson of the sister of the historian, was adopted by the latter, and inherited his great wealth. In imitation of Maecenas, he preferred remaining a Roman eques. On the fall of Maecenas he became the principal adviser of Augustus. He died in A.D. 20, at an advanced age. (Tac. *Ann.* i. 6, ii. 40, iii. 30; Sen. *de Clem.* 10.) One of Horace's odes (*Od.* ii. 2) was addressed to him after he was in favour with the imperial court: he is satirised for his profligacy in *Sat.* i. 2, 48.

Salmācis. [HERMAPHRODITUS.]

Salmantica (*Salamanca*), called **Helmantica** or **Hermantica** by Livy, and **Elmantica** by Polybius, an important town of the Vettones in Lusitania, S. of the Durius, on the road from Emerita to Caesaraugusta. It was taken by Hannibal. A bridge was built here by Trajan, of which the piers still exist. (Pol. iii. 14; Liv. xxi. 5; Ptol. ii. 5, 9.)

Salmōna or **Salmōnīa**. 1. (Σαλμώνη, Σαλμώνια), a town of Elis, in the district Pisatis, on the river Enipeus, said to have been founded by Salmoeneus (Diod. iv. 68).—

2. (*Salme*), a branch of the Mosella (Aus. *Mos.* 366).

Salmōneus (Σαλμωνεύς), son of Acolus and Enarote, and brother of Sisyphus (Apollod. i. 7, 3). He was first married to Alcidence and afterwards to Sidero; by the former of whom he became the father of Tyro (*Od.* xi. 235; Diod. iv. 68). He originally lived in Thessaly, but emigrated to Elis, where he built the town of Salmono (Strab. p. 356). His presumption and arrogance were so great that he deemed himself equal to Zeus, and ordered sacrifices to be offered to himself; nay, he even imitated the thunder and lightning of Zeus, but the father of the gods killed him with his thunderbolt, destroyed his town, and punished him in the lower world. This story of impiety is later than the Odyssey, where he is called ἄμύμων. (Apollod. i. 9, 7; Verg. *Aen.* vi. 585; Claud. *in Rufin.* ii. 514; Hyg. *Fab.* 60, 61.) His daughter Tyro bears the patronymic *Salmonis*.

Salmōnium or **Salmōna** (Σαλμώνιον, Σαλμώνη; *C. Salmon*), the most easterly promontory of Crete (Strab. pp. 106, 474).

Salmydessus, called **Halmydessus** also in later times (Σαλμυδησσός, Ἀλμυδησσός; Σαλμυδησσιος; *Midyja* or *Midyeh*), a town of Thrace, on the coast of the Euxine, S. of the promontory Thynias (Ptol. iii. 11, 4). Aeschylus wrongly places it in Asia on the Thermodon (*Prom.* 726). The name was originally applied to the whole coast from this promontory to the entrance of the Bosphorus; and it was from this coast that the Black Sea obtained the name of Pontus *Azenos* (Ἄζενος), or inhospitable. The coast itself was rendered dangerous by shallows and marshes, and the inhabitants were accustomed to plunder any ships that were driven upon them. (Strab. p. 319; Xen. *An.* v. 4, 12; Hdt. iv. 93.)

Sālo (*Xalona*), a tributary of the Iberus in Celtiberia, which flowed by Bilbilis, the birth-place of Martial, who frequently mentions it in his poems (Mart. i. 49, x. 20, 103).

Salodurum (*Solothurn* or *Soleure*), a town in the E. of Gallia Belgica, on the Arurius (*Arar*), and on the road from Aventicum to Vindonissa. [HELVETII.]

Sālōna, **Sālōnae**, or **Salon** (*Salona*), an important town of Illyria and the capital of Dalmatia, was situated on a small bay of the sea (Lucan, viii. 104). It was strongly fortified by the Romans after their conquest of the country, and was at a later time made a Roman colony, and the seat of a conventus juridicus (App. *Ilyr.* 11; Caes. *B.C.* iii. 9; Plin. iii. 141). The emperor Diocletian was born at the small village Dioclea near Salona [p. 288]; and after his abdication he retired to the neighbourhood of this town, and here spent the rest of his days. The magnificent remains of his huge palace are still to be seen at *Spalatro* (Palatium), three miles S. of Salona, where they form a town in themselves.

Sālōnina, **Cornēlia**, wife of Gallienus and mother of Salonius. She witnessed with her own eyes the death of her husband before Milan, in A.D. 268. [GALLIENUS.]

Sālōninus, **P. Licinius Cornēlius Valerianus**, son of Gallienus and Salonina, grandson of the emperor Valerian. When his father and his grandfather assumed the title of Augustus, in A.D. 253, the youth received the designation of Caesar. Some years afterwards he was left in Gaul, and was put to death upon the capture of Colonia Agrippina by Postumus in 259, being about 17 years old. (Trebell. *Poll. Salomin.*; Zosim. i. 38.)

Salpensa, a Latin colony in Baetica between Hispalis (*Seville*) and Gades (*Cadiz*). The laws of Domitian regulating its government and that of Malaca were found in 1851 (*C.I.L.* 1963), and are important for the knowledge of Roman municipal affairs. (*Dict. of Ant.* art. *Lex Salpensana*.)

Salpenum, an ancient city of Etruria, not far from Volsinii, possibly where *Orvieto* now stands (Liv. v. 31).

Salsum Flumen, a tributary of the Baetis in Hispania Baetica, between Attegua and Attubis (*Bell. Afr.* 7).

Salviānus, an accomplished ecclesiastical writer of the fifth century A.D., was born in the vicinity of Treves, and passed the latter part of his life as a presbyter of the church at Marsailles. The following works of Salvianus are still extant:—(1) *Adversus Avaritiam Libri IV ad Ecclesiam Catholicam*, published under the name of Timotheus, about A.D. 440. (2) *De Providentia s. de Gubernatione Dei et de Justo Dei praesentique Judicio Libri VIII*, written during the inroads by the barbarians upon the Roman empire, 451–455. (3) *Epistolae IX*, addressed to friends upon familiar topics. Apart from their bearing on theological and ecclesiastical questions, these writings are valuable for their vivid description of the life and morals of the period.—The best editions of these works are by Halm, Berl. 1877, and Pauly, Vienna, 1883.

Q. Salvidiēnus Rufus, one of the early friends of Octavian (Augustus), whose fleet he commanded in the war against Sex. Pompeius, B.C. 42. In the Perusinian war (41–40) he took an active part as one of Octavian's legates against L. Antonius and Fulvia. He was afterwards sent into Gallia Narbonensis, from whence he wrote to M. Antonius, offering to induce the troops in his province to desert from Octavian. But Antonius, who had just been reconciled to Octavian, revealed the treachery of Salvidienus. The latter was forthwith summoned to Rome on some pretext, and on his arrival was accused by Octavian in the senate, and condemned to death, 40. (App. *B.C.* iv. 85, v. 20–35, 66; Dio Cass. xlviii. 13, 18, 33.)

Salviūs, the leader of the revolted slaves in Sicily, better known by the name of Tryphon, which he assumed. [TRYPHON.]

Salviūs Juliānus. [JULIANUS.]

Salviūs Otho. [OTHO.]

Sālus, an Italian goddess, the personification of health, prosperity, and the public welfare. She was invoked by all communities for prosperity and safety in whatever might be their undertakings: for instance, by agriculturists (Ov. *Fast.* iii. 882; Macrobi. i. 16). At Rome in especial she was the goddess who gave public welfare (*Salus Publica* or *Romana*), to whom a temple had been vowed in the year B.C. 305 by the censor C. Junius Bubulcus on the Quirinal hill, which was afterwards (in 501) decorated with paintings by C. Fabius Pictor (Liv. ix. 43, x. 1; Val. Max. viii. 14). The temple was destroyed by fire in the reign of Claudius (Plin. xxxv. 19). She was worshipped publicly on April 30, in conjunction with Pax, Concordia, and Janus. It had been customary at Rome every year, about the time when the consuls entered upon their office, for the augurs and other high priests to observe the signs for the purpose of ascertaining the fortunes of the republic during the coming year; this observation of the signs was called

augurium Salutis (Cic. *de Leg.* ii. 8, 20, *Div.* i. 47, 105; Tac. *Ann.* xii. 23; Suet. *Aug.* 31). In the time of Cicero this ceremony had become neglected; but Augustus restored it, and the custom afterwards remained as long as paganism was the religion of the state. She was also petitioned for particular persons by a sort of state prayer, as for Pompey B.C. 49 (Dio Cass. xli. 6); and this was constantly done for the emperor, who represented the state itself, so that *Salus Augusta* = *Salus Publica*. As goddess of health *Salus* was identified with *HYGIEA*, after the Greek influence was felt, and was represented with the same attributes [see p. 433, a].

Salustius. [SALLUSTIUS.]

Sal̄yes or **Salluvī**, the most powerful and most celebrated of all the Ligurian tribes, inhabited the S. coast of Gaul from the Rhone to the Maritime Alps (Strab. p. 203). They were troublesome neighbours to Massilia, with which city they frequently carried on war. They were subdued by the Romans in B.C. 123 after a long and obstinate struggle, and the colony of *Aquae Sextiae* was founded in their territory by the consul Sextus [p. 94, b].

Samachonitis Lacus. [SEMECHONITIS LACUS.]

Samāra. [SAMAROBRYVA.]

Sāmāria (Σαμάρεια; Heb. Shomron, Chaldee, Shamrain; Σαμαρείς, Σαμαρείτης, Samarites, pl. Σαμαρείς, Σαμαρείται, Samaritae), aft. **Sēbaste** (Σεβαστή; *Sebastieh*, Ru.), one of the chief cities of Palestine, built by Omri, king of Israel on a hill in the midst of a plain surrounded by mountains, just in the centre of Palestine W. of the Jordan. For its history before the Roman occupation, see *Dictionary of the Bible*. Pompey assigned the district to the province of Syria, and Gabinius fortified the city anew. Augustus gave the district to Herod, who greatly renovated the city of Samaria, which he called *Sebaste* in honour of his patron. It had its own administration, under control of the Roman authority. As *Sebaste* it received a colony in the reign of Septimius Severus. [For the political history see *PALÆSTINA*.]

Samarobryva, afterwards **Ambiāni** (*Amiens*), the chief town of the Ambiani in Gallia Belgica, on the river Samara; whence its name, which signifies Samara-Bridge (Caes. *B. G. v.* 24, 46, 53; Ptol. ii. 9, 8; Amm. Marc. xv. 11).

Sambana (Σάμβανα), a city of Assyria, two days' journey N. of Sittace. In its neighbourhood dwelt the people called *Sambatae* (Σαμβάται). (Diod. xvii. 27.)

Sambastae (Σαμβασταί), a people of India intra Gangem, on the Lower Indus, near the island Pattalene. The fort of *Sevistan* or *Sehoun* in the same neighbourhood has been thought to preserve their name, and is by some identified with the Brahman city taken by Alexander. (Arr. *An.* vi. 15.)

Sāmē or **Sāmos** (Σάμη, Σάμος), the ancient name of Cephallenia. [CEPHALLENIA.] It was also the name of one of the four towns of Cephallenia. The town Same or Samos was situated on the E. coast, opposite Ithaca, and was taken and destroyed by the Romans B.C. 189. (Strab. p. 455; Liv. xxxviii. 28.)

Samia (Σαμία; *Khiaffa*), a town of Elis in the district Triphylia, S. of Olympia, between Lepreum and the Alpheus, with a citadel called **Samicum** (Σαμικόν), the same as the Homeric *Arene* (*Il.* ii. 591, xi. 723; Strab. pp. 346, 347; Paus. v. 5, 3).

Saminthus (Σάμινθος; nr. *Phiklia*), a place

in Argolis, on the W. edge of the Argive plain, opposite Mycenae (Thuc. v. 58).

Sammonius. [SERENUS.]

Samnium (Samnites, more rarely Samnītao, pl.), a country in the centre of Italy, bounded on the N. by the Marsi, Paeligni, and Marrucini, on the W. by Latium and Campania, on the S. by Lucaia, and on the E. by the Frentani and Apulia. The Samnites were an offshoot of the Sabines (Strab. p. 250; Varro, *L. L.* vii. 29; Gell. xi. 1), who emigrated from their country between the Nar, the Tiber, and the Anio, before the foundation of Rome, and settled in the country afterwards called Samnium. [SABINI.] This country was at the time of their migration inhabited by Opicans, whom the Samnites conquered, and whose language they adopted. Samnium is a country marked by striking physical features. The greater part of it is occupied by a huge mass of mountains, called at the present day the *Matese*, which stands out from the central line of the Apennines. The circumference of the Matese is between seventy and eighty miles, and its greatest height is 6000 feet. The two most important tribes of the Samnites were the **Caudini** and **Pentri**, of whom the former occupied the S. side, and the latter the N. side of the Matese. To the Caudini belonged the towns of Allifae, Telesia, and Beneventum; to the Pentri, those of Aesernia, Bovianum, and Sepinum. Besides these two chief tribes, we find mention of the Caraceni, who dwelt N. of the Pentri, and to whom the town of Aufidena belonged; and of the Hirpini, who dwelt SE. of the Caudini, but who are sometimes mentioned as distinct from the Samnites. The Samnites were distinguished for their bravery and love of freedom. Issuing from their mountain fastnesses, they overran a great part of Campania; but it has been remarked that these bands of adventurers gained or lost for themselves, and their conquests did not really extend the dominion of the parent state as did those which the Romans made. The reason of the difference lay partly in the looseness of the Samnite confederacy, which was formed of a number of *communes* of herdsmen and agriculturists who nominated representatives in an assembly, and only on occasion of need appointed a federal general. In one of the Samnite expeditions Capua applied to the Romans for assistance against the Samnites, and this led to the war which broke out between the Romans and Samnites in B.C. 343. The Romans found the Samnites the most warlike and formidable enemies whom they had yet encountered in Italy, and the war which commenced in 343 was continued with few interruptions for the space of fifty-three years. It was not till 290, when all their bravest troops had fallen, and their country had been repeatedly ravaged in every direction by the Roman legions, that the Samnites sued for peace and submitted to the supremacy of Rome. They never, however, lost their love of freedom; and accordingly they not only joined the other Italian allies in the war against Rome (90), but, even after the other allies had submitted, they still continued in arms. The civil war between Marius and Sulla gave them hopes of recovering their independence; but they were defeated by Sulla before the gates of Rome (82), the greater part of their troops fell in battle, and the remainder were put to death. Their towns were laid waste, the inhabitants sold as slaves, and their place supplied by

Roman colonists. (App. B. C. i. 93; Strab. p. 249; Plut. *Sull.* 30.)

Sámos or **Sámus** (Σάμος; Σάμιος, Samius; Grk. *Samos*), one of the principal islands of the Aegean Sea, lying in that portion of it called the Icarian Sea, off the coast of Ionia, from which it is separated only by a narrow strait formed by the overlapping of its E. promontory Posidium (*C. Columna*) with the westernmost spur of M. Mycale, Pr. Trogiūm (*C. S. Maria*). This strait, which is little more than three-fourths of a mile wide, was the scene of the battle of MYCALE. The island is formed by a range of mountains extending from E. to W., whence it derived its name, for Σάμος was an old Greek word signifying a mountain: and the same root is seen in Same, the old name of Cephallenia, and Samothrace, *i.e.* the Thracian Samos. The circumference of the island is about eighty miles. It was and is very fertile, and some of its products are indicated by its ancient names, Dryusa, Anthemura, Melamphyllns and Cyparissia (Plin. v. 135). According to the earliest traditions, it was a chief seat of the Carians and Leleges, and the residence of their first king, Ancaeus, and was afterwards colonised by Aeolians from Lesbos, and by Ionians from Epidanrus (Paus. vii. 4, 1; Strab. p. 637). In the earliest historical records, we find Samos decidedly Ionian, and a powerful member of the Ionic confederacy. Thucydides tells us that the Samians were the first of the Greeks, after the Corinthians, who paid great attention to naval affairs (Thuc. i. 13). The Samian Colaens is said to have discovered the passage of the Straits of Gibraltar (Hdt. iv. 152). They early acquired such power at sea that, besides obtaining possession of parts of the opposite coast of Asia, they founded many colonies: among which were Bisanthe and Perinthus, in Thrace; Celenderis and Nagidus, in Cilicia; Cydonia, in Crete; Dicaearchia (Puteoli), in Italy; and Zancle (Messana), in Sicily. After the government by a heroic monarchy followed, at the end of the seventh century B.C., an oligarchy of the land-owners (Geomori), who sent a colony to Perinthus and defeated the Megarians; but a revolution followed about 565 B.C., in which it is said that the oppressed people of Samos joined with the Megarian prisoners against the oligarchs: thus the island became subject to a democracy (Plut. *Q. Gr.* 57), but not long afterwards the power fell into the hands of the most distinguished of the so-called tyrants, POLYCRATES (B.C. 532), under whom its power and splendour reached their highest pitch, and Samos would probably have become the mistress of the Aegean, but for the murder of Polycrates. At this period the Samians had extensive commercial relations with Egypt, and they obtained from Amasis the privilege of a separate temple at NAUCRATIS. Their commerce extended into the interior of Africa, partly through their relations with Cyrene, and also by means of a settlement which they effected in one of the Oases, seven days' journey from Thebes. The Samians now became subject to the Persian empire: the island was 'netted' in Persian fashion, nearly all the men hunted down and destroyed, and then Samos was handed over to Syloson, brother of Polycrates. (Hdt. iii. 120-125.) The Samians were governed by tyrants, with a brief interval at the time of the Ionic revolt, until the battle of Mycale, which made them

independent, B.C. 479. They now joined the Athenian confederacy, of which they continued independent members until B.C. 440, when an opportunity arose for reducing them to entire subjection and depriving them of their fleet, which was effected by Pericles after an obstinate resistance of nine months' duration. (For the details see the Histories of Greece.) In the Peloponnesian war, Samos held firmly to Athens



Coin of Samos, late in 4th century B.C.
Obv. Lion's scalp; rev. SA: ΗΓΗΣΙΑΝΑ (magistrate's name); forepart of an ox.

to the last, and in the history of the latter part of that war the island becomes extremely important as the head-quarters of the exiled democratical party of the Athenians. Transferred to Sparta after the battle of Aegospotami, 405, it was soon restored to Athens by that of Cnidus, 394, but went over to Sparta again in 390. Soon after, it fell into the hands of the Persians, being conquered by the satrap Tigranes; but it was recovered by Timotheus for Athens. In the Social war, the Athenians successfully defended it against the attacks of the confederated Chians, Rhodians, and Byzantines, and placed in it a body of 2000 cleruchi, B.C. 352. After Alexander's death, it was taken from the Athenians by Perdicas, 323; but restored to them by Polysperchon 319. In the subsequent period, it seems to have been rather nominally than really a part of the Greco-Syrian kingdom: we find it engaged in a long contest with Priene on a question of boundary, which was referred to Antiochus II., and afterwards to the Roman senate. In the Macedonian war, Samos was taken by the Rhodians, then by Philip, and lastly by the Rhodians again, B.C. 200. In the Syriac war, the Samians took part with Antiochus the Great against Rome. Little further mention is made of Samos till the time of Mithridates, with whom it took part in his first war against Rome, on the conclusion of which it was finally united to the province of Asia, B.C. 84. Meanwhile it had greatly declined, and during the war it had been wasted by the incursions of pirates. Its prosperity was partially restored under the propraetorship of Q. Cicero, B.C. 62, but still more by the residence in it of Antony and Cleopatra, 32, and afterwards of Octavianus, who made Samos a free state. (Plin. v. 135.) It was favoured by Caligula, but was deprived of its freedom by Vespasian, and it sank into insignificance as early as the second century, although its departed glory is found still recorded, under the emperor Decius, by the inscription on its coins, Σαμίωv πρῶταρ: Ἰωvίας.—Samos may be regarded as among the chief centres of Ionian manners, energies, luxury, science, and art. In very early times, there was a native school of archaic sculpture, at the head of which was Rhococus, to whom tradition ascribed the invention of casting in metal. [RHOECUS; TELECLUS; THEONORUS.] In the hands of the same school architecture flourished greatly; the Heraeum, one of the

finest of Greek temples, was erected in a marsh, on the W. side of the city of Samos; and the city itself, especially under the government of Polycrates, was furnished with other splendid works, among which was an aqueduct pierced through a mountain. In pottery Samos has given its name to the 'Samian' ware, a red pottery with reliefs (the successor perhaps of a black pottery with reliefs made at Samos), which was in vogue both in Greece and Italy in the second century B.C., and was imitated by potters of Gaul and Britain. In philosophy Pythagoras has made the name of Samos famous; among the lesser men of literature born in the island were the poets Asius and Choerilus and the historian Duris.—The capital city, also called **Samos**, stood on the S.E. side of the island, opposite Pr. Trogillum, partly on the shore, and partly rising on the hills behind in the form of an amphitheatre. It had a magnificent harbour, and numerous splendid buildings, among which, besides the Heraeum and other temples, the chief were the senate-house, the theatre, and a gymnasium dedicated to Eros. The Heraeum of Samos, which commemorated the tradition that Hera was born by the river Imbrasus in Samos (Paus. vii. 4, 4), was built by RHOECUS (as principal architect), in the middle of the seventh century B.C., or (as some maintain) at the end of that century, possibly on the site of a still older temple. It was seen by Herodotus, who speaks of it as the largest existing temple (Hdt. iii. 60; cf. Paus. vii. 4), and in fact the report of the excavations of 1880 showed a façade of fully fifty metres. It was of the Ionic order, as may be seen by the existing remains—not Doric as Vitruvius states (vii. praef. 12).

Sāmōsāta (τὰ Σαμόσατα: Σαμοσατεῖς, Samosatensis: *Samisat*), the capital of the province, and afterwards kingdom, of Commagene, in the N. of Syria, stood on the right bank of the Euphrates, N.W. of Edessa (Strab. p. 749). It was taken by Antony in his Syrian campaign (Jos. Ant. xiv. 15). It was strongly fortified as a frontier post against Osroëne (Jos. B. J. vii. 7, 1). In the first century of our era, it was the capital of the kings of Commagene. It is celebrated in literary history, as the birthplace of Lucian, and, in Church history, as that of the heretic Paul, bishop of Antioch, in the third century.

Sāmōthrācē, **Samothrace**, or **Samothracia** [see Liv. xlii. 50, xlv. 45, 46] (Σαμοθράκη, Σαμοθρακία, Ep. Σάμος Θρηάκη: Σαμόθρακες: *Samothraci*), a small island in the N. of the Aegæan sea, opposite the mouth of the Hebrus in Thrace, from which it was thirty-eight miles distant. It is about thirty-two miles in circumference, and contains in its centre a lofty mountain, called **Saōce**, from which Homer says that Troy could be seen. (Il. xiii. 12; Plin. iv. 73.) Samothrace bore various names in ancient times. It is said to have been called Melite, Saonnesus, and more frequently Dardania, from Dardanus, the founder of Troy, who is reported to have settled here. (Strab. pp. 457, 472; Paus. vii. 4, 3.) Homer calls the island simply Samos; sometimes the Thracian Samos, because it was colonised, according to some accounts, from Samos on the coast of Asia Minor. Samothrace was the chief seat of the worship of the Cabiri, and was celebrated for its religious mysteries, which were among the most famous in the ancient world. [See **CABIRI**, and *Dict. of Ant.* art. *Cabiria*.] The

political history of Samothrace is of little importance. The Samothracians fought on the side of Xerxes at the battle of Salamis (Hdt. viii. 90), and at this time they possessed on the Thracian mainland a few places, such as Sale, Serrhion, Mesambria, and Tempyra (Hdt. vii. 108). In the time of the Macedonian kings, Samothrace appears to have been regarded as a kind of asylum, and Perseus accordingly fled thither after his defeat by the Romans at the battle of Pydna (Liv. xlv. 6).

Sampsiceramus, the name of two princes of Emesa in Syria [EMESA], a nickname given by Cicero to Cn. Pompeius, in allusion probably to his talking much of his Eastern victories, this name being selected as particularly high-sounding (Cic. *ad Att.* ii. 14, 16, 17, 23).

Sanchuniathon (Σαρχουνιάθων), said to have been an ancient Phoenician writer, whose works were translated (as was pretended) into Greek by Philo Byblius, who lived in the latter half of the first century of the Christian era. A considerable fragment of the translation of Philo is preserved by Eusebius in the first book of his *Præparatio Evangelica*. Philo was one of the many adherents of the doctrine of Euhemerus, that all the gods were originally men who had distinguished themselves in their lives as kings, warriors, or benefactors of man, and were worshipped as divinities after their death. This doctrine Philo applied to the religious system of the Oriental nations, and especially of the Phoenicians; and in order to gain more credit for his statements, he pretended that they were taken from an ancient Phoenician writer. Sanchuniathon, he says, was a native of Berytus, lived in the time of Semiramis, and dedicated his work to Abibalus, king of Berytus. It is probable that Sanchuniathon never existed, and that the name was formed from the Phoenician god Sanchon, and was invented for an imaginary Phoenician writer to whom Philo professed to ascribe the materials which he had gathered from traditions of various religions, Egyptian, Greek, and especially Phoenician.—The fragments of this work have been published separately by J. C. Orelli, Lips. 1826. In 1835 a manuscript, purporting to be the entire translation of Philo Byblius, was discovered in a convent in Portugal. The Greek text was published by Wagenfeld, Breae, 1837.

Sancus, or **Semo Sancus**, an Italian divinity, originally a Sabine god, and identical with Hercules and Dios Fidius. The name, which is etymologically the same as *Sanctus*, and connected with *Sancire*, seems to justify this belief, and characterises Sancus as a divinity presiding over oaths (Ov. *Fast.* vi. 213; Propert. v. 9, 71). Sancus also had a temple at Rome, on the Mucialis (the S. slope of the Quirinal), which was said to have been consecrated in 466 B.C. by Postumius Regillensis (Dionys. ix. 60): near it was the 'Gate of Semo' (Porta Sanquialis; Fest. p. 345). There was also an altar on the island in the Tiber dedicated to Sancus (*C. I. L.* vi. 567), from which Christian writers derived their fallacious notion that Simon Magus was worshipped at Rome (Tertull. *Apol.* 13; Euseb. *H. E.* ii. 13). [See further under **FIDIUS**, and **HERACLES**, pp. 400, 401, b.]

Sandrōcottus (Σανδρόκοττος), an Indian king at the time of Seleucus Nicator, ruled over the powerful nation of the Gangaridae and Prasii on the banks of the Ganges. He was a man of human origin, and was the leader of a band of

robbers, before he obtained the supreme power. In the troubles which followed the death of Alexander, he extended his dominions over the greater part of northern India, and conquered the Macedonians who had been left by Alexander in the Punjab. His dominions were invaded by Seleucus, who did not, however, succeed in the object of his expedition, for, in the peace concluded between the two monarchs, Seleucus ceded to Sandrocottus not only his conquests in the Punjab, but also the country of the Paropamisus. Seleucus in return received 500 war elephants. (Plut. *Alex.* 62; Just. xv. 4; Arr. *An.* v. 6, 2; Strab. pp. 702, 709, 724; App. *Syr.* 55; Athen. p. 18.) Megasthenes subsequently resided for many years at the court of Sandrocottus as the ambassador of Seleucus. [MEGASTHENES.] Sandrocottus is probably the same as the *Chandragupta* of the Sanscrit writers.

Sangala (Σάγγαλα), a town taken by Alexander in the country of the Punjab (Arr. *An.* v. 22). Some identify it with *Lahore*.

Sangarius, Sangaris, or Sägäris (Σαγγάριος, Σάγγαρις, Σάγαρις: *Sakariyeh*), the largest river of Asia Minor after the Halys, had its source in a mountain called Adoreus, near the little town of Sangia, on the borders of Galatia and Phrygia, whence it flowed first N. through Galatia, then W. and NW. through the NE. part of Phrygia, and then N. through Bithynia, of which it originally formed the E. boundary. It fell at last into the Euxine, about half way between the Bosphorus and Heraclea. It was navigable in the lower part of its course. Its chief tributaries were the Thymbres or Thymbrus, the Bathys, and the Gallus, flowing into it from the W. (*Il.* iii. 187, xvi. 719; Hes. *Th.* 344; Strab. p. 543; Ov. *Pont.* iv. 10, 17.)

Sangia. [SANGARIUS.]

Sannyrion (Σανυρίων), an Athenian comic poet, belonging to the latter years of the Old Comedy, and the beginning of the Middle. He flourished B.C. 407 and onwards. We know nothing of his personal history, except that his excessive leanness was ridiculed by Strattis and Aristophanes. (Athen. p. 551.)

Santones or Santoni, a powerful people in Gallia Aquitania, dwelt on the coast of the ocean, N. of the Garumna. Under the Romans they were a free people. Their chief town was Mediolanum, afterwards Santones (*Saintes*). (Caes. *B. G.* i. 10, iii. 11, vii. 75; Ptol. ii. 7, 17.) Their country produced a species of wormwood which was much valued, and also a thick woollen cloth (Plin. xxvii. 60; Mart. ix. 95; Juv. viii. 145).

Saöcöras. [MASCAS.]

Säpaei (Σαπαῖοι, Σάπαιοι), a people in Thrace, on Mt. Pangaeus, between the lake Bistonis and the coast (Hdt. vii. 110; Strab. p. 549).

Sapaudia, a district of E. Gaul, S. of the Lake of Geneva, and extending to Grenoble (Amm. Marc. xv. 11). Its name is preserved in *Savoie*.

Saphar, Sapphar, or Taphar (Σάφαρ or Ἄφαρ, Σάπφαρ, Τάφαρον: *Dhafar*, Ru.), one of the chief cities of Arabia, stood on the S. coast of Arabia Felix, opposite to the Aromata Pr. in Africa (*C. Guardafui*). It was the capital of the Hoineritae, a part of which tribe bore the name of Sapharitae or Sappharitae (Σαπφαρίται). (Ptol. vi. 6, 25.)

Santra, a Roman grammarian, who lived about the end of the Republic, and wrote on the history of literature. He is cited frequently

by later writers. (Mart. xi. 2, 7; Suet. *Gr.* 14; Gell. vii. 15; Quint. xii. 10, 16; Fest. p. 277; Non. 170, 21.)

Säpüs (*Savio*), a small river in Gallia Cisalpina, rising in the Apennines, and flowing into the Adriatic S. of Ravenna, between the Po and the Aternus (Strab. p. 217; Lucan, ii. 406).

Sapor. [SASSANIDAE.]

Sappho (Σαπφώ, or, in her own Aeolic dialect, Ψάπφα), one of the two great leaders of the Aeolian school of lyric poetry (Alcaeus being the other), was a native of Mytilene, or, as some said, of Eresos in Lesbos. Her father's name was Scamandronymus, who died when she was only six years old (Hdt. ii. 135). She had three brothers, Charaxus, Larichus, and Eurigius. Charaxus was violently upbraided by his sister in a poem, because he became so enamoured of the courtesan Rhodopis at Naucratis in Egypt, as to ransom her from slavery at an immense price. [RHODOPIS.] It is probably an entire mistake to deduce from *Fr.* 85 (where Sappho calls Kleis 'a fair daughter') that the poetess was married and had children. She is speaking in the character of the poetical subject, not in her own person. Sappho was contemporary with Alcaeus, Stesichorus, and Pittacus. That she was not only contemporary, but lived in friendly intercourse, with Alcaeus, is shown by existing fragments of the poetry of both. Of the events of her life we have scanty information. From the Parian marble (36) we learn that political troubles drove her from Lesbos, like other partisans of the aristocracy, and that she went to Sicily (cf. Ov. *Her.* xv. 51). As regards the well-known story, that being in love with Phaon, and finding her love unrequited, she leapt down from the Leucadian rock, it seems to have been an invention of later times evolved out of a misunderstanding of some of her verses, and a confusion with the popular legend of Phaon's love for Aphrodite [p. 686, b]. It is even possible that in one of her poems she may have addressed Phaon in the character of Aphrodite (though his name does not occur in any existing fragment), and that, as in the case of Kleis, a too prosaic interpreter started the error, which was first promulgated by the comedians. (Strab. p. 452; Athen. pp. 69, 441.) As for the leap from the Leucadian rock, it is a fiction, which arose from an expiatory rite connected with the worship of Apollo [p. 486, a]. At Mytilene Sappho appears to have been the centre of a female literary society, most of the members of which were her pupils in poetry. [ERINNA.] Upon the mention of these younger pupils and followers a foolish love of scandal in a later age based an attack against the moral character of Sappho, which should be dismissed as a groundless fabrication. This also was started by the comedians. It may have been suggested in the first instance partly by the incapacity of the Athenians to imagine any such freedom of women in society as was possible without any taint among the Aeolians and Dorians, and partly from the prurient imagination of the comedians. Read with an intelligent mind, the poems which have survived imply no want of purity in Sappho, and Aristotle's approbation of the reply which Sappho made to Alcaeus does not suggest a disbelief in her nobility of character. Of her poetical genius, however, there cannot be a question. The ancient writers agree in expressing the most unbounded admiration for her poetry. Even in her own age the recitation of one of her poems so affected Solon that he expressed

an earnest desire to learn it before he died (Ael. ap. Stob. *Serm.* xxix. 58). The Alexandrian school numbered her among the nine great lyric poets, and in force and passion she probably surpassed them all. Her lyric poems formed nine books, but of these only fragments have come down to us. The longest is a splendid ode to Aphrodite.—The fragments are edited by Neue, Berl. 1827, and in Bergk's *Poëtae Lyrici*, 1867.

Sarancae, Sarangae or **-es** (Σαράγγαι, Σαράγγεις Herod.), a people of Sogdiana (Hdt. iii. 93).

Sârāvus (*Saar*), a small river in Gaul, flowing into the Mosella on its right bank (Auson. *Mosell.* 367).

Sardānāpālus (Σαρδανάπαλος), the last king of the Assyrian empire of Nineveh. The familiar account of his life, as derived from Ctesias, gives a false view both of his date and his character. It asserts that he passed his time in his palace unseen by any of his subjects, dressed in female apparel, and surrounded by concubines. At length Arbaces, satrap of Media, and Belesys, the noblest of the Chaldaean priests, resolved to renounce allegiance to such a worthless monarch, and advanced at the head of a formidable army against Nineveh. But all of a sudden the effeminate prince threw off his luxurious habits, and appeared an undaunted warrior. Placing himself at the head of his troops, he twice defeated the rebels, but was at length worsted and obliged to shut himself up in Nineveh. Here he sustained a siege for two years, till at length, finding it impossible to hold out any longer, he collected all his treasures, wives, and concubines, and placing them on an immense pile which he had constructed, set it on fire, and thus destroyed both himself and them. The enemies then obtained possession of the city, in the eighth century B.C. This is the account of Ctesias, which has been preserved by Diodorus Siculus and which has been followed by most subsequent writers and chronologists (Diod. ii. 21; Syncell. p. 359; Agath. p. 120; August. *C.D.* xviii. 21). Modern writers have shown that the narrative of Ctesias is mythical, and must not be received as a genuine history. The legend of Sardanapalus, who so strangely appears at one time sunk in the lowest effeminacy, and immediately afterwards a heroic warrior, has perhaps been composed from popular stories of the god Sandon, who was worshipped in Asia both as a heroic and a female divinity. The real Sardanapalus was the king Assur-bani-pal, son of Esarhaddon, who is described in the cuneiform record as making two successful expeditions against Egypt, about the years 670–650 B.C. In the first he defeated Taharqa (Tirhakah) who had combined with some of the petty kings set up in Egypt by Esarhaddon, to drive out all who favoured Assyria; in the second, besides defeating Urdameneh, Taharqa's successor, he carried Neku [Neco, No. 1] prisoner to Nineveh. But meantime his own empire had been weakened by dissensions. The end came in 606 B.C., when the governor of Babylon in alliance with Cyaxares, king of Media, brought an army against Nineveh, took the city and rased it to the ground. Sardanapalus, or Assur-bani-pal, with all his family perished with the city. [See also pp. 135, 156.]

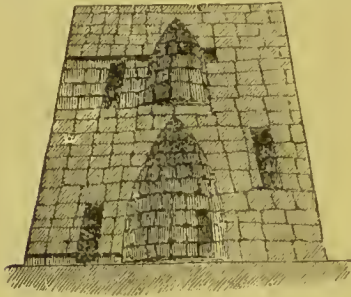
Sardemisus, a branch of M. Taurus, extending southwards on the borders of Pisidia and Pamphylia, as far as Phaselis in Lycia, whence it was continued in the chain called Climax.

It divided the district of Milyas from Pisidia Proper (Plin. v. 96).

Sardi. [SARDINIA.]

Sardinia (ἡ Σαρδῶ or Σαρδών, gen. Σαρδόνος, dat. Σαρδοῖ, acc. Σαρδῶ; subsequently Σαρδωνία, Σαρδανία, or Σαρδηνία; Σαρδῶς, Σαρδόνιος, Σαρδόνιος, Sardus; *Sardīniā*), a large island in the Mediterranean, is in shape in the form of a parallelogram, upwards of 140 nautical miles in length from N. to S. with an average breadth of sixty. It was regarded by many of the ancients as the largest of the Mediterranean islands (Hdt. i. 170, v. 106; Scyl. p. 56; cf. Strab. p. 654), and this opinion, though usually considered an error, is now found to be correct, since it appears by actual measurement that Sardinia is a little larger than Sicily. Sardinia lies in almost a central position between Spain, Gaul, Italy, and Africa. The ancients derived its name from Sardus, a son of a native deity identified by the Greeks with Heracles (Paus. x. 17, 2), who was worshipped in the island under the name of *Sardus Pater*. The Greeks called it *Ichnusa* (Ἰχνησοῦσα) from its resemblance to the print of a foot, and *Sandalīōtis* (Σανδαλιῶτις) from its likeness to a sandal (Sil. It. xii. 358; Paus. l.c.; Plin. iii. 85). A chain of mountains runs along the whole of the E. side of the island from N. to S., occupying about one third of its surface. These mountains were called by the ancients Insani Montes (Liv. xxx. 39; Claud. *Bell. Gild.* 513; τὰ Μαινόμενα ὄρη, Ptol. iii. 3, 6), a name which they probably derived from their wild and savage appearance, and from their being the haunt of numerous robbers. In the W. and S. parts of Sardinia there are numerous plains, intersected by ranges of smaller hills, but this part of the island was in antiquity, as in the present day, exceedingly unhealthy, owing to the extensive marshes and lagunes. (Strab. p. 225; Paus. x. 17, 11; Mart. iv. 60, 6; Tac. *Ann.* ii. 85.) The principal rivers are the Ternus (*Terme*) in the N., the Thyrsus (*Oristano*) on the W. (the largest river in the island), and the Flumen Sacrum (*Uras*) and the Saeprus (*Flumendoso*) on the E. The chief towns in the island were: on the N. coast, Tibula (*Porto Pollo*) and Turris Libyssonis; on the E. coast, Sulci and Caralis (*Cagliari*); on the E. coast, Olbia; and in the interior, Cornus (*Corneto*) and Nora (*Nurri*).—Sardinia was very fertile, but was not extensively cultivated, in consequence of the uncivilised character of its inhabitants. Still the plains in the W. and S. parts of the island produced a great amount of corn, of which a large quantity was exported to Rome every year. Among the products of the island one of the most celebrated was the *Sardonica herba*, a poisonous plant, which was said to produce fatal convulsions in the persons who ate of it. These convulsions, it was said, agitated and distorted the mouth, so that the person appeared to laugh, though in excruciating pain: hence the well-known *risus Sardonicus*. (Paus. x. 17, 13; Serv. ad *Ecl.* vii. 41; Suid. s.v. Σαρδόνιος γέλως.) No plant possessing these properties is found at present in Sardinia; and it is not impossible that the whole tale may have arisen from a piece of bad etymology, since we find mention in Homer of the Σαρδάνιος γέλως, which cannot have any reference to Sardinia, but is probably connected with the verb *σαίρειν*, 'to grin.' The bitterness of the Sardinian honey, which was supposed to be caused by this herb, is still observed. Another of the principal productions of Sar-

dinia was its wool, which was obtained from a breed of domestic animals between a sheep and a goat, called *musmones* (μούσμων: moufflon; Strab. p. 225; Paus. *l.c.*; Ael. *H. A.* xvi. 34). The skins of these animals were used by the inhabitants as clothes, whence we find them often called *Pellici* and *Mastrucati*. Sardinia also contained a large quantity of the precious metals, especially silver, the mines of which were worked in antiquity to a great extent (Solin. 4, 4). There were likewise numerous mineral springs; and large quantities of salt were manufactured on the W. and S. coasts.—The population of Sardinia was of a very mixed kind. To what race the original inhabitants belonged we are not informed; most likely they were Iberians, *i.e.* of the same race as the non-Aryan element in Spain and Sicily. Phoenicians, Tyrrhenians, and Carthaginians settled in the island at different periods. The Greeks are also said to have planted colonies in the island, but this account is very suspicious. The first Greek colony is said to have been led by Iolaus, a son of Heracles. The story probably arose from the name of a tribe in the island, called *Iolai* (Ἰόλαιοι, Ἰολαίοι, Ἰολαεῖς), or *Ilienses* (Ἰλιεῖς) [see p. 445, a]. These were some of the most ancient inhabitants of Sardinia, and were probably not of Greek, but of Iberian origin. Their name is



Nuraghe in Sardinia.

still preserved in the modern town of *Iliola*, in the middle of the W. coast. We also find in the island *Corsi*, who had crossed over from Corsica, and *Balari*, who, according to Pausanias, were descendants of Libyan mercenaries of the Carthaginians, who had settled in the mountains. Probably it is to the Iberian inhabitants that the peculiar towers (called *Nuraghe*) are due. Greek writers evidently regarded them as of great antiquity. ([Aristot.] *de Mirab.* 100 = p. 838; cf. Diod. iv. 30.) They are built of massive stones in the form of a truncated cone, and contain vaulted chambers with a staircase in the thickness of the wall. At a later time all these names became merged under the general appellation of *Sardi*, although even in the Roman period we still find mention of several tribes in the island under distinct names. The *Sardi* are described as a rude and savage people, addicted to thievery and lying.—Sardinia was known to the Greeks as early as B.C. 545 (Hdt. i. 170); and a generation later Histiaeus of Miletus promised Darius that he would render the island of Sardo tributary to his power (Hdt. v. 106, 124). It was conquered by the Carthaginians at an early period (Diod. v. 35), and continued in their possession till the end of the first Punic war. Shortly after this

event, the Romans availed themselves of the dangerous war which the Carthaginians were carrying on against their mercenaries in Africa, to take possession of Sardinia, B.C. 238 (Pol. i. 88, iii. 10; Liv. xxi. 1). It was now formed into a Roman province under the government of a praetor; but a large portion of it was only nominally subject to the Romans; and it was not till after many years and numerous revolts, that the inhabitants submitted to the Roman dominion. It was after one of these revolts that so many Sardinians were thrown upon the slave market as to give rise to the proverb, 'Sardi venales,' to indicate any cheap and worthless commodity (Aurel. Vict. *Vir. Ill.* 65). After 122 B.C. the island was governed by a propraetor, whose title in 27, when the province was given to the senate, became proconsul. In A.D. 6 it was placed under an imperial procurator (Dio Cass. lxx. 28): after Diocletian under a praeses. The inhabitants of the mountains in the E. side of the island were never completely subdued, and gave trouble to the Romans even in the time of Tiberius. Sardinia continued to belong to the Roman empire till the fifth century, when it was taken possession of by the Vandals.

Sardes or **Sardis** (plural) [αἱ Σάρδεῖς, Ion. Σάρδειες, contracted Σάρδεις: Σάρδιος, Σαρδιάνος, Σαρδιηνός, Sardianus: *Sart*, Ru.], one of the

most ancient and famous cities of Asia Minor, and the capital of the great Lydian monarchy, stood on the S. edge of the rich valley of the Hermus, at the N. foot of M. Tmolus, on the little river Pactolus, thirty stadia (three geogr. miles) S. of the junction of that river with the Hermus (Hdt. v. 101; Aesch. *Pers.* 45; Strab. p. 625). On a lofty precipitous rock, forming an outpost of the range of Tmolus, was the almost impregnable citadel which some suppose to be the Hyde of Homer, who, though he never mentions the Lydians or Sardis by name, speaks of M. Tmolus and the lake of Gyges (*Il.* xx. 385; Strab. p. 626). The erection of this citadel was ascribed to Meles, an ancient king of Lydia (Hdt. i. 81); but it was probably first a western outpost of the great Hittite empire. It was surrounded by a triple wall, and contained the palace and treasury of the Lydian kings. At the downfall of the Lydian empire, it resisted all the attacks of Cyrus, and was only taken by surprise. The story is told by Herodotus, who relates other legends of the fortress. The rest of the city, which stood in the plain on both sides of the Pactolus, was very slightly built, and was repeatedly burnt down, first by the Cimmerians, then by the Greeks in the great Ionic revolt, and again, in part at least, by

Antiochus the Great (Pol. v. 15, viii. 23); but on each occasion it was restored. For its history as the capital of the Lydian monarchy see LYDIA. Under the Persian and Greco-Syrian empires, it was the residence of the satrap of Lydia. The rise of Pergamum greatly diminished its importance; but under the Romans it was still a considerable city, and the seat of a conventus juridicus (Plin. v. 111), and a place where the religious festivals of the province of Asia (κοινὸν Ἀσίας) were held for the worship of Rome and Augustus (C.I.G. 5918). In the organisation of Diocletian it was the capital of Lydia. In the reign of Tiberius, it was almost entirely destroyed by an earthquake, but it was restored by the emperor's aid. (Tac. Ann. ii. 47; Strab. p. 627.) It was one of the earliest seats of the Christian religion, and one of the seven Churches of the province of Asia. [Dict. of the Bible.] In 1402 the city was destroyed by Tamerlane, and its site now presents a melancholy scene of desolation. The triple wall of the acropolis can still be traced, and remains of the temple of Cybele, the theatre, stadium and other buildings. The necropolis of the city stood on the banks of the lake of Gyges [GYGÆUS LACUS], near which the sepulchre of Alyattes may still be seen. [ALYATTES.]

Sardōum or **Sardonian Mare** (τὸ Σαρδόνιον ἢ Σαρδόνιον πέλαγος), the part of the Mediterranean sea on the W. and S. of Sardinia, separated from the Libyan sea by a line drawn from the promontory Lilybaeum in Sicily (Hdt. i. 166; Strab. pp. 50, 54; Plin. iii. 75).

Sarepta or **Sarephtha** (Σάρεπτα, Σάρεφθα, Σάραπτα: O. T. Zarephath: Surafend, Serphant, or Tzarphand), a city of Phoenicia, about ten miles S. of Sidon, to the territory of which it belonged (Jos. Ant. viii. 13, 2; Plin. v. 76; Dict. of the Bible).

Sargētia (*Strel* or *Strey*, a tributary of the Marosch), a river in Dacia, on which was situated the residence of Decebalus (Dio Cass. lxxviii. 14).

Sarīphi Montes (τὰ Σάριφα ὄρη), a mountain-range in the N. of Parthia, running eastward from the SE. corner of the Caspian.

Sarmātae or **Saurōmātae** (Σαρμάται, Strabo; Σαυρομάται, Hdt.), a people of Asia, dwelling on the NE. of the Palus Maeotis (*Sea of Azov*), E. of the river Tanaïs (*Don*) which separated them from the Scythians of Europe. This is the account of Herodotus, who tells us that the Sarmatians were allied to the Scythians, and spoke a corrupted form of the Scythian language, and that their origin was ascribed to the intercourse of Scythians with Amazons (Hdt. iv. 21, 110–117). Strabo also places the Sauromatae proper between the Tanaïs and the Caspian (pp. 497, 500, 507); but in many passages he makes no very distinct separation between Sarmatians and Scythians. The Sarmatae had before his time invaded and occupied much of what had been Scythian territory, and continued to push their influence further, so that Tacitus (*Germ.* 1) speaks of them as neighbours of the Germans (*i.e.* reaching to Poland and E. Prussia), and Ptolemy brings them up to the Vistula. At the same time their power was rising and fluctuating; there were numerous independent and dominant tribes within these limits who are spoken of under their own name, and Sarmatia in its extended sense is rather a geographical expression than a country of one ruling nation. [SARMATIA.]

Sarmātia (ἡ Σαρματία: Σαρμάται, Σαυρομάται: the E. part of Poland, and S. part of

Russia in Europe), a name first used by Mela (ii. 4) for the part of N. Europe and Asia extending from the Vistula (*Wisla*) and the SARMATICI MONTES on the W., which divided it from Germany, to the Rha (*Volga*) on the E., which divided it from Scythia; bounded on the SW. and S. by the rivers Ister (*Danube*), Tibiscus (*Theiss*), and Tyras (*Dniester*), which divided it from Pannonia and Dacia, and, further, by the Euxine, and beyond it by M. Caucasus, which divided it from Colchis, Iberia, and Albania; and extending on the N. as far as the *Baltic* and the unknown regions of N. Europe. The part of this country which lies in Europe corresponds to the Scythia of Herodotus. The people from whom the name of Sarmatia was derived inhabited at first only a small portion of the country. [SARMATAE.] The greater part of it was peopled by Scythian tribes, who, before the Christian era, had yielded to a great extent to the Sarmatian power and name; but some of the inhabitants of its W. part seem to have been of German origin, as the VENEDI on the *Baltic*, and the LAZYGES, RHOXOLANI, and HAMAXOBII in *S. Russia*: the chief of the other tribes W. of the Tanaïs were the Alauni or Alani Scythae, a Scythian people who came out of Asia and settled in the central parts of *Russia*. [ALANI.] The people E. of the Tanaïs were not of sufficient importance in ancient history to require specific mention. The whole country was divided by the river Tanaïs (*Don*) into two parts, called respectively Sarmatia Europaea and Sarmatia Asiatica (ἡ ἐν Εὐρώπῃ and ἡ ἐν Ἀσίᾳ Σαρματία); but it should be observed that, according to the modern division of the continent, the whole of Sarmatia belongs to Europe. It should also be noticed that the Chersonesus Taurica (*Crimea*), though falling within the specified limits, was not considered as a part of Sarmatia, but as a separate country.

Sarmāticae Portae (αἱ Σαρματικαὶ πύλαι: *Pass of Dariel*), the central pass of the Caucasus, leading from Iberia to Sarmatia (Pol. v. 9, 11). It was more commonly called *Caucasiae Portae*. [CAUCASUS.] It was also called *Caspiae Portae* (Suet. *Ner.* 19; Tac. *Hist.* i. 6), apparently through a confusion with the pass of that name at the E. end of the Caucasus. [CASPIAE PORTAE.] The remains of an ancient wall are still seen in the pass.

Sarmāticī Montes (τὰ Σαρματικὰ ὄρη: part of the *Carpathian Mountains*), a range of mountains in Central Europe, extending from the sources of the Vistula to the Danube, between Germany on the W. and Sarmatia on the E. (Ptol. ii. 11, 6).

Sarmāticus Oceanus and **Pontus**, **Sarmāticum Mare** (Σαρματικὸς ὠκεανός: *Baltic*), a great sea, washing the N. coast of European Sarmatia (Ptol. vii. 5, 2), but Roman poets applied the name sometimes to the *Black Sea* (Ov. *Pont.* iv. 10, 38; Val. Flacc. viii. 207).

Sarmizegethusa (near *Fachely*, also called *Gradischtc*, Ru.), the most important town of Dacia, and the residence of its kings, was situated on the river Sargctia (*Strel* or *Strey*) (Dio Cass. lxxviii. 9, lxxviii. 8, 14). After Trajan's conquests [DACIA] it was made a Roman colony under the name of *Col. Ulpia Trajana Aug.*, and the capital of the province in which a legion had its head-quarters (Dio Cass. lv. 23; C.I.L. iii. p. 228).

Sarnus (*Sarno*), a river in Campania, flowing by Nuceria, and falling into the Sinus Puteolanus near Pompeii. Its course was changed by

the great eruption of Vesuvius, A.D. 79. On its banks dwelt a people named Sarrastes, who are said to have migrated from Peloponnesus. (Strab. p. 247; Verg. *Aen.* vii. 738; Serv. *ad loc.*)

Saron. [SARONICUS SINUS.]

Sarōn (Σάρων: O. T. Sharon), a fertile plain of Palestine, extending along the coast N. of Joppa towards Caesarea. [*Diet. of the Bible.*]

Sarōnicus Sinus (Σαρωνικός κόλπος, also πόρος, πέλαγος, and πόντος: *G. of Egina*), a bay of the Aegæan sea lying between Attica and Argolis, and commencing between the promontory of Sunium in Attica and that of Scyllæum in Argolis. It contains within it the islands of Aegina and Salamis. (Aesch. *Ag.* 317; Strab. pp. 335, 369.) Its name was traditionally derived from Saron, king of Troezen, who was supposed to have been drowned in this part of the sea while swimming in pursuit of a stag. The story, founded apparently in part on the name, and in part on the rites of Artemis, tells that he was buried in the precincts of the temple which he had built for Artemis, and the neighbouring sea was called Saronis instead of Phœbaea (Paus. iii. 30, 7).

Sarpēdon (Σαρπηδών). 1. Son of Zeus and Europa, and brother of Minos and Rhadamanthus. Being involved in a quarrel with Minos about Miletus, he took refuge with Cilix, whom he assisted against the Lycians. He afterwards became king of the Lycians, and Zeus granted him the privilege of living three generations. (Hdt. i. 173; Apollod. iii. 1, 2; Paus. vii. 3, 4; MILETUS.)—2. Son of Zeus and Laodamia, or, according to others, of Evander and Deidamia, and a brother of Clarus and Themon (*Il.* vi. 199; Apollod. iii. 1, 1; Verg. *Aen.* x. 125). He was a Lycian king, and a grandson of No. 1, with whom he is confused in Eur. *Rhes.* 29. In the Trojan war he was an ally of the Trojans, and distinguished himself by his valour, but was slain by Patroclus (*Il.* v. 479, xii. 292, xvi. 480). Apollo, by the command of Zeus, cleansed Sarpedon's body from blood and dust, covered it with ambrosia, and gave it to Sleep and Death to carry into Lycia, there to be honourably buried (*Il.* xvi. 667; Mors).

Sarpēdon Promontorium (Σαρπηδών: *C. Lissan el Kapeli*), a promontory of Cilicia, in long. 34° E., eighty stadia W. of the mouth of the Calycadnus. In the peace between the Romans and Antiochus the Great, the W. boundary of the Syrian kingdom was fixed here. (Strab. p. 670; App. *Syr.* 39; Liv. xxxviii. 38.)

Sarpēdonium Prom. (ἡ Σαρπηδονίη ἄκρα: *Gremia*), a promontory of Thrace between the mouths of the rivers Melas and Erginus, opposite the island of Imbros (Hdt. vii. 58).

Sarrastes. [SARNUS.]

Sars (*Sar*), a small river on the W. coast of Hispania Tarraconensis, between the Prom. Nerium and the Minius (Mel. iii. 1).

Sarsina (Sarsinas, -ātis: *Sarsina*), an ancient town of Umbria, on the river Sapis, SW. of Ariminum, and subsequently a Roman municipium (Strab. p. 227; Plin. iii. 114), celebrated as the birthplace of the comic poet PLAUTUS.

Sarta (Σάρτη: *Sykia*), a town on the E. coast of the Sithonian promontory of Chalcidice (Hdt. vii. 122).

Sarus (ὁ Σάρπος: *Seihan*), a considerable river in the SE. of Asia Minor. Rising in the Anti-Taurus, in the centre of Cappadocia, it flows S. past Comana to the borders of Cilicia, where it receives a W. branch that has run

nearly parallel to it; and thence, flowing through Cilicia Campestris in a winding course, it falls into the sea a little E. of the mouth of the Cydnus, and SE. of Tarsus. Xenophon gives three plethra (303 feet) for its width at its mouth. (Xen. *An.* i. 4, 1; Strab. p. 535.)

Sāso or **Sasonis Insula** (*Saseno, Sassono, Sassa*), a small rocky island off the coast of Illyria, N. of the Acroceraunian promontory, much frequented by pirates (Pol. v. 110; Strab. p. 281; Plin. iii. 152).

Saspīres, or -i, or **Sapīres** (Σάσπειρες, Σασπειροί, Σάπειρες, Σάππειρες), a Scythian people of Asia, S. of Colchis and N. of Media, in the district of N. Armenia called Hysparatis, along the river Acampsis (Hdt. i. 104, iv. 37, vii. 79; Amm. Marc. xxii. 8, 21). Apollonius Rhod. (ii. 397, 1242), wrongly places them on the coast of the Euxine.

Sassanidae, the name of a dynasty which reigned in Persia from A.D. 226 to A.D. 651.

1. **Artaxerxes** (the **Ardashir** or **Ardshir** of the Persians), the founder of the dynasty of the Sassanidae, reigned A.D. 226–241. He was a son of one Papak or Pabek, an inferior officer, who was the son of Sassan, and his ancestors had been viceroys of the Persian province, *i.e.* of the centre of the Iranian people, under the supremacy of the Arsacidae. Artaxerxes had served with distinction in the army of Artabanus, the king of Parthia, was rewarded with ingratitude, and took revenge in revolt. He obtained assistance from several grandees, and having met with success, claimed the throne on the plea of being descended from the ancient kings of Persia, the progeny of the great Cyrus. The people warmly supported his cause as he declared himself the champion of the ancient Persian religion. In 226 Artabanus was defeated, in a decisive battle; and Artaxerxes thereupon assumed the pompous but national title of 'King of Kings.' Persepolis was the nominal capital of the Parthian empire, but Ctesiphon was the real seat of government. Henceforth the Sassanid kings held themselves as equals of the Caesars, which had never been fully the case with the Arsacidae. It is noticed, among other things, that the Sassanidae from the first struck gold coins, which the Arsacidae never had done. One of the first legislative acts of Artaxerxes (Ardashir) was to restore the pure religion of Zoroaster and fire-worship, and the power of the Magian order. The reigning branch of the Parthian Arsacidae was exterminated, but some collateral branches were suffered to live and to enjoy the privileges of Persian grandees, who, along with the Magi, formed a sort of senate. Having succeeded in establishing his authority at home, Artaxerxes demanded from the emperor Alexander Severus the immediate cession of all those portions of the Roman empire that had belonged to Persia in the time of Cyrus and Xerxes—that is, the whole of the Roman possessions in Asia as well as Egypt. A war between the two empires was the direct consequence. After a severe contest, peace was restored, shortly after the murder of Alexander, in 235, each nation retaining the possessions which they held before the breaking out of the war.—2. **Sapor I.** (**Shapur**), the son and successor of Artaxerxes I., reigned 241–272. He carried on war first against Gordian, and afterwards against Valerian. The latter emperor was defeated by Sapor, taken prisoner, and kept in captivity for the remainder of his life. After the capture of

Valerian, Sapor conquered Syria, destroyed Antioch, and having made himself master of the passes in the Taurus, laid Tarsus in ashes and took Caesarea. His further progress was stopped by Odenathus and Zenobia, who drove the king back beyond the Euphrates, and founded a new empire, over which they ruled at Palmyra. In his reign lived the celebrated Mani, who, endeavouring to amalgamate the Christian and Zoroastrian religions, gave rise to the famous sect of the Manichæans, who spread over the whole East, exposing themselves to most sanguinary persecutions from both Christians and fire-worshippers.—3. **Hormisdas I. (Hormuz)**, son of the preceding, who reigned only one year, and died 274.—4. **Varanes or Vararanes I. (Bahram or Bahram)**, son of Hormisdas I., reigned 274–277. He carried on unprofitable wars against Zenobia, and, after her captivity, was involved in a contest with Aurelian, which, however, was not attended with any serious results, on account of the sudden death of Aurelian in 275. In his reign Mani was put to death.—5. **Varanes II. (Bahram)**, son of Varanes I. reigned 277–294. He was defeated by Carus, who took both Seleucia and Ctesiphon, and his dominions were only saved from further conquests by the sudden death of Carus (283).—6. **Varanes III. (Bahram)**, elder son of Varanes II. died after a reign of eight months, 294.—7. **Narses (Narsi)**, younger son of Varanes II., reigned 294–303. He carried on a formidable war against the emperor Diocletian. The Roman army was commanded by Galerius Caesar, who in the first campaign (296) sustained most signal defeats in Mesopotamia, and fled in disgrace to Antioch. In the second campaign Narses was defeated with great loss, and was obliged to conclude a peace with the Romans, by which he ceded to Diocletian Mesopotamia, S. Armenia as far as lake Thospitis, including all the valley of the Upper Tigris, that river being in its lower course the boundary between the two empires. The Romans had also the supremacy over Iberia. In 303 Narses abdicated in favour of his son, and died soon afterwards.—8. **Hormisdas II. (Hormuz)**, son of Narses, reigned 303–310. During his reign nothing of importance happened regarding Rome.—9. **Sapor II. Postumus (Shapur)**, son of Hormisdas II., was born after the death of his father, and was crowned in his mother's womb, the Magi placing the diadem with great solemnity upon the body of his mother. He reigned 310–381. His reign was signalised by a cruel persecution of the Christians. He carried on war for many years against Constantius II. and his successors. The armies of Constantius were repeatedly defeated; Julian, as is related elsewhere [JULIANUS], perished in battle, and the war was at length brought to a conclusion by Jovian ceding to the Persians the five provinces beyond the Tigris, and the fortresses of Nisibis, Singara, &c. Iberia and Armenia were left to their fate, and were completely reduced by Sapor in 365 and the following year. Sapor has been surnamed the Great, and no Persian king had ever caused such terror to Rome as this monarch.—10. **Artaxerxes II. (Ardashir)**, the successor of Sapor II., reigned 381–385. He was a prince of royal blood, but was not a son of Sapor.—11. **Sapor III. (Shapur)**, reigned 385–390. He sent an embassy to Theodosius the Great, with splendid presents, which was returned by a Greek embassy headed by Sti-

lichon going to Persia. Owing to these diplomatic transactions, an arrangement was made in 384, according to which Armenia and Iberia recovered their independence.—12. **Varanes IV. (Bahram)**, reigned A.D. 300–404, or perhaps not so long. He was the brother of Sapor III., and founded Kermanshah, still a flourishing town.—13. **Yezdigerd I. (Yezdijird)**, surnamed Ulathin, or the Sinner, son or brother of the preceding, reigned 404–420 or 421. He was on friendly terms with the emperor Arcadius, who is said to have appointed him the guardian of his infant son and successor, Theodosius the Younger. He concluded a peace with Arcadius for 100 years.—14. **Varanes V. (Bahram)**, son of Yezdigerd I., surnamed Gour, or the 'Wild Ass,' on account of his passion for the chase of that animal, reigned 420 or 421–448. He persecuted his Christian subjects with such severity that thousands of them took refuge within the Roman dominions. He carried on war with Theodosius, which was terminated by a peace for 100 years, which peace lasted till the twelfth year of the reign of the emperor Anastasius. During the latter part of his reign Varanes carried on wars against the Huns, Turks, and Indians, in which he is said to have achieved those valorous deeds for which he has ever since continued to be a favourite hero in Persian poetry. He was accidentally drowned in a deep water-tank together with his horse, and neither man nor beast ever rose again.—15. **Yezdigerd II.**, son of the preceding, reigned 448–458. The persecutions against the Christians were renewed by him with unheard of cruelty. His relations with Rome were peaceful.—16. **Hormisdas III. (Hormuz)**, and 17. **Peroses (Firoze)**, sons of the preceding, claimed the succession, and rose in arms against each other. Peroses gained the throne by the assistance of the White Huns, against whom he turned his sword in after years. He perished in a great battle with them in 484, together with all of his sons except Pallas and Cobades.—18. **Pallas (Pallash)**, who reigned 484–488, had to contest the throne with Cobades. He fell in battle fighting against his brother Cobades in 488.—19. **Cobades (Kobad)**, reigned 488–498, and again 501 or 502–531. The years from 498 till 502, were filled up by the short reign of, 20. **Zames (Jamaspes)**. The latter was the brother of Cobades, whom he dethroned and compelled to fly to the Huns, with whose assistance Cobades recovered his throne about 502. He carried on war with success against the emperor Anastasius; but in consequence of the Huns, who had previously been his auxiliaries, turning their arms against him, he made peace with Anastasius in 505, on receiving 11,000 pounds of gold as an indemnity. He also restored Mesopotamia and his other conquests to the Romans, being unable to maintain his authority there on account of the protracted war with the Huns. About this time the Romans constructed the fortress of Dara, the strongest bulwark against Persia, and situated in the very face of Ctesiphon. The war with Constantinople was renewed in 521, in the reign of the emperor Justin I.—21. **Chosroes I. (Khosru or Khosrew)**, surnamed Nushirwan, or 'the generous mind,' reigned 531–579. He carried on several wars against the Romans. The first war was finished in 532 or 533, Justinian having purchased peace by an annual tribute of 440,000 pieces of gold. One of the conditions of Chosroes was, that seven Greek, but Pagan, philosophers who had resided some

time at the Persian court, should be allowed to live in the Roman empire without being subject to the imperial laws against Pagans. The second war lasted from 540 to 561. Peace was concluded on condition of Justinian promising an annual tribute of 40,000 pieces of gold, and receiving in return the cession of the Persian claims upon Colchis and Lazica. The third war broke out in 571, in the reign of Justin II., but Chosroes died before it was concluded. Chosroes was one of the greatest kings of Persia. In his protracted wars with the Romans he disputed the field with the conquerors of Africa and Italy, and with those very generals, Tiberius and Mauricius, who brought Persia to the brink of ruin but a few years after his death. His empire extended from the Indus to the Red Sea, and large tracts in Central Asia, perhaps a portion of eastern Europe, recognised him for a time as their sovereign. He received embassies and presents from the remotest kings of Asia and Africa. His internal government was despotic and cruel, but of that firm description which pleases Orientals, so that he still lives in the memory of the Persians as a model of justice. He provided for all the wants of his subjects, and agriculture, trade, and learning were equally protected by him. He caused the best Greek, Latin, and Indian works to be translated into Persian.—**22. Hormisdas IV. (Hormuz)**, son of Chosroes, reigned 579–590. He continued the war with the Romans, which had been bequeathed him by his father, but was defeated successively by Mauricius and Heraclius. Hormisdas was deprived of his sight, and subsequently put to death by the Persian aristocracy.—**23. Varanes VI. (Bahram) Shubin**, a royal prince, usurped the throne on the death of Hormisdas, and reigned 590–591. Unable to maintain the throne against Chosroes, who was supported by the emperor Mauricius, he fled to the Turks.—**24. Chosroes II. (Khosru) Purwiz**, reigned 590 or 591–628. He was the son of Hormisdas IV., and recovered his father's throne with the assistance of the emperor Mauricius. After the murder of Mauricius, Chosroes declared war against the tyrant Phocas, and met with extraordinary success. In several successive campaigns he conquered Mesopotamia, Syria, Palestine, Egypt, Asia Minor, and finally pitched his camp at Chalcedon, opposite Constantinople. At length Heraclius saved the empire from the brink of ruin, and in a series of splendid campaigns not only recovered the provinces which the Romans had lost, but carried his victorious arms into the heart of the Persian empire. Borne down by his misfortunes, and worn out by age and fatigue, Chosroes resolved, in 628, to abdicate in favour of his son Merdaza; but Shirweh, or Siroes, his eldest son, anticipated his design, and at the head of a band of conspirators seized upon the person of his father, deposed him, and put him to death. The Orientals say that Chosroes reigned six years too long. No Persian king lived in such splendour as Chosroes; and however extraordinary the Eastern accounts respecting his magnificence may be, they are true in the main, as is attested by the Western writers.—**25. Siroes (Shirweh)**, reigned only eight months, 628. He concluded peace with the emperor Heraclius. The numerous captives were restored on both sides. Siroes also restored the holy cross which had been taken at the conquest of Jerusalem.—**26. Artaxerxes III. (Ardashir)**, the infant son of Siroes, was

murdered a few days after the death of his father. He was the last male Sassanid. After him the throne was disputed by a host of candidates of both sexes and doubtful descent, who had no sooner ascended the throne than they were hurried from it into death or captivity.—The last king was **Yesdigerd III.**, who was defeated and slain in 651 by Kaleb, the general of the khalif Abu-Bekr. Persia now became a Mohammedan country.

Sassula, a town in Latium, belonging to the territory of Tiber (Liv. vii. 19).

Sātāla (τὰ Σάταλα, ἢ Σατάλα). 1. (*Sadagh*), a considerable town in the NE. of Armenia Minor, important as the key of the mountain passes into Pontus. It stood at the junction of four roads leading to places on the Euxine, a little N. of the Euphrates, in a valley surrounded by mountains, 325 Roman miles from Caesarea in Cappadocia, and 135 from Trapezus. Under the later Roman empire, it was the station of the 15th legion. (Ptol. i. 15, 9; Dio Cass. lxxviii. 18; Procop. *Aed.* iv. 3.)—2. (*Sandal*), a town in Lydia, near the Hermus, and on the road from Sardis to Ceramon Agora.

Sātarchae, a Scythian tribe on the E. coast of the Tauric Chersonesus (Mel. ii. 1).

Sātīcūla (Saticulanus), a town of Samnium, situated upon a mountain on the frontiers of Campania, probably upon one of the furthest heights of the mountain chain of *Cajazzo* (Liv. vii. 32). It was conquered by the Romans and colonised B.C. 313 (Liv. ix. 21, 22; Vell. Pat. i. 14).

Satniōis (Σατυνίους: *Tuzla*), a river in the S. of the Troad, rising in M. Ida, and flowing W. into the Aegean N. of Prom. Lectum, between Larissa and Hamaxitus. (*Il.* vi. 34, xxi. 87; Strab. p. 605.)

Satrae (Σάτραι), a Thracian people in the hill country between the Nestus and the Strymon (Hdt. vii. 110).

Satricum (Satricanus: *Casale di Conca*), a town in Latium, near Antium, to the territory of which it belonged (Dionys. v. 61; Liv. ii. 39, vi. 7). It was destroyed by the Romans in B.C. 348 (Liv. vii. 27), but was rebuilt by the Antiatres (Liv. viii. 1). It was taken by Papirius in 320, after which time it seems to have had no importance (Liv. ix. 12, xxviii. 11).

Sātūrae Palus (*Lago di Paola*), a lake or marsh in Latium, formed by the river Nymphaeus, and near the promontory Circeium. [POMPTINAE PALUDES.]

Sātūrium or **Satureium**, the name of a district near Tarentum (Steph. Byz. *s.v.*), possibly an old native name for the region in which Tarentum was built (cf. Strab. p. 279; Verg. *Georg.* ii. 197). There is no good authority for the statement that there was a town of that name. Horace uses the adjective *Satureianus* (of a breed of horses: *Sat.* i. 6, 59) as equivalent to *Tarentinus*.

Sātūrnīa. 1. An ancient name of Italy [ITALIA].—2. (Saturninus: *Saturnia*), formerly called **Aurinia**, an ancient town of Etruria, said to have been founded by the Pelasgians, was situated in the territory of Caletta, on the road from Rome to Cosa, about twenty miles from the sea (Dionys. i. 20; Plin. iii. 52). It was colonised by the Romans, B.C. 183 (Liv. xxxix. 55; Ptol. iii. 1, 49). The ancient town was rather more than two miles in circuit, and there are still remains of its walls and tombs. The tombs are not of the Etruscan type, and probably were the work of an earlier race.

Sātūrnīnus I., one of the Thirty Tyrants, was

a general of Valerian, by whom he was much beloved. Disgusted by the debauchery of Gallienus, he accepted from the soldiers the title of emperor, but was put to death by the troops, who could not endure the sternness of his discipline. (Trebell. *Poll. Trig. Tyr.* 22.)—II., a native of Gaul, and an able officer, was appointed by Aurelian commander of the Eastern frontier, and was proclaimed emperor at Alexandria during the reign of Probus. He was eventually slain by the soldiers of Probus, although the emperor would willingly have spared his life. (Vopisc. *Satur.*)

Sāturninus, L. Antōnius, governor of Upper Germany in the reign of Domitian, raised a rebellion against that emperor, A.D. 91, but was defeated and put to death by Appius Maximus, the general of Domitian (Suet. *Dom.* 6, 7; Dio Cass. lxxvii. 11; Mart. iv. 11).

Sāturninus, L. Appuleius, was quaestor B.C. 104, and tribune of the plebs for the first time 102. He entered into a close alliance with Marius and his friends, and soon acquired great popularity. He became a candidate for the tribunate for the second time 100. At the same time Glaucia, who next to Saturninus was the greatest demagogue of the day, offered himself as a candidate for the praetorship, and Marius and Glaucia carried their elections; but A. Nonius, a partisan of the aristocracy, was chosen tribune instead of Saturninus. Nonius, however, was murdered on the same evening by the emissaries of Glaucia and Saturninus; and early the following morning, Saturninus was chosen to fill up the vacancy. As soon as he had entered upon his tribunate, he brought forward an agrarian law which led to the banishment of Metellus Numidicus, as is related elsewhere. [METELLUS, No. 10.] Saturninus proposed other popular measures, with the object of embarrassing the senate, such as a Lex Frumentaria, reducing the price fixed in 123 B.C. for the dole of corn, and a law for founding new colonies in Sicily, Achaia, and Macedonia. By these measures he and his associates won over the populace to their side, but were opposed by the aristocracy and by the moneyed classes. Saturninus and Glaucia went further in their schemes than Marius, and were no longer supported by him, so that loss of office would have been fatal to them. In the comitia for the election of the magistrates for the following year, Saturninus obtained the tribunate for the third time, and along with him there was chosen a certain Equitius, a runaway slave, who pretended to be a son of Tib. Gracchus. Glaucia was at the same time a candidate for the consulship; the two other candidates were M. Antonius and C. Memmius. The election of M. Antonius was certain, and the struggle lay between Glaucia and Memmius. As the latter seemed likely to carry his election, Saturninus and Glaucia hired some ruffians who murdered him openly in the comitia. This last act produced a complete reaction against Saturninus and his associates. The senate declared them public enemies, and ordered the consuls to put them down by force. Marius was unwilling to act against his friends, but he had no alternative, and his backwardness was compensated by the zeal of others. Driven out of the forum, Saturninus, Glaucia, and the quaestor Saufeius took refuge in the Capitol, but the partisans of the senate cut off the pipes which supplied the Capitol with water. Unable to hold out any longer, they surrendered to

Marius. The latter did all he could to save their lives: as soon as they descended from the Capitol, he placed them for security in the Curia Hostilia, but the mob pulled off the roof of the senate-house, and pelted them with the tiles till they died. The senate gave their sanction to these proceedings by rewarding with the citizenship a slave of the name of Scaeva who claimed the honour of having killed Saturninus. (App. *B. C. i.* 28–32; Plut. *Mar.* 28–30; Vell. Pat. ii. 12; Cic. *pro Rabir.*) Nearly forty years after these events, the tribune T. Labienus accused an aged senator Rabirius, of having been the murderer of Saturninus. An account of this trial is given elsewhere. [RABIRIUS.]

Sāturninus, Claudiū, a jurist, from whose *Liber Singularis de Poenis Paganorum* there is a single excerpt in the Digest. He was praetor under Antoninus Pius.

Sāturninus, Pompēius, a contemporary of the younger Pliny, by whom he is praised as a distinguished orator, historian, and poet. Several of Pliny's letters are addressed to him (Plin. *Ep.* i. 8, v. 9, vii. 7).

Sāturninus, C. Sentius. 1. Proprætor of Macedonia during the Social war, and probably for some time afterwards. He defeated the Thracians, who had invaded his province. (Oros. v. 18; Cic. *Verr.* iii. 93.)—2. One of the persons of distinguished rank who deserted Sex. Pompeius in B.C. 85, and passed over to Octavian (Vell. Pat. ii. 77; App. *B. C.* v. 139). He was consul in 19, and was afterwards appointed to the government of Syria. Three sons of Saturninus accompanied him as legati to Syria, and were present with their father at the trial of Herod's sons at Berytus in B.C. 6. (Dio Cass. liv. 10; Jos. *Ant.* xvi. 11, 3.)—3. **Cn. Sentius**, consul suffectus A.D. 4, governor of Syria A.D. 19 (Tac. *Ann.* ii. 74, 79, 81, iii. 7).

Sāturninus, Venulēius, a Roman jurist, is said to have been a pupil of Papinianus, and a consiliarius of Alexander Severus. There are seventy-one excerpts from his writings in the Digest.

Saturinus, L. Volusius. 1. Consul suffectus B.C. 12, accumulated great wealth (Tac. *Ann.* iii. 30).—2. His son, consul suffectus A.D. 3 (Tac. *Ann.* xiii. 30).—3. **Q.**, consul A.D. 56, and a commissioner for the census in Gaul A.D. 61 (Tac. *Ann.* xiii. 25, xiv. 46).

Saturinus, that is, a son of Saturnus, and accordingly used as a surname of Jupiter, Neptune, and Pluto. For the same reason the name of **Saturia** is given both to Juno and Vesta.

Sāturnus, an old Italian god of agriculture, especially connected with seed-time and harvest, his name being a contraction of Sæturnus from *serere*, 'to sow' (*C. I. L.* i. 58). He was naturally represented as wedded to the earth-goddess OPS [cf. *LUA*], and with her as presiding over all forms of tillage and fruit-growing (Varro, *L. L.* v. 57; Fest. p. 186; Macrob. i. 7, 24). The tendency of popular tradition to change gods of the country into ancient kings who had benefited the land, produced the version of the myth which makes Saturn an old king of Latium or of Italy who taught agriculture and civilisation, and in whose reign was the golden age. When Greek mythology was adopted, Saturn was identified with CRONUS, who in one of his aspects was a harvest god. Accordingly it was imagined that Cronus, deposed by Zeus, reigned in Latium as Saturnus. The story ran that the god came to

Italy in the reign of Janus, by whom he was hospitably received, and that he formed a settlement on the Capitoline hill, which was hence called the Saturnian hill. At the foot of that hill, on the road leading up to the Capitol, there stood in after times the temple of Saturn. (Dionys. i. 19; Varro, *L. L.* v. 74; Macrobi. i. 7, 28; Just. xliii. 1.) Saturn then taught the people agriculture, suppressed their savage mode of life, and introduced among them civilisation and morality. The result was that the whole country was called Saturnia or the land of plenty. Saturn was suddenly removed from earth to the abodes of the gods, whereupon Janus erected an altar to him in the Forum. (Verg. *Aen.* viii. 319-329; Ov. *Fast.* i. 233; Macrobi. *l. c.*, Arnob. iv. 24.) [As regards the old theory that Latium derived its name from Saturn's concealment there, see p. 475, b.] The connexion of Saturnus with Janus is indicated in this story. It was natural that the god of harvest should be connected with the god who presided over the year and its seasons [see p. 457, a]. Saturn, like other deities of the earth, was also worshipped as a god of the underworld and the dead, which accounts for the dedication of funeral urns to him. Respecting the festival solemnised by the Romans in honour of Saturn, see *Dict. of Ant.* s. v. *Saturnalia*. The statue of Saturnus was hollow and filled with oil (Plin. xv. 32), probably to denote the fertility of Latium in olives, and woollen fillets were wrapped about its feet, except on the days of his festival (Macrobi. i. 8, 5; Strab. *Silv.* i. 6, 4). This custom arose from the old superstition of binding the image of a god to secure his presence and favour: at his festival he was attracted by other means. The god was represented with a pruning knife or with a sickle, like that of Cronus (Verg. *Aen.* vii. 179; Mart. vi. 6, 1). The temple of Saturn was built in a very early period at the foot of the slope leading up from the Forum to the Capitol, on the site of an altar to Saturn of unknown antiquity, traditionally erected by Hercules (Dionys. i. 31, vi. 1; Liv. ii. 21). This temple was rebuilt in 42 B.C. by Munatius Plancus (Suet. *Aug.* 29; *C.I.L.* vi. 1316). In it was the State treasury (*aerarium Saturni*), presided over at first by quaestors and then by praefecti [see p. 807, b].

Satýri (Σάτυροι), were nature-deities or daemons of mountain forests and streams, of a subordinate or subaltern character [cf. DAEMON], and therefore especially the attendants of Dionysus, like whom they represented the luxuriant vital powers of nature. They are not mentioned by Homer, but this does not prove that they were invented after his time. On the contrary, it is probable that their deformity is due to traditions handed down from the most primitive times when the powers of nature were conceived in the form of animals of forests and mountains. The uglier parts of mythology are often passed over by Homer and reappear in Hesiod. By Hesiod (ap. Strab. p. 471) Satyrs are described as akin to the mountain nymphs and the Curetes, and as a good-for-nothing, idle race. By later writers (Xen. *Symp.* v. 7; Nonn. *Dionys.* xiv. 113) they are said to be the sons of Hermes and Iphthima, or of the Naiads. The Satyrs are represented with bristly hair, the nose broad and somewhat turned upwards, the ears pointed at the top like those of animals, with small horns growing out of the top of the forehead, and with a tail like that of a horse or goat. In works of art

they are represented at different stages of life; the older ones were commonly called Sileni, and the younger ones are termed Satyrisci. The Satyrs are always described as fond of



Satyr and Maenad swinging the infant Dionysus. (From a terra-cotta in the British Museum.)

wine (whence they often appear either with a cup or a thyrsus in their hand), and of every kind of sensual pleasure, whence they are seen sleeping, playing musical instruments, or engaged in voluptuous dances with nymphs. Later writers, especially the Roman poets, cou-

found the Satyrs with the Italian Fauni, and accordingly both Satyrs and Fauns were represented, like Pan, with horns and goat's feet, although originally they were quite distinct [p. 340, b]. Satyrs usually appear with flutes, the thyrsus, syrinx, the shepherd's staff, cups or bags filled with wine; they are dressed with the skins of animals, and wear wreaths of vine, ivy or fir. The most celebrated representation in antiquity was the Satyr of Praxiteles at Athens, which led the way in representing Satyrs in a less repulsive form. In this type they are youthful, with a wanton or roguish expression, and of their animal form nothing remains but the pointed ears and the hair coming down over the forehead. [See also cut on p. 754.]



Satyr. (From a statue in the Louvre.)

Satýrus (Σάτυρος). 1. I., king of Bosphorus, was son of Spartacus I., and reigned B.C. 407 or 406-393. He maintained friendly relations with Athens. He was slain at the siege of Theudisia in 393, and was succeeded by his son Leucon (Diod. xiv. 93).—2. II., king of Bosphorus, was the eldest of the sons of Paerisades I., whom he succeeded in 311, but reigned only nine months (Diod. xx. 22-26).—3. A comic actor at Athens, is said to have given instruction to Demosthenes in the art of giving full effect to his speeches by appropriate action (Plut. *Dem.* 7). Demosthenes praises him for his generosity in choosing as his gift from Philip the liberation of Olynthian captives (*Dem. F. L.*

p. 401, § 213).—4. A distinguished Peripatetic philosopher and historian, who lived in the time of Ptolemy Philopator, and wrote a collection of biographies, among which were Lives of Philip and Demosthenes, frequently cited by ancient writers.

Sauconna. [A.RAR.]

Saufeius. 1. C., quaestor B.C. 100, was one of the partisans of Saturninus, took refuge with him in the Capitol, and was slain along with his leader, when they were obliged to surrender to Marius (Cic. *pro Rab.* 7; App. *B. C.* i. 32).—2. L., a Roman eques, was a friend of Atticus, and an admirer of the Epicurean philosophy. He had valuable property in Italy, which was confiscated by the triumvirs, but was restored to him through the exertions of Atticus. (Cic. *ad Att.* i. 3, vii. 1, xv. 4; Nep. *Att.* 12.)

Saurōmātae. [SARMATAE.]

Saurōmātes (Σαυρομάτης), the name of several kings of Bosphorus, who are for the most part known only from their coins. We find kings of this name reigning over Bosphorus from the time of Augustus to that of Constantine.

Saverriō, P. Sulpicius. 1. Consul B.C. 304, when he carried on the war against the Samnites. He was censor in 229 with Sempronius Sophus, his former colleague in the consulship. In their censorship two new tribes were formed, the Auiensis and Terentina (Liv. ix. 49, x. 9).—2. Son of the preceding, consul 279 with P. Decius Mus, commanded, with his colleague, against Pyrrhus (Flor. i. 18, 21; Val. Max. ix. 1).

Sāvō (*Savone*), a river in Campania, which flows into the sea S. of Sinuessa (Pliu. iii. 6; Stat. *Silv.* iv. 3, 36).

Sāvus (*Save* or *Sau*), a navigable tributary of the Danube, which rises in the Carnic Alps, forms first the boundary between Noricum and Italy, and afterwards between Pannonia and Illyria, and falls into the Danube near Singidunum (Strab. pp. 207, 314; Plin. iii. 139).

Saxa, Decidius, a native of Celtiberia, was originally one of Caesar's common soldiers (Caes. *B. C.* i. 66). He was tribune of the plebs in 44, and after Caesar's death in this year he took an active part in supporting the friends of his murdered patron. He served under M. Antonius in the siege of Mutina, and subsequently under both Antonius and Octavianus in their war against Brutus and Cassius. After the battle of Philippi Saxa accompanied Antony to the East, and was made by the latter governor of Syria. Here he was defeated by the younger Labienus and the Parthians, and was slain in the flight after the battle (40). (App. *B. C.* iv. 87, v. 102–107; Dio Cass. xlvii. 35, xlviii. 24; Cic. *Phil.* viii. 3, ix. 26, xii. 8, xiv. 4.)

Saxa, Q. Voconius, tribune of the plebs B.C. 169, proposed the Voconia Lex, defining a woman's rights of property and inheritance, which was supported by the elder Cato, who spoke in its favour, when he was sixty-five years of age. Respecting this law, see *Dict. of Ant.* s.v.

Saxa Rubra. [RUBRA SAXA.]

Saxōnes, a powerful people in Germany, who originally dwelt in the S. part of the Cimbric Chersonesus, between the rivers Albis and Chalusus (*Trave*), in the modern *Holstein*. They are not mentioned by Tacitus and Pliny, since these writers appear to have comprehended all the inhabitants of the Cimbric Chersonesus under the general name of Cimbri. The Saxones first occur in history in A.D. 286, when they are mentioned as brave and skilful sailors,

who often joined the Chauci in piratical expeditions against the coast of Gaul (Entrop. vii. 13; Oros. vii. 25). The Saxones afterwards appear at the head of a powerful confederacy of German peoples who became united under the general name of Saxons, and who eventually occupied the country between the Elbe, the Rhine, the Lippe, and the German Ocean (Ptol. ii. 11, 11). The history of their part in the conquest of Britain does not fall within the period here treated of.

Scaeva, Cassius, a centurion in Caesar's army, who distinguished himself by his valour at the battle of Dyrrhachium (Caes. *B. C.* iii. 53; Suet. *Jul.* 68; Val. Max. iii. 2, 23). He survived his numerous wounds and is mentioned as one of the partisans of Caesar, after the death of the latter (Cic. *ad Att.* xiii. 23, xiv. 10).

Scaevōla, Q. Cervidiūs, a Roman jurist, lived under Antoninus Pius. He wrote several works, and there are 307 excerpts from him in the Digest.

Scaevōla, Mucius. 1. C., the hero of a celebrated story in early Roman history. [For the probable history of the war, see PORSENNA.] When King Porsenna was blockading Rome, C. Mucius, a young man of the patrician class, resolved to rid his country of the invader. He went out of the city with a dagger hid beneath his dress, and approached the place where Porsenna was sitting, with a secretary by his side, dressed nearly in the same style as the king himself. Mistaking the secretary for the king, Mucius killed him on the spot. Being seized, he declared his name, and his design to kill the king himself, adding that there were 300 Roman youths ready to attempt his life. In reply to the threats of Porsenna, Mucius thrust his right hand into a fire which was already lighted for a sacrifice, and held it there without flinching. The king, who was amazed at his firmness, bade him go away free. Porsenna being alarmed for his life, which he could not secure against so many desperate men, made proposals of peace to the Romans, and evacuated the territory. Mucius received the name of Scaevola, or left-handed, from the loss of his right hand. The patricians gave him a tract of land beyond the Tiber, which was thenceforth called *Mucia Prata* (Liv. ii. 13). The Mucius of this story was a patrician; but the Mucii of the historical period were plebeians.—2. Q., praetor B.C. 215, had Sardinia for his province, where he remained for the next three years. He was decemvir sacrorum, and died 209. (Liv. xxiii. 24, xxvii. 8).—3. Q., probably son of No. 2, was praetor 179, with Sicily for his province, and consul 174 (Liv. xl. 44).—4. P., brother of No. 3, was praetor with his brother 179, and consul 175. In his consulship he gained a victory over the Ligurians. (Liv. xl. 44, xli. 19).—5. P., called by Plutarch *ὁ νομοδίκτης*, probably son of No. 4, was tribune of the plebs 141, praetor urbanus 136, and consul 133, the year in which Tib. Gracchus lost his life (Plut. *Gracch.* 9). In 131 he succeeded his brother Mucianus [MUCIANUS] as Pontifex Maximus (Cic. *de Or.* ii. 12, 52). Scaevola was distinguished for his knowledge of the *Jus Pontificium*. He was also famed for his skill in playing at ball, as well as at the game called *Duodecim Scripta* (Cic. *de Or.* i. 50, 217; Val. Max. viii. 8, 2; Quint. xi. 2, 38). His fame as a lawyer is recorded by Cicero in several passages (Cic. *de Leg.* ii. 19, 47, *de Or.* i. 37, 170). There is no excerpt

from his writings in the Digest, but he is cited several times by the jurists whose works were used for that compilation.—**6. Q.**, called the **Augur**, was son of No. 3, and married the daughter of C. Laelius, the friend of Scipio Africanus the younger (Cic. *de Amic.* 8, 26, *Brut.* 26, 101). He was tribune of the plebs 128, plebeian aedile 125, and as praetor was governor of the province of Asia in 121, the year in which C. Gracchus lost his life. He was prosecuted after his return from his province for the offence of *repetundae*, in 120, by T. Albucius, but was acquitted. He was consul 117. He lived at least to the tribunate of P. Sulpicius Rufus, 88. Cicero, who was born 106, informs us that, after he had put on the toga virilis, his father took him to Scaevola, who was then an old man, and that he kept as close to him as he could, in order to profit by his remarks (Cic. *de Amic.* 1). After his death Cicero became a hearer of Q. Mucius Scaevola, the Pontifex. The Augur was distinguished for his knowledge of the law (Vell. Pat. ii. 9, 2; Cic. *Brut.* 58, 212), but none of his writings are recorded.—Mucia, the Augur's daughter, married L. Licinius Crassus, the orator, who was consul 95, with Q. Mucius Scaevola, the Pontifex Maximus; whence it appears that the Q. Mucius who is one of the speakers in the treatise *de Oratore*, is not the Pontifex and the colleague of Crassus, but the Augur, the father-in-law of Crassus. He is also one of the speakers in the *Laelius sive de Amicitia* (c. 1), and in the *de Republica* (i. 12).—**7. Q.**, **PONTIFEX MAXIMUS**, was son of No. 5, and is quoted by Cicero as an example of a son who aimed at excellence in that which had given his father distinction (*de Off.* i. 32, 116). He was tribune of the plebs in 106, curule aedile in 104, and consul 95, with Licinius Crassus, the orator, as his colleague. After his consulship Scaevola was the governor (proconsul) of the province of Asia, in which capacity he gained the esteem of the people who were under his government. Subsequently he was made Pontifex Maximus, by which title he is often distinguished from Q. Mucius the Augur. He lost his life in the consulship of C. Marius the younger and Cn. Papirius Carbo (82), having been proscribed by the Marian party, from which we may conclude that he belonged to Sulla's party. His body was thrown into the Tiber. (Vell. Pat. ii. 26; Flor. iii. 21; Cic. *de Or.* iii. 3, 9; Lucan, ii. 126; App. *B. C.* i. 88.) The virtues of Scaevola are recorded by Cicero, who, after the death of the Augur, became an attendant (*auditor*) of the Pontifex. The purity of his moral character (Cic. *de Off.* iii. 15, 62), his exalted notions of equity and fair dealing, his abilities as an administrator, an orator, and a jurist, place him among the first of the illustrious men of all ages and countries. He was, says Cicero, the most eloquent of jurists, and the most learned jurist among orators (*de Or.* i. 39, 180; cf. Hor. *Ep.* ii. 2, 89). He is cited by Quintilian (xi. 2, 38) as an instance of a man with a strong memory. Q. Scaevola the Pontifex is the first Roman to whom we can attribute a scientific and systematic handling of the Jus Civile, which he accomplished in a work in eighteen books. He also wrote a *Liber Singularis nepl' uron*, a work on Definitions, or perhaps, rather, short rules of law, from which there are four excerpts in the Digest. This is the oldest work from which there are any excerpts in the Digest, and even these may have been taken at second hand.

Scaevus, or **Scaevius Memor**, a tragic poet of the time of Domitian (Mart. xi. 9, 10; Schol. ad Juv. i. 20).

Scaldis (*Scheldt*), an important river in the N. of Gallia Belgica, flowing into the ocean, but which Caesar erroneously makes a tributary of the Mosa (*B. G.* vi. 33; Plin. iv. 98, 105). Ptolemy calls this river *Tabudas* or *Tabullas*, which name it is said to have borne in the middle ages under the form of *Tabul* or *Tabula* (Ptol. ii. 3, 9).

Scallabis (*Santarem*), a town in Lusitania, on the road from Olisipo to Emerita and Bracara, also a Roman colony with the surname Praesidium Julium, and the seat of one of the three Conventus Juridici of the province (Plin. iv. 117). The town is erroneously called Scalabis by Ptolemy (ii. 5, 7).

Scamander (*Σκάμανδρος*), the celebrated river of the Troad. [TROAS.] As a mythological personage, the river-god was called Xanthus by the gods. His contest with Achilles is described by Homer (*Il.* xxi. 136 foll.).

Scamandrius. [ASTYANAX.]

Scambōnidæ (*Σκαμβωνίδαι*), a demus in Attica, between Atheus and Eleusis, belonging to the tribe Leontis.

Scampa (*Σκάμπα*: *Skumbi* or *Iscampî*), a town in the interior of Greek Illyria, on the Via Egnatia between Clodiana and Lychnidus. [ILLYRICUM.]

Scandæa (*Σκάνδεια*), a port-town on the E. side of the island Cythera, forming the harbour of the town of Cythera, from which it was ten stadia distant. [CYTHERA.]

Scandia, **Scandinavia** or **Scatinavia**, the name given by the ancients to the islands in the Baltic, *Fünen*, *Zeland* and *Laaland*, and vaguely also to the coasts of Sweden and Norway. Even the later Romans had a very imperfect knowledge of the Scandinavian peninsula, though some knowledge of the Baltic had probably been gathered by Pytheas [see p. 781, b]. They supposed it to have been surrounded by the ocean, and to have been composed of several islands called by Ptolemy Scandiae. Of these the largest bore especially the name of Scandia or Scandinavia. It was said to have a lofty mountain called Sevo, and to be washed by the Sinus Codanus (*Cattegat*?). (Mel. iii. 3, 6; Ptol. ii. 11, 33; Plin. iv. 96.) This country was inhabited by the Hilleviones, of whom the Suiones and Sitones appear to have been tribes (Plin. *l. c.*; Tac. *Germ.* 44).

Scandila (*Scandole*), a small island in the NE. of the Aegæan sea, between Peparethos and Scyros (Plin. iv. 72; Mol. ii. 7, 8).

Scantia Silva, a wood in Campania, in which were probably the Aquae Scantiae mentioned by Pliny (Cic. *de Leg. Agr.* i. 1, 3; Plin. ii. 240).

Scaptê Hylê (*Σκαπτὴ ὕλη*), also called, but less correctly, **Scaptesytle** (*Σκαπτῆσὺλη*), a small town on the coast of Thrace opposite the island of Thasos. It contained celebrated gold mines, which were originally worked by the Thasians. Thucydides, who had some property in these mines, retired to this place after his banishment from Athens, and here arranged the materials for his history. (Plut. *Cim.* 4, *de Exil.* p. 605; Marcell. *Thuc.* 19.)

Scaptia (Scaptiensis or Scaptius), an ancient town in Latium, which gave its name to a Roman tribe, but disappeared at an early period (Dionys. v. 61; Liv. viii. 17; Plin. iii. 68).

Scaptius, P., a Roman trader in Cilicia who

lent money to people of Salamis in Cyprus, and enforced usurious terms by the aid of the troops of App. Claudius. Cicero very properly refused to support him, and deprived him of the prefecture of Salamis, which Claudius had given him (*Cic. ad Att.* v. 21, vi. 1-3, xv. 13).

Scapūla, P. Ostorius. 1. Succeeded A. Plautius as governor of Britain, about A.D. 50. He defeated the powerful tribe of the Silures, took prisoner their king Caractacus, and sent him in chains to Rome. In consequence of this success he received the insignia of a triumph, but died soon afterwards in the province. (*Tac. Ann.* xii. 31-39, *Agr.* 14.)—2. Son of the preceding, fought with distinction under his father; was accused of treason by Sosianus and condemned to death by Nero (*Tac. Ann.* xii. 31, xiv. 48, xvi. 14).

Scarbantia, or Scarabantia (Oedenburg), a town in Pannonia Superior on the road from Vindobona to Poetovio, and a municipium with the surname Flavia Augusta (*Ptol.* ii. 15, 5; *Plin.* iii. 146; *C. I. L.* iii. 4192).

Scārdōna (Σκαρδῶνα or Σκάρδων: Skardona or Skardin), the chief town of Liburnia in Illyria, on the right bank of the Titius, twelve miles from its mouth, the seat of a Couventus Juridicus (*Strab.* p. 315; *Plin.* iii. 139).

Scardus, Scodrus or Scordus Mons (τὸ Σκάρδον ὄρος: Schar), a range of lofty mountains to the E. of Scodra, between Illyria and Dardania, and dividing the head waters of the Axius from the Drilon (*Ptol.* ii. 16, 1; *Pol.* xviii. 8; *Liv.* xliii. 20, xlv. 31.)

Scarphē, Scarphēa or Scarphia (Σκάρφη, Σκάρφεια, Σκαρφία: Σκαρφεύς, Σκαρφεύς, Σκαρφαίος, Σκάρφιος), a town of the Epicnemidii Locri, ten stadia from the coast, at which the roads united leading through Thermopylae. It possessed a harbour on the coast, probably at the mouth of the river Boagrius. (*Pl.* ii. 532; *Strab.* p. 426; *Paus.* viii. 15, 3; *Liv.* xxxiii. 3.)

Scarponna (Charpeigne), a town in Gallia Belgica on the Mosella, and on the road from Tullum to Divodurum (*Amm.* Marc. xxvii. 2).

Scato or Cato, Vettius, one of the Italian generals in the Marsic war, B.C. 90. He defeated the consuls L. Julius Caesar and P. Rutilius Lupus in two successive battles. He was afterwards taken prisoner, and was stabbed to death by his own slave as he was being dragged before the Roman general, being thus delivered from the ignominy and punishment that awaited him. (*App. B. C.* i. 40-43; *Sen. de Benef.* iii. 23.)

Scaurus, Aemilius. 1. **M.,** raised his family from obscurity to the highest rank among the Roman nobles. He was born in B.C. 163. His father, notwithstanding his patrician descent, had been obliged, through poverty, to carry on the trade of a charcoal-merchant, and left his son a very slender patrimony. The latter had thought at first of carrying on the trade of a money-lender; but he finally resolved to devote himself to the study of eloquence, with the hope of rising to the honours of the state. (*Aurel. Vict. de Vir.* iii. 72; *Val. Max.* iv. 4, 11; *Plut. Q. R.* 50.) Cicero speaks highly of his eloquence (*Brut.* 29, 111). He was curule aedile in 123. He obtained the consulship in 115, when he carried on war with success against several of the Alpine tribes. In 112 he was sent at the head of an embassy to Jugurtha; and in 111 he accompanied the consul L. Calpurnius Bestia as one of his legates in the war against

Jugurtha. The Numidian king bestowed large sums of money upon both Bestia and Scaurus, in consequence of which the consul granted the king most favourable terms of peace. This disgraceful transaction excited the greatest indignation at Rome, and C. Mamilius, the tribune of the plebs, 110, brought forward a bill by which an inquiry was to be instituted against all those who had received bribes from Jugurtha. Although Scaurus had been one of the most guilty, such was his influence in the state that he contrived to be appointed one of the three quaesitores who were elected under the bill for the purpose of prosecuting the criminals. But though he thus secured himself, he was unable to save any of his accomplices. Bestia and many others were condemned (*Sull. Jug.* 15, 25, 28, 40). In 109 Scaurus was censor with M. Livius Drusus. In his consulship he restored the Milvian bridge, and constructed the Aemilian road, which ran by Pisae and Luna as far as Dertona (*Strab.* p. 217). In 107, he was elected consul a second time, in place of L. Cassius Longinus, who had fallen in battle against the Tigurini. In the struggles between the aristocratical and popular parties, Scaurus was always a warm supporter of the former. He was several times accused of different offences, chiefly by his private enemies, but such was his influence in the state that he was always acquitted. He died about 89. By his wife, Caecilia, Scaurus had three children, two sons mentioned below, and a daughter, Aemilia, first married to M. Glabrio, and next to Cn. Pompey, subsequently the triumvir. He wrote an autobiography, of which nothing remains (*Cic. Brut.* 29, 112; *Plin.* xxxiii. 21).—2. **M.,** eldest son of the preceding, and stepson of the dictator Sulla, whom his mother, Caecilia, married after the death of his father. In the third Mithridatic war he served under Pompey as quaestor. The latter sent him to Damascus with an army, and from thence he marched into Judaea, to settle the disputes between the brothers Hyrcanus and Aristobulus. Scaurus was left by Pompey in the command of Syria with two legions. During his government of Syria he made a predatory incursion into Arabia Petraea, but withdrew on the payment of 300 talents by Aretas, the king of the country. (*Jos. Ant.* xiv. 3, *B. J.* i. 7; *App. Syr.* 51.) He was curule aedile in 58, when he celebrated the public games with extraordinary splendour. The temporary theatre which he built accommodated 80,000 spectators, and was adorned in the most magnificent manner. The combats of wild beasts were equally astonishing: 150 panthers were exhibited in the circus, and five crocodiles and a hippopotamus were seen for the first time at Rome. (*Cic. Sest.* 54, 116, *de Off.* ii. 16, 57; *Plin.* xxxvi. 114.) In 56 he was praetor, and in the following year governed the province of Sardinia, which he plundered without mercy. On his return to Rome he was accused of the crime of *repetundae*. He was defended by Cicero, in the speech of which fragments only remain, Hortensius, and others, and was acquitted, notwithstanding his guilt. (*Ascon. Argum. ad Scaur.*) He was accused again in 52, under Pompey's new law against *ambitus*, and was condemned. [See also references in Index to Cicero.] He married Mucia, who had been previously the wife of Pompey, and by her he had one son [No. 4].—3. Younger son of No. 1, fought under the proconsul Q. Catulus against the Cimbri at the Athesis, and

having fled from the field, was indignantly commanded by his father not to come into his presence; whereupon the youth put an end to his life (Val. Max. v. 8, 4; Front. *Strat.* iv. 1, 3).—**4. M.**, son of No. 2 and Mucia, the former wife of Pompey the triumvir, and consequently the half-brother of Sex. Pompey. He accompanied the latter into Asia, after the defeat of his fleet in Sicily, but betrayed him into the hands of the generals of M. Antonius, in 35. After the battle of Actium, he fell into the power of Octavian, and escaped death, to which he had been sentenced, only through the intercession of his mother, Mucia. (App. *B. C.* v. 142; Dio Cass. li. 2, lvi. 38).—**5. Mamercus**, son of No. 5, was a distinguished orator and poet, but of a lazy and dissolute character (Tac. *Ann.* iii. 66, vi. 29; Sen. *Contr.* x. *praef.* 2). He was a member of the senate at the time of the accession of Tiberius, A.D. 14, when he offended this suspicious emperor by some remarks which he made in the senate. Being accused of *majestas* in 34, he put an end to his own life (Dio Cass. lviii. 24).

Scaurus, M. Aurélius, consul suffectus B.C. 108, and three years afterwards consular legate in Gaul, where he was defeated by the Cimbri, taken prisoner, and put to death (Liv. *Ep.* 67; Tac. *German.* 37; Vell. Pat. ii. 12).

Scaurus, Q. Terentius, a celebrated grammarian who flourished under the emperor Hadrian, and whose son was one of the preceptors of the emperor Verus. He was the author of an *Ars Grammatica* and of commentaries upon Plautus, Virgil, and the *Ars Poëtica* of Horace. (Gell. xi. 15; Capitol. *Ver.* 2, 5; Charis. i. 133, 136.) An abstract survives of a treatise entitled *Q. Terentii Scauri de Orthographia ad Thesaurum*, and of another on Adverbs and Prepositions. They are included in the *Grammaticae Latinae Auctores Antiqui* of Putschius (Hannov. 1605).

Scelerätus Campus. [ROMA, p. 804, b.]

Scēnae (Σκηναί, i.e. *the tents*), a town of Mesopotamia, on the borders of Babylonia, on a canal of the Euphrates, twenty-five days' journey below Zeugma (Strab. p. 748). It belonged to the SCENITAE, and was probably only a collection of tents or huts.

Scenitae (Σκηνῖται, i.e. *dwellers in tents*), the general name used by the Greeks for the Bedawee (Bedouin) tribes of Arabia Deserta (Plin. vi. 125).

Scopsis (Σκῆψις: prob. *Eski-Upshi* or *Eski-Shupshe*, Ru.), an ancient city in the interior of the Troad, SE. of Alexandria Troas, in the mountains of Ida. Its inhabitants were removed by Antigonus to Alexandria, but being permitted by Lysimachus to return to their homes, they built a new city, called ἡ νέα κόμη, and the remains of the old town were then called Παλαισκῆψις (Strab. pp. 603, 607, 635). Scopsis is celebrated in literary history as the place where certain MSS. of Aristotle and Theophrastus were buried, to prevent their transference to Pergamum. When dug up again, they were found nearly destroyed by mould and worms, and in this condition they were removed by Sulla to Athens. (Strab. p. 608; ARISTOTELES.) The philosopher Metrodorus and the grammarian Demetrius were natives of Scopsis.

Scerdilaidas, or **Scerdilaeus** (Σκερδιλαΐδας or Σκερδ(λαΐδος), king of Illyria, was in all probability a son of Pleuratus, and younger brother of Agron, both of them kings of that country. After the defeat and abdication of Teuta (B.C.

229), he probably succeeded to a portion of her dominions, but did not assume the title of king till after the death of his nephew Pinnes (Pol. ii. 5, 6). He carried on war for some years against Philip, king of Macedonia, and thus appears as an ally of the Romans. He probably died about 205, and was succeeded by his son Pleuratus. (Pol. v. 95–110; Liv. xxvi. 24, xxvii. 30, xxix. 12.)

Schedia (Σχεδία), a town of Lower Egypt, on the canal which connected Alexandria with the Canopic arm of the Nile (Strab. pp. 800, 803).

Schēdius (Σχέδιος). 1. Son of Iphitus and Hippolyte, commanded the Phocians in the war against Troy, along with his brother Epistrophus. He was slain by Hector, and his remains were carried from Troy to Anticyra in Phocis. (*Il.* ii. 517, xvii. 306; Paus. x. 4, 1).—2. Son of Perimedes, likewise a Phocian, who was killed at Troy by Hector (*Il.* xv. 515; Strab. p. 424).

Scheria. [PHAEACES.]

Schoenus (Σχοῖνος: Σχοινιεύς), a town of Boeotia, on a river of the same name, and on the road from Thebes to Anthedon (*Il.* ii. 497; Strab. p. 408). It was (in the Boeotian story) the birthplace of Atalanta (Paus. viii. 35, 10; Stat. *Theb.* vii. 267).

Schoenüs (Σχοινούς, -οὔντος). 1. A harbour of Corinth, N. of Cenchreae, at the narrowest part of the isthmus (Strab. pp. 369, 380).—2. A place in the interior of Arcadia near Methydrium (Paus. viii. 35, 10).

Sciäthus (Σκιάθος: Σκιάθιος: *Skiatho*), a small island in the Aegean sea, N. of Euboea and E. of the Magnesian coast of Thessaly, with a town of the same name upon it. It is said to have been originally colonised by Pelasgians from Thrace (Strab. p. 436; Plin. iv. 72). It is frequently mentioned in the history of the invasion of Greece by Xerxes, since the Persian and Grecian fleets were stationed near its coasts (Hdt. vii. 176, viii. 7). It subsequently became one of the subject allies of Athens, but attained such little prosperity that it only had to pay the small tribute of 200 drachmae yearly. Its chief town was destroyed by the last Philip of Macedonia. At a later time it was restored by Antonius to the Athenians (App. *B. C.* v. 7).

Scidrus (Σκίδρος), a place in the S. of Italy of uncertain site, in which some of the Sybarites settled after the destruction of their own city (Hdt. vi. 21).

Scillüs (Σκιλλοῦς, -οὔντος: Σκιλλούντιος, Σκιλλούσιος), a town of Elis, in the district Triphylia, on the river Selinus, twenty stadia S. of Olympia. It was destroyed by the Eleans in the war which they carried on against the Pisaeans, whose cause had been espoused by the inhabitants of Scillus (Paus. v. 6, 43, vi. 22, 4). The Lacedaemonians subsequently took possession of the territory of Scillus; and although the Eleans still laid claim to it, it was given to Xenophon after his banishment from Athens. Xenophon resided at this place for more than twenty years, and erected here a sanctuary to Artemis, which he had vowed during the retreat of the Ten Thousand. A statue of Xenophon was seen here by Pausanias. (Xen. *An.* v. 3, 7; Paus. v. 6, 5; Strab. p. 344.)

Scingomäus (*Césanne*), a small place in the Cottian Alps, on the Italian side of the pass of *Mt. Genève* [ALPES], about five miles above Ocelum (*Oulx*).

Sciōnē (Σκιώνη: Σκιωνάϊος, Σκιωνεύς), the chief town in the Macedonian peninsula of Paelene, on the W. coast. It is said to have been

founded by some Pellenians of Achaia, who settled here after their return from Troy. It revolted from the Athenians in the Peloponnesian war; but was taken by Cleon; whereupon all the men were put to death, the women and children sold as slaves, and the town given to the Plataeans. (Hdt. vii. 123, viii. 128; Thuc. iv. 120, 133. v. 32; Strab. p. 330.)

Scipio, the name of an illustrious patrician family of the Cornelia gens. This name, which signifies a stick or staff, is said to have been given to the founder of the family because he served as a staff in directing his blind father (Macrob. i. 6). This family produced some of the greatest men in Rome. The family tomb of the Scipios was discovered in 1780, on the left of the Appia Via, about 400 paces within the modern Porta S. Sebastiano. The inscriptions, of the greatest interest as specimens of early Latin, are printed in *C. I. L.* i. 29-39.—**1. P. Cornelius Scipio**, magister equitum B.C. 396, and consular tribune 395 and 394 (Liv. v. 19, 24, 31, vi. 1).—**2. L. Corn. Scipio**, consul 350 (Liv. vii. 21).—**3. P. Corn. Scipio Barbatus**, consul 328, and dictator 306. He was also pontifex maximus (Liv. ix. 44, 46).—**4. L. Corn. Scipio Barbatus**, consul 298, when he carried on war against the Etruscans, and defeated them near Volaterrae. He also served under the consuls in 297, 295, and 293 against the Samnites. This Scipio was the great-great-grandfather of the conqueror of Hannibal. (Liv. x. 11, 12, 14, 25, 26, 40, 41.) His epitaph, written in Saturnian verse, records victories in Samnium and Lucania (*C. I. L.* i. 29). The genealogy of the family can be traced with more certainty from this time.—**5. Cn. Corn. Scipio Asina**, son of No. 4, was consul 260, in the first Punic war. In an attempt upon the Liparaean islands, he was taken prisoner with seventeen ships. He probably recovered his liberty when Regulus invaded Africa, for he was consul a second time in 254. In this year he and his colleague A. Atilius Calatinus crossed over into Sicily, and took the town of Panormus. He obtained a triumph. (Pol. i. 21, 38; Val. Max. vi. 6, 2, vi. 9, 11; Macrob. i. 6).—**6. L. Corn. Scipio**, also son of No. 4, was consul 259. He drove the Carthaginians out of Sardinia and Corsica, defeating Hanno, the Carthaginian commander. He was censor in 258. (Liv. *Ep.* 17; Eutrop. ii. 20; Val. Max. v. 1, 2; *C. I. L.* i. 31).—**7. P. Corn. Scipio Asina**, son of No. 5, was consul 221, and carried on war, with his colleague M. Minucius Rufus, against the Istri, who were subdued by the consuls. He is mentioned again in 211, when he recommended that the senate should recall all the generals and armies from Italy for the defence of the capital, because Hannibal was marching upon the city (Liv. xxii. 34, xxvi. 8; Oros. iv. 13; Eutrop. iii. 7).—**8. P. Corn. Scipio**, son of No. 6, was consul, with Ti. Sempronius Longus, in 218, the first year of the second Punic war. He sailed with an army to Gaul, in order to encounter Hannibal before he crossed the Alps; but finding that Hannibal had crossed the Rhone, and had got the start of him by a three days' march, he resolved to sail back to Italy, and await Hannibal's arrival in Cisalpine Gaul. But as the Romans had an army of 25,000 men in Cisalpine Gaul, under the command of two praetors, Scipio sent into Spain the army which he had brought with him, under the command of his brother, Cn. Scipio. On his return to Italy, Scipio took the command of the army in Cisalpine Gaul, and hastened to meet Hannibal. An engagement

took place between the cavalry and light-armed troops of the two armies. The Romans were defeated; the consul himself received a severe wound, and was only saved from death by the courage of his young son, Publius, the future conqueror of Hannibal. Scipio now retreated across the Ticinus, crossed the Po also, first took up his quarters at Placentia, and subsequently withdrew to the hills on the left bank of the Trebia, where he was joined by the other consul, Sempronius Longus. The latter resolved upon a battle, in opposition to the advice of his colleague. The result was the complete defeat of the Roman army, which was obliged to take refuge within the walls of Placentia. In the following year 217, Scipio, whose imperium had been prolonged, crossed over into Spain. He and his brother Cneius continued in Spain till their death in 211, and did the most important service to their country by preventing reinforcements being sent to Hannibal from Spain. In 215 they transferred the war from the Ebro to the Guadalquivir and won two great victories at Illiturgis and Intibilis. They fortified an important harbour at Tarraco and regained Saguntum, and by adroit policy induced Syphax to turn against the Carthaginians in Africa; but in 212, having to confront three armies under Hasdrubal Barca, Hasdrubal Gisgo and Mago, they enlisted 20,000 Celtiberians and divided their armies. This was a fatal step: the Spaniards were untrustworthy, and the armies of the Scipios were defeated separately and both the brothers were slain by the Carthaginians. (Pol. iii.; Liv. xxi-xxv.; App. *Annib.* 5-8, *Hisp.* 14-16).—**9. Cn. Corn. Scipio Calvus**, son of No. 6, and brother of No. 8, was consul 222, with M. Claudius Marcellus. In conjunction with his colleague he carried on war against the Insubrians. In 218 he carried on war as the legate of his brother Publius for eight years in Spain, as has been related above. (Pol. ii. 34; Plut. *Marcell.* 6, 7).—**10. P. Corn. Scipio Africanus Major**, son of No. 8, was born in 237. (According to Liv. xxvi. 18 and Val. Max. iii. 7, 1, he was born in 234, but the authority of Polybius should be followed, who says that he was twenty-seven when he went to Spain.) He was unquestionably one of the greatest men of Rome, and he acquired at an early age the confidence and admiration of his countrymen. His enthusiastic mind led him to believe that he was a special favourite of the gods; and he never engaged in any public or private business without first going to the Capitol, where he sat some time alone, enjoying communication with the gods. For all he proposed or executed he alleged the divine approval; and the Roman people gave credit to his assertions and regarded him as a being almost superior to the common race of men (Liv. xxvi. 19). There can be no doubt that Scipio believed himself in the divine revelations which he asserted to have been vouchsafed to him; and the extraordinary success which attended all his enterprises must have deepened this belief, and his faith in himself helped him to inspire enthusiasm in others. He is first mentioned in 218 at the battle of the Ticinus, when he saved the life of his father, as has already been related. He fought at Cannae two years afterward (216), when he was already a tribune of the soldiers, and was one of the few Roman officers who survived that fatal day. He was chosen along with Appius Claudius to command the remains of the army, which had

taken refuge at Canusium; and it was owing to his youthful heroism and presence of mind that the Roman nobles, who had thought of leaving Italy in despair, were prevented from carrying their rash project into effect (Liv. xxii. 53; Val. Max. v. 6, 7). He had already gained the favour of the people to such an extent that he was elected aedile in 212, although he had not yet reached the legal age. In 210, after the death of his father and his uncle in Spain, the Romans resolved to increase their army in that country, and to place it under the command of a proconsul. But when the people assembled to elect a proconsul, none of the generals of experience ventured to sue for so dangerous a command. At length Scipio, who was then barely twenty-seven (Pol. x. 6), offered himself as a candidate, and was chosen with enthusiasm to take the command. His success in Spain was striking and rapid. In the first campaign (210) he took the important city of Carthago Nova, and in the course of the next three years he drove the Carthaginians entirely out of Spain, and became master of that country. He returned to Rome in 206, and was elected consul for the following year (205), although he had not yet filled the office of praetor, and was only thirty years of age. He was anxious to cross over at once to Africa, and bring the contest to an end at the gates of Carthage; but the oldest members of the senate, and among them Q. Fabius Maximus, opposed his project, partly through timidity and partly through jealousy of the youthful conqueror. All that Scipio could obtain was the province of Sicily, with permission to cross over to Africa; but the senate refused him an army, thus making the permission of no practical use. The allies had a truer view of the interests of Italy than the Roman senate, and from all the towns of Italy volunteers flocked to join the standard of the youthful hero. The senate could not refuse to allow him to enlist volunteers, and such was the enthusiasm in his favour that he was able to cross over to Sicily with an army and a fleet, contrary to the expectations and even the wishes of the senate. After spending the winter in Sicily, and completing all his preparations for the invasion of Africa, he crossed over to the latter country in the following year. Success again attended his arms. The Carthaginians and their ally Syphax were defeated with great slaughter, and the former were compelled to recall Hannibal from Italy as the only hope of saving their country. The long struggle between the two peoples was at length brought to a close by the battle fought near the city of Zama on the 19th of October, 202, in which Scipio gained a decisive and brilliant victory over Hannibal. Carthage had no alternative but submission; but the final treaty was not concluded till the following year (201). Scipio returned to Italy in 201, and entered Rome in triumph. He was received with universal enthusiasm, and the surname of Africanus was conferred upon him. The people wished to make him consul and dictator for life, and to erect his statue in the comitia, the rostra, the curia, and even in the Capitol, but he prudently declined all these invidious distinctions (Liv. xxxviii. 56; Val. Max. iv. 1, 6). As he did not choose to usurp the supreme power, and as he was an object of suspicion and dislike to the majority of the senate, he took no prominent part in public affairs during the next few years. He was censor in 199 with P. Aelius Paetus, and consul

a second time in 194 with Ti. Sempronius Longus. In 193 he was one of the three commissioners who were sent to Africa to mediate between Masinissa and the Carthaginians; and in the same year he was one of the ambassadors sent to Antiochus at Ephesus, at whose court Hannibal was then residing. The tale runs that he had there an interview with the great Carthaginian, who declared him the greatest general that ever lived. The compliment was paid in a manner the most flattering to Scipio. The latter had asked, 'Who was the greatest general?' 'Alexander the Great,' was Hannibal's reply. 'Who was the second?' 'Pyrrhus.' 'Who the third?' 'Myself,' replied the Carthaginian. 'What would you have said, then, if you had conquered me?' asked Scipio, in astonishment. 'I should then have placed myself before Alexander, before Pyrrhus, and before all other generals.' (Liv. xxxv. 14.) It should be noticed that Scipio alone in the senate opposed the persecution of Hannibal after his fall (Liv. xxxiii. 47).—In 190 Africanus served as legate under his brother Lucius in the war against Antiochus the Great. Shortly after his return, he and his brother Lucius were accused of having received bribes from Antiochus to let the monarch off too leniently, and of having appropriated to their own use part of the money which had been paid by Antiochus to the Roman state. It appears that there were two distinct prosecutions, and the following is the most probable history of the transaction. In 187 two Petili, tribunes of the people, instigated by Cato and the other enemies of the Scipios, required L. Scipio to render an account of all the sums of money which he had received from Antiochus. L. Scipio accordingly prepared his accounts, but as he was in the act of delivering them up, the proud conqueror of Hannibal indignantly snatched them out of his hands, and tore them up before the senate. But this haughty conduct appears to have produced an unfavourable impression, and his brother, when brought to trial in the course of the same year, was declared guilty, and sentenced to pay a heavy fine. The tribune C. Minucius Augurinus ordered him to be dragged to prison and there detained till the money was paid; whereupon Africanus rescued his brother from the hands of the tribune's officer. The contest would probably have been attended with fatal results had not Tib. Gracchus, the father of the celebrated tribune, and then tribune himself, had the prudence to release Lucius from the sentence of imprisonment. The successful issue of the prosecution of Lucius emboldened his enemies to bring the great Africanus himself before the people. His accuser was M. Naevius, the tribune of the people, and the accusation was brought in 185. When the trial came on, and Africanus was summoned, he proudly reminded the people that this was the anniversary of the day on which he had defeated Hannibal at Zama, and called upon them to follow him to the Capitol, in order there to return thanks to the immortal gods, and to pray that they would grant the Roman state other citizens like himself. Scipio struck a chord which vibrated on every heart, and was followed by crowds to the Capitol. Having thus set all the laws at defiance, Scipio immediately quitted Rome, and retired to his country seat at Liternum. The tribunes wished to renew the prosecution, but Gracchus wisely persuaded them to let it drop. (Liv. xxxviii. 50–60; Gell. iv. 18, vii. 19; Val.

Max. iii. 7, 1.) Scipio never returned to Rome. He passed his remaining days in the cultivation of his estate at Liternum; and at his death is said to have requested that his body might be buried there, and not in his ungrateful country (Sen. *Ep.* 86). Some accounts represent his burial-place as being at Rome, but there was at any rate a monument to his memory at Liternum, which Livy saw (Liv. xxxviii. 56). The year of his death is uncertain; but he probably died in 183. Scipio married Aemilia, the daughter of L. Aemilius Paulus, who fell at the battle of Cannae, and by her he had four children—two sons [Nos. 12, 13], and two daughters, the elder of whom married P. Scipio Nasica Corculum [No. 17], and the younger Tib. Gracchus, and thus became the mother of the two celebrated tribunes. [CORNELIA].—11. **L. Corn. Scipio Asiaticus**, also called **Asiagenes** or **Asiagenus**, was the son of No. 8, and the brother of the great Africanus. He served under his brother in Spain; was praetor in 193, when he obtained the province of Sicily, and consul in 190, with C. Laelius. The senate had not much confidence in his abilities, and in truth his capacity was small. It was only through the offer of his brother Africanus to accompany him as a legate that he obtained the province of Greece and the conduct of the war against Antiochus. He defeated Antiochus at Mt. Sipylus in 190, entered Rome in triumph in the following year, and assumed the surname of Asiaticus. (Liv. xxviii. 3, 4, 17, xxxiv. 54, xxxvi. 45, xxxvii. 1.) The history of his accusation and condemnation has been already related in the Life of his brother. He was a candidate for the censorship in 184, but was defeated by the old enemy of his family, M. Porcius Cato, who deprived Asiaticus of his horse at the review of the equites. (Liv. xxxix. 22, 40, 44.)—12. **P. Corn. Scipio Africanus**, elder son of the great Africanus, was prevented by his weak health from taking any part in public affairs, but he was elected augur in 180 B.C. (Liv. xl. 42). Cicero praises his *oratiunculæ* and his Greek History, and remarks that with the greatness of his father's mind he possessed a larger amount of learning (Cic. *Brut.* 19, 77, *de Off.* i. 33; Vell. Pat. i. 10). He had no son of his own, but adopted the son of L. Aemilius Paulus [see below, No. 15]. His epitaph has great poetic merit (C. I. L. i. 38).—13. **L. or Cn. Corn. Scipio Africanus**, younger son of the great Africanus. He accompanied his father into Asia in 190, and was taken prisoner by Antiochus. This Scipio was a degenerate son of an illustrious sire, and only obtained the praetorship, in 174, through Cicereius, who had been a scribe of his father, giving way to him. In the same year he was expelled from the senate by the censors. (Liv. xli. 27; Val. Max. iii. 5, 1, iv. 5, 3.)—14. **L. Corn. Scipio Asiaticus**, a descendant of No. 11, belonged to the Marian party, and was consul in 83 with C. Norbanus. In this year Sulla returned to Italy: Scipio was deserted by his troops, and taken prisoner in his camp along with his son Lucius, but was dismissed by Sulla uninjured. He was, however, included in the proscription in the following year (82), whereupon he fled to Massilia, and passed there the remainder of his life. His daughter was married to P. Sestius. (App. *B. C.* i. 82, 85; Plut. *Sull.* 28; Flor. iii. 21; Cic. *pro Rab. Perd.* 7, 21, *Phil.* xii. 11, 27.)—15. **P. Corn. Scipio Aemilianus Africanus Minor** was the younger son of L. Aemilius Paulus, the conqueror of Macedonia, and was

adopted by P. Scipio [No. 12], the son of the conqueror of Hannibal. He was born about 185. In his seventeenth year he accompanied his father Paulus to Greece, and fought under him at the battle of Pydna, 168. (Plut. *Aemil.* 22.) Scipio devoted himself with ardour to the study of literature, and formed an intimate friendship with Polybius when the latter came to Rome along with the other Achaean exiles in 167. [POLYBIUS.] At a later period he also cultivated the acquaintance of the philosopher Panaetius, and he admitted the poets Lucilius and Terence to his intimacy, and is said to have assisted the latter in the composition of his comedies. [TERENTIUS.] His friendship with Laelius, whose tastes and pursuits were so congenial to his own, has been immortalised by Cicero's celebrated treatise entitled *Laelius sive de Amicitia*. Although thus devoted to the study of literature, Scipio cultivated the virtues which distinguished the older Romans, and made Cato the model of his conduct. If we may believe his panegyrists, he possessed all the simple virtues of an old Roman, mellowed by the refining influences of Greek civilisation. Scipio first served in Spain with great distinction as military tribune, under the consul L. Lucullus in 151. (Vell. Pat. i. 12; Flor. ii. 17.) On the breaking out of the third Punic war in 149 he accompanied the Roman army to Africa, again with the rank of military tribune. By his personal bravery and military skill he repaired, to a great extent, the mistakes of the consul Manilius, whose army on one occasion he saved from destruction. He returned to Rome in 148, and had already gained such popularity that when he became a candidate for the aedileship for the following year (147) he was elected consul, although he was only thirty-seven, and had not, therefore, attained the legal age. (Pol. xxxv. 4.) The senate assigned to him Africa as his province, to which he forthwith sailed, accompanied by his friends Polybius and Laelius. He prosecuted the siege of Carthage with the utmost vigour. The Carthaginians defended themselves with the courage of despair, and the Romans were unable to force their way into the city till the spring of the following year (146). The fate of this once magnificent city moved Scipio to tears, and anticipating that a similar catastrophe might one day befall Rome, he repeated the lines of the Iliad (vi. 448) in which Hector bewails the approaching fall of Troy. After reducing Africa to the form of a Roman province, Scipio returned to Rome in the same year, and celebrated a splendid triumph on account of his victory. (App. *Pun.* 113–131; Pol. xxxix.) The surname of Africanus which he had inherited by adoption from the conqueror of Hannibal, had now been acquired by him by his own exploits. In 142 Scipio was censor, and in the administration of the duties of his office he attempted to redress the growing luxury and immorality of his contemporaries. His efforts, however, were thwarted by his colleague Mummius, who had himself acquired a love of Greek and Asiatic luxuries. (Val. Max. vi. 4, 2; Gell. iv. 20, v. 19.) In 139 Scipio was accused by Ti. Claudius Asellus of *majestas*. Asellus attacked him out of private animosity, because he had been deprived of his horse and reduced to the condition of an aerarian by Scipio in his censorship. Scipio was acquitted, and the speeches which he delivered on the occasion were held in high esteem in a later age. (Gell. ii. 20, iii. 4,

vii. 11; Cic. *de Or.* ii. 64, 258; 66, 268.) It appears to have been after this event that Scipio was sent on an embassy to Egypt and Asia to attend to the Roman interests in those countries. The long continuance of the war in Spain again called Scipio to the consulship. He was appointed consul in his absence, and had the province of Spain assigned to him in 134. His operations were attended with success; and in 133 he brought the war to a conclusion by the capture of the city of Numantia after a long siege. (App. *Hisp.* 48-98; Eutrop. iv. 17.) He now received the surname of Numantius in addition to that of Africanus. During his absence in Spain Tib. Gracchus had been put to death. Scipio was married to Sempronia, the sister of the fallen tribune, but he had no sympathy with his reforms, and no sorrow for his fate. On receiving the news of the death of Gracchus he is said to have quoted the line of the *Odyssey* (i. 47)—

ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαυτὰ γε βέξοι,

and upon his return to Rome in 132, when he was asked in the assembly of tribes by C. Papirius Carbo, the tribune, what he thought of the death of Tib. Gracchus, he replied that he was justly slain (*jure caesum*). His reply to the murmurs of the populace which greeted this expression of opinion, 'Taceant quibus Italia noverca est,' showed his aristocratic spirit of contempt for the Roman mob, whom he seemed to think unfit to reckon as Roman citizens, and may have contributed to the feeling against him which afterwards caused his death. He now took the lead in opposing the efforts of the commissioners to make the agrarian law of Tib. Gracchus apply also to the lands of Latin citizens, and he proposed in the senate (129) that all disputes respecting the lands of the allies should be taken out of the hands of the commissioners appointed under the law of Tib. Gracchus, and should be committed to other persons. Fulvius Flaccus, Papirius Carbo and C. Gracchus, the three commissioners, offered the most vehement opposition to his proposal. In the Forum he was accused by Carbo with the bitterest invectives as the enemy of the people, and upon his again expressing his approval of the death of Tib. Gracchus, the people shouted out, 'Down with the tyrant.' In the evening he went home with the intention of composing a speech for the following day; but next day he was found dead in his room. It is clear that the assassination was contrived by some of the Gracchan party; but who committed the murder or who instigated it was never established. Suspicion fell upon various persons: even upon his wife, Sempronia, and her mother, Cornelia. Carbo, Fulvius, and C. Gracchus were suspected by many. Of these Carbo was most generally believed to have been guilty, and is expressly mentioned as the murderer by Cicero. (App. *B. C.* i. 19, 20; Vell. Pat. ii. 4; Plut. *C. Gracch.* 10; Cic. *de Or.* ii. 40, 170, *ad Fam.* ix. 21, *ad Q. Fr.* ii. 3.) The general opinion entertained by the Romans of a subsequent age respecting Scipio is given by Cicero in his work on the Republic, in which Scipio is introduced as the principal speaker.—16. **P. Corn. Scipio Nasica**, that is, 'Scipio with the pointed nose,' was the son of Cn. Scipio Calvus, who fell in Spain in 211. [No. 9.] He is first mentioned in 204 as a young man who was judged by the senate to be the best citizen in the state, and was therefore sent to Ostia along with the

Roman matrons to receive the statue of the Idaeian Mother, which had been brought from Pessinus (Liv. xxxv. 10). He was curule aedile 196; praetor in 194, when he fought with success in Further Spain; and consul 191, when he defeated the Boii, and triumphed over them on his return to Rome. Scipio Nasica was a celebrated jurist, and a house was given him by the state in the Via Sacra, in order that he might be more easily consulted. (Pomp. *Dig.* i. 2, 2, 37).—17. **P. Corn. Scipio Nasica Corculum**, son of No. 16, inherited from his father a love of jurisprudence, and became so celebrated for his discernment and for his knowledge of the pontifical and civil law that he received the surname of *Corculum* (i.e. 'acute': Fest. *s.v.*). He married a daughter of Scipio Africanus the elder. He was consul for the first time 162, but abdicated, together with his colleague, almost immediately after they had entered upon their office, on account of some fault in the auspices. He was censor 159 with M. Popillius Laenas, and was consul a second time in 155, when he subdued the Dalmatians (Liv. *Ep.* 47). He was a firm upholder of the old Roman habits and manners, and in his second consulship he induced the senate to stop the building of a theatre, as injurious to public morals. When Cato repeatedly expressed his desire for the destruction of Carthage, Scipio, on the other hand, declared that he wished for its preservation, since the existence of such a rival would prove a useful check upon the licentiousness of the multitude (Plut. *Cat. Maj.* 27; Aurel. Vict. *Vir. Ill.* 44; App. *Pun.* 69, *B. C.* i. 28). He was elected pontifex maximus in 150.—18. **P. Corn. Scipio Nasica Serapio**, son of No. 17, is chiefly known as the leader of the senate in the murder of Tib. Gracchus. He was consul in 138, and in consequence of the severity with which he and his colleague conducted the levy of troops, they were thrown into prison by C. Curiatius, the tribune of the plebs. It was this Curiatius who gave Nasica the nickname of Serapio, from his resemblance to a person of low rank of this name; but though given him in derision, it afterwards became his distinguishing surname. (Liv. *Ep.* 55; Val. Max. ix. 14, 3; Plin. vii. 54.) In 133, when the tribes met to re-elect Tib. Gracchus to the tribunate, and the utmost confusion prevailed in the Forum, Nasica called upon the consuls to save the republic; but as they refused to have recourse to violence, he exclaimed, 'As the consul betrays the state, do you who wish to obey the laws follow me,' and so saying he rushed forth from the temple of Fides, where the senate was sitting, followed by the greater number of the senators. The people gave way before them, and Gracchus was assassinated as he attempted to escape. (App. *B. C.* i. 16; Plut. *Tib. Gracch.* 19.) In consequence of his conduct on this occasion Nasica became an object of such detestation to the people, that the senate found it advisable to send him on a pretended mission to Asia, although he was pontifex maximus, and ought not, therefore, to have quitted Italy. He did not venture to return to Rome, and, after wandering about from place to place, died soon afterwards at Pergamum. (Plut. *Tib. Gracch.* 21; Cic. *Flacc.* 31, 75).—19. **P. Corn. Scipio Nasica**, son of No. 18, was consul 111, and died during his consulship (Sall. *Jug.* 27; Cic. *de Off.* i. 30).—20. **P. Corn. Scipio Nasica**, son of No. 19, praetor 94, is mentioned by Cicero as one of the advocates

of Sex. Roscius of America. He married Licinia, the second daughter of L. Crassus the orator. (Cic. *Rosc. Am.* 28, 77, *Brut.* 58, 212.) He had two sons, both of whom were adopted, one by his maternal grandfather, L. Crassus, in his testament, and is therefore called L. Licinius Crassus Scipio; and the other by Q. Caecilius Metellus Pius, consul 80, and is therefore called Q. Caecilius Metellus Pius Scipio. This Scipio became the father in-law of Cn. Pompey the triumvir, and fell in Africa in 47. His Life is given under METELLUS, No. 15.—21. **Cn. Corn. Scipio Hispallus**, son of L. Scipio, who is only known as a brother of the two Scipios who fell in Spain. Hispallus was praetor 179, and consul 171. (Liv. xl. 44, xli. 16.)—22. **Cn. Corn. Scipio Hispallus**, son of No. 21, was praetor in 139, when he published an edict that all Chaldaeans (*i.e.* astrologers) should leave Rome and Italy within ten days (Val. Max. i. 8, 2).—23. **P. Corn. Scipio**, husband of Scribonia, who afterwards married Octavianus (Suet. *Oct.* 62).—24. **P. Corn. Scipio**, son of No. 21, was consul B.C. 16 (Dio Cass. liv. 19; Propert. v. 11, 67).—25. **Corn. Scipio**, first son of No. 21, served under Junius Blaesus against Tacfarinas (Tac. *Ann.* iii. 74).—26. **P. Corn. Scipio**, son of the preceding, husband of Poppaea Sabina, was consul A.D. 56 (Tac. *Ann.* xi. 2, xii. 53, xiii. 25).

Sciras or Sclērias. [RHINTHON.]

Sciras (Σκίρας), a surname of Athene, under which she had a temple in the Attic port of Phaleron, and in the island of Salamis. The foundation of the temple at Phaleron is ascribed by Pausanias to a soothsayer, Scirus of Dodona, who is said to have come to Attica at the time when the Eleusinians were at war with Erechtheus (Paus. i. 1, 4, i. 36, 3).

Sciritis (Σκίριτις), a wild and mountainous district in the N. of Laconia, on the borders of Arcadia, with a town **Scirus** (Σκίρος), (also called Scirtonium) on the road from Sparta to Tegea, originally belonging to Arcadia. Its inhabitants, the **Sciritae** (Σκίριται), formed a special division of the Lacedaemonian army. This body, which in the time of the Peloponnesian war was 600 in number, was stationed in battle at the extreme left of the line, formed on march the vanguard, and was usually employed on the most dangerous kinds of service. (Thuc. v. 33, 67; Xen. *Cyr.* iv. 2, 1, *Hell.* v. 2, 24; Diod. xv. 32.)

Sciron (Σκίρων or Σκείρων), in the Athenian story, was a famous robber who infested the frontier between Attica and Megaris. He not only robbed the travellers who passed through the country, but compelled them on the Scironian rock to wash his feet, and kicked them into the sea while they were thus employed. At the foot of the rock (according to Pausanias, and the Schol. on Eur. *Hipp.* 979), there was a tortoise, which devoured the bodies of the robber's victims. He was slain by Theseus. It is noticeable that Plutarch makes no suggestion of the tortoise, and it has been suggested that this part of the story grew out of vase-paintings, where the painter put in a tortoise (as in the British Museum vase) to indicate the sea shore upon which Sciron was about to fall. Diodorus supplies another explanation when he says that the precipice over which he fell was called Χελώνη (tortoise). Plutarch mentions also the Megarean story, which is totally different. They said that Sciron was a good and just prince, no robber, but a punisher of robbers, son-in-law of Cychreus and father-in-law of

Aeacus, and that he was slain by Theseus in war. (Plut. *Thes.* 10; Paus. i. 44, 12; Diod. iv. 59; Strab. p. 391; Ov. *Met.* vii. 445.)

Scirōnia Saxa (Σκίρωνίδες πέτραι, also Σκίρωνίδες: *Derverni Bouno*), large rocks on the E. coast of Megaris, between which and the sea there was only a narrow dangerous pass, called the Scironian road (ἡ Σκίρωνή or Σκίρωνίς ὁδός: *Kaki Skala*). (Strab. p. 391; Paus. i. 44.) This road was afterwards enlarged by the emperor Hadrian. The name of the rocks was said to be derived from the celebrated robber SCIRON.

Scirōnides (Σκίρωνίδης), an Athenian general who acted at the siege of Miletus and against Chios in B.C. 412, 411 (Thuc. viii. 25, 30, 64).

Scirri or **Sciri**, a people placed by Pliny in European Sarmatia, on the N. coast, immediately E. of the Vistula, in the modern *Curland* and *Samogitien*; but by others described as a Scythian tribe beyond the Danube, which afterwards joined the Huns, and to which belonged Odoacer, the conqueror of Italy (Plin. iv. 97; Jornand. *R. G.* 49; Sidon. vii. 322).

Scirtonium. [SCIRITIS.]

Scirtus (Σκίρτος: *Daisan*), a river in Mesopotamia, flowing past Edessa into a small lake near Charrae. Its name, which signifies *leaping*, was derived from its rapid descent in a series of small cascades. (Procop. *Aed.* ii. 7.)

Sclērias. [RHINTHON.]

Scodra (Scodrensis: *Scodar* or *Scutari*), one of the most important towns in Illyricum, on the left bank of the river Barbana, at the SE. corner of the Lacus Labeatis, and about seventeen miles from the coast. It was strongly fortified, and was the residence of the Illyrian king Gentius (Liv. xlv. 31, xlv. 26). It was a populous town under the Romans (Plin. iii. 144) and the capital of the district, called Praevalitana, of Dalmatia in the time of Diocletian.

Scodrus. [SCARDUS.]

Scodises, **Scydisses**, or **Scordiscus** (Σκοδίσσης, Σκυδίσσης, Σκορδίσκος: *Dassin Dagh*, or *Chambu-Bel Dagh*), a mountain in the NE. of Asia Minor, dividing Pontus Cappadocius from Armenia Minor, and forming a part of the same range as M. Paryades (Strab. pp. 497, 548; Ptol. v. 6, 8).

Scollis (Σκόλλις: *Santameri*), a rocky mountain between Elis and Achaia, 3330 feet high, which joins on the E. the mountain Lampēa (Strab. p. 341). Strabo identifies it with the Olenian rock of *Il.* ii. 617 (Strab. p. 387).

Scōlōti. [SCYTHIA.]

Scōlus (Σκῶλος: Σκῶλιος, Σκωλιεύς). 1. An ancient town in Boeotia, on the road from Thebes to Aphidna in Attica, was situated on the N. slope of Mt. Cithaeron, five or six miles S. of the Asopus and NW. of Hysiae (*Il.* ii. 497; Strab. p. 408; Hdt. ix. 15; Paus. ix. 4, 4). The site is traceable to the right of the road from Athens to Thebes.—2. A small place in Macedonia, near Olynthus (Thuc. v. 18; Strab. p. 408).

Scombrarīa (*Islote*), an island in front of the bay, on the SE. coast of Spain, which formed the harbour of Carthago Nova. It received its name from the *scombrī*, or mackerel, taken off its coast, from which the Romans prepared their *garum*. (Strab. p. 159.)

Scōmīus or **Scombrus Mons** (τὸ Σκόμιον ὄρος), a mountain in Macedonia, which runs E. of Mt. Scardus, in the direction of N. to S. towards Mt. Haemus (Thuc. ii. 96).

Scōpas (Σκόπας). 1. One of the greatest Greek sculptors, was a native of Paros, and

appears to have belonged to a family of artists in that island (Strab. p. 604; Paus. viii. 45, 5). The period of his work extended over forty-four years at least, for this was the interval between his work at Tegea in 394 and that at Halicarnassus in 351. He was probably somewhat older than Praxiteles, with whom he stands at the head of that second period of perfected art which is called the later Attic school (in contradistinction to the earlier Attic school of Phidias), and which arose at Athens after the Peloponnesian war. Scopas was an architect and a statuary as well as a sculptor. He was the architect of the temple of Athene at Tegea, in Arcadia, which was built to replace an older temple burnt down in B.C. 394. From the sculptures which Scopas executed for this temple, two heads—mutilated, but still of great beauty and valuable for judging of the style of Scopas—have been discovered at Tegea and are in the Museum at Athens. The subjects of the sculptures mentioned by Pausanias are the Calydonian Hunt, and the fight of Telephus and Achilles. He was one of the artists employed in executing the bas-reliefs which decorated the frieze of the Mausoleum at Halicarnassus in Caria. A portion of these bas-reliefs is now deposited in the British Museum



Head by Scopas, from Tegea.
(Athens.)

[*Dict. of Ant. art. Mausoleum.*] A noticeable feature in the style of Scopas was that he introduced the representation of passion which was afterwards carried further by the Pergamene sculptors and by later schools. Pliny states that the famous group of figures representing the destruction of the sons and daughters of Niobe was ascribed by some to Scopas, by others to Praxiteles. It has been remarked since the discovery of the original statue by Praxiteles of Hermes [see p. 557], and of the original head by Scopas, that the heads of the Niobe group bear more resemblance to the style of Praxiteles than to that of Scopas. On the other hand, the passion of the subject is more like the style of Scopas. But possibly the group in question was merely assigned by Roman critics to the period of these two great sculptors, and was not the genuine work of either. In Pliny's time the statues stood in the temple of Apollo Sosianus (Plin. xxxvi. 28). The remaining statues of this group, or copies of them, are all in the Florence Gallery. The most esteemed of all the works of Scopas, in antiquity, was his group which stood in the shrine of Cn. Domitius in the Flaminian Circus, representing Achilles conducted to the island of Leuce by the divinities of the sea. It consisted of figures of Neptune, Thetis, and Achilles, surrounded by Nereids, and attended by Tritons, and by an assemblage of sea monsters (Plin. xxxvi. 26). Pliny mentions among the famous single statues by Scopas an Apollo Palatinus, and it is argued by many that the Apollo Citharocudus [see p. 90] is a copy of this statue, with alterations in all probability of the drapery. Of his other statues a colossal seated

Ares (Plin. *ib.*), and a statue of Apollo Smintheus (Strab. p. 604; cf. APOLLO, p. 89, b), was particularly famous in ancient times.—2. An Actolian, who held a leading position among his countrymen in the war with Philip and the Achaeans, B.C. 220. He commanded the Actolian army in the first year of the war; and he is mentioned again as general of the Actolians when the latter people concluded an alliance with the Romans (211). (Pol. iv. 5-13, 62, v. 11; Liv. xxxvi. 24.) After the close of the war with Philip, Scopas and Dorinachus were appointed to reform the Aetolian constitution (204). Scopas had only undertaken the charge from motives of ambition; on finding himself disappointed in this object, he withdrew to Alexandria. Here he was received with favour by the ministers of the young king Ptolemy V., and appointed to the command of the army against Antiochus the Great. At first he was successful, but was afterwards defeated by Antiochus at Panium, and reduced to shut himself up within the walls of Sidon, where he was compelled by famine to surrender. (Pol. xiii. 1, xvi. 18, 39; Jos. *Ant.* xii. 3, 3.) Notwithstanding this ill success he continued in favour at the Egyptian court; but having formed a plot in 296 to obtain the chief administration of the kingdom, he was arrested and put to death (Pol. xviii. 36-38).

Scopas (Σκόπας: *Aladan*), a river of Galatia, falling into the Sangarius, from the E., at Juliolopolis (Procop. *Aed.* v. 4).

Scordisci, a people in Pannonia Superior, are sometimes classed among the Illyrians, but were the remains of an ancient and powerful Celtic tribe. They dwelt between the Savus and Dravus. (Strab. pp. 293, 313; Liv. xlv. 23.)

Scordiscus. [SCODISES.]

Scōti, a people whom the later Roman writers mention as dwelling in Ireland. Thus Claudian contrasts the Picti dwelling in Thule with the Scoti dwelling in Ierne (*de IV. Cons. Hon.* 3, cf. *de Laud. Stil.* ii. 251; Oros. i. 2; Amm. Marc. xxvii. 8, 4; Isid. *Or.* xiv. 6). At a later period the migration of the Scoti into Caledonia transferred the names Scotia and Scoti to that country.

Scotitas (Σκοτίτας), a woody district in the N. of Laconia, on the frontiers of Tegeatis (Paus. iii. 10, 6).

Scotussa (Σκότουσσα: Σκοτουσσαῖος), a very ancient town of Thessaly, in the district Pelasgiotis, near the source of the Ouchestus, and not far from the hills Cynoscephalae, where Flamininus gained his celebrated victory over Philip, B.C. 197 (Strab. pp. 329, 441; Dioc. xv. 75; Liv. xxxiii. 6, xxxvi. 9, 14). The ruins of the ancient fortifications may be seen at *Supli*, five miles N. of the railway which runs from *Volo* (Iolcus) to *Phera* (Pharsalus).

Scribonia, wife of Octavianus (afterwards the emperor Augustus), had been married twice before. By one of her former husbands, P. Scipio, she had two children, P. Scipio, who was consul B.C. 16, and a daughter, Cornelia, who was married to Paulus Aemilius Lepidus, censor B.C. 22, and whose death is lamented in the beautiful elegy of Propertius (v. 11; cf. p. 483, b). Scribonia was the sister of L. Scribonius Libo, who was the father-in-law of Sex. Pompey. Augustus married her in 40, on the advice of Maccenas, because he was then afraid that Sex. Pompey would form an alliance with Antony to crush him; but having renewed his alliance with Antony, Octavian divorced her in the following year (39)—on the very day on

which she had borne him a daughter, Julia—in order to marry Livia. Scribonia long survived her separation from Octavian. In A.D. 2 she accompanied, of her own accord, her daughter Julia into exile, to the island of Pandataria. (Suet. *Aug.* 62, 69; App. *B. C.* v. 53; Vell. Pat. ii. 100; Tac. *Ann.* ii. 27.)

Scribonius Curio. [CURIO.]

Scribonius Largus. [LARGUS.]

Scribonius Libo. [LIBO.]

Scribonius Proculus. [PROCLUS.]

Scriptores Historiae Augustae. Under this title a collection was made, how or under whose authority and editorship is not known, of biographies of the emperors from Hadrian to Numerian (117–284), by six contributors. The Lives of Philip—Valerian have not been handed down entire. There is considerable doubt as to the authorship of the different biographies. The Lives of Hadrian, Aelius, Didius Julianus, Septimius Severus, Pescennius Niger, Caracalla and Geta have been commonly printed as the work of SPARTIANUS; those of Antoninus Pius, M. Antoninus Philosophus (M. Aurelius), Verus, Pertinax, Clodius Albinus, Macrinus, the two Maximins, the three Gordians, Maximus and Balbinus, as the work of CAPITOLINUS the Life of Avidius Cassius, as the work of VULCACIUS; the Lives of Commodus, Diadumenus, Elagabalus and Alexander Severus, as the work of LAMPRIIDIUS [these Lives, whoever were their respective authors, seem to have been written in the time of Diocletian]; the Lives of Aurelianus, Tacitus, Florianus, Probus, Firmus, Saturninus, Proculus, Bonosus, Carus and his sons, as the work of VOPISCUS; the Lives of Valerian, Gallienus, the so-called Thirty Tyrants, Claudius and the fragments of Philip, Decius, Gallus and Aemilian, as the work of TREBELLIIUS POLLIO. [These Lives seem to have been written in the first decade of the fourth century.] The assignment to the authors mentioned above is grounded upon the titles to the various biographies; but these titles have in many cases clearly been confused and miscopied by the scribes, and therefore it is a matter of great uncertainty which are correct and which are misplaced. This confusion belongs to the earlier Lives (Hadrian—Gordian III.). Hence the apportionment of the works of Spartianus, Capitolinus, Lampridius and Vulcacius lacks authority, while there is more warrant for the assignment to Vopiscus and Trebellius Pollio of the Lives which are ascribed to them. At the same time for convenience and conciseness of reference the names generally used are often retained, and there seems no reasonable objection to that course. The collection has value as supplying details otherwise unattainable; but the biographies are all feeble in style and composition, and, worse still, they are so distinctly the work of Court historians that their view of history is limited and partial, and often altogether untrustworthy.

Scultenna (*Panaro*), a river in Gallia Cispadana, rising in the Apennines, and flowing to the E. of Mutina into the Po (Strab. p. 218; Plin. iii. 118; Liv. xli. 16).

Scupi (*Ushub*), a town in Moesia Superior, on the Axios, and the capital of Dardania. It was a frontier town towards Macedonia, and was a Roman colony under Trajan. (Ptol. iii. 9, 6; Procop. *Aed.* iv. 4.)

Scydissis. [SCOESSES.]

Scylacē (*Σκυλάκη*), or **Scylaceion**, an ancient city on the coast of Mysia Minor, E. of Cyzicus,

at the foot of M. Olympus (Plin. v. 142; Mel. i. 19). It is one of the places whose inhabitants Herodotus mentions as speaking the language or dialect, differing from any Greek of his own day, which he calls Pelasgian (Hdt. i. 57; PELASGI).

Scylacium, also **Scylacēum**, or **Scyllētium** (*Σκυλάκιον*, *Σκυλακείον*, *Σκυλλήτιον*: *Squillace*), a Greek town on the E. coast of Bruttium, was situated on two adjoining hills at a short distance from the coast, between the rivers Caecinus and Carcines. The common tradition was that it was founded by Athenians under Menestheus (Strab. p. 261; Plin. iii. 95), but others referred it to Odysseus (Serv. ad *Aen.* iii. 5, 53). There is, however, no evidence of its ever having been Greek in historical times, and it is not mentioned among Greek colonies in the *Periplus* attributed to Scylax. It was a dependency of Crotona and afterwards belonged to Locri. It was colonised by the Romans B.C. 124, and again under Nerva. It is described by Cassiodorus (*Var.* xii. 15), who was born there. It had no harbour, whence Virgil (*Aen.* iii. 553) speaks of it as *ναυίφραγμα Scylaceum*. From this town the **Scylacis** or **Scylleticus Sinus** (*Σκυλλητικὸς κόλπος*) derived its name. The isthmus which separated this bay from the Sinus Hipponiates on the W. coast of Bruttium, was only twenty miles broad, and formed the ancient boundary of Oenotria.

Scylax (*Σκύλαξ*), of Caryanda in Caria, was sent by Darius Hystaspis on a voyage of discovery down the Indus. Setting out from the city of Caspatyrus and the Pactyican district, Scylax reached the sea, and then sailed W. through the Indian Ocean to the Red Sea, performing the whole voyage in thirty months. (Hdt. iv. 44.)—There is still extant a *Periplus*, containing a brief description of certain countries in Europe, Asia, and Africa, around the coasts of the Mediterranean and Euxine, and bearing the name of Scylax of Caryanda. This work has been ascribed by some writers to the Scylax mentioned by Herodotus, and by others to Scylax, an astronomer of Halicarnassus, and friend of Panaetius (Cic. *Div.* ii. 42). Snidas (*s. v.*) appears to confuse the two. It is clear from internal evidence that the *Periplus* must have been composed long after the time of Herodotus; whilst, from its omitting to mention any of the cities founded by Alexander, such as Alexandria in Egypt, we may conclude that it was drawn up before the reign of Alexander. Hence it is probably right to assume that the author lived about 400–350 B.C., and to suppose that he prefixed to his work the name of Scylax of Caryanda, on account of the celebrity of this navigator.—This *Periplus* is edited by Fabricius, 1878, and in *Geogr. Graec. Minor.* by C. Müller, 1861.

Scylax (*Σκύλαξ*: *Choterlek-Irmak*), a river in the SW. of Pontus, falling into the Iris, between Amasia and Gaziura (Strab. p. 547).

Scylitzes or **Scylitza**, **Joannes**, a Byzantine historian, surnamed, from his office, Curopalates, flourished A.D. 1081. His work extends from the death of Nicephorus I. (811), down to the reign of Nicephorus Botaniotes (1078–1081). The portion of the History of Cedrenus which extends from the death of Nicephorus I. (811) to the close of the work (1057) is found almost verbatim in the History of Scylitzes. It is a question which was the original. The works of Cedrenus and Scylitzes are edited together by Bekker, 1838.

Scylla (Σκύλλα), the personification of the danger to mariners from a rock-bound coast. In the Homeric account **Scylla** and **Charybdis** are opposite to each other, but the place of their dwelling is not very clear, nor is **Charybdis** distinctly personified. In later writers **Scylla** and **Charybdis** are localised in the Straits of Messina between Italy and Sicily (Strab. p. 24; Plin. iii. 87), **Scylla** being placed at the Promontory **Scyllaeum** (the name of which may very possibly have reached Homer). **Charybdis** is the whirlpool (which does actually exist now sufficiently to be a difficulty for undecked boats) just outside the spit of land which forms the harbour of Messina (Strab. p. 268): but the whirlpool was apparently often supposed to be immediately opposite **Scyllaeum** Pr. at Cape Pelorus, nine miles further N., where there is no doubt often a strong current (Thuc. iv. 24). The myth which grew out of these perils of the sea was that in a cave high up on a rock dwelt **Scylla**, a daughter of **Crataeis**, a fearful monster, barking like a dog, with twelve feet, and six long necks and heads, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig-tree, under which dwelt **Charybdis**, who thrice every day swallowed down the waters of the sea, and thrice threw



Scylla. (From a coin of Agrigentum.)

them up again: both were formidable to the ships which had to pass between them. (*Od.* xii. 73–110, 235–259, 430–444.) Hence the proverb, versified by a writer of the thirteenth century (the *Alexandreis* of Philip Gualtier): ‘*Incidis in Scyllam cupiens vitare Charybdim.*’ (For **Charybdis** as a proverb for danger cf. *Hor. Od.* i. 27, 19; *Athen.* p. 558; *Cic. Phil.* ii. 27, 67.) This is the Homeric account. Later traditions give different accounts of **Scylla**’s parentage. Some describe her as a monster with six heads of different animals, or with three heads (Tzet. ad *Lyc.* 650; *Eustath.* p. 1719). One tradition relates that **Scylla** was originally a beautiful maiden, who often played with the nymphs of the sea, and was beloved by the marine god **Glaucus**, who applied to **Circe** for means to make **Scylla** return his love; but **Circe**, jealous of the fair maiden, threw magic herbs into the well in which **Scylla** was wont to bathe, by means of which the lower part of her body was changed into the tail of a fish or serpent, surrounded by dogs, while the upper part remained that of a woman. (*Ov. Met.* xiii. 732, 905, xiv. 40–67; *Tibull.* iii. 4, 89.) Another tradition related that **Scylla** was beloved by **Poseidon**, and that **Amphitrite**, from jealousy, metamorphosed her into a monster (*Serv. ad Aen.* iii. 420). **Heracles** is said to have killed her, because she stole some of the oxen of **Geryon**; but

Phorcyis is said to have restored her to life (*Hygr. Fab. praef.*; *Eustath. l. c.*). *Virgil (Aen.* vi. 286) speaks of several **Scyllae**, and places them in the lower world. **Charybdis** is described as a daughter of **Poseidon** and **Gaea**, and a voracious woman, who stole oxen from **Heracles**, and was hurled by the thunderbolt of **Zeus** into the sea (*Serv. ad Aen.* iii. 420). It is likely that her voice like a dog’s bark in the *Odyssey*, improved by later myths into dogs surrounding her lower limbs, was imagined partly from her name being connected with σκύλαξ, partly from the noise of waves upon the rocks.

Scylla, daughter of king **Nisus** of **Megara**. For details see **NISUS**.

Scyllaeum (Σκύλλαιον). 1. (*Sciglio*), a promontory on the coast of **Bruttium**, at the N. entrance of the Sicilian straits, where the monster **Scylla** was supposed to live [**SCYLLA**].—2. (*Scilla* or *Sciglio*), a town in **Bruttium**, on the above-named promontory. There are still remains of the ancient citadel. (*Plin.* iii. 73).—3. A promontory in **Argolis**, on the coast of **Troezen**, forming, with the promontory of **Sunium** in **Attica**, the entrance to the Saronic gulf (*Paus.* ii. 34, 7; *Strab.* p. 373). It is said to have derived its name from **Scylla**, the daughter of **Nisus**. [**NISUS**.]

Scyllêticus Sinus. [**SCYLACIUM**.]

Scyllêtium. [**SCYLACIUM**.]

Scyllis. [**DIPŒNUS**.]

Scymnus (Σκύμνος), of **Chios**, wrote a *Periegesis*, or description of the earth, which is referred to by later writers (*Steph. Byz. s. v. Πάρος, Ἐρμώνασσα*; *Schol. ad Ap. Rh.* iv. 284). This work was in prose, and consequently different from the *Periegesis* in iambic metre which has come down to us, and which many modern writers have erroneously ascribed to **Scymnus** of **Chios**. The poem is dedicated to king **Nicomedes**, whom some modern writers suppose to be the same as **Nicomedes III.**, king of **Bithynia**, who died B.C. 74; but this is quite uncertain.—The poem is edited by **Meineke**, *Berlin*, 1846, and in **C. Müller**, *Geogr. Graec. Min.*

Scýros (Σκύρος; Σκύριος; *Scyro*), an island in the **Aegean sea**, E. of **Euboea**, and one of the **Sporades**. It contained a town of the same name, and a river called **Cephiessus**. (*Strab.* pp. 424, 436; *Scyl.* p. 23; *Ptol.* iii. 13, 47.) Its ancient inhabitants are said to have been **Pelasgians**, **Carians**, and **Dolopians**. The island is frequently mentioned in the stories of the mythical period. Here **Thetis** concealed her son **Achilles** in woman’s attire among the daughters of **Lycomedes**, in order to save him from the fate which awaited him under the walls of **Troy**. (*Paus.* i. 22, 6; *Strab.* p. 436; *Apollod.* iii. 13, 8.) It was here also that **Pyrrhus**, the son of **Achilles** by **Deidamia**, was brought up, and it was from this island that **Odysseus** fetched him to the **Trojan war** (*Il.* xix. 326, *Od.* xi. 509; *Soph. Phil.* 239). According to another tradition, the island was conquered by **Achilles**, in order to revenge the death of **Theseus**, who is said to have been treacherously destroyed in **Scyros** by **Lycomedes** (*Il.* ix. 664; *Paus. l. c.*; *Plut. Thes.* 35). The bones of **Theseus** were discovered by **Cimon** in **Scyros**, after his conquest of the island in B.C. 470, and were conveyed to **Athens**, where they were preserved in the **Thesëum** (*Thuc.* i. 98; *Diod.* xi. 60). From this time **Scyros** continued subject to **Athens** till the period of the **Macedonian supremacy**;

but the Romans compelled the last Philip to restore it to Athens in 196 (Liv. xxxiii. 30). The soil of Scyros was unproductive; but it was celebrated for its breed of goats, and for its quarries of variegated marble.

Scythia (ἡ Σκυθική, ἡ Σκυθία, Ion. Σκυθίη, ἡ τῶν Σκυθέων χώρα, Hdt.: Σκύθης, Scythes, Scythia, pl. Σκύθαι, Scythæ; fem. Σκυθίς, Scythiis, Scythissa), a name applied to very different countries at different times. The Scythians are not named by Homer, though it is probable that they are those whom he calls Ἰππημολγοί and Γαλακτοφάγοι (mare-milkers and feeders on milk; *Il.* xiii. 7). Hesiod (*Fr.* 63) speaks of Scythians as dwelling in waggons and living on mares' milk, and Alcaeus (*Fr.* 49) calls Achilles 'ruler of Scythia' (*i.e.* at Leuce). From the Greek colonies on the Euxine founded in the seventh century B.C. more knowledge of the Scythians was gained by Hecataeus, Hippocrates and Herodotus, who had also visited the coasts of the Euxine. The Scythia of Herodotus comprises, to speak generally, the SE. parts of Europe between the Carpathian mountains and the river Tanaïs (*Don*). He describes the country as a square of 4000 stadia (400 geog. miles) each way, the W. boundary being the Ister (*Danube*) and the mountains of the Agathyrsi; the S. the shores of the Euxine and Palus Maeotis, from the mouth of the Ister to that of the Tanaïs, this side being divided into two equal parts, of 2000 stadia each, by the mouth of the Borysthenes (*Dnieper*); the E. boundary was the Tanaïs, and on the N. Scythia was divided by deserts from the Melanchlaeni, Androphagi, and Budini. It corresponded to the S. part of *Russia in Europe*. Herodotus says that the inhabitants, whom the Greeks named Scythians, called themselves **Scoloti** (Σκόλοτοι). He gives as the legend prevalent among the *Scythians themselves* about their origin, that Targitaus, the son of Zeus by a daughter of the river Borysthenes, was the father of Leipoxais, Arpoxais, and Colaxais. In their reign, there fell from heaven a yoke, an axe (σάγαρις), a plough-share, and a cup, all of gold. The two elder failed in taking them up, for they burnt when they approached them. But the younger did not fail, and retained the kingdom. From Leipoxais descended the Auchaetae (γένος); from Arpoxais the Catiari and Traspies; from Colaxais the Paralatai. The general name for all is Scoloti. This was exactly 1000 years before the invasion of Darins. The gold was sacred; the country large. It extended so far north that the continual fall of feathers (snow) prevented things from being seen. The number of the kingdoms was three, the greatest of which had charge of the gold. Of this legend, the elements seem partly Scythian, and partly due to the country in which the Scythians settled. The descent from the Borysthenes belongs to this latter class. The story of the sons of Targitaus is found, in its main features, among the present Tartars. A tradition of the Pontic Greeks brought Heracles with the cattle of Geryones to Scythia. Three sons of Heracles and Echidna were mentioned, Agathersus, Gclonus and Scythes. The test of supremacy was being able to bend the bow which Heracles had left. This Scythes did, and remained as ruler (Hdt. iv. 8-10). Aristæus tells also of the Scythians as neighbours of Hyperborei, Arimaspi, and gold-guarding Griffins (Hdt. iv. 13). This (like the Scythian legend) had probably a connexion with the

gold actually found in the Ural mountains [HYPERBOREI]. The Scythians were believed by Herodotus to be of Asiatic origin, and his account of them, taken in connexion with the description given by Hippocrates of their physical peculiarities, leaves the impression that they were a part of the great Mongol race, who have wandered, from unknown antiquity, over the steppes of Central Asia. Driven out of their abodes in Asia, N. of the Araxes, by the Massagetae, and migrating into Europe, they pressed upon the Cimmerians, who passed over into Asia Minor, occupied the country about Sinope, sacked Magnesia and took Sardis in the reign of Ardys, B.C. 640-629 (Hdt. i. 6-15, iv. 12; Callin. *Fr.* 2, 3; Strab. pp. 627, 647, 648). Except for the occupation of the N. coast, this inroad of Cimmerians was temporary and brief. The Scythians themselves made a more formidable invasion of Asia about the same time. They swept over the country to Media, where they defeated CYAXARES, who had returned from the siege of Nineveh to meet them. They spread over Asia as far as Palestine and the borders of Egypt, from the invasion of which they were bought off by Psammetichus. At Ascalon they sacked the temple of Aphrodite, who was supposed to have visited them with a hereditary disease as a punishment. After twenty-eight years of invasion they were driven out by Cyaxares 607 B.C. (Hdt. i. 105). Herodotus adds that on their return to their own country they found that their slaves had intermarried with their wives, and they reduced them to submission by meeting them with whips instead of weapons of war. [For the subsequent invasion of Scythia by Darius, see p. 271, b.] The Scythians were a nomad people, shepherds or herdsmen, who had no fixed habitations, but roamed over a vast tract of country at their pleasure, and according to the wants of their cattle. They lived in a kind of covered waggons, which Aeschylus describes as 'lofty houses of wicker-work, on well-wheeled chariots' (*Prom.* 710; cf. *Hor. Od.* iii. 24, 9). They kept large troops of horses, and were most expert in cavalry exercises and archery; and hence, as the Persian king Darius found when he invaded their country (B.C. 507), it was almost impossible for an invading army to act against them. They simply retreated, waggons and all, before the enemy, harassing him with their light cavalry, and leaving famine and exposure, in their bare steppes, to do the rest. Like all the Mongol race, they were divided into several hordes, the chief of whom were called the Royal Scythians, and to these all the rest owed some degree of allegiance. As regards their religion, they worshipped chiefly the war-god whose symbol was a sword, displayed aloft on a platform and honoured by sacrifices of sheep and horses, and of prisoners taken in war. They took scalps from their foes and used the skulls of the slain as drinking cups (Hdt. iv. 62-75). Their government was a sort of patriarchal monarchy or chieftainship. An important modification of their habits had, however, taken place, to a certain extent, before Herodotus described them. The fertility of the plains on the N. of the Euxine, and the influence of the Greek settlements at the mouth of the Borysthenes, and along the coast, had led the inhabitants of this part of Scythia to settle down as cultivators of the soil, and had brought them into commercial and other relations with the Greeks. Accordingly, Hero-

dotus mentions two classes or hordes of Scythians who had thus abandoned their nomad life: first, on the W. of the Borysthenes, two tribes of Hellenised Scythians, called Callipidae and Alazones; then, beyond these, 'the Scythians who are ploughers (*Σκύθαι ἀροτήρες*), who do not grow their corn for food, but for sale;' these dwelt about the river Hypanis (*Bug*) in the region now called the *Ukraine*, which is still, as it was to the Greeks, a great corn-exporting country. Again, on the E. of the Borysthenes were 'the Scythians who are husbandmen' (*Σκύθαι γεωργοί*), *i.e.* who grew corn for their own consumption: these were called Borysthenitæ by the Greeks: their country extended three days' journey E. of the Borysthenes to the river PANTICAPES. Beyond these, to the E., dwelt 'the nomad Scythians (*νομάδες Σκύθαι*), who neither sow nor plough at all.' (Hdt. iv. 16-20.) Herodotus expressly states that the tribes E. of the Borysthenes were not Scythian. As regards the history of these Scythian tribes after the time of Herodotus, it is clear from the notice of Thucydides that they were regarded as formidable—indeed, irresistible—if they should ever unite in one common purpose (Thuc. ii. 95). Scythian slaves were sent from the Greek cities of the Bosphorus to Athens and were used by the state as a police (*Σκύθαι* or *τοξόται*) [*Dict. of Ant. art. Demosii*]. In later times they were gradually overpowered by the neighbouring people, especially the Sarmatians, who gave their name to the whole country. [SARMATIA.] At the same time the name of Scythian was still applied in Roman literature to the people and places N. of the Euxine: and not, perhaps, incorrectly, since there can be little doubt that the inhabitants of those lands were in great measure descendants of the Herodotean Scythians. This use of Scythian is particularly noticeable in Ovid's description of Tomi and the neighbouring districts; and it became geographically correct when Diocletian formed the province of **Scythia** (as part of the diocese of Thrace), consisting of the district between the mouths of the Danube and Odessus (*Varna*), with the chief towns Dionysopolis, Tomi and Calates. Meanwhile, the conquests of Alexander and his successors in Central Asia had made the Greeks acquainted with tribes beyond the Oxus and the Jaxartes who resembled the Scythians, and belonged, in fact, to the same great Mongol race, and to whom, accordingly, the same name was applied. [Some tribes of these Scythians were encountered and defeated by Alexander in Sogdiana (Arr. *An.* iv. 6, 11; Curt. vii. 9, 22).] Hence in writers of the time of the Roman empire the name of Scythia (except as regards Diocletian's province of Scythia Minor, mentioned above) denotes the whole of N. Asia, from the river Rha (*Volga*) on the W., which divided it from Asiatic Sarmatia, to Serica on the E., extending to India on the S. It was divided, by M. Imaus, into two parts, called respectively Scythia intra Imaum, on the NW. side of the range, and Scythia extra Imaum on the SE. side (Ptol. vi. 13-16). With the history of these countries we are not here concerned.

Scythini (*Σκυθῖνοι*), a people on the W. border of Armenia, through whose country the Greeks under Xenophon marched four days' journey. Their territory was bounded on the E. by the river Harpasus, and on the W. by the river Apsarus. (Xen. *An.* iv. 7, 18; Diod. xiv. 29.)

Scythīnus (*Σκυθῖνος*), of Teos, turned into verse the great work of the philosopher Heraclitus, of which a considerable fragment is preserved by Stobæus (Diog. Laërt. ix. 16; Müller, *Fr. Hist. Graec.*).

Scythōpōlis (*Σκυθόπολις*): O. T. Bethshan: *Beisan*, Ru.), an important city of Palestine, in the SE. of Galilee. It stood on a hill in the Jordan valley, W. of the river, and near one of its fords. Its site was fertilised by numerous springs; and to this advantage, as well as to its being the centre of several roads, it owed its great prosperity and its importance in the history of Palestine. It had a mixed population of Canaanites, Philistines, and Assyrian settlers, with perhaps some remnants of the Scythians. Its name is probably a relic of the Scythian incursion (p. 855, b; cf. Plin. v. 74; *Dict. of the Bible*, art. *Bethshan*). Under the later Roman empire, it became the seat of the archbishop of Palaestina Secunda, and it continued a flourishing city to the time of the first Crusade.

Scythōtauri, **Tauri Scythae**, or **Taurο-scythae**, a people of Sarmatia Europaea, just without the Chersonesus Taurica, between the rivers Carcinites and Hypanis, as far as the tongue of land called Dromos Achilleos (Ptol. iii. 5, 25; Plin. iv. 85).

Sēbastē (*Σεβαστή* = *Augusta*: *Σεβαστηνός*). 1. (*Ayash*, Ru.), a city on the coast of Cilicia Aspera, built for a residence by Archelans, king of Cappadocia, to whom the Romans had granted the sovereignty of Cilicia, and named in honour of Augustus. It stood W. of the river Lamus, on a small island called Eleonsa, the name of which appears to have been afterwards transferred to the city. (Strab. p. 671.)—2. (*Segikler*), a city of Phrygia, NW. of Eumenia.—3. [CABIRA.]—4. [SAMARIA.]

Sebastēa (*Σεβαστεία*: *Sivas*), a city of Pontus, on the upper part of the river Halys, at a junction of roads from Comana Pontica, Nicopolis, Melitene, Comana Cappadociae, Mazaca and Tavinn (Strab. pp. 559, 560).

Sēbastōpōlis (*Σεβαστόπολις*: *Suhe Serai*), a city of Pontus, SE. of Zela.

Sebennytus (*Σεβέννυτος*, ἡ *Σεβεννυτικὴ πόλις*: *Semennout*, Rn.), a considerable city of Lower Egypt, in the Delta, on the W. side of the branch of the Nile called after it the Sebennytic Mouth, just at the fork made by this and the Phatnitic Mouth, and S. of Bnsiris. It was the capital of the Nomos Sebennytes or Sebennytics (Strab. p. 802; Ptol. iv. 5, 50).

Sēbēthus (*Maddalena*), a small river in Campania, flowing round Vesuvius, and falling into the Sinus Puteolannus at the E. side of Neapolis (Stat. *Silv.* i. 2, 263; Colm. x. 134).

Sebinus Lacus (*Lago Seo* or *Tseo*), a lake in Gallia Cisalpina, formed by the river Ollius between the lakes Larius and Benacus (Plin. ii. 224).

Secundus, **P. Pompōnius**, a tragic poet in the reigns of Tiberius, Caligula, and Claudius. He was one of the friends of Sejanus, and on the fall of that minister, in A.D. 31, was thrown into prison, where he remained till the accession of Caligula, in 37, by whom he was released. He was consul in 41, and in the reign of Claudius commanded in Germany, when he defeated the Chatti. (Tac. *Ann.* v. 8, xi. 13, xii. 28.) Secundus was an intimate friend of the elder Pliny, who wrote his Life in two books (Plin. vii. 8; Quintil. x. i. 98). His tragedies were the most celebrated of his literary compositions.

Sedētāni. [EDETANI.]

Sedigitus, Volcātius, a didactic poet in the middle of the second century B.C., from whose work *De Poëtis* A. Gellius (xv. 24) has preserved thirteen Iambic senarians, in which the principal Latin comic dramatists are enumerated in the order of merit. In this 'Canon,' as it has been termed, the first place is assigned to Caecilius Statius, the second to Plautus, the third to Naevius, the fourth to Licinius, the fifth to Attilius, the sixth to Terentius, the seventh to Turpilius, the eighth to Trabea, the ninth to Luscius, the tenth, 'causa antiquitatis,' to Ennius (Gell. *l.c.*).

Sedūlius, Coellius, of Seville, a Christian poet, about A.D. 450. His works are:—(1) *Paschale Carmen s. Mirabilium Divinorum Libri V*, in heroic measure. (2) *Veteris et Novi Testamenti Collatio*, a sort of hymn containing a selection of texts from the Old and New Testaments, arranged in such a manner as to enable the reader to compare the two dispensations. (3) *Hymnus de Christo*, an account of the life and miracles of Christ. (4) *De Verbi Incarnatione*, a Cento Virgilianus. He follows classical rhythm and diction.—Editions are by Cellarins, Hal. 1704 and 1739; Arevalus, Rome, 1794; Hulmer, Vienna, 1885.

Sedūni, an Alpine people in Gallia Belgica, E. of the lake of Geneva, in the valley of the Rhone, in the modern *Vallais*, who lived further up the valley than the Veragri. Their chief town was called Civitas Sedunorum, the modern *Sion* or *Sitten*. (Caes. *B. G.* iii. 1, 7; Plin. iii. 137.)

Sedusii, a German people, forming part of the army of Ariovistus when he invaded Gaul, B.C. 58. They are not mentioned at a later period, and consequently their site cannot be determined. (Caes. *B. G.* i. 51.)

Segēsāma or **Segisāmo** (Segisamonensis: *Sasamo*), a town of the Murbogi or Turmodigi in Hispania Tarraconensis, on the road from Taraco to Asturica (Strab. p. 162; Plin. iii. 25).

Segesta (Segestanus: nr. *Alcamo*, Ru.), the later Roman name of the town called by the Greeks **Egesta** or **Aegesta** (*Ἐγέστα, Αἰγέστα*, in Virg. *Acesta*: *Ἐγέσταιος, Αἰγέστανός*, *Acestaeus*), situated in the NW. of Sicily, near the coast between Panormus and Drepanum. It was a town of the Elymi, and is said to have been founded by Trojans on two small rivers, to which they gave the names of Simois and Scamander; hence the Romans made it a colony of Aeneas. (Thuc. vi. 2; Dionys. i. 52; Strab. p. 608; see SICILIA.) Its inhabitants were constantly engaged in hostilities with Selinus; and it was at their solicitation that the Athenians were led to embark in their unfortunate expedition against Sicily. The town was taken by Agathocles, who destroyed or sold as slaves all its inhabitants, peopled the city with a body of deserters, and changed its name into that of Dicaeopolis; but after the death of this tyrant, the remains of the ancient inhabitants returned to the city and resumed their former name. In the neighbourhood of the city, on the road to Drepanum, were celebrated mineral springs, called *Aquae Segestanae* or *Aquae Pintianae*. Its ruins are of great beauty, especially those of its Doric temple dating from the sixth century B.C.

Segestes, a Cheruscan chieftain, the opponent of Arminius. Private injuries embittered their political feud, for Arminius carried off the daughter of Segestes. In A.D. 9 Segestes warned Quintilius Varus of the movement of Arminius against him; but his warning was disregarded,

and Varus perished. In 14 Segestes was forced by his tribesmen into a war with Rome; but he afterwards made his peace with the Romans, and was allowed to live at Narbonne. (Tac. *Ann.* i. 55-59; Vell. Pat. ii. 118; Flor. iv. 12.) His son's name was Seginundus (Tac. *Ann.* i. 57).

Segetia or **Segesta**. [INDIGETES, p. 443, a.]

Segni, a German people in Gallia Belgica, between the Treveri and Eburones (Caes. *B. G.* vi. 32).

Segobriga, the chief town of the Celtiberi, in Hispania Tarraconensis, SW. of Caesaraugusta, probably in the neighbourhood of the modern *Priego* (Ptol. ii. 6, 58; Strab. p. 162).

Segontia or **Seguntia**, a town of the Celtiberi, in Hispania Tarraconensis, sixteen miles from Caesaraugusta (Liv. xxxiv. 19).

Segovia. 1. (*Segovia*), a town of the Arevaci, on the road from Emerita to Caesaraugusta. A magnificent Roman aqueduct is still extant at Segovia. (Ptol. ii. 6, 56.)—2. A town in Hispania Baetica on the Flumen Silicense, near Sacili.

Segusiāni, one of the most important peoples in Gallia Lugdunensis, bounded by the Allobroges on the S., by the Sequani on the E., by the Aedui on the N., and by the Arverni on the W. In the time of Caesar they were dependent on the Aedui. (Caes. *B. G.* i. 10, vii. 64; Strab. p. 186.) In their territory was the town of LUGDUNUM, the capital of the province.

Segusio (*Susa*), the capital of the Segusini and the residence of king Cottius, was situated in Gallia Transpadana, at the foot of the Cottian Alps. The triumphal arch erected at this place by Cottius in honour of Augustus is still extant. After the death of the younger Cottius in the reign of Nero it became a Roman municipal town. (Suet. *Ner.* 18; Strab. pp. 179, 204.)

Seius Strabo. [SEJANUS.]

Sejanus, Aelius, was born at Vulsinii, in Etruria, and was the son of Seius Strabo, who was commander of the praetorian troops at the close of the reign of Augustus, A.D. 14 (Tac. *Ann.* iv. 1; Vell. Pat. ii. 127). In the same year Sejanus was made the colleague of his father in the command of the praetorian bands, and upon his father being sent as governor to Egypt, he obtained the sole command of these troops. He ultimately gained such influence over Tiberius that he made him his confidant. Not content with this position of influence, Sejanus formed the design of obtaining the imperial power. With this view he sought to make himself popular with the soldiers, and gave posts of honour and emoluments to his creatures and favourites. With the same object he resolved to get rid of all the members of the imperial family. He seduced Livia, the wife of Drusus, the son of Tiberius, and by promising her marriage and a participation in the imperial power, he was enabled, in A.D. 23, to poison Drusus with her connivance and assistance. (Tac. *Ann.* iv. 8, 10.) An accident increased the credit of Sejanus, and confirmed the confidence of Tiberius. The emperor, with Sejanus and others, was feasting in a cave between Amyclae and the hills of Fundi. The entrance of the cave suddenly fell in, and crushed some of the slaves; and all the guests, in alarm, tried to make their escape. Sejanus, resting his knees on the couch of Tiberius, and placing his shoulders under the falling rock, protected his master, and was discovered in this posture by the soldiers who came to their relief. After Tiberius had shut himself up in

the island of Capreae, Sojanus had full scope for his machinations; and the death of Livia, the mother of Tiborius (29), was followed by the banishment of Agrippina and her sons Nero and Drusus. Tiberius at last began to suspect the designs of Sejanus, and felt that it was time to rid himself of a man who was almost more than a rival. To cover his schemes and remove Sejanus from about him, Tiberius made him joint consul with himself, in 31. He then sent Sertorius Macro to Rome, with a commission to take the command of the praetorian cohorts. Macro, after assuring himself of the troops, and depriving Sejanus of his usual guard, produced a letter from Tiberius to the senate, in which the emperor expressed his apprehensions of Sejanus. The consul Regulus conducted him to prison, and the people loaded him with insult and outrage. The senate on the same day decreed his death, and he was immediately executed. His body was dragged about the streets, and finally thrown into the Tiber. Many of the friends of Sejanus perished at the same time, and his son and daughter shared his fate. (Tac. *Ann.* iv. 41-59, 74, v. 6-9; Suet. *Tib.*; Dio Cass. lvii. lviii.; Juv. x. 65-86.)

Sélēnē (Σελήνη), called **Lūna** by the Romans, was the goddess of the moon, or the moon personified as a divine being. She is called a daughter of Hyperion and Thia, and accordingly a sister of Helios (Sol) and Eos (Aurora); but others speak of her as a daughter of Hyperion by Euryphaessa, or of Pallas, or of Zeus and Latona (Hes. *Th.* 371; *Hymn. in Mere.* 100; Apollod. i. 2, 2). By Endymion, whom she loved, and whom she sent to sleep in order to kiss him, she became the mother of fifty daughters; and to Zeus she bore Pandia, Ersa, and Nemea. [For this myth see **ENDYMION**.] Pan is said to have wooed her in the shape of a white ram. Selene was represented at Elis with a crescent moon above her head (Paus. vi. 24, 5). She drove, like her brother Helios, across the heavens in a chariot drawn by two white horses. In later myths Selene was identified with Artemis or Diana, and the worship of the two became amalgamated. At Rome Luna had an ancient temple on the Aventine and another on the Palatine.

Sélēne. [CLEOPATRA, No. 9.]

Seleucia, (Σελεύκεια: Σελευκίς: Seleucensis, Selencēnus), the name of several cities in Asia, built by Seleucus I., king of Syria. 1. **S. ad Tigrin** (ἡ ἐπὶ τοῦ Τίγριτος ποταμοῦ, πρὸς Τίγρει, ἀπὸ Τίγριος), also called **S. Babylonia** (Σ. ἡ ἐν Βαβυλωνί), **S. Assyriae**, and **S. Parthorum**, a great city on the confines of Assyria and Babylonia, and for a long time the capital of W. Asia, until it was eclipsed by CTESIPHON. It stood on the W. bank of the Tigris, N. of its junction with the Royal Canal, opposite to the mouth of the river Delas or Silla (*Diala*), and to the spot where Ctesiphon was afterwards built by the Parthians. It was a little to the S. of the modern city of *Bagdad*. Perhaps a better site could not be found in W. Asia. It commanded the navigation of the Tigris and Euphrates, and the whole plain of those two rivers; and it stood at the junction of all the chief caravan roads by which the traffic between E. and W. Asia was carried on. (Strab. p. 738; App. *Syr.* 57; Tac. *Ann.* vi. 42; Jos. *Ant.* xviii. 4, 8; Ptol. v. 18, 8.) In addition to these advantages, its people had, by the gift of Seleucus, the government of their own affairs. It was built in the form of an eagle with ex-

panded wings, and was peopled by settlers from Assyria, Mesopotamia, Babylonia, Syria, and Judaea. It rapidly rose, and eclipsed Babylon in wealth and splendour. Even after the Parthian kings had become masters of the banks of the Tigris, and had fixed their residence at Ctesiphon, Seleucia, though deprived of much of its importance, remained a very considerable city, and preserved its Greek character. In the reign of Titus, it had, according to Pliny, 600,000 inhabitants (Plin. vi. 122). It was burned by Trajan in his Parthian expedition, and again by L. Verus, the colleague of M. Aurelius Antoninus, when its population is given by different authorities as 300,000 or 400,000. It was again taken by Severus, and from this blow it never recovered. In Julian's expedition it was found entirely deserted. (Amm. Marc. xxiv. 5.)—2. **S. Pieria** (Σ. Πιερία, ἡ ἐν Πιερίᾳ, ἡ πρὸς Ἀντιοχείᾳ, ἡ πρὸς θαλάσσει, ἡ ἐπιθαλασσία: Ru., called *Seleukeh* or *Kepse*, near *Suadeiah*), a great city and fortress of Syria, founded by Seleucus in April B.C. 300, one month before the foundation of Antioch. It stood on the site of an ancient fortress, on the rocks overhanging the sea, at the foot of M. Pieria, about four miles N. of the Orontes, and twelve miles W. of Antioch. Its natural strength was improved by every known art of fortification, to which were added all the works of architecture and engineering required to make it a splendid city and a great seaport, while it obtained abundant supplies from the fertile plain between the city and Antioch. (Strab. pp. 656, 749, 750; Pol. v. 58.) The remains of Seleucus I. were interred at Seleucia, in a mausoleum surrounded by a grove. In the war with Egypt which ensued upon the murder of Antiochus II. Seleucia surrendered to Ptolemy III. Euergetes (B.C. 246). It was afterwards recovered by Antiochus the Great (219). In the war between Antiochus VIII. and Antiochus IX. the people of Seleucia made themselves independent (109 or 108). Afterwards, having successfully resisted the attacks of Tigranes for fourteen years (84-70), they were confirmed in their freedom by Pompey. The city had fallen entirely into decay by the sixth century of our era. There are considerable ruins of the harbour and mole, of the walls of the city, and of its necropolis. The surrounding district was called SELEUCIS.—3. **S. Tracheotis** (*Selefkeh*, Ru.), an important city of Cilicia Aspera, was built by Seleucus I. on the W. bank of the river Calycadnus, about four miles from its mouth, and peopled with the inhabitants of several neighboring cities. It had an oracle of Apollo, and annual games in honour of Zeus Olympius. (Strab. p. 670; Plin. v. 93; Zos. i. 57; Amm. Marc. xiv. 25.) It vied with Tarsus in power and splendour, and was a free city under the Romans. It was the birthplace of the philosophers Athenæus and Xenarchus, and of the sophist Alexander.—There were other cities of the name, of less importance, in Pisidia, Pamphylia, Palestine, Elymaïs.

Séleucis (Σελευκίς). A beautiful and fertile district of Syria, containing the NW. part of the country, between M. Amanus on the N., the Mediterranean on the W., the districts of Cyrrestice and Chalybonitis on the NE., the desert on the E. and Coelesyria and the mountains of Lebanon on the S. It included the valley of the lower Orontes, and contained the four great cities of Antioch, Seleucia, Laodicea, and Apamea, whence it was also called Tetra-

polis. In later times, the name was confined to the small district N. of the Orontes; the S. part of the former Selencis being divided into Cassiotis, W. of the Orontes, and Apamea, E. of the river. (Ptol. v. 5, 15; Strab. p. 749.)

Séleucus (Σέλευκος), the name of several kings of Syria. I., surnamed **Nicator**, the founder of the Syrian monarchy, reigned B.C. 312-280. He was the son of Antiochus, a Macedonian of distinction among the officers of Philip II., and was born about 358. He accompanied Alexander on his expedition to Asia, and distinguished himself in the Indian campaigns. (Ar. An. v. 13, 16.) After the death of Alexander (323) he espoused the side of Perdiccas, whom he accompanied on his expedition against Egypt; but he took a leading part in the mutiny of the soldiers which ended in the death of Perdiccas (321). (App. Syr. 57; Diod. xviii. 3.) In the second partition of the provinces which followed, Seleucus obtained the satrapy of Babylonia. In the war between Antigonus and Eumenes, Seleucus afforded support to the former; but after the death of Eumenes (316), Antigonus began to treat the other satraps as his subjects. Thereupon Seleucus fled to Egypt, where he induced Ptolemy to unite with Lysimachus and Cassander in a league against their common enemy. In the war that ensued Seleucus took an active part. At length, in 312, he recovered Babylon; and

whole of Asia, from the remote provinces of Bactria and Sogdiana to the coasts of Phoenicia, and from the Paropamisus to the central plains of Phrygia, where the boundary which separated him from Lysimachus is not clearly defined. It formed a realm much larger but, full of discordant elements, far less compact and united than that of the Ptolemies. Seleucus appears to have felt the difficulty of exercising a vigilant control over so extensive an empire, and accordingly, in 293, he consigned the government of all the provinces beyond the Euphrates to his son Antiochus, upon whom he bestowed the title of king, as well as the hand of his own youthful wife, Stratonice, for whom the prince had conceived a violent attachment. (App. Syr. 55-62.) In 288, the ambitious designs of Demetrius (now become king of Macedonia) once more aroused the common jealousy of his old adversaries, and led Seleucus again to unite in a league with Ptolemy and Lysimachus against him. After Demetrius had been driven from his kingdom by Lysimachus, he transported the seat of war into Asia Minor, but he was compelled to surrender to Seleucus in 286. The Syrian king kept Demetrius in confinement till three years afterwards, but during the whole of that time treated him in a friendly manner. (Plut. Demetr. 44-50). For some time jealousies had existed between Seleucus and Lysimachus; but the immediate cause of the war between the two monarchs, which terminated in the defeat and death of Lysimachus (281), is related in the life of the latter. Seleucus now crossed the Hellespont in order to take possession of the throne of Macedonia, which had been left vacant by the death of Lysimachus; but he had advanced no farther than Lysimachia, when he was assassinated by Ptolemy Ceraunus, to whom, as the son of his old friend and ally, he had extended a friendly protection. His death took place in the beginning of 280, only seven months after that of Lysimachus, and in the thirty-second year of his reign. He was in his seventy-eighth year. (App. Syr. 62, 63; Just. xvii. 1; Paus. i. 16, 2.) Seleucus appears to have carried out with great energy and perseverance the projects originally formed by Alexander himself for the *Hellenisation* of his Asiatic empire; and we find him founding, in almost every province, Greek or Macedonian colonies, which became so many centres of civilisation and refinement. Of these no less than sixteen are mentioned as bearing the name of Antiochia after his father; five that of Laodicea, from his mother; seven were called after himself Seleucia; three from the name of his first wife, Apamea: and one Stratonica, from his second wife, the daughter of Demetrius. Numerous other cities, whose names attest their Macedonian origin—Beroea, Edessa, Pella, &c.—likewise owed their first foundation to Seleucus.—II., surnamed **Callinicus** (246-226), was the eldest son of Antiochus II. by his first wife, Laodice. The first measure of his administration, or rather that of his mother, was to put to death his stepmother Berenice, together with her infant son. (Just. xxvii. 1.) This act of cruelty produced the most disastrous effects. In order to avenge his sister, Ptolemy Energetes, king of Egypt, invaded the dominions of Seleucus, and not only made himself master of Antioch and the whole of Syria, but carried his arms unopposed beyond the Euphrates and the Tigris. During these operations Seleucus kept wholly aloof,



Coin of Seleucus I. Nicator, King of Syria, B.C. 312-280. *Obv.*, head of Seleucus in helmet adorned with a horn and an ear; *rev.*, ΒΑΣΙΛΕΥΣ ΣΕΛΕΥΚΟΥ; Victory crowning a trophy.

it is from this period that the Syrian monarchy is commonly reckoned to commence. (Diod. xix. 58-91; App. Syr. 64.) The Seleucian era on their coins dates from Oct. 1st B.C. 312. Soon afterwards Seleucus defeated Nicanor, the satrap of Media, and followed up his victory by the conquest of Susiana, Media, and some adjacent districts. For the next few years he gradually extended his power over all the eastern provinces which had formed part of the empire of Alexander, from the Euphrates to the banks of the Oxus and the Indus. In 306 Seleucus followed the example of Antigonus and Ptolemy, by formally assuming the regal title and diadem (Diod. xx. 53). In 302 he joined the league formed for the second time by Ptolemy, Lysimachus, and Cassander, against Antigonus. The united forces of Seleucus and Lysimachus gained a decisive victory over Antigonus at Ipsus (301), in which Antigonus himself was slain. In the division of the spoil, Seleucus obtained the largest share, being rewarded for his service with a great part of Asia Minor (which was divided between him and Lysimachus) as well as with the whole of Syria, from the Euphrates to the Mediterranean. The empire of Seleucus was now by far the most extensive and powerful of those which had been formed out of the dominions of Alexander. It comprised the

but when Ptolemy had been recalled to his own dominions by domestic disturbances, he recovered possession of the greater part of the provinces which he had lost. (Just. xxvii. 2; Polyæn. viii. 61). Soon afterwards Seleucus became involved in a dangerous war with his brother, Antiochus Hierax, who attempted to obtain Asia Minor as an independent kingdom for himself. This war lasted several years, but was at length terminated by the decisive defeat of Antiochus, who was obliged to quit Asia Minor and take refuge in Egypt. Seleucus undertook an expedition to the East, with the view of reducing the revolted provinces of Parthia and Bactria, which had availed themselves of the disordered state of the Syrian empire to throw off its yoke. He was, however, defeated by Arsaces, king of Parthia, in a great battle which was long afterwards celebrated by the Parthians as the foundation of their independence. After the expulsion of Antiochus, Attalus, king of Pergamus, extended his dominions over the greater part of Asia Minor; and Seleucus appears to have been engaged in an expedition for the recovery of these provinces when he was accidentally killed by a fall from his horse, in the twenty-first year of his reign, 226. He left two sons, who successively ascended the throne, Seleucus Ceraunus and Antiochus, afterwards surnamed the Great. (Just. xxvii. 3; App. *Syr.* 66.) His own surname of Callinicus was probably assumed after his recovery of the provinces that



Coin of Seleucus II. Callinicus, King of Syria, B.C. 246-226. *Obv.*, head of Seleucus; *rev.*, ΒΑΣΙΛΕΥΣ ΣΕΛΕΥΚΟΥ: Apollo standing by tripod.

had been overrun by Ptolemy.—**III.**, surnamed **Ceraunus** (226-223), eldest son and successor of Seleucus II. The surname of Ceraunus was given him by the soldiery, apparently in derision, as he appears to have been feeble both in mind and body. He was assassinated by two of his officers, after a reign of only three years, and was succeeded by his brother, Antiochus the Great. (Pol. iv. 48, v. 40; App. *Syr.* 66.)—**IV.**, surnamed **Philopator** (187-175), was the son and successor of Antiochus the Great. The defeat of his father by the Romans, and the ignominious peace which followed it, had greatly diminished the power of the Syrian monarchy, and the reign of Seleucus was in consequence feeble and inglorious, and was marked by no striking events. He was assassinated in 175 by one of his own ministers. He left two children: Demetrius, who subsequently ascended the throne; and Laodice, married to Perseus, king of Macedonia. (App. *Syr.* 45, 66.)—**V.**, eldest son of Demetrius II., assumed the royal diadem on learning the death of his father, 125; but his mother, Cleopatra, who had herself put Demetrius to death, was indignant at hearing that her son had ventured to take such a step without her authority, and caused Seleucus also to be assassinated (App. *Syr.* 68, 69; Just. xxxix. 1).—**VI.**, surnamed **Epiphanes** and also

Nicator (95-93), was the eldest of the five sons of Antiochus VIII. Grypus. On the death of his father, in 95, he ascended the throne, and defeated and slew in battle his uncle Antiochus Cyzicenus, who had laid claim to the kingdom. But shortly after Seleucus was in his turn defeated by Antiochus Eusebes, the son of Cyzicenus, and expelled from Syria. He took refuge in Cilicia, where he established himself in the city of Mopsuestia; but in consequence of his tyranny, the citizens attacked and burnt the palace, and Seleucus perished in the flames. (App. *Syr.* 69; Jos. *Ant.* xiii. 13, 4.)

Selgē (Σέλγη: Σελεύς: *Sürk*, Ru.), one of the chief of the independent mountain cities of Pisidia, stood on the S. side of M. Taurus, on the Eurymedon, just where the river breaks through the mountain chain. On a rock above it was a citadel named Κεσβέδιον, in which was a temple of Hera. Its inhabitants, who were the most warlike of all the Pisidians, claimed descent from the Lacedaemonians, and inscribed the name Λακεδαιμίων on their coins (Strab. p. 570). They could bring an army of 20,000 men into the field, and, as late as the fifth century, we find them beating back a horde of Goths (Zos. v. 15). From a valley near the city, in the heart of lofty mountains, came wine and oil and other products of the most luxuriant vegetation. The site of the ancient city is marked by fine ruins.

Selinus (Σελινούς, -οὔντος: Σελινούντιος, Σελινούσιος), one of the most important towns in



Coin of Selinus, of 5th cent. B.C.

Obv., Apollo and Artemis in chariot; *rev.*, ΣΕΛΙΝΟΝΤΙΩΝ; the river-god Selinus with patera sacrificing at altar, by which is a cock, sacred to Asclepius; behind is a bull (for the river-god), and parsley, the emblem of the city.

Sicily, situated upon a hill on the SW. coast, and upon a river of the same name. It is said to have derived its name from the quantity of wild parsley (σελινώδης) which grew in the neighbourhood. It was founded by the Dorians from Megara Hyblaea on the E. coast of Sicily, about B.C. 628. (Thuc. vi. 4, vii. 57; Strab. p. 272.) It soon attained great prosperity. In 480 it took part with the Carthaginians (Diod. xi. 21). In 416 the dispute with the Segestans, who sought the aid of Athens, occasioned the Athenian expedition to Sicily. After the defeat of the Athenians, the Carthaginians came to help Segesta, and took Selinus in 409, when most of its inhabitants were slain or sold as slaves, and the greater part of the city destroyed. The population of Selinus must at that time have been very considerable, since we are told that 16,000 men fell in the siege and conquest of the town, 5000 were carried to Carthage as slaves, 2600 fled to Agrigentum, and many others took refuge in the surrounding villages. The Carthaginians, however, allowed the inhabitants to return to Selinus in the course of the same year, and it continued to be a place of secondary importance till 249, when it was again destroyed by the Carthaginians and its inhabitants trans-

ferred to Lilybaeum. (Diod. xiii. 43-59, xxiv. 1.) The surrounding country produced excellent wheat. East of Selinus on the road to Agriguntum, were celebrated mineral springs called *Aquae Selinuntiae*, subsequently *Aquae Labodae* or *Labodes*, the modern *Baths of Sciaeca*. The ruins of Selinus are of great magnificence and important in archaeology. The oldest temple, of a date early in the sixth cent. b.c., had remarkable sculptures of an archaic type on the metope (now at Palermo); and the gradual refinement of art is traced in the metopes of the later temples. The great Doric temple of Zeus in the Agora with seventeen columns at the sides is one of the largest Greek temples, of which very considerable remains are extant, 359 feet in length [see *Dict. of Ant. art. Templum*].—2. (*Selenti*), a town in Cilicia, situated on the coast and upon a rock which was almost entirely surrounded by the sea. In consequence of the death of the emperor Trajan in this town, it was for a long time called Trajanopolis. (Strab. p. 682; Hierocl. p. 709.)

Sellasia (Σελλασία or Σελασία), a town in Laconica, N. of Sparta, was situated near the river Oenus, and commanded one of the principal passes leading to Sparta. Here the celebrated battle was fought between Cleomenes III. and Antigonus Dosis, b.c. 221, in which the former was defeated. (Pol. ii. 65-70.)

Sellâis (Σελλήεις). 1. A river in Elis, on which the Homeric Ephyra stood, rising in mount Pholoë and falling into the sea, S. of the Peneus (*Il.* ii. 659, xv. 531).—2. A river near Sicyon.—3. A river in Troas, near Arisbe, and a tributary of the Rhodius.

Selli or **Helli**. [DODONA.]

Selymbria or **Selybria** (Σηλυμβρία, Σηλυβρία, Dor. Σαλαμβρία; Σηλυμβριανός; *Selivria*), an important town in Thrace, situated on the Propontis. It was a colony of the Megarians, and was founded about 660 b.c., two years before Byzantium. (Hd. vi. 33; Xen. *An.* vii. 2, 15; Strab. p. 319.) It was taken by Alcibiades in 410 (Xen. *Hell.* i. 1, 21). It continued to be a place of considerable importance till its conquest by Philip, the father of Alexander, from which time its decline may be dated. Under the later emperors it was called Eudoxiapolis, in honour of Eudoxia, the wife of Arcadius (Hierocl. p. 632); but it afterwards recovered its ancient name.

Sēmēchōnitis or **Samachonitis Lacus** (Σεμεχωνίτις, Σαμαχωνίτις and -ιτῶν λίμνη; O. T. Waters of Merom: *Nahr-el-Huleh*), a small lake in the N. of Palestine, the highest of the three formed by the Jordan, both branches of which fall into its N. end, while the river flows out of its S. end in one stream. [*Dict. of the Bible*, art. *Merom*.]

Sēmēlē. [DIONYSUS.]

Sēmīrāmis (Σεμίραμις) and **Nīnus** (Νίνος), the mythical founders of the Assyrian empire of Ninus or Nineveh. Ninus was the Greek name for the historical Rimmon Mirari who lived about 1830 b.c. [see p. 135, b]. According to the Greek legends about him, related by Diodorus, who derives his account from Ctesias, Ninus was a great warrior, who built the town of Ninus or Nineveh, about b.c. 2182, and subdued the greater part of Asia. Semiramis was the daughter of the fish-goddess Derceto of Ascalon in Syria by a Syrian youth; but being ashamed of her frailty, she made away with the youth, and exposed her infant daughter. But the child was miraculously preserved by doves, who fed her till she was discovered by the

shepherds of the neighbourhood. She was then brought up by the chief shepherd of the royal herds, whose name was Simmas, and from whom she derived the name of Semiramis. Her beauty attracted the notice of Omnes, one of the king's generals, who married her. He subsequently sent for his wife to the army, which was engaged in the siege of Bactra. Upon her arrival in the camp she planned an attack upon the citadel of the town, mounted the walls with a few brave followers, and obtained possession of the place. Ninus was so charmed by her bravery and beauty, that he resolved to marry her, whereupon her husband put an end to his life. By Ninus Semiramis had a son, Ninyas, and on the death of Ninus she succeeded him on the throne (Diod. ii. 1-20). According to another account, Semiramis had obtained from her husband permission to rule over Asia for five days, and availed herself of this opportunity to cast the king into a dungeon, or, as is also related, to put him to death, and thus obtained the sovereign power (Diod. ii. 20; Ael. *V. H.* vii. 1). Her fame threw into the shade that of Ninus; and later ages loved to tell of her marvellous deeds and her heroic achievements. She built numerous cities, and erected many wonderful buildings; and several of the most extraordinary works in the East which were extant in a later age, and the authors of which were unknown, were ascribed by popular tradition to this queen. In Nineveh she erected a tomb for her husband, nine stadia high, and ten wide; she built the city of Babylon, with all its wonders; and she constructed the hanging gardens in Media, of which later writers give us such strange accounts (Hdt. i. 184). Besides conquering many nations of Asia, she subdued Egypt and a great part of Ethiopia, but was unsuccessful in an attack which she made upon India. After a reign of forty-two years she resigned the sovereignty to her son Ninyas, and disappeared from the earth, taking her flight to heaven in the form of a dove. It is probable that some of the myths connected with the worship of Ishtar or Astarte, the Eastern Aphrodite, gathered round the name of Semiramis.

Sēmōnēs, more rarely **Sennōnēs**, a German people, described by Tacitus as the most powerful tribe of the Suevic race, dwelt between the rivers Viadus (*Oder*) and Albis (*Elbe*), from the Riesengebirge in the S. as far as the country around Frankfurt on the Oder and Potsdam in the N. (Tac. *Germ.* 39; Strab. p. 290; Ptol. ii. 11, 15).

Sēmō Sancus. [SANCUS.]

Semprōnia. 1. Daughter of Tib. Gracchus, censor b.c. 169, and sister of the two celebrated tribunes, married Scipio Africanus minor. [SCIPIO.]—2. Wife of D. Junius Brutus, consul 77, was a woman of great personal attractions and literary accomplishments, but of a profligate character. She took part in Catiline's conspiracy, though her husband was not privy to it (Sall. *Cat.* 25, 40).

Semprōnia Gens, was of great antiquity, and one of its members, A. Sempronius Atratinus, obtained the consulship as early as b.c. 497, twelve years after the foundation of the republic. The Sempronii were divided into many families, of which the ATRATINI were patrician, but all the others were plebeian: their names are ASELLIO, BLAESUS, GRACCHUS, SOPHUS, TUDITANUS.

Sēna (Senensis). 1. (*Senigaglia*), surnamed **Gallica**, and sometimes called **Senogallia**, a town on the coast of Umbria, at the mouth of

the small river Sena, was founded by the Senones, a Gallio people, and was made a colony by the Romans after the conquest of the Senonos, B.C. 283 (Ptol. ii. 19; Sil. It. viii. 453). Near it was fought the battle in which Hasdrubal was defeated and slain. [METAURUS.] In the Civil war it espoused the Marian party, and was taken and sacked by Pompey (App. B. C. i. 88).—2. (*Siena*), a town in Etruria and a Roman colony, on the road from Clusium to Florentia, is only mentioned in the times of the emperors (Tac. *Hist.* iv. 45). Its importance, as a great city of Tuscany, dates from the middle ages.

Sena Insula (*I. de Sein*), an island off the coast of the Osismii, the W. point of Brittany, which possessed an oracle of a Celtic goddess tended by nine maidens, who could raise or lull storms by their chants (Mel. iii. 6).

Sēnēca. 1. **M. Annaeus**, the rhetorician, was born at Corduba (*Corдова*) in Spain, about B.C. 61. Seneca was at Rome in the early period of the power of Augustus, for he says that he had heard Ovid declaiming before Arellius Fuscus. He afterwards returned to Spain, and married Helvia, by whom he had three sons, L. Annaeus Seneca, L. Annaeus Mela or Mella, the father of the poet Lucan, and M. Novatus. Novatus was the eldest son, and took the name of Junius Gallio, upon being adopted by Junius Gallio. Seneca was rich, and he belonged to the equestrian class. At a later period Seneca returned to Rome, where he resided till his death, which probably occurred near the end of the reign of Tiberius. In character he was strict and conservative of the old school (Sen. *ad Helv.* 17, 3). In his writings he aimed at maintaining the style of Cicero. Two of Seneca's works have come down to us. (1) *Controversiarum Libri decem*, which he addressed to his three sons. The first, second, seventh, eighth, and tenth books only are extant, and these are somewhat mutilated: of the other books only fragments remain. These *Controversiae* are rhetorical exercises on imaginary cases, filled with citations and anecdotes which bear on his reputation for having a wonderful memory. (2) *Suasoriarum Liber*, which is not complete. We may collect from its contents what the subjects were on which the rhetoricians of that age exercised their wits: one of them is, 'Shall Cicero apologise to M. Antonius? Shall he agree to burn his *Philippics*, if Antonius requires it?' Another is, 'Shall Alexander embark on the ocean?' The rhetorical themes in themselves are trivial; but this and the preceding work are valuable for the history of rhetoric in the age of Augustus and Tiberius. Editions by Gronovius, 1649; Kiessling, 1872; H. J. Müller, Prague, 1887.—2. **L. Annaeus**, the philosopher, the son of the preceding, was born at Corduba, probably a few years B.C., and brought to Rome by his parents when he was a child. Though he was naturally of a weak body, he was a hard student from his youth, and he devoted himself with great ardour to rhetoric and philosophy. He also soon gained distinction as a pleader of causes, and he excited the jealousy of Caligula by the ability with which he conducted a case in the senate before the emperor. In the first year of the reign of Claudius (A.D. 41) Seneca was banished to Corsica, on account of his intimacy with Julia, the niece of Claudius, of whom Messallina was jealous (Tac. *Ann.* xiii. 42; Dio Cass. lxi. 10). After eight years' residence in Corsica, he was recalled (49) by the influence of Agrippina,

who had just married her uncle, the emperor Claudius. He now obtained a praetorship, and was made the tutor of the young Domitius, afterwards the emperor Nero, who was the son of Agrippina by a former husband. On the accession of his pupil to the imperial throne (54) after the death of Claudius, Seneca became one of his chief advisers (Suet. *Ner.* 7). He exerted his influence to check Nero's vicious propensities, but at the same time he profited from his position to amass an immense fortune (Tac. *Ann.* xiii. 2, 11, 13, 42; Dio Cass. *l.c.*). He supported Nero in his contests with his mother, Agrippina, and was not only a party to the death of the latter (60), but he wrote the letter which Nero addressed to the senate in justification of the murder (Tac. *Ann.* xiv. 11). After the death of his mother Nero abandoned himself without any restraint to his vicious propensities, and the presence of Seneca soon became irksome, while his wealth excited the emperor's cupidity. Burrus, the prefect of the praetorian guards, who had always been a firm supporter of Seneca, died in 63. His death broke the power of Seneca, and Nero now fell into the hands of persons who were exactly suited to his taste. Tigellinus and Pannius Rufus, who succeeded Burrus in the command of the praetorians, began an attack on Seneca. His enormous wealth, his gardens and villas, more magnificent than those of the emperor, his exclusive claims to eloquence, and his disparagement of Nero's skill in driving and singing, were all urged against him; and it was time, they said, for Nero to get rid of a teacher. Seneca heard of the charges against him: he was rich, and he knew that Nero wanted money. He asked the emperor for permission to retire, and offered to surrender all that he had. Nero affected to be grateful for his past services, refused the proffered gift, and sent him away with perfidious assurances of his respect and affection. Seneca now altered his mode of life, saw little company, and seldom visited the city, on the ground of feeble health (he suffered from asthma) or of being occupied with his philosophical studies. The conspiracy of Piso (65) gave the emperor a pretext for putting Seneca to death, though there was not complete evidence of his being a party to the conspiracy. Seneca was at the time returning from Campania, and had rested at a villa four miles from the city. Nero sent a tribune to him with the order of death. Without showing any sign of alarm, Seneca cheered his weeping friends by reminding them of the lessons of philosophy. Embracing his wife, Pompeia Paulina, he prayed her to moderate her grief, and to console herself for the loss of her husband by the reflection that he had lived an honourable life. But as Paulina protested that she would die with him, Seneca consented, and the veins in the arms of both were opened. Seneca's body was attenuated by age and meagre diet, perhaps also from his attacks of asthma; the blood would not flow easily, and he opened the veins in his legs. His torture was excessive; and to save himself and his wife the pain of seeing one another suffer, he bade her retire to her chamber. His last words were taken down in writing by persons who were called in for the purpose, and were afterwards published. Seneca's torments being still prolonged, he took hemlock from his friend and physician, Statius Annaeus, but it had no effect. At last he entered a warm bath, and as he sprinkled some of the water on the slaves

nearest to him he said, that he made a libation to Jupiter the Liberator. He was then taken into a vapour stove, where he was quickly suffocated. (*Tac. Ann.* xv. 60-64.) Seneca died, as was the fashion among the Romans, with the courage of a Stoic, but with somewhat of a theatrical affectation which detracts from the dignity of the scene. Seneca's great misfortune was to have known Nero; and though we cannot say that he was a truly great or a truly good man, his character will not lose by comparison with that of many others who have been placed in equally difficult circumstances.—Seneca's fame rests on his numerous writings, of which the following are extant:—(1) *De Ira*, in three books, addressed to Novatus, probably the earliest of Seneca's works. In the first book he combats what Aristotle says of Anger in his *Ethics*. (2) *De Consolatione ad Helviam Matrem Liber*, a consolatory letter to his mother, written during his residence in Corsica. It is one of his best treatises. (3) *De Consolatione ad Polybium Liber*, also written in Corsica. If it is the work of Seneca, it does him no credit. Polybius was the powerful freedman of Claudius, and the *Consolatio* is intended to comfort him on the occasion of the loss of his brother. But it also contains adulation of the emperor, and many expressions unworthy of a true Stoic or of an honest man. (4) *Liber de Consolatione ad Marciam*, written after his return from exile, was designed to console Marcia for the loss of her son. Marcia was the daughter of A. Cremutius Cordus. (5) *De Providentia Liber*, or *Quare bonis viris mala accidunt cum sit Providentia*, is addressed to the younger Lucilius, procurator of Sicily. The question that is here discussed often engaged the ancient philosophers: the Stoical solution of the difficulty is that suicide is the remedy when misfortune has become intolerable. In this discourse Seneca says that he intends to prove 'that Providence hath a power over all things, and that God is always present with us.' (6) *De Animi Tranquillitate*, addressed to Serenus, probably written soon after Seneca's return from exile. It is in the form of a letter rather than a treatise: the object is to discover the means by which tranquillity of mind can be obtained. (7) *De Constantia Sapientis seu quod in sapientem non cadit injuria*, also addressed to Serenus, is founded on the Stoical doctrine of the impassiveness of the wise man. (8) *De Clementia ad Neronem Caesarem Libri duo*, written at the beginning of Nero's reign. There is too much of the flatterer in this; but the advice is good. The second book is incomplete. It is in the first chapter of this second book that the anecdote is told of Nero's unwillingness to sign a sentence of execution, and his exclamation, 'I would I could neither read nor write.' (9) *De Brevitate Vitae ad Paulinum Liber*, recommends the proper employment of time and the getting of wisdom as the chief purpose of life. (10) *De Vita Beata ad Gallionem*, addressed to his brother, L. Junius Gallio, is probably one of the later works of Seneca, in which he maintains the Stoical doctrine that there is no happiness without virtue; but he does not deny that other things, as health and riches, have their value. The conclusion of the treatise is lost. (11) *De Otio aut Secessu Sapientis*, is sometimes joined to No. 10. (12) *De Beneficiis Libri septem*, addressed to Aebucius Liberalis, is an admirable treatise on the way of conferring a favour, and of the duties of the giver and of the receiver. (13) *Epistolae ad*

Lucilium, 124 in number, are not the correspondence of daily life, like that of Cicero, but a collection of moral maxims and remarks without any systematic order. They contain much good matter, and have been favourite reading with many distinguished men. It is possible that these letters, and indeed many of Seneca's moral treatises, were written in the latter part of his life, and probably after he had lost the favour of Nero. That Seneca sought consolation and tranquillity of mind in literary occupation is manifest. (14) *Apocolocyntosis*, is a satire against the emperor Claudius. The word is a play on the term Apotheosis or deification, and is equivalent in meaning to Pumpkinification, or the reception of Claudius among the pumpkins. The subject was well enough, but the treatment has no great merit; and Seneca probably had no other object than to gratify his spite against the emperor. (15) *Quaestionum Naturalium Libri septem*, addressed to Lucilius Junior, is not a systematic work, but a collection of natural facts from various writers, Greek and Roman, many of which are curious. The first book treats of meteors, the second of thunder and lightning, the third of water, the fourth of hail, snow and ice, the fifth of winds, the sixth of earthquakes and the sources of the Nile, and the seventh of comets. Moral remarks are scattered through the work; and indeed the design of the whole appears to be to find a foundation for ethics, the chief part of philosophy, in the knowledge of nature (physics). (16) *Tragoediae*, nine in number. They are entitled *Hercules Furens*, *Thyestes*, *Thebais* or *Phoenissae*, *Hippolytus* or *Phaedra*, *Oedipus*, *Troades* or *Hecuba*, *Medea*, *Agamemnon*, and *Hercules Oetaeus*. The titles themselves indicate sufficiently what the tragedies are—Greek mythological subjects treated in a peculiar fashion. They are written in Iambic senarii, interspersed with choral parts in anapaestic and other metres. The *Octavia*, which describes Nero's ill-treatment of his wife, his passion for Poppaea, and the exile of Octavia, is included among Seneca's writings in one recension, but is not his work; for it mentions Nero's death. These tragedies are not adapted, and certainly were never intended for the stage. They were designed for reading or for recitation after the Roman fashion, and they bear the stamp of a rhetorical age. They contain many striking passages, and have some merit as poems. Moral sentiments and maxims abound, and the style and character of Seneca are as conspicuous here as in his prose works.—The judgments on Seneca's writings have been as various as the opinions about his character; and both in extremes. It has been said of him that he looks best in quotations; but this is an admission that there is something worth quoting, which cannot be said of all writers. That Seneca possessed great mental powers cannot be doubted. He had seen much of human life, and he knew well what man was. His philosophy, so far as he adopted a system, was the Stoical, but it was rather an eclecticism of Stoicism than pure Stoicism. His style is antithetical, and apparently laboured; and when there is much labour, there is generally affectation. Yet his language is clear and forcible; it is not mere words: there is thought always. It would not be easy to name any modern writer who has treated on morality and has said so much that is practically good and true, or has treated the matter in so attractive a way. Beyond question he is, with the exception of

Tacitus, the most important writer of the post-Augustan age. From the tone and expression of some of his writings, especially of the letters to Lucilius, some have imagined that he was acquainted with and influenced by Christian teaching, and there was once a tradition of friendship with the Apostle Paul. This may be set aside as improbable and absolutely without evidence. The sentiments of a Christian character which are found in his treatises are merely the expression of his philosophy, which was a gentler form of Stoicism.—Editions of Seneca are by J. F. Gronovius, Leiden, 1649–1658; by Ruhkopf, Leipzig, 1797–1811; by Fickert, Leips. 1845; by Haase, Leips. 1852. The Dialogues of Seneca are edited by Gertz, Copenh. 1886; the Letters by Schweighäuser, 1809, and by Bücheler (in part), Bonn, 1879: editions of the Tragedies by Peiper and Richter, Leips. 1867, and by Leo, Berl. 1878.

Sēnēcio, Herennius, was a native of Baetica in Spain, where he served as quaestor. He was put to death by Domitian on the accusation of Metius Carus, in consequence of his having written the Life of Helvidius Priscus, which he composed at the request of Fannia, the wife of Helvidius. (Dio Cass. lxxvii. 13; Tac. Agr. 2, 45; Plin. Ep. i. 5, iv. 7, vii. 33.)

Senia (Senensis: *Segna* or *Zengg*), a Roman colony in Liburnia in Illyricum, on the coast, and on the road from Aquileia to Siscia (Tac. Hist. iv. 45).

Senōnes. 1. A powerful people in Gallia Lugdunensis, dwelt along the upper course of the Sequana (*Seine*), and were bounded on the N. by the Parisii, on the W. by the Carnutes, on the S. by the Aedui, and on the E. by the Lingoues and Mandubii. Their chief town was Agedincom, afterwards called Senoues (*Sens*). (Caes. B.G. ii. 2, v. 54, vi. 37.)—2. A branch (no doubt) of the same stock at an earlier period, which crossed the Alps about B.C. 400, in order to settle in Italy; and as the greater part of Upper Italy was already occupied by other Celtic tribes, the Senones were obliged to penetrate a considerable distance to the S., and took up their abode on the Adriatic sea between the rivers Utis and Aesis (between Ravenna and Ancona), after expelling the Umbrians (Liv. v. 35). In this country they founded the town of Sena. They extended their ravages into Etruria; and it was in consequence of the interference of the Romans while they were laying siege to Clusium, that they marched against Rome and took the city, B.C. 390. From this time we find them engaged in constant hostilities with the Romans, till they were at length completely subdued and the greater part of them destroyed by the consul Dolabella, 284. [GALLIA CISALPINA.]

Sentinum (Sentinas, Sentinatis: nr. *Sassoferrato*, Ru.), a fortified town in Umbria, not far from the river Aesis, famous for the battle in the third Samnite war, B.C. 295, when Q. Fabius defeated the Samnites and Gauls, Decius having devoted himself (Liv. x. 27; Pol. ii. 19).

Sentius Saturninus. [SATURNINUS.]

Sēpiās (Σηπίας: *St. George*), a promontory in the SE. of Thessaly in the district Magnesiu, on which a great part of the fleet of Xerxes was wrecked (Hdt. vii. 113, 188; Strab. p. 443).

Seplasia, one of the principal streets in Capua, where perfumes and luxuries of a similar kind were sold (Cic. Pis. 11, 24; Plin. xvi. 40).

Sepphōris (Σεπφωρίς: *Sefurieh*), a city of Palestine, in the middle of Galilee, about half-

way between M. Carmel and the lake of Tiberias. was an insignificant place until Herod Antipas fortified it and made it the capital of Galilee under the name of *Diocaesareā*. It was the seat of one of the five Jewish Sanhedrim; and continued to flourish until the fourth century, when it was destroyed by the Caesar Gallus, on account of a revolt of its inhabitants. (Jos. Ant. xiv. 15, 4, B.J. ii. 18, 11; Socr. Hist. Eccl. ii. 33.)

Septem Aquae, a place in the territory of the Sabini, near REATE.

Septem Fratres (Ἑπτὰ ἀδελφοί: *Jebel Zatout*, i.e. *Apes' Hill*), a mountain on the N. coast of Mauretania Tingitana, at the narrowest part of the Fretum Gaditanum (*Straits of Gibraltar*), connected by a low tongue of land with the promontory of *ABYLA*, which is also included under the modern name (Strab. p. 827).

Septem Maria, the name given by the ancients to the lagoons formed at the mouth of the Po by the frequent overflows of this river. Persons usually sailed through these lagoons from Ravenna to Altinum. (Plin. iii. 120; Herodian, viii. 7.)

Septempēda (Septempēdanus: *San Severino*), a Roman municipium in the interior of Picenum, on the road from Auximum to Urbs Salvia (Plin. iii. 111; Strab. p. 241).

Septimius Geta. [GETA.]

Septimius Serēnus. [SERENUS.]

Septimius Severus. [SEVERUS.]

Septimius Titius, a Roman poet, whom Horace (Ep. i. 3. 9, 14) represents as having ventured to quaff a draught from the Pindaric spring, and as having been ambitious to achieve distinction in tragedy. In this passage Horace speaks of him under the name of Titius; and he is probably the same individual with the *Septimius* who is addressed in the sixth Ode of the second book, and who is introduced in the ninth Epistle of the first book.

Sēquāna (Σηκοάνας: *Seine*), one of the principal rivers of Gaul, rising in the central parts of that country, and flowing through the province of Gallia Lugdunensis into the ocean opposite Britain. It is 346 miles in length. Its principal affluents are the Matrona (*Marne*), Esia (*Oise*) with its tributary the Axona (*Aisne*) and Incaunus (*Yonne*). This river has a slow current, and is navigable beyond Lutetia Parisiorum (*Paris*). (Caes. B.G. i. 1; Ptol. ii. 8, 2; Strab. pp. 192, 193.)

Sēquāni, a powerful Celtic people in Gallia Belgica, separated from the Helvetii by Mons Jurassus, from the Aedui by the Arar, and from the province Narbonensis by the Rhone, inhabiting the country called *Franche Comté* and *Burgundy*. In the later division of the provinces of the empire, the country of the Sequani formed a special province under the name of Maxima Sequanorum. They derived their name from the river Sequana, which had its source in the NW. frontiers of their territory; but their country was chiefly watered by the rivers Arar and Dubis. Their chief town was Vesontio (*Besançon*). They were governed by kings of their own, and were constantly at war with the Aedui. (Caes. B.G. i. 1, 3, 10–12, iv. 10; Strab. p. 192; Lucan, i. 425.)

Sēquester, Vibius, the name attached to a glossary which professes to give an account of the geographical names contained in the Roman poets. The tract is divided into seven sections:—(1) *Fhmina*; (2) *Fontes*; (3) *Lacus*; (4) *Nemora*; (5) *Paludes*; (6) *Montes*; (7) *Gentes*. To which in some MSS. an eighth

is added, containing a list of the seven wonders of the world. Concerning the author personally we know nothing; and he probably lived not earlier than the middle of the fifth century A.D.—Ed. by Bursian, Zurich, 1867.

Sēra. [SERICA.]

Serapio, a surname of P. Cornelius Scipio Nasica, consul B.C. 138. [SCRIPRO, No. 18.]

Serapion (Σεραπίων), a physician of Alexandria, who lived in the third century B.C. He belonged to the sect of the Empirici, and so much extended and improved the system of Philinus that the invention of it is by some authors attributed to him. Serapion wrote against Hippocrates with much vehemence; but neither this, nor any of his other works, are now extant. He is several times mentioned and quoted by Celsus, Galen, and others.

Serāpis or **Sarāpis** (Σάραπις: Serapis is the correct Latin form), an Egyptian divinity, whose worship was introduced into Greece in the time of the Ptolemies, and into Rome with that of Isis. The Egyptian Serapis was originally the manifestation of Osiris on earth in the form of a hnl; but his separate worship



Serapis. (From a statue in the Vatican.)

was introduced as the special Alexandrian religion in the time of the Ptolemies, and gradually superseded that of Osiris, whose functions were transferred to him. Hence, like Osiris [see p. 635], he was regarded as the god of the dead and of the underworld, worshipped with all the mysteries belonging to that religion, and as the husband of Isis. He was also honoured, not only as born from the sun-god, but as the sun-god himself, and hence as god of healing, and thus identified by the Greeks not only with Hades, as god of the dead, and with Zeus (Zeus-Serapis), as god of heaven, but also with Asclepius, as god of healing. His worship in all these characters was accepted from Alexandria (where his temple, the Serapicum, was particularly famous) through Asia Minor, the islands, Greece, and at Rome in the same manner and period as that of Isis [see p. 450]. In art he was represented like Hades or Pluto with a three-headed dog and a serpent by his side; but is distinguished from Hades or Pluto by the modius or calathus upon his head. Similarly the head of

Zeus-Serapis resembles the Zeus type, but is distinguished by the modius.

Serbōnis Lacus. [SERBONIS LACUS.]

Serdīca or **Sardīca** (*Sofia*), an important town in Upper Moesia, and the capital of Dacia Mediterranea, situate in a fertile plain near the sources of the Oescus, and on the road from Naissus to Philippopolis. It was the birthplace of the emperor Maximianus; it was destroyed by Attila, but was soon afterwards rebuilt; and it here in the middle ages the name of *Triaditza*. Serdica derived its name from the Thracian people **Serdi**. (Ptol. iii. 11, 12; Eutrop. ix. 14, 22; Procop. *Aed.* iv. 1; Amm. Marc. xxx. 16.)

Sērēna, niece of Theodosius the Great, foster-mother of the emperor Honorius, and wife of Stilicho.

Sērēnus, Annaeus, one of the most intimate friends of the philosopher Seneca, who dedicated to him his works *De Tranquillitate* and *De Constantia*. He was praefectus vigillum under Nero. (Sen. *Ep.* 63; Tac. *Ann.* xiii. 18.)

Sērēnus, Q. Sammonīcus (or **Samonicus**), enjoyed a high reputation at Rome, in the early part of the third century after Christ, as a man of taste and varied knowledge. As the friend of Geta, by whom his compositions were studied with great pleasure, he was murdered while at supper, by command of Caracalla, A.D. 212, having written many learned works, of which nothing remains. (Macrob. iii. 16, 6; Spartian. *Get.* 5, *Carac.* 4.) His son, who bore the same name, was the preceptor of the younger Gordian, and bequeathed to his pupil the magnificent library which he had inherited from his father. A medical poem, extending to 115 hexameter lines, has descended to us under the title *Q. Sereni Sammonici de Medicina praecepta saluberrima*, or *Praecepta de Medicina parvo pretio parabili*, which is usually ascribed to the elder Sammonicus. It contains a considerable amount of information, extracted from the best authorities, on natural history and the healing art, and mixed up with a number of puerile superstitions, the whole expressed in plain and almost prosaic language.—Edited by Burmann and by Bährens among the *Poëtae Lat. Minores*.

Sērēnus, A. Septimīus, a Roman lyric poet, who exercised his muse chiefly in depicting the charms of the country and the delight of rural pursuits. His works are lost, but are frequently quoted by the grammarians.—Fragments in Wernsdorf, *Poet. Lat. Min.*

Sēres. [SERICA.]

Sergīa Gens, patrician. The Sergii traced their descent from the Trojan Sergestus (Virg. *Aen.* v. 121). The Sergii were distinguished in the early history of the republic, and the first member of the gens who obtained the consulship was L. Sergius Fidenas, in B.C. 437. Catiline belonged to this gens. [CATILINA.] The Sergii bore also the surnames of *Esquilinus*, *Fidenas*, *Orata*, *Paulus*, *Plancus*, and *Silus*; but none of them are of sufficient importance to require a separate notice.

Sergius, a grammarian of uncertain date, but later than the fourth century after Christ, the author of two tracts; the first entitled *In primam Donati Editionem Commentarium*; the second, *In secundam Donati Editionem Commentaria*. They are printed in the *Grammaticae Latinae Auctores antiqui* of Putschius (Hannov. 1605, pp. 1816-1838).

Sērica (ἡ Σηρική, Σῆρες; Sēres, also rarely in the sing, Σῆρ, Sēr), a country in the extreme E. of Asia, famous as the native region of the silkworm, which was also called *σῆρ*; and hence the adjective 'sericus' for *silken*. The name was known to the W. nations at a very early period, through the use of silk, first in W. Asia, and afterwards in Greece. It is clear, however, that, until some time after the commencement of our era, the name had no distinct geographical signification. Serica and Scres were simply the unknown country and people, in the far East, from whom the article of commerce, silk, was obtained. [*Dict. of Ant. art. Sericum.*] At a later period, some knowledge of the country was obtained from the traders, the results of which are recorded by Ptolemy, who names several positions that can be identified with reasonable probability, but the detailed mention of which does not fall within the object of this work. (Ptol. vi. 16, 1-6, vii. 2, 1, viii. 24, 5.) The Serica of Ptolemy corresponds to the NW. part of *China*, and the adjacent portions of *Thibet* and *Chinese Tartary*. The capital, *Sera*, is supposed by most to be *Singan*, on the *Hoang-ho*, but by some *Peking*. The country was bounded, according to Ptolemy, on the N. by unknown regions, on the W. by Scythia, on the S. and SE. by India and the Sinae. The people were said by some to be of Indian, by others of Scythian, origin, and by others to be a mixed race (Paus. vi. 22, 2; Strab. p. 701; Plin. vi. 88). The Great Wall of China is mentioned by Ammianus Marcellinus under the name of Aggeres Serium (Ann. Marc. xxiii. 6, 64).

Seriphus (Σέριφος; Σερίφιος; *Serpho*), an island in the Aegean sea, and one of the Cyclades, lying between Cythnus and Siphnus. It was a small rocky island about twelve miles in circumference. (Strab. p. 487.) It is celebrated in mythology as the island where Danaë and Perseus landed after they had been exposed by Acrisius, where Perseus was brought up, and where he afterwards turned the inhabitants into stone with the Gorgon's head. [DANAË; PERSEUS.] Seriphus was colonised by Ionians from Athens, and it was one of the few islands which refused submission to Xerxes. At a later time the inhabitants of Seriphus were noted for their poverty and wretchedness, and for this reason the island was employed by the Roman emperors as a place of banishment for state criminals. (Tac. Ann. ii. 85, iv. 21; Juv. x. 170.)

Sermyla (Σερμύλη; Σερμύλιος), a town in Macedonia on the isthmus of the peninsula Sithonia (Hdt. vii. 122; Thuc. v. 18).

Serranus, Atilius. Serranus was originally an agnomen of C. Atilius Regulus, consul B.C. 257, but afterwards became the name of a distinct family of the Atilia gens. Most of the ancient writers derive the name from *serere*, and relate that Regulus received the surname of Serranus because he was engaged in sowing when the news was brought him of his elevation to the consulship (Virg. *Aen.* iv. 845). It appears, however, from coins, that *Saranus* is the proper form of the name, and it is possibly derived from Saranum, a town of Umbria.—**1. C.**, praetor B.C. 218, the first year of the second Punic war, was sent into northern Italy. At a later period of the year he resigned his command to the consul P. Scipio. He was an unsuccessful candidate for the consulship for 216. (Liv. xxi. 26, 62; Pol. iii. 40.)—**2. C.**, curule aedile 193, with L. Scribonius Libo. They were the first aediles who exhibited the Mega-

lesh as *ludi scenici*. He was praetor 185. (Liv. xxxiv. 54.)—**3. A.**, praetor 192, when he obtained as his province Macedonia and the command of the fleet. He was praetor a second time in 173. He was consul in 170. (Liv. xxxv. 10, xli. 28, xlii. 37-47.)—**4. M.**, praetor 174, when he obtained the province of Sardinia (Liv. xli. 21).—**5. M.**, praetor 152, in Further Spain, defeated the Lusitani.—**6. Sex.**, consul 136.—**7. C.**, consul 106 with Q. Servilius Caepio, the year in which Cicero and Pompey were born. Although a 'stultissimus homo,' according to Cicero, he was elected in preference to Q. Catulus. He was one of the senators who took up arms against Saturninus in 100. (Cic. *pro Planc.* 5; Vell. Pat. ii. 53; Gell. xv. 28).—**8. Sex.**, surnamed **Gavianus**, because he originally belonged to the Gavia gens. He was quaestor in 63 in the consulship of Cicero, who treated him with distinguished favour; but in his tribunate of the plebs, 57, he took an active part in opposing Cicero's recall from banishment. After Cicero's return to Rome he put his veto upon the decree of the senate restoring to Cicero the site on which his house had stood, but he found it advisable to withdraw his opposition. (Cic. *Sest.* 33-43, *Post Red.* 5, *ad Att.* iv. 2.)

Serrhium (Σέρρειον), a promontory of Thrace in the Aegean Sea, opposite the island of Samothrace, with a fortress of the same name upon it (Hdt. vii. 59; Liv. xxxi. 16).

Q. Sertorius, one of the most extraordinary men in the later times of the republic, was a native of Nursia, a Sabine village, and was born of obscure but respectable parents. He served under Marius in the war against the Teutones; and before the battle of Aquae Sextiae (*Aix*), B.C. 102, he entered the camp of the Teutones in disguise as a spy, for which hazardous undertaking his intrepid character and some knowledge of the Gallic language well qualified him. He also served as tribune militum in Spain under T. Didius (97). He was quaestor in 91, and had before this time lost an eye in battle. On the outbreak of the Civil war in 88, he declared himself against the party of the nobles, though he was by no means an admirer of his old commander, C. Marius, whose character he well understood. He commanded one of the four armies which besieged Rome under Marius and Cinna (App. *B.C.* i. 67). He was, however, opposed to the bloody massacre which ensued after Marius and Cinna entered Rome, and he was so indignant at the horrible deeds committed by the slaves whom Marius kept as guards, that he fell upon them in their camp, and slew 4000 of them (Plut. *Sert.* 5, *Mar.* 44). In 83 Sertorius was praetor, and either in this year or the following he went into Spain, which had been assigned to him as his province by the Marian party. After collecting a small body of troops in Spain, he crossed over to Mauretania, where he gained a victory over Paccianus, one of Sulla's generals. In consequence of his success in Africa, he was invited by the Lusitani, who were exposed to the invasion of the Romans, to become their leader. He gained great influence over the Lusitanians and the other barbarians in Spain, and soon succeeded in forming an army, which for some years successfully opposed all the power of Rome. He also availed himself of the superstitious character of the people among whom he was, to strengthen his authority over them. A fawn was brought to him by one of the

natives as a present, which soon became so tame as to accompany him in his walks, and attend him on all occasions. After Sulla had become master of Italy, Sertorius was joined by many Romans who had been proscribed by the dictator, and this not only added to his consideration, but brought him many good officers. In 79 Metellus Pius was sent into Spain with a considerable force against Sertorius; but Metellus could effect nothing against the enemy. He was unable to bring Sertorius to any decisive battle, but was constantly harassed by the guerilla warfare of the latter. In 77 Sertorius was joined by M. Perperna with fifty-three cohorts [PERPERNA]. To give some show of form to his formidable power, Sertorius established a senate of 300, into which no provincial was admitted; but to soothe the more distinguished Spaniards, and to have some security for their fidelity, he established a school at Huesca (*Oscæ*), in Aragon, for the education of their children in Greek and Roman learning. The continued want of success on the part of Metellus induced the Romans to send Pompey to his assistance, but with an independent command. Pompey arrived in Spain in 76 with 30,000 infantry and 1000 cavalry, but even with this formidable force he was unable to gain any decisive advantages over Sertorius. (App. *B. C. i.* 110.) For the next five years Sertorius kept both Metellus and Pompey at bay, and cut to pieces a large number of their forces. Sertorius was at length assassinated in 72 at a banquet by Perperna and some other Roman officers, who had long been jealous of the authority of their commander. (Plut. *Sertorius*.)

Servilia. 1. Daughter of Q. Servilius Caepio and the daughter of Livia, the sister of the celebrated M. Livius Drusus, tribune of the plebs B.C. 91. Servilia was married twice: first to M. Junius Brutus, by whom she became the mother of the murderer of Caesar, and secondly to D. Junius Silanus, consul 62. She was the favourite mistress of the dictator Caesar, and it is reported that Brutus was her son by Caesar (Plut. *Cat.* 24, *Brut.* 5). This tale, however, cannot be true, as Caesar was only fifteen years older than Brutus, the former having been born in 100, and the latter in 85. She survived both her lover and her son. After the battle of Philippi, Antony sent her the ashes of her son. (Suet. *Jul.* 50; Plut. *Brut.* 2, 5, 53.)—2. Sister of the preceding, was the second wife of L. Lucullus, consul 74. She bore Lucullus a son, but, like her sister, she was faithless to her husband, and the latter, after putting up with her conduct for some time from regard to M. Cato Uticensis, her half-brother, at length divorced her. (Plut. *Lucull.* 38, *Cat.* 54.)

Servilia Gens, was one of the Alban houses removed to Rome by Tullus Hostilius. This gens was very celebrated during the early ages of the republic, and it continued to produce men of influence in the state down to the imperial period. It was divided into numerous families, of which the most important bore the names of AHALA, CAEPIO, CASCA, GLAUCIA, RULLUS, VATIA.

Servius Maurus Honoratus, or **Servius Marius Honoratus**, a Latin grammarian of the fourth century, contemporary with Macrobius, who introduces him among the dramatis personae of the *Saturnalia*. His most celebrated production was a Commentary upon Virgil. This, the original work of Servius, has

been largely added to. The Commentary of Servius was supplemented by an anonymous writer with a great deal of useful information, drawn from earlier authorities, about Greek and Roman legends, customs, and religion. It is attached to many of the earlier editions of Virgil, but it is edited separately by Thilo and Hagen, Leips. 1878. We possess also the following treatises bearing the name of Servius:—(1) *In secundam Donati Editionem Interpretatio*. (2) *De Ratione ultimarum Syllabarum ad Aquilinum Liber*. (3) *Ars de centum Metris s. Centimetrum*.

Servius Tullius. [TULLIUS.]

Sēsāmus (Σησαμός), a little coast river of Paphlagonia, with a town of the same name: both called afterwards AMASTRIS.

Sēsostri (Σέσωστρις), the name given by the Greeks to the great king of Egypt, Ramses II. (Ra-messu Meri-Amen), son of Seti or Menep-tah I., and father of Menep-tah II. From his popular name, Ses or Setes, the Greeks developed the name Sesostri (in Manetho 'Sethosis, who is called Ramesses'). He belonged to the nineteenth dynasty, and reigned about 1333 B.C. He was a great conqueror. In the Greek historians he is said to have subdued Ethiopia, a great part of Asia, Thrace, and Scythia (Hdt. ii. 102-11; Diog. i. 53-59). It must not, however, be supposed that he ever reached any part of Europe. From the Egyptian monuments, including the epic poem of Pentaur, the court scribe, we learn that, besides his successful campaigns into Ethiopia, he overran Syria, and in the fifth year of his reign began his great campaigns against the Kheta—that is, the Hittite—empire [CETE], in the course of which he won a great victory at Kadesh on the Orontes. The struggle, however, between the two empires was not pushed to an end, and a treaty of alliance was eventually made between Ramses and the Hittite king. Some of the victories of Ramses are recorded also in the rock tablets at Beyrout; but the monuments which Herodotus believed him to have set up between Smyrna and Ephesus (ii. 106) are Hittite. As a builder, he was no less great than as a conqueror. He built at Abydos, Memphis, and Thebes, especially at Karnak, Luxor, and the rock temples Abu-Simbel. He built himself also a new city, fortress and palace at Pa-Ramessu (=Zoan) in the Delta, on the way to Palestine.

Sestiānae Arae (C. Villano), the most westerly promontory on the N. coast of Hispania Tarraconensis in Gallaecia, with three altars consecrated to Augustus.

Sestinum (Sestinas, -ātis: *Sestino*), a town in Umbria on the Apennines, near the sources of the Pisaurus.

Sestius. [SEXTIUS.]

Sestus (Σηστός: Σήστιος: *Ialova*), a town in Thrace, situated at the narrowest part of the Hellespont opposite Abydos in Asia, from which it was only seven stadia distant (Strab. p. 591). It was founded by the Aeolians (Hdt. vii. 33). It was celebrated in Grecian poetry on account of the loves of Leander and Hero [LEANDER], and in history on account of the bridge of boats which Xerxes here built across the Hellespont. Sestus was always reckoned a place of importance in consequence of its commanding to a great extent the passage of the Hellespont. It was for some time in the possession of the Persians, but was retaken by the Greeks, B.C. 478, after a long siege. The Athenians held it till 404 B.C., and captured it again in 387 (Diod.

xvi. 34). It was taken by the Romans in 190 (Liv. xxxvii. 9).

Setābis. [SAETABIS.]

Sēthon (Σεθών), seems to have been a priest of Ptah (=Hephestus) about the time of Taharqa I. (Tirhakah=Taracus), and the end of the Ethiopian dynasty (twenty-fifth) in Egypt (about 690 B.C.), who lived on into the reign of Psamtheli or Psammetichus I. in the twenty-sixth dynasty. He thus might have been living in the wars with Sennacherib. [For the history see SABACO; PSAMMETICHUS.] Herodotus relates (ii. 141) that in Sethon's reign Sannacherib, king of the Arabians and Assyrians, advanced against Egypt, at which Sethon was in great alarm, as he had insulted the warrior class, and deprived them of their lands, and they now refused to follow him to the war. But the god Hephaestus came to his assistance; for while the two armies were encamped near Pelusium, the field-mice in the night gnawed to pieces the bow-strings, the quivers, and the shield-handles of the Assyrians, who fled on the following day with great loss. The recollection of this miracle was perpetuated by a statue of the king in the temple of Hephaestus, holding a mouse in his hand, and saying, 'Let everyone look at me and be pious.' In this account Herodotus seems to have wrongly made Sethon, or Sethos, a king, whereas he was only a priest, though at a time when the priestly power was great. The statue to which he refers was probably one with a mouse upon it as an emblem, as in the statues of Apollo Smintheus, and possibly with the same meaning [see p. 89, b].

Setia (Setinus: *Sezza* or *Sesse*), an ancient town of Latium in the E. of the Pontine Marshes, originally belonged to the Volscian confederacy, but was subsequently taken by the Romans and colonised (Dionys. v. 61; Liv. vi. 30; Vell. Pat. i. 14). It was here that the Romans kept the Carthaginian hostages (Liv. xxxii. 26). It was celebrated for the excellent wine produced in the neighbourhood of the town, which was reckoned in the time of Augustus the finest wine in Italy (Mart. x. 36, xiii. 112; Juv. x. 27; Strab. pp. 234, 237).

Sēvērus, M. Aurēlius Alexander, usually called **Alexander Sevērus**, Roman emperor, A.D. 222-235, the son of Gessius Marcianus and Julia Mamaea, and first cousin of Elagabalus, was born at Arce, in Phoenicia, in the temple of Alexander the Great, to which his parents had repaired for the celebration of a festival, October 1, A.D. 205. His original name appears to have been *Alexianus Bassianus*, the latter appellation having been derived from his maternal grandfather. Upon the elevation of Elagabalus, he accompanied his mother and the court to Rome, a report having been spread abroad that he also, as well as the emperor, was the son of Caracalla. In 221 he was adopted by Elagabalus and created Caesar. The names *Alexianus* and *Bassianus* were laid aside, and those of *M. Aurelius Alexander* substituted: *M. Aurelius* in virtue of his adoption; *Alexander* in consequence, as was asserted, of a direct revelation on the part of the Syrian god. [ELAGABALUS.] On the death of Elagabalus, on March 11, A.D. 222, Alexander ascended the throne, adding *Severus* to his other designations, in order to mark more explicitly the descent which he claimed from the father of Caracalla. After reigning in peace some years, during which he reformed many abuses in the state, he was involved in a war

with Artaxerxes, king of Persia, who had lately founded the new empire of the Sassanidae on the ruins of the Parthian monarchy. Alexander gained a great victory over Artaxerxes in 232; but he was unable to prosecute his advantage in consequence of intelligence having reached him of a great movement among the German tribes. He celebrated a triumph at Rome in 233, and in the following year (234) set out for Gaul, which the Germans were devastating; but before he had made any progress in the campaign, he was waylaid by a small band of mutinous soldiers, instigated, it is said, by Maximinus, and slain, along with his mother, in the early part of 235, in the thirtieth year of his age, and the fourteenth of his reign. Alexander Severus was distinguished by justice, wisdom, and clemency in all public transactions, and by the simplicity and purity of his private life. (Herodian, v. 5, 17-23, vi. 1-18; Lamprid. *Alex. Sever.*; Zos. i. 11-13; Dio Cass. lxxviii. 30, lxxx. *Fr.*)

Sēvērus, A. Caecina. [CAECINA.]

Sēvērus, Cassius, an orator and satirical writer in the time of Augustus and Tiberius, was born about B.C. 50 at Longula, in Latium. He was a man of low origin and dissolute character, but was much feared from the severity of his attacks upon the Roman nobles. Towards the end of the reign of Augustus, Severus was banished by Augustus to the island of Crete on account of his libellous verses; but as he still continued to write libels, he was removed by Tiberius in A.D. 24 to the desert island of Seriphos, where he died in great poverty in the twenty-fifth year of his exile, A.D. 33. (Tac. *Ann.* i. 72, iv. 21; Sen. *Contr.* 3, *praef.* 2; Tac. *Dial.* 19; Quint. x. i. 116.) He cannot have been, as some commentators thought, the subject of Horace's sixth Epode, since he can hardly have been more than a boy when the Epodes were written.

Sēvērus, Cornēlius, the author of a poem entitled *Bellum Siculum*, was contemporary with Ovid, by whom he is addressed in one of the Epistles written from Pontus (Ov. *Pont.* iv. 16, 9; Quint. x. i. 89).

Sēvērus, Flāvius Valērius, Roman emperor, A.D. 306-307. He was proclaimed Caesar by Galerius in 305; and on the death of Constantius Chlorus, in the following year, he was further proclaimed Augustus by Galerius. Soon afterwards he was sent against Maxentius, who had assumed the imperial title at Rome. The expedition, however, was unsuccessful; and Severus having surrendered at Ravenna, was taken prisoner to Rome and compelled to put an end to his life. [MAXENTIUS.]

Sēvērus Libius, Roman emperor, A.D. 461-465, was a Lucanian by birth, and owed his accession to Ricimer, who placed him on the throne after the assassination of Majorian. During his reign the real government was in the hands of Ricimer. Severus died a natural death. (Jordan. *de Reb. Goth.* 45; Evagr. ii. 7.)

Sēvērus Sanctus Endeletius, a Gothic rhetorician and poet at the end of the fourth century. A poem of his on cattle, and on a plague from which they suffered, in the form of a pastoral dialogue (*de Mortibus Boum*) has considerable merit.—Ed. by Giles, London, 1838, and in Wernsdorf, *Poët. Lat. Min.*

Sēvērus, L. Septimius, Roman emperor, A.D. 193-211, was born 146, near Leptis in Africa. After holding various important military commands under M. Aurelius and Commodus, he was at length appointed commander-in-chief of the army in Pannonia and Illyria. By this

army he was proclaimed emperor after the death of Pertinax (193). He forthwith marched upon Rome, where Julianus had been made emperor by the praetorian troops. Julianus was put to death upon his arrival before the city. [JULIANUS.] Severus then turned his arms against Pescennius Niger, who had been saluted emperor by the Eastern legions. The struggle was brought to a close by a decisive battle near Issus, in which Niger was defeated by Severus, and having been shortly afterwards taken prisoner was put to death (194). Severus then laid siege to Byzantium, which refused to submit to him even after the death of Niger, and which was not taken till 196. The city was treated harshly by Severus. Its walls were levelled with the earth, its soldiers and magistrates put to death, and the town itself, deprived of all its political privileges, made over to the Perinthians. During the continuance of this siege, Severus had crossed the Euphrates (195) and subdued the Mesopotamian Arabians. He returned to Italy, in 196, and in the same year proceeded to Gaul to oppose Albinus, who had been proclaimed emperor by the troops in that country. Albinus was defeated and slain near Lyons on the 19th of February, 197. Severus returned to Rome in the same year; but after remaining a short time in the capital, he set out for the East to repel the invasion of the Parthians, who were ravaging Mesopotamia. He crossed the Euphrates early in 198; Seleucia and Babylon were evacuated by the enemy; and Ctesiphon was taken and plundered after a short siege. After spending three years in the East, and visiting Arabia, Palestine, and Egypt, Severus returned to Rome in 202. For the next seven years he remained tranquilly at Rome, but in 208 he went to Britain with his sons Caracalla and Geta, and carried on war against the Caledonians. After remaining two years in Britain he died at Eboracum (York) on the 4th of February, 211, in the sixty-fifth year of his age, and the eighteenth of his reign. (Dio Cass. lxxiv., lxxv., lxxvi.; Eutrop. viii. 10; Aurel. Vict. xx.; Spartian. *Sever.*)

Sēverus, Sulpicius, chiefly celebrated as an ecclesiastical historian, was a native of Aquitania, and flourished towards the close of the fourth century under Arcadius and Honorius. He was descended from a noble family, and was originally an advocate; but he eventually became a presbyter of the church, and attached himself closely to St. Martin of Tours. The extant works of Severus are:—(1) *Historia Sacra*, an epitome of sacred history, extending from the creation of the world to the consulship of Stilicho and Aurelian, A.D. 400. (2) *Vita S. Martini Turonensis*. (3) *Tres Epistolae*. (4) *Dialogi duo*, containing a review of the dissensions which had arisen among ecclesiastics in the East regarding the works of Origen. (5) *Epistolae Sex*.—The best edition of the complete works of Severus is by C. Hahn, Vienna, 1886.

Seuthes (Σεύθης), the name of several kings of the Odrysians in Thrace. Of these the most important was the nephew of Sitalces, whom he succeeded on the throne in 424. During a long reign he raised his kingdom to a height of power and prosperity, which it had never previously attained (Thuc. ii. 97, iv. 101).

Sextia or **Sestia Gens**, plebeian, one of whose members—namely, L. Sextius Sextinus Lateranus—was the first plebeian who obtained the consulship, B.C. 366.

Sextiae Aquae. [AQUAE SEXTIAE.]

Sextius or **Sestius**. 1. P., quaestor B.C. 63, and tribune of the plebs 57. In the latter year he took an active part in obtaining Cicero's recall from banishment. Like Milo, he kept a band of armed retainers to oppose P. Clodius and his partisans; and in the following year (56) he was accused of *Vis* on account of his violent acts during his tribunate. He was defended by Cicero in an oration still extant, and was acquitted on the 14th of March, chiefly in consequence of the powerful influence of Pompey. In 53, Sextius was praetor. On the breaking out of the Civil war in 49, Sextius first espoused Pompey's party, but he afterwards joined Caesar, who sent him, in 48, into Cappadocia. He was alive in 43, as appears from Cicero's correspondence. (Cic. *pro Sestio*, *ad Att.* iii. 19, 20, 23, iv. 3, *ad Fam.* v. 6.)—2. L., son of the preceding by his first wife, Postumia. He served under M. Brutus in Macedonia, but subsequently became the friend of Augustus. One of Horace's Odes (i. 4) is addressed to him. (*Bell. Alex.* 34; Cic. *ad Att.* xiii. 2, xv. 17, 27.)—3. T., one of Caesar's legates in Gaul, and afterwards governor of the province of Numidia, or New Africa, at the time of Caesar's death (44). Here he carried on war against Q. Cornificius, who held the province of Old Africa, and whom he defeated and slew in battle. (Caes. *B.G.* vi. 1, vii. 49; Dio Cass. xlviii. 21–24; App. *B.C.* iv. 53, v. 75.)

Sextius Calvinus. [CALVINUS.]

Sextus Empiricus, was a physician, and received his name Empiricus from belonging to the school of the Empirici. He was a contemporary of Galen, and lived in the first half of the third century of the Christian era. Nothing is known of his life. He belonged to the Sceptical school of philosophy. Two of his works are extant:—(1) Πυρρόνια ὑποτυπώσεις ἢ σκεπτικὰ δομῆματα, containing the doctrines of the Sceptics in three books. (2) Πρὸς τοὺς μαθηματικὸς ἀντιρρητικοί, against the Mathematici, in eleven books, is an attack upon all positive philosophy. The first six books are a refutation of the six sciences of grammar, rhetoric, geometry, arithmetic, astrology, and music. The remaining five books are directed against logicians, physical philosophers, and ethical writers, and form, in fact, a distinct work, which may be viewed as belonging to the ὑποτυπώσεις. The two works are a great repository of doubts; the language is as clear and perspicuous as the subject will allow.—Edited by Fabricius, Lips. 1718.

Sextus Rufus Festus, or perhaps more correctly **Rufus Festus** alone, is the name prefixed to an abridgment of Roman History in twenty-eight short chapters, entitled *Breviarium de Victoriis et Provinciis Populi Romani*, and executed by command of the emperor Valens, to whom it is dedicated. This work is usually printed with the larger editions of Eutropius, and of the minor Roman historians. [EUTROPIUS.] Some have suggested that Rufus or Rufus Festus the historian and Rufus Festus Avienus are the same person; but there is no probability in this, though they may possibly be father and son. [AVIENUS.]

Siatutanda (Σιατούτανδα), is given by Ptolemy (ii. 1, 27) as the name of a town in Germauy, but there is little doubt that this is an amusing and instructive mistake, and that Ptolemy invented the town from misunderstanding the words of Tacitus (*Ann.* iv. 73) 'ad sua tutanda digressis rebellibus.'

Sibae or **Sibi** (Σίβαι, Σίβοι), a rude people in

the NW. of India (in the *Punjab*), above the confluence of the rivers Hydaspes (*Jelum*) and Acesines (*Chenab*), who were clothed in skins and armed with clubs, and whom therefore the soldiers of Alexander regarded as descendants of Heracles (Arrian, *Ind.* 5; Diod. xvii. 96; Strab. p. 688).

Sibyllae (Σιβύλλαι), the name by which several prophetic women are designated. The first Sibyl, from whom all the rest are said to have derived their name, is called a daughter of Dardanus and Neso (cf. Heracleit. *Fr.* 12). Some authors mention only four Sibyls, the Erythraean, the Samian, the Egyptian, and the Sardinian; but as time went on the number grew to ten: namely, the Babylonian, the Libyan, the Delphian, the Cimmerian, the Erythraean, the Samian, the Cumaean, the Hellespontian or Trojan, the Phrygian, and the Tiburtine. The most celebrated of these Sibyls is the Cumaean, who is mentioned under the names of Herophile, Demo, Phemonoë, Deiphobe, Demophile, and Amalthea. She was consulted by Aeneas before he descended into the lower world. She is said to have come to Italy from the East, and she is the one who, according to tradition, appeared before king Tarquinius, offering him the Sibylline books for sale (Varro, ap. Lactant. *Inst. Div.* i. 6; Dionys. iv. 62; Isid. *Orig.* viii. 815). Respecting the Sibylline books, see *Dict. of Antiq.* art. *Sibyllini Libri*.

Sicambri. [SUGAMBRI.]

Sicāni, Sicēli, Siceliōtae. [SICILIA.]

Sicca, a friend of Cicero, who had a country house at Vibo in Bruttium. Cicero took refuge there twice, in 58 B.C. and in 44. (Cic. *ad Att.* iii. 2, 4, viii. 12, xvi. 6.)

Sicca Veneria (prob. *Al-Kaff*), a considerable city of N. Africa, on the frontier of Numidia and Zeugitana, built on a hill near the river Bagradas. It derived its name from a temple of Venus in which the goddess was worshipped with rites peculiar to the corresponding Eastern deity Astarte, whence it may be inferred that the place was a Phoenician settlement. (Val. Max. ii. 6, 15; Sall. *Jug.* 56; Ptol. iv. 3, 30.)

Sichaeus, also called Acerbas. [ACERBAS.]

Sicilia (Σικελία: *Sicily*), except Sardinia, is the largest island in the Mediterranean Sea. It is probable that its original name to the Greeks was **Thrinacia** (Θρινακία). [The idea that Thrinacia was the Peloponnese is untenable.] It is probable also that the name of the island Thrinacia in the *Odyssey* (xi. 107, xii. 127) is borrowed from it; but it is clear that the Homeric Thrinacia was conceived by the poet as different from Sicily. It was a small island, and it was reached after Scylla was passed: moreover it was not the island of the Cyclopes. The name Σικανίη also appears in *Od.* xxiv. 307 (by many considered a later addition). The names **Trinacria** or **Trinacris** (Verg. *Aen.* iii. 440, &c.) were believed by the ancients to express the triangular shape of the island (*Ov. Fast.* iv. 420). Recently it has been strongly urged that these names are merely corruptions of the old Thrinacia, and themselves gave the notion, not absolutely correct, that the island was a perfect triangle. This may be to some extent true. At the same time it should not be forgotten that the words Θρίναξ and Τρίναξ are the same, and therefore that, though Thrinacia may have been the original Greek name, there is no reason why it should express any idea different from Trinacria. The island is of course not a regular triangle, but

an irregular quadrilateral with a short fourth side to the W. between Eryx and Lilybaeum. Still there is a rough resemblance to a three-pointed island (which navigators even as early as the writing of the *Odyssey* may have perceived) sufficient to give rise to the name, whether Thrinacia or Trinacria, and it is on the whole more likely that it was so called for this reason than because it was sacred to Poseidon, the god of the trident. It is very likely that the name did tend to strengthen the conception of a regular triangle, which found expression in the name **Triquetra** (Lucret. i. 718; *Hor. Sat.* ii. 6, 55); but, when all is said, even those who have a modern map before them may well recognise an approach to a triangular shape. Its more usual name was also its proper name, derived from its inhabitants, the Siceli, whence it was called **Siceia** (Σικελία), which the Romans changed into **Sicilia**. And from the Sicani [see below] the island was also called **Sicania** (Σικανία).—Sicily is separated from the S. coast of Italy by a narrow channel called **Fretum Siculum**, sometimes simply **Fretum** (Πορθμός), and also **Scyllaeum Fretum**, of which the modern name is *Faro di Messina*. The sea on the E. of the island was also called **Mare Siculum**, which was regarded as the W. portion of the Mare Ionium. The sea on the S. was called Mare Africanum. The N. and S. sides of the island are about 175 miles each in length, not including the windings of the coast; and the length of the E. side is about 115 miles; the short western side, from Eryx to Lilybaeum, which blunts the triangle and makes it a quadrilateral, is about thirty miles. The NW. end, the *Prom. Lilybaeum*, is about ninety miles from C. Bon on the coast of Africa; the NE. point, *Prom. Pelorus*, is about three miles from the coast of Calabria in Italy; and the SE. point, *Prom. Pachynus*, is sixty miles from the island of Malta. Sicily formed originally part of Italy, and was torn away from it by some volcanic eruption, as the ancients generally believed. [RHEGIUM.] A range of mountains, which are a continuation of the Apennines, extends throughout the island from E. to W. The general name of this mountain-range was **Nebrodes Montes** (*Madonia*), which rise to a height of about 3000 feet, and of which the **Heraei Montes** of Diodorus seem to be part. But the most important feature of the island is the separate volcanic mountain **AETNA**, which rises to a height of 10,874 feet on the east coast, with a base of elevated ground ninety miles in circumference. The detached mass of Mt. Eryx also, in the extreme W. near Drepanum, presents a bold appearance, though its height is only 2184 feet. Otherwise the coasts at the W. end of the island are comparatively low and shelving. In the centre of Sicily a mountain-range branches off to the S. from the Nebrodes and from the hilly country about Enna. The SE. part of the island is an elevated limestone tract, broken up by valleys and ravines with a gradual slope towards the S. and SE. A large number of rivers flow down from the mountains, but most of them are dry, or nearly so, in the summer. The soil of Sicily was very fertile, and produced in antiquity an immense quantity of wheat, on which the population of Rome relied to a great extent for their subsistence (Strab. p. 273; Diod. v. 2). So celebrated was it even in early times on account of its corn, that it was represented as sacred to Demeter, and as the favourite abode of this goddess. Hence it was in this island that her

daughter, Persephone, was carried away by Pluto. [DEMETER; PERSEPHONE.] Besides corn the island produced excellent wine, saffron, honey, almonds, and the other southern fruits.— It is probable that the mention of the Cyclopes and Laestrygonians in the Odyssey was due to reports of a rough and savage people dwelling in Sicily. Apart from these legends the prevalent tradition was that the Sicani, being hard pressed by the Ligyes (Ligures), crossed the Alps and settled in Latium; that, being driven out of this country by the Aborigines with the help of Pelasgians, they migrated to the S. of the peninsula, where they lived for a considerable time along with the Oenotrians; and that at last they crossed over to Sicily, to which they gave their name (Sicania). They spread over the greater part of the island, but in later times were found chiefly in the interior and in the W. and NW. parts, having been driven thither by the later invasion of Sicels. The next immigrants into the island are said to have been the **Elymi** (Ἐλυμοί), who are described as a Trojan race who came there after the fall of Troy and settled in the country about Eryx. The Sicels (Σικελοί, Siculi) are described as having been driven out of Italy by the Oscans, and as having crossed the Straits of Messina on rafts. (Thuc. vi. 2; Dionys. i. 22, v. 6.) There is much controversy as to the real origin and nationality of these races; but Freeman is probably right in not rejecting the views of Thucydides and Philistus (ap. Diod. v. 6), that the Sicani were Iberians (*i.e.* of the same race as the Ligurians and the Basques), and that they were distinct from the Sicels (though Schwegler and Hohn regard them as identical and as both being Iberian). According to this view, the Sicani were a non-Aryan race and the earliest inhabitants; the Sicels were the vanguard of the Aryan settlers, who, pressed out of Italy by later immigrants, passed over the straits and dispossessed the Sicani and Elymi of most of the island. There is still more doubt about the Elymi. Some say they were a mixed race of Asiatic barbarians and Ionians from Asia Minor: some say they were Elamites. On the whole, it is most likely that there was an element of truth in the story about the Trojans, and that they were of Phrygian origin. The chief cities of Elymaean origin were Eryx, Segesta, and Entella. Besides these settlements, there was possibly an invasion from Crete at a period earlier than the foundation of the Greek colonies, which may be indicated in the legend that Cretans came to Sicily under their king, Minos, in pursuit of Daedalus, and that they settled on the S. coast in the neighbourhood of Agrigentum, where they founded Minoa (afterwards Heraclea Minoa). [MINOS.] The Phoenicians likewise at an early period formed settlements, for the purposes of commerce, on all the coasts of Sicily, but more especially on the N. and NW. parts. They were subsequently obliged to retire from the greater part of their settlements before the increasing power of the Greeks, and to confine themselves to Motya, Soliis, and Panormus. But the most important of all the immigrants into Sicily were the Greeks. The first body of Greeks who landed in the island were Chalcidians from Euboea, and Megarians led by the Athenian Thucles. These Greek colonists built the town of Naxos, B.C. 735. They were soon followed by other Greek colonists, who founded a number of very flourishing cities: Syracuse, founded by Corinthians in 734; Leontini and Catana by

the Sicilian Naxos in 730; Megara Hyblea by Megarians from Greece in 728; Gela by Lindians from Rhodes and by Cretans in 690; Zancle, afterwards Caiarina, by Cumaeans and Chalcidians about 700; Himera, a colony from Zancle in 648; Acrae, Casmouae and Camarina from Syracuse between 650 and 599; Selinus from Megara Hyblea in 630, Acragas or Agrigentum from Gela in 582. The Greeks soon became the ruling race in the island, and received the name of **Siceliōtæ** (Σικελιώται) to distinguish them from the earlier inhabitants. The Sicel towns were mostly inland: a few, of small importance, on the N. coast. Their fusion, and that of the other inhabitants, with the Greeks was fairly complete before the Roman conquest, each nationality to some extent having influenced the other, but Greek influence and character predominating. Meantime the Carthaginians obtained a firm footing in Sicily. Their first attempt was made in 480; but they were defeated by Gelo of Syracuse, and obliged to retire with great loss. It is remarkable that the Asiatic nationalities, Persia and the Phoenician Carthaginians, attacked the Greek states simultaneously at opposite quarters: nor is it to be supposed that this was without design and concert. In the period after this invasion occurred the Athenian expedition of 415 [SYRACUSÆ]. The second Cartha-



Coin of Sicily, third cent. B.C.

Obv., head of Demeter, whose worship was especially prevalent in Sicily; rev., ΣΙΚΕΛΙΩΤΑΝ: Victory in a quadriga.

ginian invasion, in 409, was more successful than the first. They took Selinus in this year, and four years afterwards (405) the powerful city of Agrigentum. They now became the permanent masters of the W. part of the island, and were engaged in frequent wars with Syracuse and the other Greek cities. The struggle between the Carthaginians and Greeks continued, with a few interruptions, down to the first Punic war; at the close of which (241) the Carthaginians were obliged to evacuate the island, the W. part of which now passed into the hands of the Romans, and was made a Roman province. The E. part still continued under the rule of Hiero of Syracuse as an ally of Rome; but after the revolt of Syracuse in the second Punic war, and the conquest of that city by Marcellus, the whole island was made a Roman province, and was administered by a praetor. Under the Roman dominion more attention was paid to agriculture than to commerce, and consequently the Greek cities on the coast gradually declined in prosperity and in wealth. Augustus, after his conquest of Sex. Pompey, who had held the island for several years, founded colonies at Messana, Tauromenium, Catana, Syracuse, Thermae, and Panormus (Strab. p. 272). On the downfall of the Roman empire, Sicily formed part of the kingdom of the Ostrogoths; but it was taken from them by Belisarius in A.D. 536, and annexed to the Byzantine empire. It continued a province of

this empire till 828, when it was conquered by the Saracens.

Sicima. [NEAPOLIS, No. 5.]

Siciniūs. 1. **L. Sicinius Bellutus**, the leader of the plebeians in their secession to the Sacred Mount in B.C. 494. He was chosen one of the first tribunes.—2. **L. Sicinius Dentatus**, called by some writers the Roman Achilles (Gell. ii. 11). He is said to have fought in 120 battles, to have slain eight of the enemy in single combat, to have received forty-five wounds on the front of his body, and to have accompanied the triumphs of nine generals, whose victories were principally owing to his valour. He was tribune of the plebs in 454. He was put to death by the decemvirs in 450, because he endeavoured to persuade the plebeians to secede to the Sacred Mount. The persons sent to assassinate him fell upon him in a lonely spot, but he killed most of them before they succeeded in despatching him. (Dionys. x. 48, xi. 25–27; Liv. iii. 43; Val. Max. ii. 3, 24.)

Sicinus (Σικινος; Σικινίτης; *Sikino*), a small island in the Aegean sea, one of the Sporades, between Pholegandrus and Ios, with a town of the same name (Strab. p. 484; Scyl. p. 19). It is said to have been originally called Oenoë from its cultivation of the vine, but to have been named Sicinius after a son of Thoas and Oenoë (Ap. Rh. i. 623; Steph. Byz. s. v.). It was probably colonised by the Ionians. During the Persian war it submitted to Xerxes (Hdt. viii. 4), but it afterwards formed part of the Athenian maritime empire.

Sicōris (*Segre*), a river in Hispania Tarracensis, which had its source in the territory of the Cerretani, divided the Ilergetes and Lacetani, flowed by Herda and, after receiving the river Cinga (*Cinca*), fell into the Iberus, near Oetogesca (Caes. B. C. i. 40, 48; Lucan, iv. 13).

Sicūli. [SICILIA.]

Sicūlum Fretum, Sicūlum Mare. [SICILIA.]

Sicūlus Flaccus. [FLACCUS.]

Sicŷōnia (Σικυωνία), a small district in the NE. of Peloponnesus, bounded on the E. by the territory of Coriuth, on the W. by Achaia, on the S. by the territory of Phlius and Cleonae, and on the N. by the Corinthian gulf. The area of the country was probably somewhat less than 100 square miles. It consisted of a plain near the sea with mountains in the interior. Its rivers, which ran in a north-easterly direction, were Sythas on the frontier of Achaia, Helisson, Scleis, and Asopus in the interior, and Nemea on the frontier of the territory of Corinth. The land was fertile, and produced excellent oil. Its almonds and its fish were also much prized. Its chief town was **Sicŷōn** (Σικυών; Σικυώνιος), which was situated a little to the W. of the river Asopus, and at the distance of twenty stadia from the sea. It is situated on a plateau with steep sides, affording a defensible position. The harbour, which, according to some, was connected with the city by means of long walls, was well fortified, and formed a town of itself. Sieyon was regarded as one of the most ancient cities of Greece. It is said to have been originally called Aegialēa or Aegiali (Αιγιάλεια, Αιγιάλοί), after an ancient king, Aegialeus (a name clearly formed from the tribe or district); to have been subsequently named Mecōne (Μηκώνη), and to have been finally called Sieyon from an Athenian of this name, who became king of the city. (Hes. Th. 535; Strab. p. 382; Paus. ii. 6, 5.) The story suggests that the district of Sieyon was originally only a part of the Achaean Aegalia,

and became an independent state when Athenian influence and aid withdrew it from the rest of Achaia. Sieyon is represented by Homer as forming part of the empire of Agamemnon (Il. ii. 572, xxiii. 299); but on the invasion of Peloponnesus it became subject to Phalces, the son of Temenus, and was henceforward a Dorian state. The ancient inhabitants, however, were formed into a fourth tribe, called Aegialeis, which possessed equal rights with the three tribes of the Hylleis, Pamphyli, and Dymanatae, into which the Dorian conquerors were divided. Sieyon, on account of the small extent of its territory, never attained much political importance, and was generally dependent either on Argos or Sparta. At the time of the second Messenian war it became subject to a succession of tyrants, who administered their power with moderation and justice for 100 years (Ar. Pol. v. 9, 21). The first of these tyrants was Andreas, who began to rule B.C. 676. He was followed in succession by Myron, Aristonymus, and Clisthenes, on whose death, about 576, a republican form of government was established. Clisthenes had no male children, but only a daughter, Agariste, who was married to the Athenian Megacles (Hdt. vi. 126; Paus. ii. 8, 1). In the Persian war the Sicyonians sent fifteen ships to the battle of Salamis, and 300 hoplites



Coin of Sieyon, fourth cent. B.C.

Obv., SE: Chimaera; rev., dove in olive-wreath. (The Chimaera refers to the legend of the local hero Bellero-phon; the dove to Aphrodite, in whose temple at Sieyon stood a statue by Canachus.)

to the battle of Plataea (Hdt. viii. 43, ix. 28). In the interval between the Persian and the Peloponnesian wars, the Sieyonians were twice defeated and their country laid waste by the Athenians, first under Tolmides in 456, and again under Pericles in 454. In the Peloponnesian war they took part with the Spartans. Sieyon was occupied by Ptolemy in 308, and by Demetrius Poliorcetes in 303, when its name was changed (but only for a short time) to Demetrias (Diod. xx. 102). In the middle of the third century Sieyon took an active part in public affairs in consequence of its being the native town of Aratus, who united it to the Achaean League in 251 (Plut. Arat. 9; Pol. ii. 43). Under the Romans it gradually declined; and in the time of Pausanias, in the second century of the Christian era, many of its public buildings were in ruins.—Sieyon was for a long time one of the chief seats of Grecian art. It gave its name to one of the great schools of painting, which was founded by Eupompus, and which produced Pamphilus and Apelles. It is also said to have been the earliest school of statuary in Greece, which was introduced into Sieyon by Dipoeus and Scyllis from Crete about 560; but its earliest native artist of celebrity was Canachus. Lysippus was also a native of Sieyon.—There are considerable ruins of the ancient city, showing the position of the Acropolis, the temple of the Dioscuri, the Stadion and the Theatre, in which the tiers of seats and the

stage have in recent years been completely excavated by the American School at Athens.

Sida, Sidē (Σίδη, Σιδίτης, and Σιδήτης, Sidites, and Sidētes). 1. (*Eski Adalia*, Ru.), a city of Pamphylia, on the coast, a little W. of the river Melas. It was an Aeolian colony from Cyeme in Aeolis, and was a chief seat of the worship of Athene, who is represented on its coins holding a pomegranate (σίδη) as the emblem of the city. In the division of the provinces under Constantine, it was made the capital of Pamphylia Prima. (Xen. An. i. 2, 12; Athen. p. 350; Paus. viii. 17, 31; Cic. *ad Fam.* iii. 6.)—2. The old name of POLEMONIUM, from which a flat district in the NE. of Pontus Polemoniacus, along the coast, obtained the name of Sidēne (Σιδηνή).

Sidēnus. [POLEMONIUM.]

Sidicīni, an Ausonian people in the NW. of Campania and on the borders of Samnium, who, being hard pressed by the Samnites, united themselves to the Campanians (Liv. vii. 29; Strab. p. 237). Their chief town was TEANUM.

Sidon, gen. -onis (Σιδών, gen. Σιδῶνος, Σιδῶνος, O. T. Zidon; Σιδών, Σιδῶνιος, Σιδῶνιος, Sidonius; *Saida*), for a long time the most powerful, and probably the most ancient, of the cities of Phoenice. It stood in a plain, about a mile wide, on the coast of the Mediterranean, 200 stadia (20 geogr. miles) N. of Tyre, 400 stadia (40 geogr. miles) S. of Berytus, 66 miles W. of Damaacus, and a day's journey NW. of the source of the Jordan at Paneas. It had a fine double harbour, now almost filled with sand; and was strongly fortified. It was the chief seat of the maritime power of Phoenice, until eclipsed by its own colony, Tyre [TYRUS]; and its power on the land side seems to have extended over all Phoenice, and at one period over a part of Palestine. In the expedition of Xerxes against Greece, the Sidonians furnished the best ships in the whole fleet, and their king obtained the highest place, next to Xerxes, in the council, and above the king of Tyre. Sidon received a great blow to her prosperity in the reign of Artaxerxes III. Ochus, when the Sidonians, having taken part in the revolt of Phoenice and Cyprus, and being betrayed to Ochus by their own king, Tennes, burnt themselves with their city, B.C. 351. The city was rebuilt, but the fortifications were not restored, and the place was therefore of no further importance in military history. It shared the fortunes of the rest of Phoenicia, and under the Romans it retained much of its commercial importance, which it has not yet entirely lost. [PHOENICE.]

Sidēnius Apollināris, whose full name was *C. Sollius Modestus Apollinaris Sidonius*, was born at Lyons about A.D. 431. At an early age he married Papianilla, the child of Flavius Avitus; and upon the elevation of his father-in-law to the imperial dignity (456), he accompanied him to Rome, and celebrated his consulship in a poem still extant. Avitus raised Sidonius to the rank of a senator, nominated him prefect of the city, and caused his statue to be placed among the effigies which graced the library of Trajan. The downfall of Avitus threw a cloud over the fortunes of Sidonius, who having been shut up in Lyons, and having endured the hardships of the siege, purchased pardon by a complimentary address to the victorious Majorian. The poet was not only forgiven, but was rewarded with a laurelled bust, and with the title of count. After passing some years in retirement during the reign of

Severus, Sidonius was despatched to Rome (467) in the character of ambassador from the Arverni to Anthemius, and on this occasion delivered a third panegyric in honour of a third prince, which proved not less successful than his former efforts, for he was now raised to the rank of a patrician, again appointed prefect of the city, and once more honoured with a statue. But a still more remarkable tribute was soon afterwards rendered to his talents; for although he was not a priest, the vacant see of Clermont in Auvergne was forced upon his reluctant acceptance (472) at the death of the bishop Eparchius. During the remainder of his life he devoted himself to the duties of his sacred office, and especially resisted with energy the progress of Arianism. He died in 482, or, according to others, in 484. The extant works of Sidonius are:—(1) *Carmina*, twenty-four in number, composed in various measures upon various subjects. Of these the most important are the three panegyrics already mentioned. (2) *Epistolarum Libri IX*, containing 147 letters, many of them interspersed with pieces of poetry. They are addressed to a wide circle of relatives and friends upon topics connected with politics, literature and domestic occurrences, but seldom touch upon ecclesiastical matters. They are imitations of the letters of Pliny and Symmachus. The writings of Sidonius are characterised by great subtlety of thought, expressed in phraseology abounding with harsh and violent metaphors, and full of learned mythology. Hence he is generally obscure; but his works throughout bear the impress of an acute and highly cultivated intellect.—The best editions of his works are by Sirmond, Paris, 1652, and by C. Lütjohann, Berl. 1837.

Sidūs (Σιδούς, -οὔντος; Σιδούντιος), a fortified place in the territory of Corinth, on the bay of Cenchreae, and a little to the E. of Crommyon. It was taken by the Lacedaemonians in the Corinthian war, and retaken by Iphicrates. (Xen. *Hell.* iv. 4, 13, iv. 5, 19.)

Sidussa (Σιδούσσα), a small place in Lydia, belonging to the territory of the Ionian city of Erythra (Thuc. viii. 24).

Sidyāma (τὰ Σιδύμα: *Tortoorcar Hisar*, Ru.), a town in the interior of Lycia, on a mountain, N. of the mouth of Xanthus (Plin. v. 101; Ptol. v. 3, 5; Hierocl. p. 684). There are interesting remains of the town, with valuable inscriptions.

Siga (Σίγα), a considerable seaport town of Mauretania Caesariensis, on a river of the same name, the mouth of which opened into a large bay, which formed the harbour of the town (Ptol. iv. 2, 2; Strab. p. 829).

Sigēum (*Yenisherli*), the NW. promontory of the Troad, of Asia Minor, and of all Asia, and the S. headland at the entrance of the Hellespont, opposite to the Prom. Mastusium (*C. Helles*), at the extremity of the Thracian Chersonese. It is here that Homer places the Grecian fleet and camp during the Trojan war [TROJA]. Near it was a seaport town of the same name, which was the object of contention between the Aeolians and the Athenians in the war in which Pittacus distinguished himself by his valour and in which Alcaeus lost his shield. [PITTACUS; ALCAEUS.] It was afterwards the residence of the Pisistratidae, when they were expelled from Athens. (Strab. p. 599; Hdt. v. 95.)

Signia (Signinus; *Segni*), a town in Latium on the E. side of the Volscian mountains, said to have been founded by Tarquinius Priscus

(Liv. i. 55; Dionys. iv. 63). It held a strong position on a hill commanding the valley of the Trerus and overlooking the plain towards Praeneste. It was a Latin colony in the time of the Punic wars, and was faithful to Rome (Liv. xxi. i. 10); and it was afterwards an important municipal town. It was celebrated for its temple of Jupiter Urius, for its astringent wine (Mart. xiii. 116; Strab. p. 237), for its pears, and for a particular kind of tessellated pavement, called *opus Signinum*. There are still remains of the polygonal walls of the



Gate of Signia.

ancient town, including a gate which is a remarkable instance of Cyclopean building.

Sigrium (Σίγριον: *Sigri*), the W. promontory of the island of Lesbos (Strab. p. 616).

Sila Silva (*Aspromonte*), a large forest in Bruttium on the Apennines, extending S. of Consentia to the Sicilian straits, a distance of 700 stadia. It was celebrated for the excellent pitch which it yielded. (Strab. p. 261.)

Silanion (Σιλανίων), a distinguished Greek sculptor, was an Athenian and a contemporary of Lysippus, about 324. The statues of Silanion belonged to two classes, ideal and actual portraits. Of the former the most celebrated was his dying Jocasta, in which a deadly paleness was given to the face by the mixture of silver with the bronze (Plin. xxxiv. 82). His statue of Sappho, which stood in the *prytaneum* at Syracuse in the time of Verres, is alluded to by Cicero in terms of the highest praise (Cic. *Verr.* iv. 57, 125).

Silanus, Junius. 1. **M.**, was praetor 212. In 210 he accompanied P. Scipio to Spain, and served under him with great distinction during the whole of the war in that country. He fell in battle against the Boii in 196, fighting under the consul M. Marcellus. (Liv. xxv. 2, xxviii. 1; Pol. xi. 20-26; App. *Hisp.* 28, 32.)—2. **D.**, surnamed **Manlianus**, son of the jurist T. Manlius Torquatus, but adopted by a D. Junius Silanus. He was praetor 142, and obtained Macedonia as his province. Being accused of extortion by the inhabitants of the province, the senate referred the investigation of the charges to his own father, Torquatus, who condemned his son, and banished him from his presence; and when Silanus hanged himself in grief, his father would not attend his funeral. (Val. Max. v. 8, 3; Cic. *Fin.* i. 7.)—3. **M.**, consul 109, fought in this year against the Cimbri in Transalpine

Gaul, and was defeated. He was accused in 104, by the tribune Cn. Domitius Ahenobarbus, in consequence of this defeat, but was acquitted. (Liv. *Ep.* 65; Sall. *Jug.* 43; Flor. iii. 3, 4.)—4. **D.**, stepfather of M. Brutus, the murderer of Caesar, having married his mother Servilia. He was elected consul in 63 for the following year; and in consequence of his being consul designatus, he was first asked for his opinion by Cicero in the debate in the senate on the punishment of the Catilinarian conspirators. He was consul 62, with L. Licinius Murena, along with whom he proposed the Lex Licinia Julia. (Sall. *Cat.* 50; App. *B. C.* ii. 5; Plut. *Cic.* 20, 21; Cic. *Off.* ii. 16, *ad Att.* i. 1, ii. 9.)—5. **M.**, son of No. 4 and of Servilia, served in Gaul as Caesar's legatus in 53. After Caesar's murder in 44, he accompanied M. Lepidus over the Alps, and in the following year Lepidus sent him with a detachment of troops into Cisalpine Gaul, where he fought on the side of Antony. He was consul in 25. He had two sisters, one married to M. Lepidus, the triumvir, and the other to C. Cassius, one of Caesar's murderers. (Caes. *B. G.* vi. 1; Dio Cass. xlv. 38, 51, liii. 25; Vell. Pat. ii. 77.)—6. **M.**, consul 19, with L. Norbanus Balbus. In 33 his daughter Claudia was married to C. Caesar, afterwards the emperor Caligula. Silanus was governor of Africa in the reign of Caligula, but was compelled by his father-in-law to put an end to his life. Julius Graecinus, the father of Agricola, had been ordered by Caligula to accuse Silanus, but he declined the odious task. (Tac. *Ann.* ii. 59, iii. 24, vi. 20, *Hist.* iv. 48, *Agr.* 4; Suet. *Cal.* 12, 23.)—7. **App.**, consul A.D. 28 with Silius Nerva. Clandius soon after his accession gave to Silanus in marriage Domitia Lepida, the mother of his wife Messallina, and treated him otherwise with the greatest distinction. But shortly afterwards, having refused the embraces of Messallina, he was put to death by Clandius, on the accusations of Messallina and Narcissus. (Dio Cass. ix. 14; Tac. *Ann.* iv. 68, vi. 9, xi. 29; Suet. *Claud.* 37.) The first wife of Silanus was Aemilia Lepida, the *proneptis* or great-grand-daughter of Augustus.—8. **M.**, son of No. 7., consul 46. Silanus was proconsul of Asia at the succession of Nero in 54, and was poisoned by command of Agrippina, who feared that he might avenge the death of his brother [No. 9] and that his descent from Augustus might lead him to be preferred to the youthful Nero. (Dio Cass. lx. 27; Tac. *Ann.* xiii. 1.)—9. **L.**, also a son of No. 7, was betrothed to Octavia, the daughter of the emperor Claudius, which roused the jealousy of Agrippina, and when, through her influence, Octavia was married to Nero, in 48, Silanus knew that his fate was sealed and therefore put an end to his life (Tac. *Ann.* xii. 3, 8; Dio Cass. lx. 5, 31.)—10. **D. Junius Torquatus Silanus**, probably also a son of No. 7, was consul 53. He was compelled by Nero in 64 to put an end to his life, because he had boasted of being descended from Augustus. (Tac. *Ann.* xii. 58, xv. 35.)—11. **L. Junius Torquatus Silanus**, son of No. 8, and consequently the *atnepos*, or great-great-grand-son of Augustus. His descent from Augustus rendered him an object of suspicion to Nero. He was accordingly accused in 65, was sentenced to banishment, and was shortly afterwards put to death at Barium in Apulia. (Tac. *Ann.* xv. 52, xvi. 7-9.)

Silārus (*Selle*), a river in lower Italy, forming the boundary between Lucania and Campania, rises in the Apennines, and after receiving the

Tanager (*Negri*) and Calor (*Calore*), falls into the Sinus Paestanus a little to the N. of Paestum. Its water is said to have petrified plants. (Strab. pp. 251, 252; Mel. ii, 4, 9.)

Silēnus (Σειληνός). 1. (Mythological.) Silenus, who is familiar in Greek and Roman literature and art as the satyr-like half-drunken attendant of the youthful Dionysus, or foster-father of the infant Dionysus, was originally something quite different. In Lydia, which was always recognised as his home (Lucian, *Deor. Conc.* 4) he was the god of springs and running water, and even the personification of water. In popular belief there were several Sileni, who were, in fact, male Naiads (among whom may be reckoned MARSYAS), and also inventors of the flute; but one Silenus had a separate personality, and was regarded as the Lydian water-god. As was the case with nymphs and other nature-deities in Greece, Silenus was credited with prophetic power. This attribute, as well as his connexion with springs, appears in the Lydian story of Midas capturing him by mixing wine with the spring, and so extorting a pro-



Silenus on a wine-skin. (From a bronze statue at Naples; originally belonging to a fountain.)

phesy. [MIDAS.] It is probably right to understand the ass in the Asiatic myth of Silenus as symbolising his prophetic power, since Pindar speaks of the ass as the animal sacrificed to the Hyperborean Apollo (*Pyth.* x. 33). Even in Greece and Italy there were traces of the belief in Sileni as water-deities. In the Homeric Hymn to Aphrodite (262) they are companions of nymphs. At Malea in Laconia the people believed that Silenus gave them their water, and that he was the son of a Malean naiad (Paus. iii. 25, 2); and in Italy fountains were called 'silani,' and the water was made to flow from the head or from the water-skin of a sculptured Silenus (Linc. vi. 1264). When the worship of Dionysus prevailed, it was natural that Silenus should be brought into connexion with that deity as the tree-god, since water gives vitality to trees; and when Dionysus was worshipped specially as the god of the vine and of wine, a transformation came upon Silenus. Instead of being the deity of springs, he was the drunken attendant of the

wine-god, himself a demigod or demon, like the Satyrs: his water-skin became a wine-skin, and the ass, instead of a symbol of prophetic power, was travestied in Bacchic processions, and was supposed to be needed to carry Silenus, a drunken old man supported by other satyrs. (Ov. *A. A.* i. 543; Lucian, *Bacch.* 2.) His parentage, too, is Grecised: he is the son of Hermes (Serv. ad *Ecl.* vi. 18), or of Pan (Nonn. *Dionys.* xiv. 97). In art he is represented as an oldish man with shaggy hair and beard, crowned with ivy; sometimes he is seated astride on his wine-skin; sometimes he has the infant Dionysus in his arms; in the pictures and reliefs of Bacchic processions he is riding on an ass; sometimes also playing on a flute (as in the cut on p. 297).

—2. (Literary.) A native of Calatia, and a writer upon Roman history in the second century B.C. (Cic. *Div.* i. 49; Athen. p. 542).

Silicense Flumen, a river in Hispania Baetica in the neighbourhood of Corduba, probably the *Guadajoz*, or a tributary of the latter (*Bell. Alex.* 57).

C. Silius Italicus, whose full name seems to have been *C. Catius Silius Italicus* (*C. I. L.* vi. 1984), a Roman poet, was born about A.D. 25. The place of his birth is uncertain, as is also the import of his surname Italicus. Some have taken it to mean that he was born at Italica in Spain; but if that had been so Martial would probably have claimed him as a fellow-countryman. From his early years he devoted himself to oratory and poetry, taking Cicero as his model in the former, and Virgil in the latter. He acquired great reputation as an advocate, and was afterwards one of the Centumviri. He was consul in 68, the year in which Nero perished; he was admitted to familiar intercourse with Vitellius, and was subsequently proconsul of Asia. (*Tac. Hist.* iii. 65.) His two favourite residences were a mansion near Puteoli, formerly the Academy of Cicero, and the house in the vicinity of Naples once occupied by Virgil (*Mart.* vii. 63, xi. 48); and here he continued to live until he had completed his seventy-fifth year, when, suffering from an incurable disease, he starved himself to death (*Plin. Ep.* iii. 7). The great work of Silius Italicus was a heroic poem in seventeen books, entitled *Punica*, which has descended to us entire. It contains a narrative of the events of the second Punic war, from the capture of Saguntum to the triumph of Scipio Africanus. The materials are derived almost entirely from Livy and Polybius. It is a dull, heavy performance, with little in it that can be called poetry.—Editions are by Drakenborch, 4to, Traj. ad Rhen. 1717; Ruperti, 2 vols. 8vo, Goetting. 1795; Bauer, Leips. 1890; and in Weber's *Corp. Poët. Lat.*

Silō, Q. Pompeidius, the leader of the Marsi in the Social war, and the soul of the whole undertaking. He fell in battle against Q. Metellus Pius, B.C. 88, and with his death the war came to an end. (*App. B. C.* i. 40–53; *Vell. Pat.* ii. 16.)

Silo (Σιλώ, Σηλώ, Σηλών, Σιλοῦν; O. T. Shiloh and Shilon; *Seilun*), a city of Palestine, in the mountains of Ephraim. [See *Dict. of the Bible.*]

Silsilis (Σιλσιλις; *Hajjar Selseleh* or *Jebel Selseleh*, Ru.), a fortified station in Upper Egypt, on the W. bank of the Nile, S. of Apollinopolis the Great. The name signifies the *Rock* or *Hill of a Chain*, and is derived from the circumstance of the river flowing here in a ravine

so narrow that a chain can easily be stretched across it to command the navigation.

Silures, a powerful people in Britain, inhabiting *South Wales*, long offered a formidable resistance to the Romans, and were the only people in the island who at a later time maintained their independence against the English (Tac. *Ann.* xii. 2; Bede, *H.E.* i. 12).

Silvānus, an Italian deity of the country, very nearly akin to Faunus and also to the agricultural Mars [see pp. 340, 529]. From Faunus he differed little in attributes, except that woods and trees were his especial province (Tibull. ii. 5, 30); but he also presided over flocks and herds (Verg. *Aen.* viii. 600), from which, like Faunus, he drove off wolves. As god of the fields and homestead, he was regarded as defender of boundaries (Hor. *Epod.* ii. 22). By agriculturists he was therefore worshipped as their protector in three ways: (1) as Silvanus Domesticus, who guarded the homestead; (2) as Silvanus Agrestis, who gave fertility to the fields; (3) as Silvanus Orientalis, who watched over the place where the boundary-fence started. From the guardianship of the house he assumed a character like that of a Lar or of a Genius, so that he appears in inscriptions with the name of some family attached (*C.I.L.* vi. 645). For some reason not easy to explain, Silvanus was specially connected with the pine-tree and cypress (Verg. *Georg.* i. 20). Some have supposed that this implied a superintendence of the dead and of funeral rites, and that the Collegia Silvani had this function, but there is no clear evidence of this. The attribute of the pine-tree gave him the name Silvanus Dendrophorus (*C.I.L.* vi. 641), and brought him into connexion with the dendrophori, or pine-bearers of Cybele. A tradition sprang up, to explain his bearing a pine or a cypress branch, that Silvanus loved the youth Cyparissus, who was turned into a cypress-tree. (Serv. ad *Georg.* i. 20; cf. Ov. *Met.* x. 120.)

Silvium (Silvinus), a town of the Peucetii in Apulia on the borders of Lucania, twenty miles S.E. of Venusia (Strab. p. 283; Diod. xx. 80).

Silvius, the son of Ascanius, is said to have been so called because he was born in a wood. All the succeeding kings of Alba bore the cognomen Silvius. The first trace of this line of Alban kings is found in Alexander Polyhistor (ap. Serv. ad *Aen.* viii. 330), who wrote early in the first century B.C. The series of these mythical kings is given somewhat differently by Livy, Ovid, and Dionysius, as the following list will show:

<i>Livy.</i>	<i>Ovid.</i>	<i>Dionysius.</i>
1. Aeneas.	Aeneas.	Aeneas.
2. Ascanius.	Ascanius.	Ascanius.
3. Silvius.	Silvius.	Silvius.
4. Aeneas Silvius.		Aeneas Silvius.
5. Latinus Silvius.	Latinus.	Latinus Silvius.
6. Alba.	Alba.	Alba.
7. Atys.	Epytus.	Capetus.
8. Capys.	Capys.	Capys Silvius.
9. Capotus.	Capetus.	Calpetus.
10. Tiberinus.	Tiberinus.	Tiberinus.
11. Agrippa.	Remulus.	Agrippa.
12. Romulus Silvius.	Acrota.	Alladius.
13. Aventinus.	Aventinus.	Aventinus.
14. Proca.	Palatinus.	Procas.
15. Amulius.	Amulius.	Amulius.

But the lists are all due to the same cause. The date of the fall of Troy having been fixed at 400 years before the first Olympiad, the inference was that Rome was founded 432

years after Aeneas started on his voyage. When the story of the connexion of Aeneas with the origin of Rome was first popularised (apparently by Naevius) it was imagined that Romulus directly succeeded him [see p. 797]; but it became necessary to reconcile this with the chronology which made several centuries intervene. To fill up this gap, and at the same time to maintain the descent from Aeneas, and the colonisation of Rome from Alba, fifteen generations of Alban kings were invented, with no distinct personality or legendary history, and with names partly (as Ascanius and Capys) taken from Homeric or Trojan legends, partly connected with Roman local or tribal names. (Liv. i. 3; Dionys. i. 70, 71; Ov. *Met.* xiv. 609-624.)

Simmias (Σιμμίας). 1. Of Thebes, first the disciple of the Pythagorean philosopher Philolaus, and afterwards the friend and disciple of Socrates, at whose death he was present, having come from Thebes, with his brother Cebes (Plat. *Phaedr.* p. 242). The two brothers are the principal speakers, besides Socrates himself, in the *Phaedo*. Simmias wrote twenty-three dialogues on philosophical subjects, all of which are lost.—2. Of Rhodes, a poet and grammarian of the Alexandrian school, flourished about B.C. 300. The Greek Anthology contains six epigrams ascribed to Simmias, besides three short poems of that fantastic species called *griphā* or *carmina figurata*—that is, pieces in which the lines are so arranged as to make the whole poem resemble the form of some object; those of Simmias are entitled, from their forms, the *Wings* (πτέρυγες) [comp. the poem of George Herbert], the *Egg* (ᾠόν), and the *Hatchet* (πέλεκυς).

Simōis. [TROAS.] As a mythological personage, the river-god Simois is the son of Oceanus and Tethys, and the father of Astyochous and Hieromne (Hes. *Th.* 342; cf. *Il.* v. 774, xii. 22; Verg. *Aen.* v. 261).

Simon (Σίμων). 1. One of the disciples of Socrates, and by trade a leather-cutter. Socrates was accustomed to visit his shop, and converse on various subjects. These conversations Simon afterwards committed to writing, in thirty-three dialogues, all of which are lost. (Diog. Laërt. ii. 122.)—2. Of Aegina, a celebrated statuary in bronze, who flourished about B.C. 475.

Simonides (Σιμωνίδης). 1. Of Amorgos, was the second, both in time and reputation, of the three principal iambic poets of the early period of Greek literature: namely, Archilochus, Simonides, and Hipponax; but in merit there is a wide interval between the vigour of the warlike and roving Archilochus and the stay-at-home, somewhat commonplace Simonides. He was a native of Samos, whence he led a colony to the neighbouring island of Amorgos, where he founded three cities, Minoa, Aegialus, and Arcesine, in the first of which he fixed his own abode. He lived about B.C. 664. The iambic poems of Simonides were of two species, guonic and satirical. The most important of his extant fragments is a satire upon women, in which he derives the various, though generally bad, qualities of women from the variety of their origin: thus the uncleanly woman is formed from the swine; the cunning woman, from the fox; the talkative woman, from the dog, and so on.—The best separate edition of the fragments of Simonides of Amorgos is by Welcker, Bonn, 1835; also in Bergk, *Poët. Lyr. Graec.* 1866.—2. Of Ceos, one of the most celebrated lyric

poets of Greece, was the perfecter of the Elegy and Epigram, and the rival of Lasus and Pindar in the Dithyramb and the Epinician Ode. He was born at Iulis, in Ceos, B.C. 556, and was the son of Leoprepes. He appears to have been brought up to music and poetry as a profession. From his native island he proceeded to Athens, probably on the invitation of Hipparchus, who attached him to his society by great rewards ([Plat.] *Hipparch.* p. 228; Ael. *V.H.* viii. 2). After remaining at Athens some time, probably even after the expulsion of Hippias, he went to Thessaly, where he lived under the patronage of the Aleuads and Scopads (Theoc. xvi. 34). He afterwards returned to Athens, and soon had the noblest opportunity of employing his poetic powers in the celebration of the great events of the Persian wars. In 489, he conquered Aeschylus in the contest for the prize which the Athenians offered for an elegy on those who fell at Marathon [p. 28, a]. Ten years later, he composed the epigrams which were inscribed upon the tomb of the Spartans who fell at Thermopylae, as well as an encomium on the same heroes (Paus. iii. 8, 2; Thuc. i. 132); and he also celebrated the battles of Artemisium and Salamis, and the great men who commanded in them. He had completed his eightieth year when his long poetical career at Athens was crowned by the victory which he gained with the dithyrambic chorus (477), being the fifty-sixth prize which he had carried off. Shortly after this he was invited to Syracuse by Hiero, at whose court he lived till his death in 467. Simonides was a great favourite with Hiero, and was treated by the tyrant with the greatest munificence. He still continued, when at Syracuse, to employ his muso occasionally in the service of other Grecian states. Simonides is said to have been the inventor of the mnemonic art (cf. Cic. *de Or.* ii. 86, 352), and of the long vowels and double letters in the Greek alphabet. He made literature a profession, and is said to have been the first who took money for his poems; and the reproach of avarice is too often brought against him by his contemporary and rival, Pindar, as well as by subsequent writers, to be altogether discredited. The chief characteristics of the poetry of Simonides were melodious sweetness and elaborate finish, combined with the truest poetic conception and perfect power of expression, though in originality and fervour he was far inferior, not only to the early lyric poets, such as Sappho and Alcaeus, but also to his contemporary Pindar. He was probably both the most prolific and the most generally popular of the Grecian lyric poets.—The best edition of his fragments in a separate form is by Schneidewin, Bruus. 1835; also in Bergk, *Poët. Lyr. Graec.* 1866. The *Lamentatio Danae* is separately edited by Ahreus, Hanov. 1853.

Simplicius (Σιμπλίσιος), one of the last philosophers of the Neo-Platonic school, was a native of Cilicia and a disciple of Ammouius and Danascius. In consequence of the persecutions to which the pagan philosophers were exposed in the reign of Justinian, Simplicius was one of the seven philosophers who took refuge at the court of the Persian king Chosroës. [PRISCIANUS.] These philosophers returned home about A.D. 533 in consequence of a treaty of peace concluded between Chosroës and Justinian, in which the former had stipulated that the philosophers should be allowed to return without risk, and to practise the rites of their paternal faith. Of the subsequent fortunes of

the seven philosophers we learn nothing; nor do we know where Simplicius lived and taught. Simplicius wrote commentaries on several of Aristotle's works. His commentaries on the Categories, on the *De Coelo*, on the *Physica Auscultatio*, and on the *De Anima* are extant, and are of great value for the history of philosophy. In explaining Aristotle, Simplicius endeavours to show that Aristotle substantially agrees with Plato even on those points which the former controverts; but though he attaches himself too much to the Neo-Platonists, his writings are marked by sound sense and real learning.—Ed. Karsten, 1865. He also wrote a commentary on the *Enchiridion* of Epictetus, which is likewise extant: ed. Enk, Vienna, 1867. The complete works by Schweighäuser, Leips. 1800.

Simyra (τὰ Σίμυρα: *Zamura* or *Sumore*), a fortress on the coast of Phoenice, a little way N. of the mouth of the Eleutherns, of no importance except as being the point from which the N. part of Lebanon was usually approached (Strab. 753).

Sinae (Σίναι), the easternmost people of Asia, of whom nothing but the name was known to the western nations, till about the time of Ptolemy, who describes their country as bounded on the N. by Serica, and on the S. and W. by India extra Gangem. It corresponded to the S. part of China and the E. part of the *Burmese peninsula*. (Ptol. vii. 3.)

Sinai or **Sina** (LXX Σινᾶ: *Jebel-et-Tur*), a cluster of dark, lofty, rocky mountains in the S. angle of the triangular peninsula enclosed between the two heads of the Red Sea, and bounded on the N. by the deserts on the borders of Egypt and Palestine. [See *Dict. of the Bible.*]

Sinda (Σινδα: Σινδός, *Sindensis*). 1. A city of Pisidia, N. of Cibyra, near the river Caularis (Strab. pp. 570, 630; Liv. xxxviii. 15).—2, 3. [SINDI.]

Sindi (Σινδοί). 1. A people of Asiatic Sarmatia, on the E. coast of the Euxine, and at the foot of the Caucasus. They probably dwelt in and about the peninsula of *Taman* (between the *Sea of Azov* and the *Black Sea*), and to the S. of the river Hypanis (*Kouban*). They had a capital called *Sinda* (*Anapa*?) with a harbour (Σινδικὸς λιμὴν). Their country is called Σινδική. They are also mentioned by the names of *Sindones* and *Sindiāni*. (Hdt. iv. 28; Mel. ii. 19; Strab. p. 495).—2. A people on the E. coast of India extra Gangem (in *Cochin China*), also called *Sindae* (Σινδοί), and with a capital city *Sinda* (Ptol. vii. 2, 7).

Sindicē. [SINDI.]

Sindomāna (*Sihwan*), a city of India, on the lower course of the Indus, near the island of Patalene (Arr. *An.* vi. 15; Strab. p. 701).

Sindus (Σινδος), a town in the Macedonian district of Mygdonia on the Thernaic gulf, and at the mouth of the Echedorus (Hdt. vii. 123).

Singāra (τὰ Σίγγαρα: *Sinjar*), a strongly fortified city and Roman colony in the interior of Mesopotamia, eighty-four Roman miles S. of Nisibis. It lay in a dry plain, at the foot of M. Singaras (*Sinjar*), an E. prolongation of M. Masius. It was the scene of the defeat of Constantius by Sapor, through which the place was lost to the Romans. (Dio Cass. xviii. 22; Amm. Marc. xviii. 5.)

Singidūnum (*Belgrade*), a town in Moesia Superior at the confluence of the Savus and the Danube, was a strong fortress, and the headquarters of a legion (Ptol. iii. 9, 3; Procop. *Aed.* iv. 6).

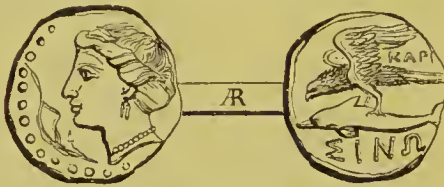
Singiticus Sinus. [SINGUS.]

Singus (Σίγγος: Σίγγαῖος), a town in Macedonia on the E. coast of the peninsula Sithonia, which gave its name to the Sinus Singiticus (Hdt. vii. 122; Thuc. v. 18).

Sinis or **Sinnis** (Σίνις or Σίννις), son of Polycomon, Pemon or Poseidon by Sylca, the daughter of Corinthus. He was a robber who frequented the isthmus of Corinth and killed the travellers whom he captured, by fastening them to the top of a fir-tree, which he bent down and then let spring up again. He himself was killed in this manner by Theseus. The name is connected with *σίνωμα*. (Apollod. iii. 16, 2; Paus. ii. 1, 3; Eur. *Hipp.* 977; Ov. *Met.* vii. 440.)

Sinon (Σίνων), son of Aesimus, or, according to Virgil, of Sisyphus, and grandson of Autolycus, was a relation of Odysseus, whom he accompanied to Troy. After the Greeks had constructed the wooden horse, Sinon mutilated himself, in order to make the Trojans believe that he had been maltreated by the Greeks, and then allowed himself to be taken prisoner by the Trojans. He informed the Trojans that the wooden horse had been constructed as an atonement for the Palladium which had been carried off by the Greeks, and that if they would drag it into their own city, Asia would gain the supremacy over Greece. The Trojans believed the deceiver, and dragged the horse into the city; whereupon Sinon in the dead of night let out the Greeks, who thus took Troy. (Verg. *Aen.* ii. 77, 259; Dict. Cret. v. 12; Hyg. *Fab.* 108.)

Sinōpē (Σινώπη: Σινωπέως, Sinopensis: *Sinope*, *Sinoūs*, Ru.), the most important of the Greek colonies on the shores of the Euxine, stood on the N. coast of Asia Minor, on the W. headland of the great bay of which the delta



Coin of Sinope, of 5th cent. B.C.

Obv., head of nymph Sinope; rev., ΣΙΝΩ; sea-eagle with dolphin.

of the river Halys forms the E. headland, and a little E. of the northernmost promontory of Asia Minor. Thus placed, and built on a peninsula, the neck of which formed two fine harbours, it had every advantage for becoming a great maritime city. Its foundation was referred mythically to the Argonaut Autolycus, who was worshipped in the city as a hero, and had an oracle; but it appears in history as a very early colony of the Milesians. (Strab. p. 546; Ap. Rh. ii. 947; Hdt. iv. 12.) Having been destroyed in the invasion of Asia by the Cimmerians, it was restored by a new colony from Miletus, B.C. 632, and soon became the greatest commercial city on the Euxine. Several colonies were established by the Sinopians on the adjacent coasts, the chief of which were Cotyora, Trapezus, and Cerasus. Its territory, called **Sinōpis** (Σινωπίς, also Σινωπίτις), extended to the banks of the Halys. At the beginning of the Peloponnesian war the Athenians sent 600 colonists to strengthen it after the Sinopians had expelled their tyrant (Plut. *Pericl.* 20). Xenophon in his retreat found it a prosperous city (Xen. *An.* v. 5, 3; cf. Diod.

xiv. 30). It remained an independent state till it was taken by Pharnaces I., king of Pontus. It was the birthplace and residence of Mithridates the Great, who enlarged and beautified it. After an obstinate resistance to the Romans under Lucullus, it was taken and plundered, and proclaimed a free city. Shortly before the murder of Julius Caesar, it was colonised by the name of Julia Caesarea Felix Sinope, and remained a flourishing city, though it never recovered its former importance. At the time of Constantine, it had declined so much as to be ranked second to Amasia. In addition to its commerce, Sinope was greatly enriched by its fisheries. It was the native city of the renowned Cynic philosopher Diogenes, of the comic poet Diphilus, and of the historian Baton. (Strab. p. 477; Plin. *Ep.* x. 91.)

Sintica, a district in Macedonia, inhabited by the Thracian people **Sinti**, extended E. of Crestonia and N. of Bisaltia as far as the Strymon and the lake Prasias. Its chief town was Heraclaea Sintica. The Sinti were spread over other parts of ancient Thrace, and are identified by Strabo with the Sintians (Σίντιες) of Homer, the ancient inhabitants of Lemnos. (Thuc. ii. 98; Liv. xlii. 51, xlv. 29; Strab. p. 331.)

Sinuessa (Sinuessanus: *Rocca di Mandragone*), the last city of Latium on the confines of Campania, to which it originally belonged, was situated on the sea-coast, about six miles N. of the mouth of the Volturnus, and on the Via Appia, in the midst of a fertile country. It was colonised by the Romans, together with the neighbouring town of Minturnae, B.C. 296. (Liv. x. 21.) It possessed a good harbour, and was a place of considerable importance (Cic. *ad Att.* ix. 15, *ad Fam.* xii. 20; Hor. *Sat.* i. 5, 40). In its neighbourhood were celebrated warm baths, called **Aquae Sinuessanae** (Tac. *Ann.* xii. 66).

Siphnus (Σίφνος: Σίφνιος: *Siphno*), an island in the Aegean sea, forming one of the Cyclades, SE. of Seriphus. It is of an oblong form, and about forty miles in circumference. Its original name was Merope; and it was colonised by Iouians from Athens (Hdt. viii. 48). In consequence of their gold and silver mines, of which the remains are still visible, the Siphnians attained great prosperity, and were regarded in the time of Polycrates as the wealthiest of the islanders. Their treasury at Delphi, in which they deposited the tenth of the produce of their mines, was equal in wealth to that of any other Greek state. (Paus. x. 11, 2.) Their riches, however, exposed them to pillage; and a party of Samian exiles in the time of Polycrates invaded the island, and compelled them to pay 100 talents (Hdt. iii. 57). Siphnus was one of the few islands which refused tribute to Xerxes; and one of its ships fought on the side of the Greeks at Salamis. At a later time the mines were less productive; and Pausanias relates that in consequence of the Siphnians neglecting to send the tithe of their treasure to Delphi, the god destroyed their mines by an inundation of the sea. (Strab. p. 448; Paus. x. 11, 2.) The moral character of the Siphnians stood low, and hence to act like a Siphnian (Σιφνιάζειν) became a term of reproach.

Sipontum or **Sipuntum** (Sipontinus: *Siponto*), called by the Greeks **Sipūs** (Σιπούς, -ούντος), an ancient town in Apulia, in the district of Daunia, on the S. slope of Mt. Garganus, and on the coast. It is said to have been founded by Diomedes, and was of Greek origin. (Strab. p. 284.) It was colonised by the Romans, under whom it became a place of some com-

mercial importance (Liv. xxxiv. 25; App. *B. C.* v. 56; Lucan, v. 377). The inhabitants were removed from the town by king Manfred in the thirteenth century, in consequence of the unhealthy nature of the locality, and were settled in the neighbouring town of Manfredonia, founded by this monarch.

Sipylus (Σίπυλος: *Sipuli-Dagh*), a mountain of Lydia, in Asia Minor, of volcanic formation, and rent by frequent earthquakes. It is a branch of the Tmolus, from the main chain of which it proceeds NW. along the course of the river Hermus, as far as Magnesia and Sipyllum. It is mentioned by Homer (*Il.* xxiv. 16). The ancient capital of Maeonia was said to have been situated in the heart of the mountain chain, and to have been called by the same name; but it was early swallowed up by an earthquake, and its site became a little lake called Sale or Saloë, near which was a tumulus, supposed to be the grave of Tantalus. The mountain was rich in metals, and many mines were worked in it. (Strab. pp. 58, 579, 680; Paus. vii. 24, 7.)

Siracēnē (Σιρακηνή). 1. A district of Hircania.—2. A district of Armenia Major.—3. [SIRACENI.]

Siracēni, **Sirāci**, **Sirāces** (Σιρακηνοί, Σιρακοί, Σίρακες), a powerful people of Sarmatia Asiatia, dwelt in the district of Siracene, E. of the Palus Maeotis, as far as the river Rha (*Volga*). The Romans were engaged in a war with them in A.D. 50. (Ptol. v. 9, 17; Strab. p. 504; Tac. *Ann.* xii. 15.)

Sirbōnis Lacus (Σιρβωνίδος λίμνη, aft. Σιρβωνίς λίμνη and Σίρβων: *Sabakat Bardowal*), a large and deep lake on the coast of Lower Egypt, E. of M. Casius. Its circuit was 1000 stadia. It was strongly impregnated with asphaltus. A connexion (called τὸ ἔκρηγμα) existed between the lake and the Mediterranean; but this being stopped up, the lake grew continually smaller by evaporation, and it is now nearly dry. (Hdt. ii. 6; Strab. pp. 760–763; Plin. v. 63.) Part of the army of Darius Ochus was swallowed up in it B.C. 350 (Diod. i. 30).

Sirēnes (Σειρήνες), sea-nymphs who had the power of charming by their songs all who heard them. When Odysseus came near the island on the beach of which the Sirens were sitting, and endeavouring to allure him and his companions, he stuffed the ears of his companions with wax, and tied himself to the mast of his vessel, until he was so far off that he could no longer hear their song. [For a vase-painting of this scene, see OdyssEUS.] According to Homer, the island of the Sirens was situated between Aeaea and the rock of Scylla, near the SW. coast of Italy (*Od.* xii. 39); but the Roman poets place them on the Campanian coast. Homer says nothing of their number, but later writers mention both their names and number: some state that they were two, Aglaopheme and Thelxiepiā; and others, that there were three, Pisinōe, Aglaope, and Thelxiepiā, or Parthenope, Ligia, and Leucosia. They are called daughters of Phorcus, of Achelous and Sterope, of Terpsichore, of Melpomene, of Calliope, or of Gaea. (Strab. pp. 22, 246, 252; Ap. Rh. iv. 893; Serv. ad *Georg.* iv. 562.) The Sirens are also connected with the legends of the Argonauts and the rape of Persephone. When the Argonauts sailed by the Sirens, the latter began to sing, but in vain, for Orpheus surpassed them; and as it had been decreed that they should live only till some one hearing their song should pass by unmoved, they threw them-

selves into the sea, and were changed into rocks. (Apollod. i. 9, 25; Hyg. *Fab.* 141.) Later poets represent them as provided with wings, which they are said to have received at their own request, in order to be able to search after Persephone (Ov. *Met.* v. 552–563). Once, however, they allowed themselves to be prevailed upon by Hera to enter into a contest with the Muses, and being defeated, were deprived of their wings (Paus. ix. 34, 2). The idea of the Homeric Sirens seems to arise from an attempt to express the deceptive beauties of a calm sea luring men to destruction. But there is a distinct character of the Sirens which appears in the Attic representations of them in epitaphs (*Anth. Pal.* vii. 491), and in sculptures on tombstones. Why a Siren should be the commonest mythological figure for monuments of the dead is not quite clear. The connexion may be with the destructive character of the Homeric Siren, or with the myth of Persephone and the underworld, or the Siren of the tombstone may merely represent the wail of the mourner.

Sirenusae, called by Virgil (*Aen.* v. 864) **Sirenium scopuli**, three small uninhabited and rocky islands near the S. side of the Prom. Misenum, off the coast of Campania, which were, according to tradition, the abode of the Sirens (Strab. p. 22).

Siris. 1. (*Sinno*), a river in Lucania flowing into the Tarentine gulf, memorable for the victory which Pyrrhus gained on its banks over the Romans.—2. (*Torre di Senna*), an ancient Greek town in Lucania at the mouth of the preceding river. It was apparently an old Oenotrian city, though Strabo notices a tradition of its foundation by Trojans (p. 264). It was occupied by Ionian colonists from Colophon about 690 B.C. Siris was destroyed by the people of Sybaris and Crotona about 550 B.C., and when the country was re-settled by Athenians from Thurii a hundred years later, the city was built at first on the site of Siris and then transferred to Heraclea, three miles distant (Diod. xii. 36; Strab. *l.c.*).

Sirmio (*Sirmione*), a beautiful promontory on the S. shore of the Lacus Benacus (*Lago di Garda*), on which Catullus had an estate (Catull. ii. 31).

Sirmium (*Mitrovitz*), an important city in Pannonia Inferior, was situated on the left bank of the Savus. It was founded by the Taurisci, and under the Romans became the capital of Pannonia, and the head-quarters of all their operations in their wars against the Dacians and the neighbouring barbarians. It contained a large manufactory of arms, a spacious forum, an imperial palace, &c. It was the residence of the admiral of the first Flavian fleet on the Danube, and the birthplace of the emperor Probus. (Herodian, vii. 2; Amm. Marc. xvii. 13, xix. 11.)

Sisāpon (*Almaden*, in the Sierra Morena), an important town in Hispania Baetica, N. of Corduba, between the Baetis and Anas, celebrated for its silver mines and cinnabar (Strab. p. 142; Cic. *Phil.* ii. 19).

Siscia (*Sissek*), called **Segesta** by Appian, an important town in Pannonia Superior, situated upon an island formed by the rivers Savus, Colapis, and Odra, and on the road from Aemona to Sirmium (Dio Cass. xlix. 37; Vell. Pat. ii. 113; Strab. pp. 202, 214). It was a strongly fortified place, and was conquered by Tiberius in the reign of Augustus, from which time it became the most important town in all Pan-

nonia. It was probably made a colony by Tiberius, and was colonised anew by Septimius Severus. At a later time its importance declined, and Sirmium became the chief town in Pannonia (Zosim. ii. 48).

Sisenna, L. Cornélius, a Roman annalist, was praetor in B.C. 78, the year when Sulla died (*C.I.L.* i. p. 110; *Cic. Fragm. Cornel.* i. 18). During the piratical war (67) he acted as the legate of Pompey, and having been despatched to Crete in command of an army, died in that island at the age of about 52 (Dio Cass. xxxvi. 1; App. *Mithr.* 95). He is mentioned also as a friend and defender of Verres in conjunction with Hortensius (*Cic. Verr.* ii. 45, 100). His great work, entitled *Historiae*, extended to more than twelve books, which contained the history of his own time. Cicero pronounces Sisenna superior as a historian to his predecessors, but adds that he belonged to a period when the true method of writing history was not understood (*Brut.* 64, 228; cf. *de Leg.* i. 7). In addition to his *Historiae*, Sisenna translated the Milesian tales of Aristides (*Ov. Trist.* ii. 443; Vell. Pat. ii. 9, 5). He is probably not the same as the Sisenna who wrote a commentary on Plautus, cited by grammarians; since in one place Charisius (p. 221) cites this commentator as quoting from Virgil.

Sisygambis (Σισύγαμβις), mother of Darius Codomannus, the last king of Persia, fell into the hands of Alexander, after the battle of Issus, B.C. 333, together with the wife and daughters of Darius. Alexander treated these captives with the greatest generosity, and displayed towards Sisygambis in particular a delicacy of conduct which is one of the brightest ornaments of his character (Arrian, *An.* ii. 11; Plut. *Alex.* 21; Curt. iii. 11, 21). On her part, Sisygambis became so strongly attached to her conqueror, that she felt his death as a blow not less severe than that of her own son, and, overcome by this long succession of misfortunes, put an end to her own life by voluntary starvation (Curt. x. 5, 19; Diod. xvii. 118).

Sisyphus (Σίσυφος), son of Aeolus and Enarete, whence he is called *Aeolides* (*Il.* vi. 154; Hor. *Od.* ii. 14, 20). He was married to Merope, a daughter of Atlas or a Pleiad, and became by her the father of Glaucus, Ornytion (or Porphyron), Thersander and Halmus (Apollod. i. 7, 3; Paus. x. 31, 2). In post-Homeric writers, as the type of a crafty man, he is also called a son of Autolyceus (Serv. ad *Aen.* i. 79), and the father of Odysseus by Anticlea [ANTICLEA]; whence we find Odysseus sometimes called *Sisyphides* (Soph. *Aj.* 190, *Phil.* 417). The myths which make Sisyphus father of Glaucus, and the mention of the worship of a deity named *δ Ταράξτεπος* at the Isthmus, whom Pausanias (vi. 20, 8) believes to be Poseidon, make it not improbable that Sisyphus was originally a deity of that district, who, when his worship was superseded by that of Poseidon, appeared in fable as a man characterised by the wiliness and treachery of the sea. In the various stories about him Sisyphus is said to have built the town of Ephyra, afterwards Corinth. As king of Corinth he promoted navigation and commerce, but he was fraudulent, avaricious, and deceitful. His wickedness during life was punished in the lower world, where he had to roll up hill a huge stone, which as soon as it reached the top always rolled down again. (*Od.* xi. 593; cf. *Cic. Tusc.* i. 5, 10; Lucr. iii. 1013; Verg. *Georg.* iii. 39; *Ov. Met.* iv. 459.) The reasons for this punishment are not

the same in all authors: some relate that it was because he had betrayed the designs of the gods (Serv. ad *Aen.* vi. 16); others, because he had betrayed to Asopus that Zeus had carried off Aegina, the daughter of the latter (Apollod. i. 9, 3, iii. 12, 6; Paus. ii. 5, 1). It appears that there was an early legend of his having escaped from Hades by his craft; for Theognis (703) speaks of his coming back to earth, 'having persuaded Persphone by cunning words.' This may have been the subject of the satyric play *Σίσυφος Δραπέτης*, which existed besides the drama called *Σίσυφος Πετροκλιστής*. The story was further developed in later writers (Eustath. ad Hom. pp. 631, 1702). Sisyphus contrived by his arts to chain Death, whom Zeus had sent to fetch him, so that neither he himself nor other men could die, and there was no longer any fear of the gods, until Ares was sent and delivered Death. Even then Sisyphus secured himself by directing his wife not to bury him, and when she complied with his request, Sisyphus in the lower world complained of this seeming neglect, and obtained from Pluto or Persephone permission to return to the upper world to punish his wife. He then refused to return to the lower world, until Hermes carried him off by force; and this deceit is said to have been the cause of his punishment.

Sitacē or **Sittacē** (Σιτάκη, Σιττάκη), a great and populous city of Babylonia, near the Tigris, a little above Seleucia. It gave the name of Sittacene to the district on the lower course of the Tigris E. of Babylonia and NW. of Snsiana. (Strab. pp. 524, 744.)

Sitalces (Σιτάλκης), king of the Thracian tribe of the Odrysians, was a son of Teres, whom he succeeded on the throne. He increased his dominions by successful wars, so that they ultimately comprised the whole territory from Abdera to the mouths of the Danube, and from Byzantium to the sources of the Strymon (Thuc. ii. 29, 97; Diod. xii. 50). At the beginning of the Peloponnesian war he entered into an alliance with the Athenians, to whom he showed his friendship by giving up to them Corinthian and Spartan ambassadors (Thuc. ii. 67; cf. Hdt. vii. 137), and in 429 he invaded Macedonia with a vast army, but was obliged to retire through failure of provisions (Thuc. ii. 95-101; Diod. xii. 51). He was defeated and killed in 424, fighting against the Triballi (Thuc. iv. 101).

Sithonia (Σιθωνία), the central one of the three peninsulas running out from Chalcidice in Macedonia, between the Toronaic and Singitic gulfs. The Thracians originally extended over the greater part of Macedonia; and the ancients derived the name of Sithonia from a Thracian king Sithon. We also find mention of a Thracian people, Sithonii, on the shores of the Pontus Euxinus; and the poets frequently use *Sithonis* and *Sithonius* in the general sense of Thracian. (Hdt. vii. 123; Verg. *Ecl.* x. 66; Hor. *Od.* i. 18, 9.)

Sitiffs (Σιτίφα: *Setif*), an inland city of Mauretania Caesariensis, on the borders of Numidia, stood upon a hill, in an extensive and beautiful plain. It first became an important place under the Romans, who made it a colony; and, upon the subdivision of M. Caesariensis into two provinces, it was made the capital of the eastern province, which was called after it Mauretania Sitifensis. (Ptol. iv. 2, 34; Amm. Marc. xxviii. 6.)

Sitones, a German tribe in Scandinavia, belonging to the race of the Suevi, whom Tacitus

asserts to have been ruled by queens (*Germ.* 45).

Sittace, Sittacēne. [SITACE.]

Sittius or **Sitiūs, P.**, of Nuceria in Campania, was connected with Catiline, and went to Spain in B. C. 64, from which country he crossed over into Mauretania in the following year. It was said that P. Sulla had sent him into Spain to excite an insurrection against the Roman government; and Cicero, when he defended Sulla, in 62, was obliged to deny the truth of the charges that had been brought against Sittius (*pro Sull.* 20). Sittius did not return to Rome. His property in Italy was sold to pay his debts, and he continued in Africa, where he fought in the wars of the kings of the country. He joined Caesar when the latter came to Africa, in 46, to prosecute the war against the Pompeian party. He was of great service to Caesar in this war, and at its conclusion was rewarded by Caesar with the western part of Numidia, where he settled down, distributing the land among his soldiers. After the death of Caesar, Arabio, the son of Masinissa, returned to Africa, and killed Sittius by stratagem. (*Sall. Cat.* 21; *Bell. Afr.* 25, 93-96; *App. B.C.* iv. 54; *Cic. ad Att.* xv. 17.)

Siuph (Σιούφ), a city of Lower Egypt, in the Saitic nome, only mentioned by Herodotus (ii. 172).

Smaragdus Mons (Σμάραγδον ὄρος: *Jebel Zaburah*), a mountain of Upper Egypt, near the coast of the Red Sea, N. of Berenice. The extensive emerald mines from which it obtained its name were worked under the ancient kings of Egypt, under the Ptolemies, and under the Romans. (*Strab.* p. 815; *Plin.* xxxvii. 65.) They seem to have been exhausted, as few emeralds of any value are now found in the neighbourhood.

Smerdis (Σμερδῖς), according to Herodotus, was the name of the son of Cyrus, and was murdered by order of his brother, Cambyses. His true name was **Bardes**, which appears in *Aesch. Pers.* 780 as Mardus, and in *Just. i.* 4 as Merdis. Ctesias calls him Tanyoxarces. The death of Smerdis was kept a profound secret; and accordingly, when the Persians became weary of the tyranny of Cambyses, one of the Magians, whom Herodotus calls Patizithes, who had been left by Cambyses in charge of his palace and treasures, availed himself of the likeness of his brother to the deceased Smerdis, to proclaim this brother as king, representing him as the younger son of Cyrus. Cambyses heard of the revolt in Syria, but he died of an accidental wound in the thigh, as he was mounting his horse to march against the usurper. According to Herodotus this Magian usurper was also called Smerdis; but this is an error. His name appears on Persian inscriptions as Gomates or Gaumata. The name of Sphendates which Ctesias (*Pers.* 8-14) gives to him is really only a priestly title. The false Smerdis was acknowledged as king by the Persians, and reigned for seven months without opposition. The leading Persian nobles, however, were not quite free from suspicion; and this suspicion was increased by the king never inviting any of them to the palace, and never appearing in public. Among the nobles who entertained these suspicions was Otanes, whose daughter Phaedima had been one of the wives of Cambyses, and had been transferred to his successor. The new king had some years before been deprived of his ears by Cyrus for some offence; and Otanes persuaded his daughter to ascertain whether her master had

really lost his ears. Phaedima found out that such was the fact, and communicated the decisive information to her father. Otanes thereupon formed a conspiracy, and in conjunction with six other noble Persians, succeeded in forcing his way into the palace, where they slew the false Smerdis with his brother Patizithes in the eighth month of his reign, 521. (*Hdt.* iii. 30, 61-79.) The story of the usurpation of this Magian pretender and the combination of nobles which overthrew him is confirmed in its leading facts by the inscriptions. But the character of the struggle, which is represented as political and national between Medes and Persians, has sometimes been misunderstood. It is tolerably clear from the inscriptions that Gomates (the real name, as has been said, of the false Smerdis) was not a Mede. His attempt was a religious movement of the Magians to establish more firmly their religion and the power of the priestly caste, by placing one of their own order on the throne. This attempt was defeated by the nobles, who disliked the innovation of a priest-king. The Aryan religion was restored after the slaughter of Gomates and the leading Magi, and this slaughter was kept in memory, for the terror of the Magian priests, by an annual festival called Magophonia, during which no Magian was allowed to show himself in public.

Smilis (Σμίλις), son of Euclides, of Aegina, a sculptor of the legendary period, whose name appears to be derived from *σμίλη*, a knife for carving wood, and afterwards a sculptor's chisel. Smilis is the legendary head of the Aeginetan school of sculpture, just as Daedalus is the legendary head of the Attic and Cretan schools. He is said to have carved the *ξόανον* of Hera at Samos. (*Paus.* vii. 4, 4.)

Smintheus. [APOLLO, p. 89, b.]

Smyrna (Σμύρνα), or **Myrrha**. For details see **ADONIS**.

Smyrna and in many MSS. **Zmyrna** (Σμύρνα, *Ion.* Σμύρνη; Σμυρναῖος, Smyrnaeus; *Smyrnia*, *Turk.* *Izmir*), one of the most ancient and



Coin of Smyrna, of 2nd cent. B.C.

Obv., head of the Amazon Smyrna with turreted crown: *rev.*, ΣΜΥΡΝΑΙΩΝ: ΗΡΑΚΛΕΙΔΗΣ (magistrate's name): lion, surrounded by oak-wreath.

flourishing cities of Asia Minor, and the only one of the great cities on its W. coast which has survived to this day, stood in a position alike remarkable for its beauty and for other natural advantages. Lying just about the centre of the W. coast of Asia Minor—on the banks of the little river Meles, at the bottom of a deep bay, the Sinus Hermaeus or Smyrnaeus (*G. of Smyrna*), which formed a safe and immense harbour for the largest ships up to the very walls of the city; at the foot of the rich slopes of Tmolus and at the entrance to the great and fertile valley of the Hermus, in which lay the great and wealthy city of Sardis—and in the midst of the Greek colonies on the E. shore of the Aegæan; it was marked out by nature as one of the greatest emporiums for the trade between Europe and Asia, and has pre-

served that character to the present day. There are various accounts of its origin. The most probable is that which represents it as an Aeolian colony from Cyme. (Hdt. i. 150; Paus. vii. 5, 1.) At an early period it fell, by a stratagem, into the hands of the Ionians of Colophon, and remained an Ionian city from that time forth: this appears to have happened before Ol. 23 (b.c. 688). Smyrna from its position commanded the trade of the Hermus valley, and thus became a dangerous rival of the Lydian kings at Sardis. An attempt upon the city by Gyges was repulsed, but Smyrna was taken and destroyed by ALYATTES; its inhabitants were left dwelling in village communities (*κωμηδόν*, Strab. p. 646) for three centuries, but with something that could still be called a town, as is clear from the mention in Pindar (*Fr.* 155). At length, at the end of the fourth cent. b.c. Antigonos rebuilt the city on the SE. side of the bay on which the old city had stood. The new city was enlarged and beautified by Lysimachus, standing partly on the sea-shore and partly on a hill called Mastusia. It had a magnificent harbour, with such a depth of water that the largest ships could lie alongside the quays. The city soon became one of the greatest and most prosperous in the world. It was especially favoured by the Romans on account of the aid it rendered them in the Syrian and Mithridatic wars. It was the seat of a *conventus juridicus*. In the civil wars it was taken and partly destroyed by Dolabella, but it soon recovered. It occupies a distinguished place in the early history of Christianity, as one of the only two among the seven Churches of Asia which St. John addresses, in the Apocalypse, without any admixture of rebuke, and as the scene of the labours and martyrdom of Polycarp. In the years A.D. 178-180, a succession of earthquakes, to which the city has always been much exposed, reduced it almost to ruins; but it was restored by the emperor M. Aurelius (Dio Cass. lxxi. 32). In the successive wars under the Eastern empire it was frequently much injured, but always recovered; and, under the Turks, it has survived repeated attacks of earthquake, fire, and plague, and still remains the greatest commercial city of the Levant. In addition to all her other sources of renown Smyrna stood at the head of the cities which claimed the birth of Homer. The poet was worshipped as a hero in a magnificent building called the Homeræum (*Ὁμήρειον*). Near the sea-shore there stood a magnificent temple of Cybele, whose head appears on the coins of the city. Smyrna built a temple for the imperial worship, and was a place where the festivals of the province of Asia belonging to *Κοινὸν Ἀσίας* were celebrated. (Tac. *Ann.* iv. 56; cf. PERGAMUM; SARDES.)

Smyrna Trachæa. [EPHESUS.]

Smyrnaeus Sinus (*Σμυρναίων κόλπος*, *Σμυρναϊκὸς κόλπος*: *G. of Smyrna*), the great gulf on the W. coast of Asia Minor, at the bottom of which Smyrna stands. Its entrance lies between Pr. Melaena (*Ἡ Καρα Βυρνού*) on the W., and Phocæa (*Φοκία*) on the E. Its depth was reckoned at 350 stadia. It received the river Hermus, whence it was called *Hermæus Sinus* (*Ἑρμείος κόλπος*). It is sometimes also called *Μελήττου κόλπος*, from the little river Melos, on which Old Smyrna stood. (Strab. p. 645; Met. i. 17.)

Sōcrātes (*Σωκράτης*). 1. The great Athenian philosopher, was born in the demus Alopece, in the immediate neighbourhood of

Athens, b.c. 469. His father, Sophroniscus, was a sculptor, of whose proficiency nothing is known: his mother Phaenarete was a midwife. In his youth Socrates seems for a time to have followed the profession of his father. The group of clothed Graces which was preserved in the Acropolis was shown as his work down to the time of Pausanias (Paus. i. 22, 8, ix. 25, 2). But there is reason to believe that this is a confusion of names. Pliny (xxxvi. 32) clearly never entertained the idea that the author of that group was the great philosopher. He does not even allude to such a tradition, but says that some considered the sculptor to be the same as the painter Socrates. Socrates is not made in the dialogues to speak as if he had been himself an eminent sculptor. Some knowledge of the art is implied in Xen. *Mem.* iii. 10, but not more than a brief period of work with his father would secure. There would surely be more reference made to the fact if he had been eminent enough as a sculptor to be selected for an important public work. It has been suggested that the idea arose from coins of Athens with figures of the Graces, on some of which the magistrate's name is Socrates. But there is no improbability in this group being the work of a Socrates distinct from the philosopher. It is thought by some that the relief of those draped Graces in the Museo Chiaramonti represents the Athenian group. If so, it must have belonged to a more archaic period of art than the age of the philosopher Socrates. All that can be said is that Socrates probably worked, like his father, as a sculptor for a time, but certainly soon gave up that occupation for the work which has made him famous, and which he thought most beneficial to himself and his fellow-men. The personal qualities of Socrates were marked and striking. His physical constitution was healthy, robust, and enduring to an extraordinary degree. He was capable of bearing fatigue or hardship, and indifferent to heat or cold, in a measure which astonished all his companions. He went barefoot in all seasons of the year, even during the winter campaign at Potidaea, under the severe frosts of Thrace; and the same homely clothing sufficed for him in winter as well as in summer. In features he is represented as having been singularly, and even grotesquely, ugly—with a flat nose, thick lips, and prominent eyes, like a Satyr or Silenus (Plat. *Symp.* p. 215, A, *Theætet.* p. 143, E; Xen. *Symp.* 5). Of the circumstances of his life we are almost wholly ignorant; he served as a hoplite at Potidaea, Delium, and Amphipolis with great credit to himself. He seems never to have filled any political office until 406, in which year he was a member of the senate of Five Hundred, and one of the Prytanes, when he refused, on the occasion of the trial of the six generals, to put an unconstitutional question to the vote, in spite of all personal hazard. He displayed the same moral courage in refusing to obey the order of the Thirty for the apprehension of Leon the Salaminian. (Plat. *Symp.* p. 219, *Alc.* p. 194, *Charm.* p. 153, *Laoh.* p. 181, *Apol.* p. 32; Xen. *Mem.* i. 1, 18, iv. 4, 2; Diog. Laërt. ii. 22-24.) All the middle and later part of his life at least was devoted exclusively to the self-imposed task of teaching; excluding all other business, public or private, and to the neglect of all means of fortune. His wife, Xanthippe, is represented as a woman of a peevish and quarrelsome disposition. He never opened a school, nor did he, like the sophists

of his time, deliver public lectures. Everywhere, in the market-place, in the gymnasia, and in the workshops, he sought and found opportunities for awakening and guiding, in boys, youth, and men, moral consciousness and the impulse after self-knowledge respecting the end and value of our actions. His object, however, was only to aid them in developing the germs of knowledge which were already present in them, not to communicate to them ready-made knowledge; and he therefore professed to practise a kind of mental midwifery, just as his mother, Phaenarete, exercised the corresponding corporeal art. (Plat. *Theaet.* p. 149.) Unweariedly and inexorably did he fight against all false appearance and conceit of knowledge, in order to pave the way for correct knowledge. Consequently to the mentally proud and the mentally idle he appeared an intolerable bore, and often experienced their bitter hatred and calumny. This was probably the reason why he was selected by Aristophanes and the other comic writers to be attacked as a general representative of philosophical and rhetorical teaching; the more so as his grotesque physiognomy admitted so well of being imitated in the mask which the actor wore. (See Aristoph. *Nubes*, and cf. *Av.* 1232; *Eupolis, Fr.* 9, 10, 11; *Diog. Laërt.* ii. 28.) The audience at the theatre would more readily recognise the peculiar figure which they were accustomed to see every day in the market-place than if Prodicus or Protagoras, whom most of them did not know by sight, had been brought on the stage; nor was it of much importance either to them or to Aristophanes whether Socrates was represented as teaching what he did really teach, or something utterly different. Attached to none of the prevailing parties, Socrates found in each of them his friends and his enemies. Hated and persecuted by Critias, Charicles, and others among the Thirty Tyrants, who specially referred to him in the decree which they issued forbidding the teaching of the art of oratory, he was impeached after their banishment and by their opponents. An orator named Lycon, and a poet (a friend of Thrasylus) named Meletus, had united in the impeachment with the powerful demagogue Anytus, an embittered antagonist of the sophists and their system, and one of the leaders of the band which, setting out from Phyle, forced their way into the Piræus, and drove out the Thirty Tyrants. The judges also are described as persons who had been banished, and who had returned with Thrasylus. The chief articles of impeachment were, that Socrates was guilty of corrupting the youth, and of despising the tutelary deities of the state, putting in their place other new divinities. At the same time it had been made a matter of accusation against him that Critias, the most ruthless of the Tyrants, had come forth from his school. Some expressions of his, in which he had found fault with the democratic mode of electing by lot, had also been brought up against him; and there can be little doubt that use was made of his friendly relations with Theramenes, one of the most influential of the Thirty, with Plato's uncle, Charmides, who fell by the side of Critias in the struggle with the popular party, and with other aristocrats, in order to irritate against him the party which at that time was dominant. The substance of the speech which Socrates delivered in his defence is probably preserved by Plato in the piece which goes under the

name of the 'Apology of Socrates.' Being condemned by a majority of only six votes, he expresses the conviction that he deserved to be maintained at the public cost in the Prytaneum, and refuses to acquiesce in the adjudication of imprisonment, or a large fine, or banishment. He will assent to nothing more than a fine of sixty minæ, on the security of Plato, Crito, and other friends. Condemned to death by the judges, who were incensed by this speech, by a majority of eighty votes, he departs from them with the protestation that he would rather die after such a defence than live after one in which he should have endeavoured to excite their pity. The sentence of death could not be carried into execution until after the return of the vessel which had been sent to Delos on the periodical Theoric mission. The thirty days which intervened between the condemnation of Socrates and its return were devoted by him to poetic attempts (the first he had made in his life), and to his usual conversation with his friends. One of these conversations, on the duty of obedience to the laws, Plato has reported in the *Crito*, so called after the faithful follower of Socrates, who had endeavoured without success to persuade him to make his escape. In another, imitated or worked up by Plato in the *Phædo*, Socrates immediately before he drank the cup of hemlock developed the grounds of his immovable conviction of the immortality of the soul. He died with composure and cheerfulness in his seventieth year, B.C. 399. Mr. Grote, whose account of Socrates is here followed in many particulars, has well described Socrates as distinguished by three peculiarities:—(1) His long life passed in contented poverty and in public dialectics, of which we have already spoken. (2) His persuasion of a special religious mission. He had been accustomed constantly to hear, even from his childhood, what he spoke of as a divine voice—interfering, at moments when he was about to act, in the way of restraint, but never in the way of instigation. Such prohibitory warning was wont to come upon him very frequently, not merely on great, but even on small occasions, intercepting what he was about to do or to say. Though later writers speak of this as the *Daemon* or *Geuius* of Socrates, he himself does not personify it, but treats it merely as a 'divine sign, a prophetic or supernatural voice.' It may be interpreted as being a prompting of conscience or of quick and intuitive judgment. He was accustomed not only to obey it implicitly, but to speak of it publicly and familiarly to others, so that the fact was well known both to his friends and to his enemies. (Plat. *Apol.* pp. 31, 40, *Phædr.* p. 242, *Theaet.* p. 151, *Rep.* p. 496; *Xen. Mem.* i. 1, 4, iv. 8, 1–5.) (3) His great intellectual originality, both of subject and of method, and his power of stirring and forcing the germ of inquiry and ratiocination in others. He was the first who turned his thoughts and discussions distinctly to the subject of ethics, and was the first to proclaim that 'the proper study of mankind is man.' With the philosophers who preceded him the subject of examination had been Nature, or the Kosmos as one undistinguishable whole, blending together cosmogony, astronomy, geometry, physics, metaphysics, &c. In discussing ethical subjects Socrates employed the dialectic method, and thus laid the foundation of formal logic, which was afterwards explained by Plato, and systematised by Aristotle. The originality of Socrates

is shown by the results he achieved. Out of his intellectual school sprang, not merely Plato, himself a host, but all the other leaders of Grecian speculation for the next half century, and all those who continued the great line of speculative philosophy down to later times. Euclid and the Megaric school of philosophers—Aristippus and the Cyrenaic Antisthenes and Diogenes, the first of those called the Cynics—all emanated more or less directly from the stimulus imparted by Socrates, though each followed a different vein of thought. Ethics continued to be what Socrates had first made them, a distinct branch of philosophy, alongside of which politics, rhetoric, logic, and other speculations relating to man and society, gradually arranged themselves; all of them more popular as well as more keenly controverted than physics, which at that time presented comparatively little charm, and still less of attainable certainty. There can be no doubt that the individual influence of Socrates permanently enlarged the horizon, improved the method, and multiplied the ascendant minds, of the Grecian speculative world in a manner never since paralleled. Subsequent philosophers may have had a more elaborate doctrine, and a larger number of disciples who imbibed their ideas; but none of them applied the same stimulating method with the same efficacy, and none of them in an equal degree struck out of other minds that fire which sets light to original thought.—2. The ecclesiastical historian, was born at Constantinople about A.D. 379. He was a pupil of Ammonius and Helladius, and followed the profession of an advocate in his native city, whence he is surnamed Scholasticus. The *Ecclesiastical History* of Socrates extends from the reign of Constantine the Great, 306, to that of the younger Theodosius, 439. He appears to have been a man of less bigotry than most of his contemporaries, and the very difficulty of determining from internal evidence some points of his religious belief may be considered as arguing his comparative liberality. His *History* is divided into seven books.—His work is included in the editions of the ancient Greek ecclesiastical historians by Valesius, Paris, 1668, reprinted at Mentz, 1677; by Reading, Camb. 1720.

Sōdōma, gen. -orum and -ae, also -um, gen. -i, and -i, gen. -ōrum (τὰ Σόδομα: Σοδομίτης, Sodomita), an ancient city of Cauaan. [See *Dict. of the Bible*.]

Soemis or **Soaemias**, **Jūlia**, daughter of Julia Maesa, and mother of Elagabalus, either by her husband, Sextus Varius Marcellus, or, according to the report industriously circulated with her own consent, by Caracalla. After the accession of her son, she became his chosen counsellor, and seems to have encouraged and shared his follies and enormities. She took a place in the senate, which then for the first time witnessed the intrusion of a woman, and was herself the president of a sort of female parliament, which held its sittings in the Quirinal, and published edicts for the regulation of all matters connected with the morals, dress, etiquette, and equipage of the matrons. She was slain by the praetorians, in the arms of her son, on the 11th of March, A.D. 222. (Lamprid. *Elagab.* 2; Dio Cass. lxxviii. 30, 38; Hierodan, v. 5.)

Sogdiāna (ἡ Σογδιανή: Σογδιοι, Σογδιανοί: parts of *Turkestan* and *Bokhara*, including the district still called *Sogd*), the NE. province of the ancient Persian empire, separated on the

S. from Bactriana and Margiana by the upper course of the Oxus (*Jihoun*); on the E. and N. from Scythia by the Sogdii Comedarum and Oscii M. (*Kara-Dagh*, *Alatan* and *Ak Tagh*) and by the upper course of the Jaxartes (*Sihoun*); and bounded on the NW. by the great deserts E. of the *Sea of Aral*. The S. part of the country was fertile and populous. It was conquered by Cyrus, and afterwards by Alexander, both of whom marked the extreme limits of their advance by cities on the Jaxartes, Cyreschata and Alexandreschata. After the Macedonian conquest, it was subject to the kings, first of Syria, and then of Bactria, till it was overrun by the barbarians. The natives of the country were a wild warlike people of the great Aryan race, resembling the Bactrians in their character and customs. (Arrian, *An.* iii. 30, iv. 16, 18; Curt. iii. 2, 9; Strab. pp. 516, 517.)

Sogdianus (Σογδιανός), was one of the illegitimate sons of Artaxerxes I. Longimanus. The latter, on his death in B.C. 425, was succeeded by his legitimate son, Xerxes II., but this monarch, after a reign of only two months, was murdered by Sogdianus, who now became king. Sogdianus, however, was murdered in his turn, after a reign of seven months, by his brother, Ochus. Ochus reigned under the name of Darius II. (Diod. xii. 71.)

Sogdii Montes. [SOGDIANA].

Sol. [HELIOS.]

Soletum (Soletto), a town of Calabria, twelve miles S. of Lupiae (*Lecce*). It was ruined before the time of Pliny, but the survival of its name shows that it must have been occupied again (Plin. iii. 101).

Sōli or **Soloe** (Σόλοι). 1. (Ethnic, Σολεύς, Solensis: *Mezetlu*, Ru.), a city on the coast of Cilicia, SW. of Tarsus, between the rivers Lamus and Cydnus, said to have been colonised by Argives and Lydians from Rhodes (Strab. pp. 671, 675; Xen. *An.* i. 2, 24; Mel. i. 13; Liv. xxxvii. 56). It was a flourishing city in the time of Alexander, who fined its people 200 talents for their adhesion to the Persians (Arrian, *An.* ii. 5, 5). The city was destroyed by Tigranes, who probably transplanted the inhabitants to Tigranocerta (Dio Cass. xxxvi. 20; Plut. *Pomp.* 28). Pompey restored the city after his war with the pirates, and peopled it with the survivors of the defeated bands; and from this time forth it was called **Pompeiopolis** (Πομπηϊόπολις.) It was celebrated in literary history as the birthplace of the Stoic philosopher Chrysippus, of the comic poet Philemon, and of the astronomer and poet Aratus. Its name has been curiously perpetuated in the grammatical word *solecism* (*soloecismus*), which is said to have been first applied to the corrupt dialect of Greek spoken by the inhabitants of this city—or, as some say, of Soli in Cyprus. (Diog. Laërt. i. 2, 4; Strab. p. 683; Suid. s. v. Σόλοι.)—2. (Ethnic, Σόλιος: *Paleokhora*, in the valley of *Solea*, Ru.), a considerable seaport town in the W. part of the N. coast of Cyprus, on a little river (Strab. p. 683). According to some, it was a colony of the Athenians; while others ascribed its erection to a native prince acting under the advice of Solon (Plut. *Sol.* 26). The visit of Solon to Cyprus is mentioned by Herodotus (v. 113). It had temples of Isis and Aphrodite, and there were mines in its vicinity.

Solicinium, a town in Roman Germany (the Agri Decumates), on the mountain Pirus, where Valentinian gained a victory over the

Alemanni in A.D. 869, perhaps in the neighbourhood of the modern Heidelberg, but the position is uncertain (Amm. Marc. xxvii. 10, xxviii. 2, xxx. 7).

Solinus, C. Jūlius, the author of a geographical compendium, divided into fifty-seven chapters, containing a brief sketch of the world as known to the ancients, diversified by historical notices, remarks on the origin, habits, religious rites and social condition of various nations enumerated. The arrangement, and frequently the very words, are derived from the *Natural History* of Pliny, but little knowledge, care or judgment is displayed in the selection. We know nothing of Solinus himself, but he must have lived after the reign of Alexander Severus, and before that of Constantine. He may perhaps be placed in the reigns of Valerian and Gallienus. It was called *Collectanea Rerum Memorabilium*; but it was revised in the sixth century with the title of *Polyhistor*.—The most notable edition is that of Salmasius, published at Utrecht in 1689, prefixed to his *Plinianae Exercitationes*; critical edition by Th. Mommsen, Berl. 1864.

Sōlis Fons. [OASIS, No. 3.]

Sōlis Mons. [SOLOIS.]

Sōlis Promontorium (ἄκρα Ἑλίου ἱερά: *Ras Anfir*), a promontory of Arabia Felix, near the middle of the Persian Gulf (Ptol. vi. 7, 14).

Soloe. [SOLI.]

Sollium (Σόλλιον), a town on the coast of Acarnania, S. of Palaerns and opposite the island of Leucas (Thuc. ii. 80, iii. 95).

Sōlōis (Σολόεις: *C. Cantin*, Arab. *Ras el Houdik*), a promontory running far out into the sea, in the S. part of the W. coast of Mauretania. Herodotus believed it to be the westernmost headland of all Libya. Upon it was a Phoenician temple of Poseidon.

Sōlōn (Σόλων), the great Athenian legislator, was born about B.C. 638. By birth he was a Eupatrid. His father, Execestides, was a descendant of Codrus, and his mother was a cousin of the mother of Pisistratus. Execestides had seriously crippled his resources by a too prodigal expenditure; and Solon found it either necessary or convenient in his youth to betake himself to the life of a foreign trader. It is likely enough that while necessity compelled him to seek a livelihood in some mode or other, his active and inquiring spirit led him to select that pursuit which would furnish the amplest means for its gratification. Solon early distinguished himself as a poet. His first poems were in a light and amatory strain, which afterwards gave way to the more dignified and earnest purpose of inculcating profound reflections and sage advice, or inciting his countrymen to deeds of patriotism as Tyrtaeus had done by his warlike songs. So widely, indeed, did his reputation spread that his name appears in all the lists of the Wise Men. The occasion which first brought Solon prominently forward as an actor on the political stage was the contest between Athens and Megara respecting the possession of Salamis. The ill success of the attempts of the Athenians to make themselves masters of the island had led to the enactment of a law forbidding the writing or saying anything to urge the Athenians to renew the contest. Solon, indignant at this dishonourable renunciation of their claims, hit upon the device of feigning to be mad: and causing a report of his condition to be spread over the city, he rushed into the agora, and there recited a short elegiac poem

of 100 lines, in which he called upon the Athenians to retrieve their disgrace and reconquer the *lovely island*. Pisistratus (who, however, must have been extremely young at the time) came to the support of his kinsman; the psillanimum law was rescinded; war was declared, and Solon himself appointed to conduct it. The Megarians were driven out of the island, but a tedious war ensued, which was finally settled by the arbitration of Sparta. Both parties appealed, in support of their claim, to the authority of Homer (Arist. *Rhet.* i. 16), and there is an improbable story, which was currently believed in antiquity, that Solon had surreptitiously inserted the line (*Il.* ii. 558) which speaks of Ajax as ranging his ships with the Athenians. Solon's character was not that of a literary forger, nor would the argument have helped his cause. The Spartans decided in favour of the Athenians, about B.C. 596. Solon himself, probably, was one of those who received grants of land in Salamis, and this may account for his being termed a Salaminian. Soon after these events (about 595) Solon took a leading part in promoting hostilities on behalf of Delphi against Cirrha, and was the mover of the decree of the Amphictyons by which war was declared. According to a common story, which, however, rests only on the authority of a late writer, Solon hastened the surrender of the town by causing the waters of the Plistus to be poisoned. (Paus. x. 37, 7; Polyæn. *Strat.* vi. 13.) It was about the time of the outbreak of this war that, in consequence of the distracted state of Attica, which was rent by civil commotions, Solon was called upon by all parties to mediate between them, and alleviate the miseries that prevailed (Plut. *Sol.* 12; 'Aθ. Πολ. 5). He was chosen archon 594, and under that legal title was invested with unlimited power for adopting such measures as the exigencies of the state demanded. In fulfilment of the task entrusted to him, Solon addressed himself to the relief of the existing distress. This he effected with the greatest discretion and success by his celebrated *disburdening ordinance* (σεισάχθεια), a measure consisting of various distinct provisions calculated to relieve the debtors with as little infringement as possible on the claims of the wealthy creditors. He showed his sense of the emergency by the extreme step of cancelling outstanding debts: for the future he made it illegal to lend money on the security of the borrower's person, so that the selling into slavery for debt became impossible; a limit was placed to the rate of interest, and also to the accumulation of land. (Arist. 'Aθ. Πολ. 6; Plut. *Sol.* 15–23.) With a view to facilitate and increase trade and commerce, he altered the standard of coinage from the *Phidonian*, which circulated in the Peloponnesus and Boeotia, to the *Eubotic*, which was used in Chalcis and Eretria, then great channels of commerce, so that the Attic currency was adapted to that of the chief Æonian trading centres (Arist. 'Aθ. Πολ. 10). [For these standards see *Dict. of Ant. art. Pondera*.] It is a mistake to connect his monetary changes with the reliefs for debtors, and to suppose that he was *debasing* the coinage. The success of the Seisachtheia and his improvements of commerce procured for Solon such confidence and popularity that he was further charged with the task of entirely remodelling the constitution. As a preliminary step, he repealed all the laws of Draco except those relating to bloodshed. Our limits only allow us to glance at the principal

features of the constitution established by Solon. It must be premised that, Solon's laws being the origin of political liberty at Athens, it became customary to ascribe to him all old constitutional measures of which the authors were unknown. His constitution was based upon the timocratic principle—that is, the title of citizens to the honours and offices of the state was regulated by their wealth. All the citizens were distributed into four classes. The first class consisted of those who had an annual income of at least 500 medimni of dry or liquid produce (equivalent to 500 drachmae, a modimus being reckoned at a drachma), and were called *Pentacosiomedimni*. The second class consisted of those whose incomes ranged between 300 and 500 medimni or drachmae, and were called *Hippeis* (ἵππεῖς, ἵππηῖς), from their being able to keep a horse, and being bound to perform military service as cavalry. The third class consisted of those whose incomes varied between 200 and 300 medimni or drachmae, and were termed *Zeugitae* (Ζευγῆται). The fourth class included all whose property fell short of 200 medimni or drachmae, and bore the name of *Thetes*. The first three classes were liable to *direct* taxation, in the form of a graduated income tax. A *direct* tax, however, was an extraordinary, and not an annual, payment. The fourth class were exempt from direct taxes, but of course they, as well as the rest, were liable to *indirect* taxes. In this arrangement the archonship was restricted to the first class (*i.e.* practically to Eupatrids), the second and third classes were admitted to other offices, but the Thetes to none. He thus limited the democracy. To Solon has been ascribed the institution of the *Boule* (βουλή), or deliberative assembly of Four Hundred; but it appears from Aristotle's Ἀθ. Πολ. that this council existed before [see under DRACO]. Solon, however, transferred to it some of the functions of the Areopagus—the initiation of proposals for the Ecclesia, and the dealings with foreign ambassadors, and he made its number 400 (100 from each tribe) instead of 401, as Draco had constituted it. (Arist. Ἀθ. Πολ. 8.) He greatly enlarged the functions of the *Ecclesia* (ἐκκλησία), which no doubt existed before his time, though it probably possessed scarcely more power than the assemblies which we find described in the Homeric poems. He gave it the right of electing the archons and other magistrates, and what was even more important, made the archons and magistrates accountable directly to it when their year of office was expired. He also gave it what was equivalent to a veto upon any proposed measure of the Boule, though it could not itself originate any measure. Besides the arrangement of the general political relations of the people, Solon was the author of a great variety of special laws, which do not seem to have been arranged in any systematic manner. Those relating to debtors and creditors have been already referred to. Several had for their object the encouragement of trade and manufactures. Foreign settlers were not to be naturalised as citizens unless they carried on some industrious pursuit. If a father did not teach his son some trade or profession, the son was not liable to maintain his father in his old age. The council of Areopagus had a general power to punish idleness. Solon forbade the exportation of all produce of the Attic soil except olive oil. He was the first who gave to those who died childless the power of disposing of their property by will. He enacted

several laws relating to marriage, especially with regard to heiresses. The rewards which he appointed to be given to victors at the Olympic and Isthmian games are for that age unusually large (500 drachmae to the former and 100 to the latter). One of the most curious of his regulations was that which denounced *atimia* against any citizen who on the outbreak of a sedition remained neutral. (Arist. Ἀθ. Πολ. 8; Gell. ii. 12.) The laws of Solon were inscribed on wooden rollers (ἄξονες) and triangular tablets (κύβεις), and were set up at first in the Acropolis, afterwards in the Prytaneum. The Athenians were also indebted to Solon for some rectification of the calendar. It is said that Solon exacted from the people a solemn oath, that they would observe his laws without alteration for a certain space—10 years according to Herodotus—100 years according to other accounts. It is related that he was himself aware that he had been compelled to leave many imperfections in his system and code. He is said to have spoken of his laws as being, not the best, but the best which the Athenians would have received. After he had completed his task—being, we are told, greatly annoyed and troubled by those who came to him with all kinds of complaints, suggestions or criticisms about his laws—in order that he might not himself have to propose any change, he absented himself from Athens for ten years, after he had obtained the oath referred to. (Arist. Ἀθ. Πολ. 11; Plut. Sol. 25; Hdt. i. 29.) He first visited Egypt; and from thence proceeded to Cyprus, where he was received with great distinction by Philocyprus, king of the little town of Aepa. Solon persuaded the king to remove from the old site, and build a new town on the plain. The new settlement was called Solon, in honour of the illustrious visitor. (Hdt. v. 113.) He is further said to have visited Lydia, and his interview with Croesus was one of the most celebrated stories in antiquity. [CROESUS.] During the absence of Solon the old dissensions were renewed, and shortly after his arrival at Athens the supreme power was seized by Pisistratus, who, after his usurpation, is said to have paid considerable court to Solon, and on various occasions to have solicited his advice. [PISISTRATUS.] Solon probably died about 558, two years after the overthrow of the constitution, at the age of eighty. There was a story current in antiquity that, by his own directions, his ashes were collected and scattered round the island of Salamis. (Diog. Laërt. i. 62; cf. Plut. Sol. 32, where doubt is expressed.) Of the poems of Solon several fragments remain. They do not indicate any great degree of imaginative power, but their style is vigorous and simple. Those that were called forth by special emergencies appear to have been marked by no small degree of energy. The fragments of these poems are incorporated in the collections of the Greek gnomic poets and in Bergk, *Poët. Lyr. Graec.* 1866; and there is also a separate edition of them by Baeh, *Lugd. Bat.* 1825.

Sölūs (Σολοῦς, -οῦντος, contr. of Σολοεύς: Σολευντικός), called **Soluntum** (Solentium) by the Romans, an ancient town on the N. coast of Sicily, between Panormus and Thermae, a colony of the Phoenicians (Thue. vi. 2). It fell into the hands of Dionysius in 396 (Diod. xiv. 78), but was recovered by the Carthaginians some time afterwards. Under the Romans it was a municipal town (Cic. *Verr.* ii. 42; cf. Ptol. iii. 4, 3).

Sōlyma (τὰ Σόλυμα). 1. (*Taktalu-Dagh*), the mountain range which runs parallel to the E. coast of Lycia, and is a southern continuation of M. Climax. Sometimes the whole range is called Climax, and the name of Solyma is given to its highest peak.—2. Another name of JERUSALEM (Strab. p. 666).

Sōlymi. [LYCIA.]

Somnus (Ὕπνος), the personification and god of sleep, is described as a brother of Death (Θάνατος, *Mors*), and as a son of Night. In works of art Sleep and Death are represented alike as two youths, sleeping or holding inverted torches in their hands. [MORS.]

Sontius (*Isonzo*), a river in Venetia in the N. of Italy, rising in the Carnic Alps and falling into the Sinus Tergestinus E. of Aquileia.

Sōpāter (Σώπατρος). 1. Of Paphós, a writer of parody and burlesque (φλυαρογράφος), between B.C. 323 and 283 (Athen. p. 71).—2. Of Apamea, and the head for some time of the school of Plotinus, was a disciple of Iamblichus, after whose death (before A.D. 330) he went to Constantinople. Here he enjoyed the favour and personal friendship of Constantine, who afterwards, however, put him to death (between A.D. 330 and 337), wishing, as was alleged, to give a proof of the sincerity of his own conversion to Christianity. (Sozom. *H. E.* i. 5; Suid. *s.v.*)—3. The younger sophist, of Apamea, or of Alexandria, is supposed to have lived about 200 years later than the former. Besides his extant works (sometimes wrongly ascribed to No. 2), Photius has preserved an extract of a work, entitled the *Historical Extracts* (ἐκλογή), which contained a vast variety of facts and figments, collected from a great number of authors. The remains of his rhetorical works are contained in Walz's *Rhetores Graeci*.

Sōphēnē (Σαφηνή, later Σαφανηνή), a district of Armenia Major, lying between the ranges of Antitaurus and Masius; separated from Melitene in Armenia Minor by the Euphrates, from Mesopotamia by the Antitaurus, and from the E. part of Armenia Major by the river Nymphius (Strab. pp. 521, 532). In the time of the Greek kings of Syria, it formed, together with the adjacent district of Aclisene, an independent W. Armenian kingdom, which was subdued and united to the rest of Armenia by Tigranes. It was taken from Tigranes by Pompey and given by Nero to Sohaemus (Tac. *Ann.* xiii. 7).

Sōphīlus (Σώφιλος), a comic poet of the Middle Comedy, was a native of Sicyon or of Thebes, and lived about B.C. 348 (Suid. *s.v.*).—Fragments in Meineke, *Fr. Com. Graec.*

Sōphōcles (Σοφοκλῆς). 1. The great tragic poet, was born at Colonus, a village little more than a mile to the NW. of Athens, B.C. 495. He was thirty years younger than Aeschylus, and fifteen years older than Euripides. His father's name was Sophilus, or Sophillus, who traded as an iron-worker, *i.e.* he employed slaves as smiths. Sophocles received an education not inferior to that of the sons of the most distinguished citizens of Athens. In both of the two leading branches of Greek education, music and gymnastics, he was carefully trained, and in both he gained the prize of a garland. Of the skill which he had attained in music and dancing in his sixteenth year, and of the perfection of his bodily form, we have conclusive evidence in the fact that, when the Athenians were assembled in solemn festival around the trophy which they had set up in Salamis to celebrate their victory over the fleet of Xerxes,

Sophocles was chosen to lead, naked and with lyre in hand, the chorus which sang the songs of triumph (480). (Athen. p. 20.) His first appearance as a dramatist took place in 468, under peculiarly interesting circumstances—not only from the fact that Sophocles, at the age of twenty-seven, came forward as the rival of the veteran Aeschylus, whose supremacy had been maintained during an entire generation, but also from the character of the judges. The solemnities of the Great Dionysia were rendered more imposing by the occasion of the return of Cimon from his expedition to Scyros, bringing with him the bones of Theseus. Public expectation was so excited respecting the approaching dramatic contest, and party feeling ran so high, that Apsephion, the Archon Eponymus, whose duty it was to appoint the judges, had not yet ventured to proceed to the final act of drawing the lots for their election, when Cimon, with his nine colleagues in the command, having entered the theatre, the Archon detained them at the altar, and administered to them the oath appointed for the judges in the dramatic contests. Their decision was in favour of Sophocles, who received the first prize, the second only being awarded to Aeschylus, who was so mortified at his defeat that he left Athens and retired to Sicily. (Plut. *Cim.* 8; *C. I. G.* 2374; AESCHYLUS.) From this epoch Sophocles held the supremacy of the Athenian stage, not without rivals by whom he was sometimes defeated—even the *Oedipus Tyrannus* only obtained the second prize—but even against so formidable a rival as Euripides (whose first victory was in 441) he maintained his place till his death as the favourite poet of the Athenians. In 442 he was on the board of the Hellenotamiae, or treasurers of the tribute paid by allies (*C. I. A.* i. 237). The year 440 is a most important era in the poet's life. In the spring of that year he brought out the earliest of his extant dramas, the *Antigone*, and in the same year, but probably for reasons apart from poetical merit, he was appointed one of the ten *strategi*, of whom Pericles was the chief, in the war against Samos. It would seem that in this war Sophocles neither obtained nor sought for any military reputation: he is represented as good-humouredly repeating the judgment of Pericles concerning him, that he understood the making of poetry, but not the commanding of an army. It was probably for this reason that Pericles sent him to look after supplies at Lesbos, where Ion records a meeting with him (Athen. p. 604). The family dissensions which troubled his last years are connected with a well-known and beautiful story, concerning the exactness of which, however, there is some doubt. His family consisted of two sons, Iophon, the offspring of Nicostrate, who was a free Athenian woman, and Ariston, his son by Theoris of Sicyon; and Ariston had a son named Sophocles, for whom his grandfather showed the greatest affection. Iophon, who was by the laws of Athens his father's rightful heir, jealous of his love for the young Sophocles, and apprehending that Sophocles purposed to bestow upon his grandson a large proportion of his property, is said to have summoned his father, as being mentally incompetent, before the Phratores [the jurisdiction in such matters would belong to the Archon]. As his only reply, Sophocles exclaimed, 'If I am Sophocles, I am not beside myself; and if I am beside myself, I am not Sophocles;' and then he read from his *Oedipus at Colonus*, which was lately

written, but not yet brought out, the magnificent chorus, beginning—

Ἐδῖππου, ξένε, τῆσδε χάρας,

whereupon the judges at once dismissed the case, and rebuked Iophon for his undutiful conduct. (Plut. *An Seni sit gerend. Respubl.* 3, p. 775.) Sophocles died soon afterwards, in 406, in his ninetyeth year. All the various accounts of his death and funeral are of a fictitious and legendary character. According to a foolish story he was choked by a grape, which is probably a too literal interpretation of the epigram by Simonides saying that Socrates died 'Ὠνώπων Βάκχου βότρυον ἐρεπτόμενος,' a paraphrase for 'working at a tragedy' (*Anth. Pal.* vii. 20). Another writer related that in a public recitation of the *Antigone* he sustained his voice so long without a pause that, through the weakness of extreme age, he lost his breath and his life together; while others ascribed his death to excessive joy at obtaining a victory.—In considering the development of the Greek drama it is important to notice that Sophocles first increased the number of actors from two to three: and this he must have done early in his career, since the change was adopted by Aeschylus in his *Oresteia* in B.C. 460. Sophocles also raised the number of the chorus from twelve to fifteen. Of the three additional members one was intended to act as coryphaeus of the whole, the other two to lead the sections in a divided chorus. [See *Diet. of Ant.* art. *Tragoedia.*] His chorus takes a less leading part than the chorus of Aeschylus: it is entirely subordinate to the actors and does not develop the action of the play. The subjects and style of Sophocles are human, while those of Aeschylus are essentially heroic. The latter excite terror, pity, and admiration, as we view them at a distance; the former bring those same feelings home to the heart, with the addition of sympathy and self-application. No individual human being can imagine himself in the position of Prometheus, or derive a personal warning from the crimes and fate of Clytemnestra; but everyone can, in feeling, share the self-devotion of Antigone in giving up her life at the call of fraternal piety, and the calmness which comes over the spirit of Oedipus when he is reconciled to the gods. In Aeschylus, the sufferers are the victims of an inexorable destiny; but Sophocles brings more prominently into view those faults of their own which form one element of the destiny of which they are the victims, and is more intent upon inculcating, as the lesson taught by their woes, that wise calmness and moderation, in desires and actions, in prosperity and adversity, which the Greek poets and philosophers celebrate under the name of *σωφροσύνη*. On the other hand, he does not, in the same manner as Euripides, bring tragedy to the level of everyday life, nor does he in a like degree use a miserable condition of life as a means of exciting pity [see p. 334, b]. A characteristic difference between the two poets is illustrated by the saying of Sophocles that 'he himself represented men as they ought to be, but Euripides exhibited them as they are' (Aristot. *Poët.* 25). A great modern critic has well said: 'There is no other Greek poet whose genius belongs so peculiarly to the best Greek time. Aeschylus has an element of Hebrew grandeur; Euripides has strong elements of modern pathos and romance; these things come easily home to us. But in order fully to appreciate Sophocles we must place

ourselves in sympathy with the Greek mind in its most characteristic modes of thought, and with the Greek sense of beauty in its highest purity.'—The number of plays ascribed to Sophocles was 130. He contended not only with Aeschylus and Euripides, but also with Choerilus, Aristias, Agathon, and other poets, among whom was his own son Iophon; and he carried off the first prize twenty or twenty-four times, frequently the second, and never the third. It is remarkable, as proving his growing activity and success, that, of his 130 dramas, eighty-one were brought out after his fifty-fourth year, and also that all his extant dramas, which of course in the judgment of the grammarians were his best, belong to this latter period of his life. The seven extant tragedies were probably brought out in the following chronological order:—*Antigone*, *Electra*, *Trachiniae*, *Oedipus Tyrannus*, *Ajax*, *Philoctetes*, *Oedipus at Colonus*: the last of these was brought out, after the death of the poet, by his grandson.—Of the numerous editions of Sophocles, the best is that of Professor Jebb, now nearly complete.—2. Son of Ariston, and grandson of the elder Sophocles, was also an Athenian tragic poet. The love of his grandfather towards him has been already mentioned. In 401 he brought out the *Oedipus at Colonus* of his grandfather; but he did not begin to exhibit his own dramas till 396.—3. Son of Sostratides, was an Athenian commander in the Peloponnesian war, sent to reinforce the fleet in Sicily and to aid the popular party at Corcyra; was banished because he assented to the peace in Sicily in B.C. 424 (Thuc. iii. 115, iv. 2, 46, 65).

Sophonisba, daughter of the Carthaginian general, Hasdrubal, the son of Gisco. She had been betrothed by her father, at a very early age, to the Numidian prince Masinissa, but at a subsequent period Hasdrubal, being desirous to gain over Syphax, the rival monarch of Numidia, to the Carthaginian alliance, offered him the hand of his daughter in marriage. The beauty and accomplishments of Sophonisba prevailed over the influence of Scipio: Syphax married her, and from that time became, under her influence, the zealous supporter and ally of Carthage. After the defeat of Syphax, and the capture of his capital city of Cirta by Masinissa, Sophonisba fell into the hands of the conqueror, upon whom her beauty exercised so powerful an influence, that he determined to marry her himself. Their nuptials were accordingly celebrated without delay, but Scipio (who was apprehensive lest she should exercise the same influence over Masinissa which she had previously done over Syphax) refused to ratify this arrangement and, upbraiding Masinissa with his weakness, insisted on the immediate surrender of the princess. Unable to resist this command, the Numidian king spared her the humiliation of captivity, by sending her a bowl of poison, which she drank without hesitation, and thus put an end to her own life. (Liv. xxix. 23, xxx. 3-15; Pol. xiv. 1, 7; App. *Pun.* 10, 27, 28; Zonar. ix. 11-13.)

Sôphrôn (Σώφρων), of Syracuse, was the principal writer of that species of composition called the *Mime* (μίμος), which was one of the numerous varieties of the Doric Comedy. He lived about B.C. 460-420. When Sophron is called the inventor of mimes, the meaning is, that he reduced to the form of a literary composition a species of amusement which the Greeks of Sicily, who were pre-eminent for broad humour and merriment, had practised from time imme-

morial at their public festivals, and probably also in private society. They consisted in a delineation of ordinary character brought out in a dramatic dialogue representing some scene of social life. The second Idyll of Theocritus is borrowed from the *Ἀκροῖαι* of Sophron, and the fifteenth (*Adoniazusae*) from Sophron's *Ἰσθμιαῖσσοι*. There is, however, some difficulty in determining whether Sophron's were in mere prose, or in mingled poetry and prose, or in prose with a peculiar rhythmical movement but no metrical arrangement. Plato was a great admirer of Sophron, and is said to have been the first who made the Mimes known at Athens. (Suidas, *s.v.* *Σώφρων*, *Ῥηγίλους*; Arist. *Poët.* i. 8; Athen. p. 505; cf. HERONDAS.) The best collection of the fragments of Sophron is by L. Botzon, Marienburg, 1867.

Sophroniscus. [SOCRATES.]

Sophus, P. Semprōnius, consul 304, and one of the first plebeian pontifices B. C. 300 (Liv. xi. 45, x. 9), is mentioned as one of the earliest jurists, and is said to have owed his name of Sophus or Wise to his great merits (Pompon. *Dig.* i. 2, 37).

Sopianae (*Fünfkirchen*), a town in Pannonia Inferior, on the road from Mursa to Vindobona, the birthplace of the emperor Maximinus (Amm. Marc. xxviii. 1).

Sōra. 1. (Soranus: *Sora*), a town in Latium, on the right bank of the river Liris and N. of Arpinum, with a strongly fortified citadel. It was the most northerly town of the Volsci in Latium, and afterwards joined the Samnites; but it was conquered by the Romans, and was twice colonised by them, since the inhabitants had destroyed the first body of colonists. (Liv. ix. 23, 43, x. 1; Diod. xix. 72, xx. 90.) Juvenal speaks of it as a quiet country town (iii. 223). There are still remains of the polygonal walls of the ancient town.—2. (*Zora*) A town in Paphlagonia, near Andrappa and NW. of Tavium. It is possibly the same as Sebaste Paphlagoniae.

Sōractē (*Monte di S. Oreste*), a celebrated mountain in Etruria, in the territory of the Falisci, near the Tiber, about twenty-six miles from Rome, the summit of which, in winter covered with snow, was clearly visible from the city. (*Vides ut alta stet nive candidum Soracte*, Hor. *Od.* i. 9.) It rises in a bold and abrupt form, but to a height of only 2420 feet. On its summit was a temple of Apollo **SORANUS**.

Soranus. 1. A Sabine divinity worshipped on Mt. Soracte, the name of which was possibly derived from this worship. Soranus was apparently a sun-god of the district, and hence was identified with Apollo as Apollo Soranus. At his festival the worshippers were supposed to pass over burning embers without injury. (Verg. *Aen.* vii. 785–790; Sil. It. v. 175; Plin. vii. 19.) The rite may have been originally a sun-charm, like the 'St. John's fires,' and had the additional meaning of purification from evil influences which belonged to the similar rites of PALES.—2. The name of several physicians, of whom the most celebrated seems to have been a native of Ephesus, and to have practised his profession first at Alexandria, and afterwards at Rome, in the reigns of Trajan and Hadrian, A.D. 98–138. There are several medical works still extant under the name of Soranus, but whether they were written by the native of Ephesus cannot be determined.

Sordicē (*Etang de Leucate*), a lake in Gallia Narbonensis, at the foot of the Pyrenees, formed by the river Sordis (Avien. *Or. Mar.* 560).

Sordones or **Sordi**, a small people in Gallia

Narbonensis, at the foot of the Pyrenees, whose chief town was Ruscino (Plin. iii. 35; Mel. ii. 5).

Sosibius (*Σωσιβίος*), a distinguished Lacedaemonian grammarian, who flourished in the reign of Ptolemy Philadelphus (about B. C. 251), and was contemporary with Callimachus (Suid. *s. v.*; Athen. p. 493).

Sosigēnes (*Σωσιγένης*), the Peripatetic philosopher, was the astronomer employed by Julius Caesar to superintend the correction of the calendar (B. C. 46). He is called an Egyptian, but may be supposed to have been an Alexandrian Greek. (See *Dict. of Antiq.* art. *Calendarium*.)

Sosiphānes (*Σωσιφάνης*), the son of Sosicles, of Syracuse, was one of the seven tragedians who were called the Tragic Pleiad. He lived about B. C. 340–280. (Suid. *s. v.*)

Sosithēus (*Σωσιθέος*), of Syracuse or Athens, or Alexandria in the Troad, was a distinguished tragic poet, one of the Tragic Pleiad, and the antagonist of the tragic poet Homer. He lived about B. C. 284. (Suid. *s. v.*)

Sosistratos (*Σωσιστρατος*). 1. Held the chief power at Syracuse before the rise of AGATHOCLES; he was expelled by a revolution and retired to Agrigentum, where he was assassinated B. C. 314 (Diod. xix. 71).—2. Divided the chief power at Syracuse with his rival, Thyuion, about B. C. 277. They called in Pyrrhus to aid them when they were besieged by the Carthaginians (Plut. *Pyrrh.* 23).

Sosius. 1. **C.**, quaestor, B. C. 66, and praetor 49. He was afterwards one of Antony's principal lieutenants in the East. He was appointed by Antony, in 38, governor of Syria and Cilicia in the place of Ventidius. Like his predecessor in the government, he carried on the military operations in his province with great success. In 37, he advanced against Jerusalem along with Herod, and after hard fighting became master of the city, and placed Herod upon the throne. In return for these services, Antony obtained for Sosius the honour of a triumph in 34, and the consulship in 32. Sosius commanded the left wing of Antony's fleet at the battle of Actium. He was afterwards pardoned by Octavian, at the intercession of L. Arruntius. (Suet. *Aug.* 17; App. *B. C.* v. 73; Vell. Pat. ii. 85.)—2. The name of two brothers (Sosii), booksellers at Rome in the time of Horace. They were probably freedmen, perhaps of the Sosius mentioned above. (Hor. *Ep.* i. 20, 2; *A. P.* 345.)

Sospita. [JUNO.]

Sosthēnes (*Σωσθένης*), a Macedonian officer of noble birth, who obtained the supreme direction of affairs during the period of confusion which followed the invasion of the Gauls. He defeated the Gauls in 280. (Just. xxiv. 5, 6.)

Sostrātus (*Σώστρατος*), the son of Dexiphanes, of Cnidus, was one of the great architects who flourished during and after the life of Alexander the Great. He built for Ptolemy I., the son of Lagos, the celebrated Pharos of Alexandria. He also embellished his native city, Cnidus, with a work which was one of the wonders of ancient architecture; namely, a portico, or colonnade, supporting a terraco, which served as a promenade. (Strab. p. 791; Plin. xxxvi. 83.)

Sōtādes (*Σωτάδης*). 1. An Athenian comic poet of the so-called Middle Comedy, who must not be confounded with the more celebrated poet of Maronea (Athen. pp. 293, 368).—2. A native of Maronea in Thrace, flourished at Alexandria about B. C. 280. He wrote lascivious poems (called *φλύαρες* or *κίναδοι*) in the Ionic

dialect, whence they were also called Ἴωνικοὶ λόγοι (Suid. s.v.; Atheu. p. 620). They were also called *Sotadean poems* (Σωτάδεια ἄσματα). It would seem that Sotades carried his lascivious and abusive satire to the utmost lengths, and the freedoms which he took at last brought him into trouble (Mart. ii. 86, 2). According to Plutarch (*Op. Moral.* p. 11), he made a vehement and gross attack on Ptolemy Philadelphus, on the occasion of his marriage with his sister Arsinoë, and the king threw him into prison, where he remained for a long time. According to Athenæus, the poet attacked both Lysimachus and Ptolemy, and, having fled from Alexandria, he was overtaken at Caunus by Ptolemy's general Patroclus, who shut him up in a leaden chest and cast him into the sea.

Sōtīon (Σωτίων). 1. A philosopher and a native of Alexandria, who flourished at the close of the third century B.C. He is chiefly remarkable as the author of a work (entitled *Διαδοχαί*) on the successive teachers in the different philosophical schools (Athen. p. 162; Diog. Laërt. v. 86).—2. A philosopher, and also a native of Alexandria, who lived in the age of Tiberius. He was the instructor of Seneca, who derived from him his admiration of Pythagoras. It was perhaps this Sotion who was the author of a treatise on anger, quoted by Stobæus (Sen. *Ep.* 108).

Sottiātes or **Sotiātes**, a powerful and warlike people in Gallia Aquitania, on the frontiers of Gallia Narbonensis, were subdued by P. Crassus Caesar's legate, after a hard-fought battle. The modern Sos probably represents the ancient town of this people. (Caes. *B.G.* iii. 20; Athen. p. 249; Oros. vi. 8.)

Sozomēnus (Σωζόμενος), usually called **Sozomen** in English, was a Greek ecclesiastical historian of the fifth century. He was probably a native of Betheltha or Bethel, a village near Gaza in Palestine. His parents were Christians. He practised as an advocate at Constantinople, like his predecessor, Socrates, and he was still engaged in his profession when he wrote his History. His *Ecclesiastical History*, which is extant, is in nine books, and is dedicated to the emperor Theodosius II. It begins with the reign of Constantine, and comes down a little later than the death of Honorius, A.D. 423. The work is incomplete, and breaks off in the middle of a chapter. The author, we know, had proposed to bring it down to 439, the year in which the History of Socrates ends. Sozomen excels Socrates in style, but is inferior to the latter in soundness of judgment. The History of Sozomen is printed along with the other Greek ecclesiastical historians. [SOCRATES, No. 2.]

Sozopōlis, aft. **Sozupōlis** (Σωζόπολις, Σωζούπολις: *Susu*, Ru.), a considerable city of Pisidia, in a plain surrounded by mountains, N. of Termessus (Hierocl. p. 672).

Sparta (Σπάρτη, Dor. Σπάρτα: Σπαρτιάτης, Spartiātes, Spartanus) also called **Lacedaemon** (Λακεδαίμων: Λακεδαίμωνιος, Lacedaemonius), the capital of Laconica and the chief city of Peloponnesus, was situated on the right bank of the Eurotas (*Iri*), about twenty miles from the sea. It stood on a plain which contained within it several rising grounds and hills. It was bounded on the E. by the Eurotas, on the NW. by the small river Oenus (*Kolesina*), and on the SE. by the small river Tisia (*Magula*). Both of these streams fell into the Eurotas, which here for some distance is less narrowly enclosed by the mountains on either side. Below its confluence with the Oenus the river

runs for eighteen miles in a valley or plain about four miles broad. On its left bank the ground is marshy; on its right there are low spurs running down from Taygetus, and forming a space of ground elevated above the river upon which Sparta was built. Below, the river is again confined by mountain gorges. The actual plain of Sparta was therefore difficult of approach and easily defended against invaders. The city was about six miles in circumference, and consisted of several distinct quarters, which were originally separate villages, and which were never united into one regular town. (Thuc. i. 10; Paus. iii. 16, 9.) Its site is occupied by the modern villages of *Magula* and *Psykhiko*, and the principal modern town in the neighbourhood is *Mistra*, which lies about two miles to the W. on the slopes of Mt. Taygetus. During the flourishing times of Greek independence, Sparta was never surrounded by walls, since the bravery of its citizens, and the difficulty of access to it, were supposed to render such defences needless. It was first fortified by the tyrant Nabis, B.C. 195 (Paus. vii. 8, 5; Liv. xxxiv. 27), but it did not possess regular walls till the time of the Romans. Sparta, unlike most Greek cities, had no proper Acropolis, but this name, after the fortification of the city by Nabis, was given to one of the steepest hills of the town, on the summit of which stood the temple of Athene Poliuchos, or Chalciococcus. Five quarters (originally distinct villages) are mentioned: (1) *Pitane* (Πιτάνη), towards the N. of the city, in which was situated the Agora, containing the council-house of the senate, and the offices of the public magistrates (Hdt. iii. 55; Pind. *Ol.* vi. 46; Eur. *Troad.* 1112; Plut. *Ages.* 32, *de Exsil.* p. 601). It was also surrounded by temples and other public buildings. Of these the most splendid was the Persian Stoa or portico, originally built of the spoils taken in the Persian war, and enlarged and adorned at later times. (2) *Limnae* (Λιμναι), a suburb of the city in which stood the famous temple of Artemis Orthia, on the banks of the Eurotas, probably N.E. of Pitane, was originally low ground covered with water. (3) *Mesoa* or *Messoa* (Μεσόα, Μεσόβα), also by the side of the Eurotas, probably in the S.E. part of the city, containing the Dromus and the Platanistas, which was a spot nearly surrounded with water, and so called from the plane-trees growing there. (4) *Cynosūra* (Κυνόσουρα: *Kynosoupe's*), in the SW. of the city, and S. of Pitane. (5) *Aegidae* (Αγείδαι), in the NW. of the city, and W. of Pitane.—The two principal streets of Sparta ran from the Agora to the extreme end of the city: these were, (1) *Aphe-tae* or *Aphe-tais* (Ἀφέται, Ἀφεταίς sc. δδός), extending in a south-easterly direction, past the temple of Dictynna (which stood on the rising ground included in *New Sparta*) and the tombs of the Eurypontidae; and (2) *Skias* (Σκιάς), running nearly parallel to the preceding one, but further to the E., and which derived its name from an ancient tholos or skias (a circular building). The hills on the outskirts of the city were the Dictynnaeum (above mentioned) on the S., the Issorion on the W., and the Alpiou on the N. To the SE., on the left bank of the Eurotas, was the hill Menclaium (*Hag. Elias*), so called from the sanctuary of Menclaus and Helen which stood upon it (Pol. v. 22; Paus. iii. 19, 9; Liv. xxxiv. 28). The most important remains of ancient Sparta are the ruins of the theatre, which was near the Agora.—In the Homeric period, Argos was the chief city in Peloponne-

sus, and Sparta is represented as subject to it. Here reigned Menelaus, the younger brother of Agamemnon; and, according to tradition, by the marriage of Orestes, the son of Agamemnon, with Hermione, the daughter of Menelaus, the two kingdoms of Argos and Sparta became united. The Dorian conquest of Peloponnesus made Sparta the capital of the country. Laconica fell to the share of the two sons of Aristodemus, Eurysthenes and Procles, who took up their residence at Sparta, and ruled over the kingdom conjointly. The old inhabitants of the country maintained themselves at Amyclae, which was not conquered for a long time. After the complete subjugation of the country we find three distinct classes in the population: the pure Dorians, who resided in the capital, and who were called Spartiatae or Spartans; the Perioeci or old Achaean inhabitants (but probably with some admixture of Dorian blood), who became tributary to the Spartans, and possessed no political rights; and the Helots, who were also a portion of the old Achaean inhabitants, but were reduced to a state of slavery. [See also *Dict. of Ant.* art. *Perioeci.*] From various causes the Spartans became distracted by intestine quarrels, till at length Lycurgus, who belonged to the royal family, was selected by all parties to give a new constitution to the state. [See LYCURGUS.] Sparta extended her sway over the greater part of Peloponnesus. In B.C. 743 the Spartans attacked Messenia, and after a war of twenty years subdued this country, 723. In 685 the Messenians again took up arms, but at the end of seventeen years were again completely subdued; and their country from this time forward became an integral portion of Laconia. [For details see *MESSENIA.*] After the close of the second Messenian war the Spartans continued their conquests in Peloponnesus. They defeated the Tegeans, and wrested the district of Thyreae from the Argives. At the time of the Persian invasion, they were confessedly the first people in Greece, and to them was granted by unanimous consent the chief command in the war. But after the final defeat of the Persians the haughtiness of Pausanias disgusted most of the Greek states, particularly the Ionians, and led them to transfer the supremacy to Athens (477). From this time the power of Athens steadily increased, and Sparta possessed little influence outside the Peloponnesus. The Spartans, however, made several attempts to check the rising greatness of Athens, and their jealousy of the latter led at length to the Peloponnesian war (431). This war ended in the overthrow of Athens, and the restoration of the supremacy of Sparta over the rest of Greece (404). But the Spartans did not retain this supremacy more than thirty years. Their decisive defeat by the Thebans under Epaminondas at the battle of Leuctra (371) gave the Spartan power a shock from which it never recovered; and the restoration of the Messenians to their country two years afterwards completed the humiliation of Sparta. Thrice was the Spartan territory invaded by the Thebans, and the Spartan women saw for the first time the watch-fires of an enemy's camp. The Spartans now finally lost their supremacy over Greece, but no other Greek state succeeded to their power, and about thirty years afterwards the greater part of Greece was obliged to yield to Philip of Macedon. The Spartans, however, kept haughtily aloof from the Macedonian conqueror, and refused to take part in the Asiatic

expedition of his son, Alexander the Great. Under the later Macedonian monarchs the power of Sparta still further declined; the institutions of Lycurgus were neglected, luxury crept into the state, the number of citizens diminished, and the landed property became vested in a few families. Agis endeavoured to restore the ancient institutions of Lycurgus, but he perished in the attempt (240). Cleomenes III., who began to reign 236, was more successful. He succeeded in putting the Ephors to death, and overthrowing the existing government (225); and he then made a redistribution of the landed property, and augmented the number of the Spartan citizens by admitting some of the Perioeci to this honour. His reforms infused new blood into the state; and for a short time he carried on war with success against the Achaeans. But the mistaken policy of Aratus, the general of the Achaeans, called in the assistance of Antigonus Doson, the king of Macedonia, who defeated Cleomenes at the decisive battle of Sellasia (221), and followed up his success by the capture of Sparta. Sparta now sank into insignificance, and was ruled by a succession of native tyrants till at length it was compelled to abolish its peculiar institutions, and to join the Achaean League. Shortly afterwards it fell, with the rest of Greece, under the Roman power.

Spartacus, the name of several kings of the Cimmerian Bosphorus. 1. Succeeded the dynasty of the Archaeanactidae in B.C. 438, and reigned until 431. He was succeeded by his son Seleucus. (Diod. xii. 31.)—2. Began to reign in 427 and reigned twenty years. He was succeeded in 407 by his son Satyrus. (Diod. xiv. 93.)—3. Succeeded his father, Leucion, in 353, and died, leaving his kingdom to his son, Parysades, in 348 (Diod. xvi. 31, 52).—4. Son of Eumelus, began to reign in 304, and reigned twenty years (Diod. xx. 100).

Spartacus, by birth a Thracian, was successively a shepherd, a soldier, and a chief of banditti. On one of his predatory expeditions he was taken prisoner, and sold to a trainer of gladiators. In 73 he was a member of the company of Lentulus, and was detained in his school at Capua in readiness for the games at Rome. He persuaded his fellow-prisoners to make an attempt to gain their freedom. About seventy of them broke out of the school of Lentulus, and took refuge in the crater of Vesuvius. Spartacus was chosen leader, and was soon joined by a number of runaway slaves. They were blockaded by C. Claudius Pulcher at the head of 3000 men, but Spartacus attacked the besiegers and put them to flight. His numbers rapidly increased, and for two years (B.C. 73–71) he defeated one Roman army after another, and laid waste Italy from the foot of the Alps to the southernmost corner of the peninsula. After both the consuls of 72 had been defeated by Spartacus, M. Licinius Crassus, the praetor, was appointed to the command of the war. Crassus carried on the contest with vigour and success, and after gaining several advantages over the enemy, at length defeated them on the river Silarus in a decisive battle, in which Spartacus was slain.—The character of Spartacus has been maligned by the Roman writers. Cicero compares the vilest of his contemporaries to him; Horace (*Od.* iii. 14, 19) speaks of him as a common robber; none recognise his greatness, but the terror of his name survived to a late period of the empire. Accident made Spartacus a free-

booter and a gladiator; nature had given him many of the qualities of a hero. The excesses of his followers he could not always repress, and his efforts to restrain them often cost him his popularity. But he was in himself not less just than he was able and valiant. (Plut. *Crass.* 8-12, *Pomp.* 21; Liv. *Ep.* 95-97; App. *B.C.* i. 116-121; Cic. *Verr.* v. 2, 5, *ad Att.* vi. 2.)

Spartārius Campus. [CARTHAGO NOVA.]

Sparti (Σπαρτοί from σπείρω), the Sown-men, was the name given to the armed men who sprang from the dragon's teeth sown by Cadmus, and who were believed to be the ancestors of the five oldest families at Thebes. [CADMUS; THEBAE.]

Spartianus, Aelius. [SCRIPTORES HISTORIAE AUGUSTAE.]

Spartōlus (Σπάρτωλος), a town in the Macedonian peninsula of Chalcidice, N. of Olynthus (Thuc. ii. 79, v. 18).

Spauta or **Capauta** (Σπαῦτα: *L. of Urmī*), a large salt lake in the W. of Media, whose waters were singularly bitter and acrid. It was also called **Matiāna** (Ματιανή λίμνη) from the name of the people who dwell round it. (Strab. p. 523.)

Speos Artemidos. [PEOS ART.]

Sperchēus (Σπερχειός: *Elladhā*), a river in the S. of Thessaly, which rises in Mt. Tymphrestus, runs in an easterly direction through the territory of the Aenianes and through the district Malis, and falls into the innermost corner of the Sinus Mahacus (Hdt. vii. 198; Strab. p. 433). As a river-god Spercheus is a son of Oceanus and Ge, and the father of Menesthius by Polydora, the daughter of Peleus. To this god Peleus dedicated the hair of his son Achilles, in order that he might return in safety from the Trojan war. (*Il.* xvi. 174, xxiii. 142; Apollod. iii. 14, 4; Paus. i. 37, 2.)

Spēs, the personification of Hope, was worshipped at Rome, where she had several temples, the most ancient of which was built in B.C. 354, by the consul Atilius Calatinus, near the Porta Carmentalis in the Forum Olitorium, and was rebuilt in 17 A.D. (Liv. xxiv. 47; Tac. *Ann.* ii. 49). The goddess Spes represented especially the hope and promise of gardens, over which she presided, as Venus did also (with whom she was sometimes identified in art). Hence the vegetable-market was a fitting place for her sanctuary (cf. Tibull. i. 1, 9). She was represented, like Flora, crowned with flowers, and with ears of corn. She bore also the cornucopia, like Fortune, in conjunction with whom she is often addressed on monumental inscriptions: 'Spes et Fortuna valete' (cf. 'Ελπὶς καὶ σὺ Τύχη μέγα χάρεστε, *Anth.* Pal. ix. 49).

Speusippus (Σπείσιππος), the philosopher, was a native of Athens, and the son of Eurymedon and Potone, a sister of Plato (Diog. Laërt. iv. 1). He accompanied his uncle Plato on his third journey to Syracuse, where he displayed considerable ability and prudence (Plut. *Dion.* 22). He succeeded Plato as president of the Academy, but was at the head of the school for only eight years (B.C. 347-339). He died, as it appears, of a lingering paralytic illness. He wrote several works, all of which are lost, in which he developed the doctrines of his great master.

Spactēria. [PYLOS, No. 1.]

Sphaeria (Σφαίρια: *Poros*), an island off the coast of Troezen in Argolis, and between it and the island of Calauria, with the latter of which it was connected by a sand-bank. Here Sphaerus, the charioteer of Pelops, is said to have been buried. (Paus. ii. 33, 1, v. 10, 2.)

Sphaerus (Σφαίρος), a Stoic philosopher, studied first under Zeno of Citium, and afterwards under Cleanthes. He lived at Alexandria during the reigns of the first two Ptolemies. (Diog. Laërt. viii. 177; Athen. p. 334.) He also taught at Lacedaemon, and was believed to have had considerable influence in moulding the character of Cleomenes (Plut. *Cleom.* 2). He was in repute among the Stoics for the accuracy of his definitions (Cic. *Tusc.* 24, 53). He was the author of several works, all of which are lost.

Sphendālē (Σφενδάλη: *Σφενδαλεύς*), a demus in Attica belonging to the tribe Hippothontis, on the frontiers of Boeotia between Tanagra and Decelaea.

Sphettus (Σφηττός: *Σφήττιος*), a demus in the S. of Attica, near the silver mines of Sunium, belonging to the tribe Acamantis.

Sphinx (Σφίγξ, gen. Σφιγγός), according to the Greek tradition, a she-monster, daughter of Orthus and Chimaera, born in the country of the Arimi, or of Typhon and Echidna, or lastly of Typhon and Chimaera. She is said to have proposed a riddle to the Thebans, and to have murdered all who were unable to guess it. Oedipus solved it, whereupon the Sphinx slew herself. [For details see OEDIPUS.] The legend appears to have come from Egypt, but the figure of the Sphinx is represented somewhat differently in Greek mythology and art. The Egyptian Sphinx is the figure of a lion without wings in a lying attitude, the upper part of the body being that of a human being. This Sphinx was male, and represented the god Hor-em-khu (= Horus, Harmachis, or Kheper). The statue existed before the time of Khufu (as is mentioned in an inscription), *i.e.* before the Fourth Dynasty, which probably began about 3700 B.C. The common idea of a Greek Sphinx, on the other hand, is that of a winged body of a lion, the breast and upper part being the figure of a woman. The winged type, probably derived from Assyria, was the commoner; but some terracotta figures of a wingless Sphinx have been found in Boeotia. The Sphinx in Greece was primarily an emblem of the mysterious power of death. Hence she is represented, like the Harpy or the Siren, bearing a slain body; and especially she is the slayer of those who die prematurely. Her appearance in the Theban story is due to her being regarded as both pitiless and mysterious. Among the most remarkable Greek sculptures of the Sphinx are those which appear in a relief recently found at Assos. The figure of the Sphinx is a common emblem on tombs.

Spīna, a town in Gallia Cispadana, in the territory of the Lingones, on the most southerly of the mouths of the Po, which was called after it Ostium Spineticum. It was a very ancient town (Dionys. i. 18, 28), but in the time of Strabo had ceased to be a place of any importance (Strab. pp. 214, 421).

Spinthārus (Σπίνθαρος), of Heraclea on the Pontus, a tragic poet, contemporary with Aristophanes, who designates him as a barbarian and a Phrygian. He was also ridiculed by the other comic poets. (Aristoph. *Av.* 763; Suid. *s.v.*)

Spolatum. [SALONA.]

Spolētium or **Spolētum** (Spoletinus: *Spolēto*), a town in Umbria, on the Via Flaminia, colonised by the Romans B.C. 242. It suffered severely in the civil wars between Sulla and Marius. At a later time it was taken by Totila; but its walls, which had been destroyed by the Goths, were restored by Narses.

(Liv. xxii. 9; App. *B.C.* i. 89; Strab. p. 227; Procop. *B.G.* iii. 12.)

Spōrādes (Σποράδες, sc. νῆσοι, from σπείρω), a group of scattered islands in the Aegæan sea, off the island of Crete and the W. coast of Asia Minor, so called in opposition to the Cyclades, which lay in a circle around Delos. The division, however, between these two groups of islands was not always defined, and we find some of the islands at one time described as belonging to the Sporades, and at another time as belonging to the Cyclades. (Strab. pp. 484, 485; Plin. iv. 71.)

Spurinna, Vestritius. 1. The haruspex who warned Caesar to beware of the Ides of March. It is related that, as Caesar was going to the senate-house on the fatal day, he said to Spurinna in jest, 'Well, the Ides of March are come,' upon which the seer replied, 'Yes, they are come, but they are not past.' (Suet. *Jul.* 81; Plut. *Caes.* 63; Val. Max. viii. 11, 2.)—2. A Roman general, who fought on the side of Otho against the Vitellian troops in the N. of Italy (Tac. *Hist.* ii. 11, 18, 26; Plut. *Oth.* 5). In the reign of Trajan he gained a victory over the Bructeri. Spurinna lived upon terms of the closest friendship with the younger Pliny, who gives a valuable and interesting account of the manner in which Spurinna passed his day (Plin. *Ep.* iii. 1). In the same letter Pliny mentions that Spurinna wrote lyric poems; but there is no doubt that the four poems published as Spurinna's by Barth in 1613 are forgeries (see Wernsdorf, *Poët. Lat. Min.* iii. 325).

Spurinus, Q. Petillius, praetor urbanus in B.C. 181, in which year the books of king Numa Pompilius are said to have been discovered upon the estate of one L. Petillius. Spurinus obtained possession of the books, and upon his representation to the senate that they ought not to be read and preserved, the senate ordered them to be burnt. [NUMA.] Spurinus was consul in 176, and fell in battle against the Ligurians. (Liv. xl. 18, 26, 29; Val. Max. i. 1, 12.)

Stābiāe (Stabianus: *Castel a Mare di Stabia*), an ancient town in Campania, between Pompeii and Surrentum, which was destroyed by Sulla in the Social war, but which continued to exist as a small place down to the great eruption of Vesuvius in A.D. 79, when it was overwhelmed along with Pompeii and Herculaneum. It was at Stabiae that the elder Pliny perished. (Ov. *Met.* xv. 711; Plin. *Ep.* vi. 16.) Remains of some interest have been excavated there [cf. *Dict. of Ant.* art. *Torcular*].

Stagirus, subsequently **Stagira** (Στάγειρος, τὰ Στάγειρα, ἢ Σταγείρα: Σταγειρίτης: *Stavro*), a town of Macedonia, in Chalcidice, on the Strymonic gulf and a little N. of the isthmus which unites the promontory of Athos to Chalcidice. It was a colony of Andros, was founded B.C. 656, and was originally called Orthagoria (Hdt. vii. 115; Thuc. iv. 88). It is celebrated as the birthplace of Aristotle, and was in consequence restored by Philip, by whom it had been destroyed (Plut. *Alex.* 7; Diog. Laërt. v. 4; Ael. *V.H.* iii. 17).

Staienus, C., one of the judges at the trial of Oppianicus. It was believed that he took bribes from both sides. He claimed, without right, to belong to the Aelian gens, and therefore adopted the Aelian cognomen Pactus. He was condemned for exciting a mutiny among the soldiers in his quaestorship. (Cic. *Cluent.* 36, 98, *Brut.* 68.)

Staphylus (Στάφυλος), son of Dionysus and Ariadne, or of Theseus and Ariadne, and was one of the Argonauts. By Chrysothemis he became the father of three daughters, Molpadia, Rhoëo, and Parthenos. (Apollod. i. 9, 16; Diod. v. 52; DIONYSUS.)

Stasinus (Στασίνος), of Cyprus, an epic poet, to whom some of the ancient writers attributed the poem of the Epic Cycle entitled *Cypria* (Κύπρια), because Cyprus was the birthplace of its supposed author. In the earliest historical period of Greek literature the *Cypria* was accepted without question as a work of Homer; and it is not till we come down to the times of Athenæus and the grammarians that we find any mention of Stasinus (Atheu. pp. 35, 334, 682). Stasinus was said to be the son-in-law of Homer, who, according to one story, composed the *Cypria* and gave it to Stasinus as his daughter's marriage portion (Procl. *Chrest.* p. 471; Ael. *V.H.* ix. 15): manifestly an attempt to reconcile the two different accounts, which ascribed it to Homer and Stasinus. The *Cypria* was the first, in the order of the events contained in it, of the poems of the Epic Cycle relating to the Trojan war. It embraced the period antecedent to the beginning of the Iliad, to which it was designed to form an introduction, relating the marriage of Thetis, the judgment of Paris to award the golden apple, the rape of Helen, and the first nine years of the war. Its substance is preserved in the prose summary by PROCLUS.

Stata Mater, the deity at Rome who was invoked to stay the progress of fires, and was therefore worshipped in each vicus, under the direction of the Magistri Vicorum (*C. I. L.* vi. 763-766). Her statue stood in the Forum (Fest. *s.v.*). It is probable that her worship was merely one aspect of the worship of Vesta. [VESTA.]

Statielli, Statiellātes, or Statiellenses, a small tribe in Liguria, S. of the Po, whose chief town was Statiellae Aquae (*Acqui*), on the road from Genoa to Placentia (Liv. xlii. 7, 21; Cic. *ad Fam.* xi. 11).

Statiā Messallina. [MESSALLINA.]

Statilius Taurus. [TAURUS.]

Statira (Στάτειρα). 1. Wife of Artaxerxes II., king of Persia, was poisoned by Parysatis, the mother of the king, who was a deadly enemy of Statira (Plut. *Artax.* 2-19).—2. Sister and wife of Darius III., celebrated as the most beautiful woman of her time. She was taken prisoner by Alexander, together with her mother-in-law, Sisymbria, and her daughters, after the battle of Issus, B.C. 333. They were all treated with the utmost respect by the conqueror, but Statira died shortly before the battle of Arbela, 331 (Curt. iii. 3, 22-26, iv. 10, 18-34; Arr. *An.* ii. 11, iv. 19).—3. Also called **Barsine**, elder daughter of Darius III. [BARSINE.]

Statiūs Murcus. [MURCUS.]

Statiūs, P. Papiniūs, was born at Neapolis, about A.D. 61 (cf. Stat. *Silv.* v. 3, 235), and was the son of a distinguished grammarian. He accompanied his father to Rome, where the latter acted as the preceptor of Domitian, who held him in high honour. Under the skilful tuition of his father, the young Statius speedily rose to fame, and became peculiarly renowned for the brilliancy of his extemporaneous effusions, so that he gained the prize three times in the Alban contests (*Silv.* iii. 5, 28); but having, after a long career of popularity, been vanquished in the quinquennial Capitoline

games, he retired to Neapolis, the place of his nativity, along with his wife, Claudia, whose virtues he frequently commemorates (*Silv.* iii. 5, 31). It is likely, however, that the cause of his retirement was, not personal pique, but rather weariness of the state of Roman society, of the recitations, and of the necessity of seeking court favour and patronage. He died about A.D. 96. It has been inferred from a passage in Juvencal (vii. 82) that Statius, in his earlier years at least, was forced to struggle with poverty: but the passage, rightly understood, expresses no more than the circumstances under which poets had to find a sale for their work, without any reference to the wealth or poverty of Statius in particular. Statius also, no doubt, profited by the patronage of Domitian (*Silv.* iv. 2), whom he addresses in strains of the most fulsome adulation. The story of the secret conversion of Statius to Christianity, mentioned by Dante (*Purgat.* xxii. 89), rests on no authority, and is in itself extremely improbable. Dante was glad to believe possible for the most eminent imitator of Virgil what he was obliged to recognise as impossible for Virgil himself. The extant works of Statius are:—(1) *Silvarum Libri V*, a collection of thirty-two occasional poems, many of them of considerable length, divided into five books. To each book is prefixed a dedication in prose, addressed to some friend. The metre chiefly employed is the heroic hexameter, but four of the pieces (i. 6, ii. 7, iv. 3, 9) are in Phalæcian hendecasyllabics, one (iv. 5) in the Alcaic, and one (iv. 7) in the Sapphic stanza. (2) *Thebaidos Libri XII*, a heroic poem in twelve books, embodying the ancient legends with regard to the expedition of the Seven against Thebes. (3) *Achilleidos Libri II*, a heroic poem breaking off abruptly. According to the original plan, it would have comprised a complete history of the exploits of Achilles, before and after the time embraced by the Iliad, but was never finished. Statius may justly claim the praise of standing in the foremost rank among the heroic poets of the Silver Age. He is in a great measure free from extravagance and pompous pretensions, though he draws too largely on his store of mythological learning; but, on the other hand, in no portion of his works do we find the impress of high natural talent or power; the pieces which form the *Silvae*, although evidently thrown off in haste, are better than the ambitious poems of the *Thebaid* or the *Achilleid*.—Editions of the *Silvae* by Markland, Lond. 1728, and by Sillig, Dresd. 1827: of the *Thebais* and *Achilleis* by O. Müller, 1870: of the complete works of Statius by Bährens and Kohlmann, Leips. 1876–1884.

Statōnia (Statoniensis), a town in Etruria, and a Roman Praefectura, on the river Albinia, and on the Lacus Statoniensis, in the neighbourhood of which were stone quarries, and excellent wine was produced. Near it was a lake, which is probably the *L. di Mezzano*, a little W. of the *L. di Bolsena* (L. Volsiniensis); Statonia was probably between this and Tarquinii. (Strab. p. 226; Plin. ii. 209; Vitruv. ii. 7, 3.)

Stator. [JUPITER, p. 464, a.]

Stectōrium (Στεκτόριον: *Emir Hisar*) a city of Great Phrygia, between Peltae and Synnada (Ptol. v. 2, 22; Paus. x. 27, 1).

Stellas or **Stellatinus Campus**, a part of the Campania plain, N. of M. Tifata, between Cales and the Volturnus (Liv. xxii. 13).

Stentōr (Στέντωρ), a herald of the Greeks in

the Trojan war, whose voice was as loud as that of fifty other men together. His name has become proverbial for anyone shouting with an unusually loud voice. (*Il.* v. 783; Juv. xiii. 112.)

Stentōris Lacus. [HEBRUS.]

Stenyclarus (Στενύκληρος, Dor. Στενύκλαρος: Στενυκλήριος), a town in the N. of Messenia, NE. of Messene, which was the residence of the Dorian kings of the country. After the time of the third Messenian war the town is no longer mentioned; but its name continued to be given to an extensive plain in the N. of Messenia. (Paus. iv. 3, 7; Strab. p. 361; Hdt. ix. 64.)

Stēphānē or **-is** (Στεφάνη, Στεφάνις: *Stefanio*), a seaport town of Paphlagonia, on the coast of the Mariandyni, W. of Sinope (Ptol. v. 4, 2).

Stēphānus (Στέφανος). 1. An Athenian comic poet of the New Comedy, was probably the son of Antiphanes, some of whose plays he is said to have exhibited (Athen. p. 469).—2. Of Byzantium, the author of the geographical lexicon entitled *Ethnica* (Ἔθνικὰ), of which unfortunately we only possess an Epitome. Stephanus was a grammarian at Constantinople, and lived after the time of Arcadius and Honorius, and before that of Justinian II. His work was reduced to an Epitome by a certain Hermolaus, who dedicated his abridgment to the emperor Justinian II. According to the title, the chief object of the work was to specify the gentile names derived from the several names of places and countries in the ancient world. But, while this is done in every article, the amount of information given went far beyond this. Nearly every article in the Epitome contains a reference to some ancient writer as an authority for the name of the place; but in the original, as we see from the extant fragments, there were considerable quotations from the ancient authors, besides a number of very interesting particulars, topographical, historical, mythological, and others. Thus the work was not merely what it professed to be, a lexicon of a special branch of technical grammar, but a valuable dictionary of geography. How great would have been its value to us if it had come down to us un mutilated may be seen by anyone who compares the extant fragments of the original with the corresponding articles in the Epitome. These fragments, however, are unfortunately very scanty, being only the last part of the letter Δ, the article Ἰβηρίαι δύο and an account of Sicily.—The best editions of the Epitome of Stephanus are by Dindorf, Lips. 1825, &c., 4 vols.; by Westermann, Lips. 1839, 8vo; and by Meineke, Berlin, 1849.

Stercūlius, Stercutius, or Sterquīlinus.

[PICUMNUS; cf. INDIGITAMENTA, p. 443, a.]

Stēropes. [CYCLOPES.]

Stesichōrus (Στησίχορος), of Himera in Sicily, a celebrated Greek poet, contemporary with Sappho, Alcaeus, Pittacus, and Phalaris, is said to have been born B.C. 632, and to have died in 552 at the age of eighty. His real name was Tisias, the name by which he is known being merely a surname, meaning 'organiser of choruses' (Suid. s.v.). Of the events of his life we have only a few obscure accounts. Like other great poets, his birth is fabled to have been attended by an omen: a nightingale sat upon the babe's lips and sang. He is said to have been carefully educated at Catania, and afterwards to have enjoyed the friendship of Phalaris, the tyrant of Agrigentum. Many writers relate the fable of his being miraculously

struck with blindness after writing an attack upon Helen, and recovering his sight when he had composed a *Palinodia*. [HELENA.] Another story told of him is that he warned the citizens of the designs of Phalaris by telling them the fable of the horse and the stag, and in consequence had to fly from Agrigentum to Catania (Ar. *Rhet.* ii. 20). He is said to have been buried at Catania near a gate of the city which was called after him the Stesichorean gate. Stesichorus was one of the nine chiefs of lyric poetry recognised by the ancients. He stands, with Alcman, at the head of one branch of the lyric art, the choral poetry of the Dorians. He was the first to break the monotony of the strophe and antistrophe by the introduction of the epode, and his metres were much more varied, and the structure of his strophes more elaborate, than those of Alcman. His odes contained the elements of the choral poetry perfected by Pindar and the tragedians. The subjects of his poems were chiefly heroic (hence 'graves Camenae,' Hor. *Od.* iv. 9, 8); he transferred the subjects of the old epic poetry to the lyric form, dropping, of course, the continuous narrative, and dwelling on isolated adventures of his heroes. He also composed poems on other subjects. His extant remains may be classified under the following heads:—(1) Mythical Poems; (2) Hymns, Encomia, Epithalamia, Paens; (3) Erotic Poems, and Scolia; (4) A pastoral poem, entitled *Daphnis*; (5) Fables; (6) Elegies. The dialect of Stesichorus was Dorian, with an intermixture of the Epic.—The best edition of his fragments is by Kleine, Berl. 1828.

Stēsimbrotus (Στησιμβροτος), of Thasos, a chapsodist and historian in the time of Cimon and Pericles, who is mentioned with praise by Plato and Xenophon, and who wrote a work upon Homer, the title of which is not known. He also wrote some historical works. (Plat. *Ion*, p. 550; Xen. *Mem.* iv. 2, 10; Plut. *Cim.* 4, 14, 16, *Per.* 8, 26.)

Stheneboea (Σθενέβοια), called **Antēa** by many writers, was a daughter of the Lycian king Iobates, and the wife of Proetus. Respecting her love for Bellerophon, see BELLEROPHONTES.

Sthēnelus (Σθένηςλος). Son of Perseus and Andromeda, king of Mycenae, and husband of Nicippe, by whom he became the father of Alcinoōs, Medusa, and Eurystheus (*Il.* xix. 116; Apollod. ii. 4, 5). Eurystheus, as the great enemy of Heracles, is called by Ovid *Stheneleius hostis* (Ov. *Her.* ix. 25, *Met.* ix. 273).—2. Son of Androgeos and grandson of Minos. He accompanied Heracles from Paros on his expedition against the Amazons, and together with his brother Alcaeus he was appointed by Heracles ruler of Thasos (Apollod. ii. 5, 9).—3. Son of Actor, likewise a companion of Heracles in his expedition against the Amazons; but he died and was buried in Paphlagonia, where he afterwards appeared to the Argonauts (Ap. Rh. ii. 911).—4. Son of Capaneus and Evadne, belonged to the family of the Anaxagoridæ in Argos, and was the father of Cylarabes (*Il.* v. 109; Paus. ii. 18, 4). He was one of the Epigoni, by whom Thebes was taken, and he commanded the Argives under Diomedes, in the Trojan war, being the faithful friend and companion of Diomedes. (*Il.* ii. 564, ix. 367, 505, xxiii. 511; Hor. *Od.* i. 15, 3, iv. 9, 20.) He was one of the Greeks concealed in the wooden horse (Hyg. *Fab.* 108), and at the distribution of the booty he was said to have received an imago of a three-eyed

Zeus, which was in after-times shown at Argos (Paus. ii. 45, 5, viii. 46, 2). His own statue and tomb also were believed to exist at Argos.—5. Father of Cynus, who was metamorphosed into a swan. Hence we find the swan called by Ovid *Stheneleis volucris* and *Stheneleia proles* (Ov. *Met.* ii. 368).—6. A tragic poet, contemporary with Aristophanes, who attacked him in the *Wasps* (Aristoph. *Vesp.* 1312).

Stheno. [GORGONES.]

Stilicho, son of a Vandal captain under the emperor Valens, became one of the most distinguished generals of Theodosius I. On the death of Theodosius, A.D. 395, Stilicho became the real ruler of the West under the emperor Honorius; and his power was strengthened by the death of his rival, Rufinus [RUFINUS], and by the marriage of his daughter Maria to Honorius. His military abilities saved the Western empire; and after gaining several victories over the barbarians, he defeated Alaric at the decisive battle of Pollentia, 403, and compelled him to retire from Italy. In 405 he gained another great victory over Radagaisus, who had invaded Italy at the head of a formidable host of barbarians. It was alleged that these victories raised the ambition of Stilicho, and that he aspired to make himself master of the Roman empire; but there is no proof of this. The influence of Stilicho was undermined by the intrigues of Olympius, who, for his own purposes, persuaded Honorius to regard Stilicho as dangerous and disloyal. Stilicho was apprehended and put to death at Ravenna in 408. (Claudian, *Stilicho, Serena, Rufinus*; Zosim. iv., v.)

Stilo, L. Aelius Praeconinus, a Roman grammarian, one of the teachers of Varro and Cicero. He received the surname of Praeconinus because his father had been a praeco, and that of Stilo on account of his compositions. He himself was a knight, and, as one of the aristocratic party, accompanied Q. Metellus Numidicus into exile in B.C. 100. He wrote Commentaries on the Songs of the Salii and on the Twelve Tables, a work *De Proloquiis*, &c. He and his son-in-law, Ser. Claudius, may be regarded as the founders of the study of grammar at Rome. (Suet. *Gram.* 2; Cic. *Brut.* 56, 205; Quint. x. 1, 99; Gell. i. 18, x. 21.) Some modern writers suppose that the work on Rhetoric ad C. Herennium, which is printed in the editions of Cicero, is the work of this Aelius, but this is probably erroneous [see CORNIFICIUS].

Stilpo (Στίλπων), the philosopher, was a native of Megara, and taught philosophy in his native town. According to one account, he engaged in dialectic encounters with Diodorus Cronus at the court of Ptolemaeus Soter; while, according to another, he did not comply with the invitation of the king to visit Alexandria. He acquired a great reputation; and so high was the esteem in which he was held that Demetrius, the son of Antigonus, spared his house at the capture of Megara. He is said to have surpassed his contemporaries in inventive power and dialectic art, and to have inspired almost all Greece with a devotion to the Megarian philosophy. He made the idea of virtue the special object of his consideration. He maintained that the wise man ought not only to overcome every evil, but not even to be affected by any. (Diog. Laërt. ii. 113–118; Sen. *Ep.* 9.)

Stimūla, originally an Italian deity worshipped among the Indigetes as the Power

which in childhood and youth incited to emulation or love (Aug. *C. D.* iv. 11); but, perhaps only from some similarity of sound, this name was applied also to Semelo after the introduction of the Bacchanalian worship into Italy. This Stimula (= Semelo) had a sanctuary near Ostia. (Liv. xxxix. 12; Ov. *Fast.* vi. 503.)

Stiria (Στρείρια: Στρείριεύς: Ru. on the bay *Porto Rafti*), a demus in Attica, SE. of Brauron, belonging to the tribe Pandionis, to which there was a road from Athens called Στρείριακή δδός. It is the birthplace of Theramenes and Thrasylbulus. (Paus. x. 45, 8; Strab. p. 399.)

Stobaeus, Joannes (Ἰωάννης ὁ Στοβαῖος), derived his surname apparently from being a native of Stobi in Macedonia. Of his personal history we know nothing. Even the age in which he lived cannot be fixed with accuracy; but he must have been later than Hierocles of Alexandria, whom he quotes. Probably he lived not very long after him, as he quotes no writer of a later date. We are indebted to Stobaeus for a very valuable collection of extracts from earlier Greek writers. Stobaeus was a man of very extensive reading, in the course of which he noted down the most interesting passages. The materials which he had collected in this way he arranged, in the order of subjects, for the use of his son Septimius. This collection of extracts has come down to us, divided into two distinct works, of which one bears the title of Ἐκλογαὶ φυσικαὶ διαλεκτικαὶ καὶ ἠθικαὶ (*Eclogae Physicae, etc.*), and the other the title of Ἀνθολόγιον (*Florilegium* or *Sermones*). The *Eclogae* consist for the most part of extracts conveying the views of earlier poets and prose writers on points of physics, dialectics, and ethics. The *Florilegium* or *Sermones* is devoted to subjects of a moral, political, and economical kind, and maxims of practical wisdom. Each chapter of the *Eclogae* and *Sermones* is headed by a title describing its matter. The extracts quoted in illustration begin usually with passages from the poets, after whom come historians, orators, philosophers and physicians. To Stobaeus we are indebted for a large proportion of the fragments that remain of the lost works of poets. Euripides seems to have been an especial favourite with him. He has quoted above 500 passages from him in the *Sermones*, 150 from Sophocles, and above 200 from Menander. In extracting from prose writers, Stobaeus sometimes quotes verbatim, sometimes gives only an epitome of the passage.—Editions of the *Eclogae* are by Heeren, Gotting. 1792–1801, and by Meineke, Leips. 1860; and of the *Florilegium* by Gaisford, Oxon. 1822, and by Meineke, Leips. 1857.

Stöbi (Στόβοι: Στοβαῖος), a town of Macedonia, and the most important place in the district Paconia, was situated on the river Erigon, at its junction with the Axios, NE. of Heraclea (Strab. p. 329; Ptol. iii. 13, 4; Liv. xxxiii. 19, xlv. 29). It was made a Roman colony and a municipium, and under the later emperors was the capital of the province Macedonia II. or Salutaris (Plin. iv. 34; *C. I. L.* iii. 629). It was destroyed at the end of the fourth century by the Goths; but it is still mentioned by the Byzantine writers as a fortress under the name of Stypëum (Στύπειον). Its ruins are near the modern *Graulsko*.

Stoecades Insulae (*I. d'Hyères*) a group of five small islands in the Mediterranean, off the coast of Gallia Narbonensis and E. of Massilia, on which the Massiliotes kept an armed force to protect their trade against pirates. The

three larger islands (mentioned by Pliny) were called Prote, Meso or Pomponiana, and Hypaea, the modern *Porquerolle*, *Port Croz*, and *Isle de Levant* or *du Titan*; the two smaller ones are probably the modern *Ratoneau* and *Promègne*. (Strab. p. 184; Tac. *Hist.* iii. 43; Lucan, iii. 516; Plin. iii. 35.)

Stoeni, a Ligurian people in the Maritime Alps, conquered by Q. Marcius Rex B.C. 118, before he founded the colony of Narbo Martius (Liv. *Ep.* 62; Val. Max. 10, 3).

Strābo, a cognomen in many Roman gentes, properly signified a person who squinted, and is accordingly classed with *Paetus*, though the latter word did not indicate such a complete distortion of vision as Strabo (Hor. *Sat.* i. 3, 45; Cic. *N. D.* i. 29; Plin. xi. 150).

Strābo, the geographer, was a native of Amasia in Pontus. The date of his birth is unknown, but may perhaps be placed about B.C. 54. He lived during the whole of the reign of Augustus, and during the early part, at least, of the reign of Tiberius. He is supposed to have died about A.D. 24. He received a careful education. He studied grammar under Aristodemus at Nysa in Caria, and philosophy under Xenarchus of Seleucia in Cilicia and Boethus of Sidon. (Strab. pp. 650, 670.) He lived some years at Rome, and also travelled much in various countries. We learn from his own work that he was with his friend Aelius Gallus in Egypt in B.C. 24 (pp. 110, 818). He wrote a historical work (*Ἱστορικὰ Τπομήματα*) in forty-three books, which is lost. It began where the History of Polybius ended, and was probably continued to the battle of Actium. (Strab. p. 13; Plut. *Lucull.* 28, *Sull.* 26.) But his work on Geography (*Γεωγραφικά*), in seventeen books, has come down to us entire, with the exception of the seventh, of which we have only a meagre epitome. Strabo's work, according to his own expression, was not intended for the use of all persons. It was designed for all who had had a good education, and particularly for those who were engaged in the higher departments of administration. Consistently with this view, his plan does not comprehend minute description, except when the place or the object is of great interest or importance; nor is his description limited to the physical characteristics of each country: it comprehends the important political events of which each country has been the theatre, a notice of the chief cities and the great men who have illustrated them; in short, whatever was most characteristic and interesting in every country. Strabo's *Geography* is the most important ancient work on that subject which has been preserved, and forms a striking contrast with the *Geography* of Ptolemy, and the dry list of names, occasionally relieved by something added to them, in the geographical portion of the *Natural History* of Pliny. It is in short a book intended for reading, and it may be read: a kind of historical geography. Strabo's language is generally clear, except in those passages where the text has been corrupted; it is appropriate to the matter, simple and without affectation. From this it will be understood that, while his work is naturally of no value in its mathematical geography, it is interesting and extremely valuable for its notices of topography (where, however, he deals only with those places which he considers most important), of history and of customs. The first two books of Strabo are an introduction to his *Geography*, and contain that in which he was weakest, his views on the form

and magnitude of the earth, and other subjects connected with mathematical geography. In the third book he begins his description: he devotes eight books to Europe; six to Asia; and the seventeenth and last to Egypt and Libya. Strabo adopted the geography of Eratosthenes as his basis, but in his own work he aimed at something much more complete, comprising, as was said above, historical as well as physical geography. With the W. of Europe he was naturally better acquainted than Eratosthenes had been, though it is strange to find that he conceived the Pyrenees as running from N. to S. parallel with the Rhine (p. 177). In his views of the geography of Asia and Africa he departs little from those of Eratosthenes, nor does he differ much in his conception of the map of the world, which he regarded as 'shaped like a chlamys,' an oblong measuring about 9000 miles in length from E. to W. and 4000 in breadth (p. 113), the habitable earth extending about 400 N. of Borysthenes to a latitude corresponding with the N. of Ierne (Ireland). It is to be regretted that in his judgment of his predecessors he not only unduly discredits Herodotus but also (from following Polybius implicitly in this point) altogether rejects the authority of Pytheas. Yet Pytheas might have saved him from some erroneous ideas about the N. of Europe. Pytheas, for instance, was nearer the truth as regards the geography of Britain, when he described it as an island stretching away lengthwise to the N., with Thule to the N. of it (Strab. p. 114), than Strabo himself, who believed Britain to be a triangle with its longest side, 500 miles long, opposite the whole Gallic coast from the Rhine to the Pyrenees (that coast being, as it were, flattened out into a continuous line facing mainly N.), and who placed Ireland N. of Britain, as the most northerly point of the world.—The best editions of Strabo are by Kramer, Berl. 1847-1852; by C. Müller and Dühner, Paris, 1857, and the text by Meineke, Leips. 1866; selections by H. F. Tozer, 1893.

Strābo, Fannius. 1. C., consul B.C. 161 with M. Valerius Messalla. In their consulship the rhetoricians were expelled from Rome. (Gell. xv. 11.)—2. C., son of the preceding, consul 122 (C. I. L. i. 560). He owed his election to the consulship chiefly to the influence of C. Gracchus, who was anxious to prevent his enemy Opimius from obtaining the office. But in his consulship Fannius supported the aristocracy, and took an active part in opposing the measures of Gracchus. He spoke against the proposal of Gracchus, who wished to give the Roman franchise to the Latins, in a speech which was regarded as a master-piece in the time of Cicero (Cic. *Brut.* 26, 99). He served in Africa, under Scipio Africanus, in 146, and in Spain under Fabius Maximus in 142 (Plut. *Ti. Gr.* 4; App. *Hisp.* 67). He owed his celebrity in literature to his History, which was written in Latin, and of which Brutus made an abridgment (Cic. *de Or.* ii. 67, 270, *Brut.* 87, 299).—3. The son-in-law of Laelius, whom Cicero introduces as one of the speakers in the *de Republica* and *de Amicitia*, was stated in the *Brutus* (26, 101) to be the same as the historian Fannius, but Cicero himself corrects this statement (*ad Att.* xii. 5, 3).

Strābo Seius. [SEJANUS.]

Strātōcles (Στρατοκλῆς). 1. An Athenian orator, and a friend of the orator Lycurgus. He was a virulent opponent of Demosthenes, whom he charged with having accepted bribes

from Harpalus. Stratocles especially distinguished himself by his extravagant flattery of Demetrius. (Plut. *Demetr.* 11, 24; *Vit. X. Or.* p. 852.)—2. An actor at Rome (Juv. iii. 99; Quintil. xi. 3, 178).

Strāton (Στράτων). 1. Son of Arcesilaus, of Lampsacus, was a distinguished Peripatetic philosopher, and the tutor of Ptolemy Philadelphus. He succeeded Theophrastus as head of the school in B.C. 288, and, after presiding over it eighteen years, was succeeded by Lycou. He devoted himself especially to the study of natural science, whence he obtained the appellation of *Physicus*. Cicero, while speaking highly of his talents, blames him for neglecting the most necessary part of philosophy—that which has respect to virtue and morals—and giving himself up to the investigation of nature. Straton appears to have taught a pantheistic system, the specific character of which cannot, however, be determined. He seems to have denied the existence of any god outside the material universe, and to have held that every particle of matter has a plastic and seminal power, but without sensation or intelligence; and that life, sensation, and intellect, are hut forms, accidents, and affections of matter. (Diog. Laërt. v. 58; Cic. *Acad.* i. 9, 34, *de Fin.* v. 5, 18.)—2. Of Sardis, an epigrammatic poet, and the compiler of a Greek Anthology devoted to licentious subjects. [PLANUDES.]—3. A physician of Berytus in Phoenicia, one of whose medical formulæ is quoted by Galen.—4. Also a physician, and a pupil of Erasistratus in the third century B.C. (Diog. Laërt. v. 3, 61).

Strātōnicē (Στρατονίκη). 1. Wife of Antigonus, king of Asia, by whom she became the mother of Demetrius Poliorcetes (Plut. *Demetr.* 2). After the battle of Ipsus she fled to Salamis in Cyprus with her son Demetrius.—2. Daughter of Demetrius Poliorcetes and Phila, the daughter of Antipater. In 300, at which time she could not have been more than seventeen years of age, she was married to Seleucus, king of Syria. Notwithstanding the disparity of their ages, she lived in harmony with the old king for some years, when it was discovered that her stepson, Antiochus, was deeply enamoured of her, and Seleucus, in order to save the life of his son, which was endangered by the violence of his passion, gave up Stratonice in marriage to the young prince. She bore three children to Antiochus: (1) Antiochus II., surnamed Theos; (2) Apama, married to Magas, king of Cyrene; and (3) Stratonice. (Plut. *Demetr.* 31, 32, 38; App. *Syr.* 59.)—3. Daughter of the preceding and of Antiochus I., was married to Demetrius II., king of Macedonia. She quitted Demetrius in disgust, on account of his second marriage with Phthia, the daughter of Olympias, and retired to Syria. Here she was put to death by her nephews Seleucus II., against whom she had attempted to raise a revolt. (Just. xxviii. 1.)—4. Daughter of Antiochus II., king of Syria, married to Ariarathes III., king of Cappadocia (Diod. xxxi. p. 518).—5. One of the favourite wives of Mithridates the Great (App. *Mithr.* 107).

Strātōnicēa (Στρατονίκηια, Στρατονίκη: Στρατονικεία, Stratoniceus, Stratonicensis: *Eski-Hisar*, Ru.), one of the chief inland cities of Caria, built by Antiochus I. Soter, who fortified it strongly, and named it in honour of his wife, Stratonice (Strab. p. 660). It stood E. of Mylasa and S. of Alabanda, near the river Marsyas, a S. tributary of the Macander, and

on the road from Alabanda to Idymus. It afterwards belonged to Rhodes (Liv. xxxiii. 18, 30). Under the Romans it was a free city; and it was improved by Hadrian, who called it Hadrianopolis (Steph. Byz. s. v.; Tac. *Ann.* iii. 62; Dio Cass. xlviii. 26). Near it stood the great temple of Zeus Chrysaoreus, the centre of the national worship of the Carians. There is some reason to believe that Stratonicea stood on the site of a former city, called Idrias and, still earlier, Chrysaoris. (Steph. Byz. s. v. Ἰδρίας.)

Stratōnis Turris. [CAESAREA, No. 3.]

Strattis (Στράττις or Στράτις), an Athenian poet of the Old Comedy, from B.C. 412 to 380, who parodied plays of Euripides (Ath. p. 551; Suid. s. v.).

Stratus (Στράτος). 1. (Στράτιος: *Sourovigli* near *Lepanū*), the chief town in Acarnania, ten stadia W. of the Achelous. Its territory was called **Stratice**. It was a strongly fortified town, and commanded the ford of the Achelous on the high road from Aetolia to Acarnania. (Strab. p. 450; Thuc. ii. 82, iii. 106; Xen. *Hell.* iv. 6.) Hence it was a place of military importance, and was at an early period taken possession of by the Actolians (Pol. iv. 63; Liv. xxxvi. 11). There are remains of its walls and gates.—2. A town in Achaia, afterwards called **DYME**.

Strombichides (Στρομβιχίδης), son of Diotimus, was an Athenian admiral on the coast of Asia B.C. 412. He recovered Lampsacus, which had revolted, in 411. He was put to death by the Thirty, because he opposed the policy of Theramenes in his dealings with Sparta. (Thuc. viii. 15, 30–40, 60–79; Lys. c. *Agor.* p. 130.)

Strongylē. [NAXOS.]

Strongylion (Στρογγυλίον), a distinguished Greek sculptor during the last thirty or forty years of the fifth century B.C. He was famous for his statues of oxen and horses. (Paus. ix. 30, 1.)

Strōphādes Insūlae (Στροφάδες), formerly called **Plōtae** (Πλωταί: *Strophiadia* and *Strivali*), two islands in the Ionian sea, off the coast of Messenia and S. of Zacynthus (Strab. p. 359; Verg. *Aen.* iii. 210). The Harpies were pursued to these islands by the sons of Boreas; and it was from the circumstance of the latter *returning* from these islands after the pursuit, that they are supposed to have obtained the name of Strophades. [HARPYIAE.]

Strōphius (Στρόφιος), king of Phocia, son of Crissus and Antiphatia, and husband of Cydragora, Anaxibia or Astyochia, by whom he became the father of Astydamia and Pylades. See **ORESTES**.

Strūchātes (Στρούχαιτες), one of the six tribes of ancient Media (Hdt. i. 101).

Strýmon (*Struma*, by the Turks *Kara-Su*), an important river in Macedonia, forming the boundary between that country and Thrace down to the time of Philip. It rose in Mt. Scomius, flowed first S. and then SE., passed through the lake Prasias, and, immediately S. of Amphipolis, fell into a bay of the Aegaeon sea called after it **Strymonicus Sinus** (Hes. *Th.* 339; Aesch. *Ag.* 192; Hdt. vii. 75; Thuc. ii. 96; Strab. p. 323). The numerous cranes on its banks are frequently mentioned by ancient writers (Verg. *Aen.* x. 269; Juv. xiii. 167).

Strýmonii (Στρυμόνιοι), the old name, according to Herodotus, of the Bithynians, who migrated into Asia Minor from the banks of the river Strymon. Bithynia was sometimes called Strymonis (Hdt. vii. 75).

Stubēra or **Stymbara** (Στύβερα, Στύμβαρα), a town of Macedonia in the district Paconia, on the river Erigon (Strab. p. 327; Pol. xxviii. 8; Liv. xxxi. 39).

Stura (*Stura*), a river of N. Italy, which rises in the glaciers of the Levanna, and flows into the Po from the N. a few miles below Turin (Plin. iii. 118).

Stymphālides. [STYMPHALUS.]

Stymphālis (Στυμφαλίς). 1. A lake in Arcadia. [STYMPHALUS.]—2. A district in Macedonia, between Atintania and Elimiotis (Liv. xlv. 30).

Stymphālus (Στύμφαλος, Στύμφηλος: *Στυμφάλιος*), a town in the NE. of Arcadia. The territory of Stymphalus is a plain about six miles in length, bounded by Achaia on the N., Sicyonia and Phlissia on the E., the territory of Mantinea on the S. and that of Orchomenus and Pheneus on the W. This plain is shut in on all sides by mountains. On the N. rises the gigantic mass of Cyllene, from which a projecting spur, called Mt. Stymphalus, descends into the plain. (Στύμφαλος ὄρος, Ptol. iii. 16, § 14; Hesych. s. v.; 'nivalis Stymphalus,' Stat. *Silv.* iv. 6, 100.) The mountain at the southern end of the plain, opposite Cyllene, was called *Apelaurum* (τὸ Ἀπέλαυρον, Polyb. iv. 69), and at its foot is the *katavothra* or subterraneous outlet of the lake of Stymphalus (ἡ Στυμφαλίς λίμνη, Strab. viii. p. 371; ἡ Στυμφηλίη λίμνη, Herod. vi. 76). This lake is formed partly by the rain-water descending from Cyllene and Apelaurum, and partly by three streams which flow into it from different parts of the plain, the waters of which have not sufficient outlet by the *katavothra*. It is now called *Zaraka*. The water which flows from it, after an underground course of twenty-two miles, appears again a few miles from Argos (where its ancient name was *Erasinus*), and now turns several mills belonging to that city. The district was one of military importance, since it commanded one of the chief roads from Arcadia to Argolis. Its name is said to have been derived from Stymphalus, a son of Elatus and grandson of Arcas (Paus. viii. 4, 4, viii. 22, i). It is mentioned by Homer (*Il.* ii. 608), and by Pindar (*Ol.* vi. 169). On the shores of the lake dwelt, according to tradition, the birds called **Stymphālides** (Στυμφαλίδες), destroyed by Heracles. [For details, see p. 397, b.] Stymphalus was one of the cities of the Achaean League (Pol. ii. 55, iv. 68). There are ruins extant of the polygonal walls of the citadel, and the foundations of two temples: one of these is probably the temple of Artemis, on which were sculptures of the birds (Paus. viii. 22, 5).

Styra (τὰ Στύρα: *Στυρεΐς*: *Stura*), a town in Euboea on the SW. coast, not far from Carystus, and nearly opposite Marathon in Attica. The inhabitants were originally Dryopes, though they subsequently denied their descent from this people (*Il.* ii. 539; Hdt. viii. 46; Paus. iv. 34, 11; Strab. p. 446). They took an active part in the Persian war, and fought at Artemisium, Salamis and Plataea. They afterwards became subject to the Athenians, and paid a yearly tribute of 1200 drachmae (Thuc. vii. 57). The town was destroyed in the Lamian war by the Athenian general Phaedrus; and its territory was annexed to Eretria (Strab. *loc.*).

Styx (Στύξ), connected with the verb *στυγέω*, to hate or abhor, is the name of the principal river in the nether world, around which it flows seven times (*Il.* ii. 755, viii. 369, xiv. 271; Verg. *Georg.* iv. 480, *Aen.* vi. 439). Styx is described

as a daughter of Oceanus and Tethys. As a nymph she dwelt at the entrance of Hades, in a lofty grotto which was supported by silver columns (Hes. *Th.* 361, 778). In the Iliad the Styx is the only river of the lower world, but in the Odyssey (x. 518), the Acheron is the chief river, into which Periphlegethon and Styx with its affluent Cocytus flow. Styx was regarded as flowing out of Oceanus (Hes. *Th.* 789). By Pallas Styx became the mother of Zelus (zeal), Nike (victory), Bia (strength), and Kratos (power). She was the first of all the immortals who took her children to Zeus to assist him against the Titans; and in return for this her children were allowed for ever to live with Zeus, and Styx herself became the divinity by whom the most solemn oaths were sworn. When one of the gods had to take an oath by Styx, Iris fetched a cup full of water from the Styx, and the god, while taking the oath, poured out the water. (*Il.* ii. 755, xiv. 271, *Od.* v. 185, xv. 37; Hes. *Th.* 775; Verg. *Aen.* vi. 324; *Ov. Met.* iii. 290.)

Styx (Στῦξ: *Mavra-neria*), a river in the N. of Arcadia, near Nonacris, descending from a high rock, and falling into the Crathis. The description of the mythical Styx, as falling from a high rock (*Il.* viii. 369, xv. 37; Hes. *Th.* 785, 805), evidently suits this real stream, and the wild and gloomy character of its ravine led to the superstitious ronaunce attached to it (Paus. viii. 17, 6; *Hdt.* vi. 74). It is a mere thread of water except when it is swelled by the melting snow. The ancients believed that the water of this river was poisonous; and according to one tale Alexander the Great was poisoned by it. It was said also to break all vessels made of glass, stone, metal and any other material except of the hoof of a horse or a mule (Arr. *An.* vii. 27; *Plut. Alex.* 77; *Strab.* p. 389; *Ael. H.A.* x. 40).

Suada, Suadela. [PIRHO.]

Suägēla (Σουάγελα), an ancient city of Caria, near Myndus, was the burial-place of the old kings of the country, and thence derived its name, the Carian word σοῦα signifying tomb, γέλας king (*Steph. Byz. s.v.*). *Strabo* calls it Syangela (p. 611).

Suāna (*Sovana*), a town of S. Etruria in the valley of the Arminia (*Fiora*) and about twenty miles W. of Volsinii (*Bolsena*). It was a municipium under the empire (*Plin.* iii. 52). There are numerous ancient rock-tombs in the valleys round the town.

Suasa (Suasanus: ruins near *S. Lorenzo*), a municipium in Umbria on the Sena.

Suastus, a river of India, an affluent of the **COPHEN**.

Subertum or **Sudertum** (Sudertanus: *Sorano*?), a town in the interior of Etruria (*Liv.* xxvi. 23).

Sublaquēum (Sublacensis: *Subiaco*), a place on the Anio near its source, where stood the celebrated villa of Claudius and Nero (Villa Sublacensis), from which was derived the name of the Via Sublacensis, a branch of the Via Tiburtina (*Tac. Ann.* xiv. 22). It derived its name from three lakes called **Simbrivii Lacus** or **Simbruina Stagna**, which have now disappeared (*Plin.* iii. 109; *Frontin. Aquaed.* 93). It is doubtful if in ancient times there was anything here which could be called a town, and the district was included in the territory of the Tibur. It was more celebrated in a later age as the cradle of the Benedictine order.

Sublicius Pons. [ROMA, p. 801, b.]

Subur. 1. A town of the Lacetani in His-

pania Tarraconensis, E. of Tarraco.—2. (*Subu*), a river in Mauretania Tingitana, flowing past the colony Banasa into the Atlantic Ocean (*Ptol.* ii. 6, 17).

Sübūra or **Sübūrā.** [ROMA, p. 805, b.]

Subzupara (*Zarvī*), a town in Thrace on the road from Philippopolis to Hadrianopolis.

Succabar (Σουχάβαρρ), *Ptol.*: *Mazvna*?, an inland city of Mauretania Caesariensis, S.E. of the mouth of the Chinalaph. It was a colonia, and is mentioned by Ammianus Marcellinus under the name of 'oppidum Sugar-baritanum.' (*Amm. Marc.* xxix. 5).

Succi or **Succorum Angustiae.** [HAEMUS.]

Sucro. 1. (*Xucar*), a river in Hispania Tarraconensis, rising in a S. branch of Mt. Idubeda in the territory of the Celtiberi, and falling S. of Valentia into a gulf of the Mediterranean called after it Sinus Suconensis (*Gulf of Valencia*). (*Strab.* pp. 158, 163, 167).—2. (*Cullera*), a town of the Edetani in Hispania Tarraconensis, on the preceding river, and between the Iberus and Carthago Nova (*Strab.* p. 158; *Liv.* xxviii. 24).

Sudertum. [SUBERTUM.]

Sudēti Montes, a range of mountains in the S.E. of Germany, in which the **ALBIS** takes its rise.

Suebi. [SUEVI.]

Suel (*Fuengirola*), a town in Hispania Baetica on the road from Malaca to Gades (*Ptol.* ii. 4, 7).

Suessa Aurunca (Suessanus: *Sessa*), a town of the Aurunci in Latium, E. of the Via Appia, between Minturnae and Teanum, on the W. slope of Mons Massicus. It was situated in a beautiful district called *Vescivus ager*, whence it has been supposed that the town itself was at one time called *Vescia*. It was made a Roman colony in the Samnite wars, but must have been afterwards colonised afresh, since we find it called in inscriptions *Col. Julia Felix* (*Liv.* ix. 28; *Vell. Pat.* i. 14; *Plin.* iii. 64). It was the birthplace of the poet Lucilius (*Juv.* i. 20).

Suessa Pōmētīa (Suessanus, also called *Pōmētīa* simply, an ancient and important town of the Volsci in Latium, S. of Forum Appii, conquered by the Romans under Tarquinius Priscus, and taken a second time and sacked by the consul Servilius. (*Liv.* i. 53, ii. 25; *Dionys.* iv. 50; *Tac. Hist.* iii. 72; *Verg. Aen.* vi. 776.) It was one of the twenty-three cities situated in the plain afterwards covered by the Pomptine Marshes, which are said indeed to have derived their name from this town, which had ceased to exist in historical times (*Fest. s.v. Pomptina*).

Suessetāni, a people in Hispania Tarraconensis, mentioned in connexion with the Sedetani (*Liv.* xxv. 34, xxviii. 24).

Suessiōnes or **Suessōnes**, a powerful people in Gallia Belgica, who were reckoned the bravest of all the Belgic Gauls after the Bellovaci, and who could bring 50,000 men into the field in Caesar's time. Their king Divitiacus, shortly before Caesar's arrival in the country, was reckoned the most powerful chief in all Gaul, and had extended his sovereignty even over Britain. The Suessiones dwelt in an extensive and fertile country E. of the Bellovaci, S. of the Veromandui, and W. of the Remi. They possessed twelve towns, of which the capital was Noviodunum, subsequently Augusta Suessionum or Suessones (*Soissons*). (*Caes. B. G.* ii. 3, 12, vii. 75, viii. 6; *Ptol.* ii. 9, 11).

Suessūla (Suessulanus: *Torre di Sessola*),

a town in Samnium, on the S. slope of Mt. Tifata (Liv. iii. 37, xxiii. 14, 31, xxv. 7, xxvi. 9).

Suētōnīus Paulīnus. [PAULINUS.]

C. Suētōnīus Tranquillus, the Roman historian, was born about the beginning of the reign of Vespasian (Suet. *Ner.* 57). His father was Suetonius Louis, who was a tribune of the thirteenth legion in the battle of Bedriacum, in which Otho was defeated (Suet. *Oth.* 12). Suetonius practised as an advocate at Rome in the reign of Trajan. He lived on intimate terms with the younger Pliny, many of whose letters are addressed to him. (Plin. *Ep.* i. 18, 24, iii. 8, v. 10, ix. 34, *ad Traj.* 94.) At the request of Pliny, Trajan granted to Suetonius the *juris triumphalium liberorum*, for though he was married he had not three children, which number was necessary to relieve him from various legal disabilities. Suetonius was afterwards appointed private secretary (Magister Epistolarum) to Hadrian, but was deprived of this office by the emperor, along with Septicius Clarus, the Praefect of the Praetorians, on the ground of his showing too little respect to Sabina, the emperor's wife (Spart. *Hadr.* 12). Suetonius wrote many works, of which those extant are:—*Vitae Duodecim Caesarum*, or the Twelve Emperors, of whom the first is C. Julius Caesar and the last is Domitian; *Liber de illustribus Grammaticis*; *Liber de claris Rhetoribus*; *Vitae Terentii, Horatii, Lucani, Plinii Majoris*. His chief work is his Lives of the Caesars. Suetonius does not follow the chronological order in his Lives, but he groups together many things of the same kind. His language is very brief and precise, sometimes obscure, without any affectation of ornament. He certainly tells a prodigious number of scandalous anecdotes about the Caesars, but though many were probably exaggerations, there is no reason to doubt that Suetonius himself believed them. As a great collection of facts of all kinds, the work on the Caesars is invaluable for the historian of this period. His judgment and his honesty have both been attacked by some modern critics, but on both grounds a careful study of his work will justify him. The treatise *De illustribus Grammaticis*, that *De claris Rhetoribus*, and the Lives above mentioned belonged to a series *De Viris illustribus*, which comprised the Lives of poets, orators, and historians. Among the lost works was one in several books called *Prata* (the name is a translation of λευκόων = patchwork or flowery embroidery; cf. Gell. *Praef.* 6), which was a miscellany of information about antiquities, natural history, &c. It is likely that some of the works cited under separate titles by Suidas (e.g. the book about games, of which Tzetzes made a paraphrase, *Hist. Var.* vi. 874) were merely parts of this encyclopaedic work.—The best edition of Suetonius is by C. Roth, Leips. 1858; the edition of Burmann, Amsterd. 1736, is useful.

Suēvi or **Suebi** (Σουήβοι), one of the greatest and most powerful peoples of Germany, or, more properly speaking, the collective name of a great number of German tribes, who were grouped together. The Suevi are described by ancient writers as occupying the greater half of Germany; but the accounts vary respecting the part of the country which they inhabited, because the migrations of these tribes altered at various times their geographical limits. Caesar represents them as dwelling E. of the Ubii and Sugambri, and W. of the Cherusei, and their country as divided into 100 cantons.

Strabo makes them extend in an easterly direction beyond the Albis, and in a southerly as far as the sources of the Danube. Tacitus gives the name of Suebia to the whole of the E. of Germany from the Danube to the Baltic. The name, as used by the Romans, applied first, and especially, to the leading tribe, the **Semnones**, who dwelt between the Elbe and the Oder, and this may have been the home or centre from which the Suevi known to Caesar had for a time extended their settlements westward; but in the wider use of the name, when it referred, as it does in Tacitus, to all upper and central Germany, it included, besides the Semnones, the Rugii, the Varini, the Hermanduri, the Mareomanni, and the Quadi. (Caes. *B. G.* i. 37, 51, 54, iii. 7, iv. 1; Tac. *Ann.* i. 44, *Germ.* 38–45; Strab. p. 290.) At a later time the collective name of the Suevi gradually disappeared; and the different tribes of the Suevic race were each more usually called by their distinctive names. In the second half of the third century, however, we again find a people called Suevi, emigrants probably, or adventurers from the more eastern Suebia, dwelling between the mouth of the Maiu and the Black Forest, whose name is still preserved in the modern *Suabia*. (Ann. *Mare.* xvi. 10; Jordan. *Get.* 55.) As regards the relations of the Suevi to the Roman empire, there was no period at which more than a few of the tribes so designated were in any sense subject to Rome. In the first century the Suebian peoples of Bohemia and Moravia recognised the Roman power [see VANNIUS], but the Suebians of the Danube were always independent. [See also GERMANIA.]

Sufēnas, M. Nonius, tribune of the plebs in B.C. 56, fought in Pompey's side at the battle of Pharsalia (Cic. *ad Att.* iv. 15, vi. 1, viii. 15).

Sufes (*Sbibā*), a city of N. Africa, in the Carthaginian territory (Byzacena).

Sufetūla (*Sbitla*), a city of Byzacena, S. of Sufes, of which its name is a diminutive. It became, however, a much more important place, as a chief centre of the roads in the interior of the province of Africa. Its ruins are magnificent.

Sugambri, Sygambri, Sigambri, Sycambri, or Sicambri, one of the most powerful peoples of Germany at an early time, belonged to the Istaevoues, and dwelt originally N. of the Ubii, on the Rhine, from whence they spread towards the N. as far as the Lippe. The Sugambri are mentioned by Caesar, who invaded their territory. (Caes. *B. G.* iv. 16, vi. 35.) They are described as warlike people (Hor. *Od.* iv. 2, 36, iv. 14, 51). They were conquered by Tiberius in the reign of Augustus, and a large number of them were transplanted to Gaul, where they received settlements between the Maas and the Rhine as Roman subjects. The portion of the Sugambri who remained in Germany withdrew further S., probably to the mountainous country in the neighbourhood of the Tannus. (Tac. *Ann.* ii. 26, iv. 47, xii. 39; Dio Cass. liv. 20–36.) Shortly afterwards they disappear from history, and are not mentioned again till the time of Ptolemy, who places them much further N., close to the Brueteri and the Langobardi, somewhere between the Veicht and the Yssel (Ptol. ii. 11, 8). At a still later period we find them forming an important part of the confederacy known under the name of Franci.

Suidas (Σουίδας), a Greek lexicographer, of whom nothing is known. No certain conclusions as to the age of the compiler can be de-

rived from passages in the work, since it may have received numerous interpolations and additions; but it is probable that he lived in either the tenth or the eleventh century A.D. He is quoted by Eustathius, who lived about the end of the twelfth century. The *Lexicon* of Suidas is a dictionary of words arranged in alphabetical order, with some few peculiarities of arrangement; but it contains both words which are found in dictionaries of languages and also names of persons and places, with extracts from ancient Greek writers, grammarians, scholiasts, and lexicographers, and some extracts from later Greek writers. The plan of this work is not well conceived: it is incomplete as to the number of articles, and exceedingly irregular and unequal in the execution. Some articles give full information; others scarcely any. As to the biographical notices, it has been conjectured that Suidas or the compiler got them all from one source, which, it is further supposed, may be the *Onomatologos* or *Pinax* of Hesychius of Miletus. The *Lexicon*, though without merit as to its execution, is extremely valuable both for the literary history of antiquity, for the explanation of words, and for the citations from many ancient writers. The best editions of the *Lexicon* are by Küster, Cambridge, 1705; by Gaisford, Oxford, 1834; and by Bernhardt, Halle, 1834; text by Bekker, 1854.

Suiones, the general name of all the German tribes inhabiting Scandinavia. [SCANDIA.]

Sulci (Sulcitanus: *S. Antioco*), an ancient town in Sardinia, founded by the Carthaginians, and a place of considerable maritime and commercial importance (Paus. x. 17, 9; Claudian, *B. Gid.* 518; Strab. p. 225; Zouar. viii. 12). It was situated on a promontory on the SW. corner of the island, and the neighbouring district of the mainland is still called *Sulcis*.

Sulgas (*Sorgue*), a river in Gaul, descending from the Alps, and flowing into the Rhone near Vindalum (Strab. pp. 185, 191).

Sulla, **Cornélius**, the name of a patrician family. This family was originally called Rufinus [RUFINUS], and the first member of it who obtained the name of Sulla was P. Cornelius Sulla, mentioned below [No. 1]. The origin of the name is uncertain. Some writers suppose that it is a word of the same signification as Rufus or Rufinus, and refers simply to the red colour of the hair or the complexion; but it has been conjectured with greater probability that it is a diminutive of Sura, which was a cognomen in several Roman gentes. There is no authority for writing the word Sylla, as is done by many modern writers. 1. **P.**, great-grandfather of the dictator Sulla, and grandson of P. Cornelius Rufinus, who was twice consul in the Samnite wars. [RUFINUS, CORNELIUS.] His father is not mentioned. He was flamen dialis, and likewise praetor urbanus in B.C. 212, when he presided over the first celebration of the Ludi Apollinares (Liv. xxv. 2, 12). —2. **P.**, son of No. 1, and grandfather of the dictator Sulla, was praetor in 186 (Liv. xxxix. 6). —3. **L.**, son of No. 2, and father of the dictator Sulla, lived in obscurity, and left his son only a slender fortune (Plut. *Sull.* i.). —4. **L.** surnamed **Felix**, the dictator, was born in 198. Although his father left him only a small property, his means were sufficient to secure for him a good education. He studied Greek and Roman literature with diligence and success, and appears early to have imbibed that love for literature and art by which he was distinguished

throughout life. At the same time he prosecuted pleasure with equal ardour, and his youth, as well as his manhood, was disgraced by the most sensual vices. Still his love of pleasure did not absorb all his time, nor did it enervate his mind; for no Roman during the latter days of the republic, with the exception of Julius Caesar, had a clearer judgment, a keener discrimination of character, or a firmer will. The slender property of Sulla was increased by the liberality of his stepmother and of a courtesan named Nicopolis, both of whom left him all their fortune. His means, though still scanty for a Roman noble, now enabled him to aspire to the honours of the state. He was quaestor in 107, when he served under Marius in Africa. Hitherto he had only been known for his profligacy; but he displayed zeal and ability in the discharge of his duties, and gained the approbation of his commander and the affections of the soldiers. It was to Sulla that Jugurtha was delivered by Bocchus; and the quaestor thus shared with the consul the glory of bringing this war to a conclusion. Sulla himself was so proud of his share in the success, that he had a seal-ring engraved representing the surrender of Jugurtha, which he continued to wear till the day of his death. Sulla continued to serve under Marius with great distinction in the campaigns against the Cimbri and Teutones; but Marius becoming jealous of the rising fame of his officer, Sulla left Marius in 102, and took a command under the colleague of Marius, Q. Catulus, who entrusted the chief management of the war to Sulla. Sulla now returned to Rome, where he appears to have lived quietly for some years. He was praetor in 93, and in the following year (92) was sent as propraetor into Cilicia, with special orders from the senate to restore Ariobarzanes to his kingdom of Cappadocia, from which he had been expelled by Mithridates. Sulla met with complete success. He defeated Gordius, the general of Mithridates, in Cappadocia, and placed Ariobarzanes on the throne. The enmity between Marius and Sulla now assumed a more deadly form. Sulla's ability and increasing reputation had already led the aristocratical party to look up to him as one of their leaders; and thus political animosity was added to private hatred. In addition to this, Marius and Sulla were both anxious to obtain the command of the impending war against Mithridates; and the success which attended Sulla's recent operations in the East had increased his popularity, and pointed him out as the most suitable person for this important command. About this time Bocchus dedicated in the Capitol gilded figures representing the surrender of Jugurtha to Sulla, at which Marius was so enraged that he could scarcely be prevented from removing them by force. The exasperation of both parties became so violent that they nearly had recourse to arms against each other; but the breaking out of the Social war hushed all private quarrels for the time. Marius and Sulla both took an active part in the war against the common foe. But Marius was now advanced in years; and he had the deep mortification of finding that his achievements were thrown into the shade by the superior energy of his rival. Sulla gained some brilliant victories over the enemy, and took Bovianum, the chief town of the Samnites. He was elected consul for 88, and received from the senate the command of the Mithridatic war. The events which followed—his expulsion from Rome by Marius, his return to the city at the

head of his legions, and the proscription of Marius and his leading adherents—are related in the Life of Marius. Sulla remained at Rome till the end of the year, and set out for Greece at the beginning of 87, in order to carry on the war against Mithridates. He landed at Dyrrhachium, and forthwith marched against Athens, which had become the head-quarters of the Mithridatic cause in Greece. After a long and obstinate siege, Athens was taken by storm on March 1, 86, and was given up to rapine and plunder. Sulla then marched against Archelaus, the general of Mithridates, whom he defeated in the neighbourhood of Chaeronea in Boeotia; and in the following year he again gained a decisive victory over the same general near Orchomenus. But while Sulla was carrying on the war with such success in Greece, his enemies had obtained the upper hand in Italy. The consul Cinna, who had been driven out of Rome by his colleague Octavius, soon after Sulla's departure from Italy, had entered it again with Marius at the close of the year. Both Cinna and Marius were appointed consuls 86, and all the regulations of Sulla were swept away. Sulla, however, would not return to Italy till he had brought the war against Mithridates to a conclusion. After driving the generals of Mithridates out of Greece, Sulla crossed the Hellespont, and early in 84 concluded a peace with the king of Pontus. He now turned his arms against Fimbria, who had been appointed by the Marian party as his successor in the command. But the troops of Fimbria deserted their general, who put an end to his own life. Sulla now prepared to return to Italy. After leaving his legate, L. Licinius Murena, in command of the province of Asia, with two legions, he set sail with his own army to Athens. While preparing for his deadly struggle in Italy, he did not lose his interest in literature. He carried with him from Athens to Rome the valuable library of Apellicon of Teos, which contained most of the works of Aristotle and Theophrastus [APPELLICON]. He landed at Brundisium with 40,000 soldiers in the spring of 83. The Marian party outnumbered him in troops, and had every prospect of victory; but Cinna had been murdered the year before, and Carbo, the oldest survivor of the Marian party, was in Cisalpine Gaul. Two consular armies opposed Sulla in S. Italy, but he routed one under Norbanus at Capua, and induced the troops of the other consul, Scipio, to desert the Marian cause and join his standard. In like manner by bribes or promises he persuaded many of the Italian towns to espouse his cause. In the field his efforts were crowned by equal success: and he was ably supported by several of the Roman nobles, who espoused his cause in different parts of Italy. Of these one of the most distinguished was the young Cn. Pompey, who was at the time only twenty-three years of age. [POMPEIUS, No. 10.] Sulla wintered in Campania, and in the following year (82) the struggle was brought to a close by the decisive victory which he gained over the Samnites and Lucanians under Pontius Telesinus before the Colline gate of Rome. This victory was followed by the surrender of Praenoste and the death of the younger Marius, who had taken refuge in this town. In N. Italy his lieutenants, Metellus, C. Pompoius and Crassus, had been equally successful, and the surviving leaders of the opposite party had quitted Italy in despair. Sulla was now master of Rome and Italy; and

he resolved to take the most ample vengeance upon his enemies, and to extirpate the popular party. One of his first acts was to draw up a list of his enemies who were to be put to death, called a *Proscriptio*. It was the first instance of the kind in Roman history. All persons in this list were outlaws who might be killed by anyone with impunity, even by slaves; their property was confiscated to the state, and was to be sold by public auction; their children and grandchildren lost their votes in the comitia, and were excluded from all public offices. Further, all who killed a proscribed person, received two talents as a reward, and whoever sheltered such a person was punished with death. Terror now reigned, not only at Rome, but throughout Italy. Fresh lists of the proscribed constantly appeared. No one was safe, for Sulla gratified his friends by placing in the fatal lists their personal enemies, or persons whose property was coveted by his adherents. The confiscated property, it is true, belonged to the state, and had to be sold by public auction, but the friends and dependents of Sulla purchased it at a nominal price, as no one dared to bid against them. The number of persons who perished by the proscriptions is stated differently, but it appears to have amounted to many thousands. The acts of severity and injustice then perpetrated continued long afterwards to bear fruit in civil strife and violence, since bands of discontented men were always ready to follow any unprincipled agitator. At the commencement of these horrors Sulla had been appointed dictator for as long a time as he judged to be necessary. This was towards the close of 82. Sulla's chief object in being invested with the dictatorship was to carry into execution in a legal manner the great reforms which he meditated in the constitution and in the administration of justice. He had no intention of abolishing the republic, and consequently he caused consuls to be elected for the following year, and was elected to the office himself in 80, while he continued to hold the dictatorship. At the beginning of 81, he celebrated a splendid triumph on account of his victory over Mithridates. In a speech which he delivered to the people at the close of the ceremony, he claimed for himself the surname of *Felix*, as he attributed his success in life to the favour of the gods. The general object of Sulla's reforms was to restore, as far as possible, the ancient Roman constitution, and to give back to the senate and the aristocracy the power which they had lost. He enacted that the *Senatus auctoritas* should be necessary for proposals in the popular assembly; he limited the effect of the tribune's *intercessio* to the right of protecting plebeians, so that they could no longer interfere with legislation; and he made it illegal for anyone who had been a tribune to proceed to any other office in the state. He restored to the senate the sole right of sitting as judges, which had been granted before to the equestrian order, and in other ways he strengthened the senatorial power. Thus by increasing the number of praetors (eight instead of six), which was rendered necessary by his alterations in the law-courts, he rendered each great officer less powerful and more dependent on the senate; and the same result followed from the increase in the number of quaestors, though no doubt the larger number (20) was required by the extended provincial government. His reforms in criminal jurisdiction were the wisest and the

only enduring part of his constitution. He so largely extended as practically to reconstitute the system of permanent courts for the trial of particular offences (*questiones perpetuae*), in which courts the praetors presided, or, if their number was insufficient, a *julæx questiois*. In order to strengthen his power, Sulla established military colonies throughout Italy. The inhabitants of the Italian towns which had fought against Sulla were deprived of the full Roman franchise, and were only allowed to retain the commercium; their land was confiscated and given to the soldiers who had fought under him. Twenty-three legions, or, according to another statement, forty-seven legions received grants of land in various parts of Italy. A great number of these colonies was settled in Etruria, the population of which was thus almost entirely changed. These colonies had the strongest interest in upholding the institutions of Sulla, since any attempt to invalidate the latter would have endangered their newly acquired possessions. Sulla likewise created at Rome a kind of body-guard for his protection by giving the citizenship to a great number of slaves who had belonged to persons proscribed by him. The slaves thus rewarded are said to have been as many as 10,000, and were called *Cornelii* after him as their patron. After holding the dictatorship till the beginning of 79, Sulla resigned this office, to the surprise of all classes. He retired to his estate at Puteoli, and there, surrounded by the beauties of nature and art, he passed the remainder of his life in those literary and sensual enjoyments in which he had always taken so much pleasure. He died in 78 in the sixtieth year of his age. He was honoured with a public funeral, and a monument was erected to him in the Campus Martius the inscription on which had been composed by himself. It stated that none of his friends ever did him a kindness, and none of his enemies a wrong, without being fully repaid.—Sulla was married five times: (1) to Ilia or Julia, who bore him a daughter, married to Q. Pompeius Rufus, the son of Sulla's colleague in the consulship in 88; (2) to Aelia; (3) to Coelia; (4) to Caecilia Metella, who bore him a son, who died before Sulla, and likewise twins, a son and a daughter; (5) Valeria, who bore him a daughter after his death. (For the Life of Sulla see Plutarch's *Sulla* and the references in Indices to Cicero and Sallust.) Sulla wrote a history of his own life and times, called *Commentarii Rerum Gestarum* or *Ἱστοριήματα* (Plut. *Sull.* 37, *Lucull.* 1; Suet. *Gramm.* 12; Cic. *Div.* i. 172). It was dedicated to L. Lucullus, and extended to twenty-two books, the last of which was finished by Sulla a few days before his death. The Greek Anthology contains a short epigram on Aphrodite which is ascribed to him (App. *B. C.* i. 97).—5. **FAUSTUS**, son of the dictator by his fourth wife, Caecilia Metella, and a twin brother of Fausta, was horn not long before 88, the year in which his father obtained his first consulship. He and his sister received the names of Faustus and Fansta respectively on account of the good fortune of their father. (Plut. *Sull.* 22, 34, 37.) At the death of his father in 78, Faustus and his sister were left under the guardianship of L. Lucullus. Faustus accompanied Pompey into Asia, and was the first who mounted the walls of the Temple of Jerusalem, in 63 (Jos. *Ant.* xiv. 4, 4, *B. J.* i. 7, 4). In 60 he exhibited the gladiatorial games which his father in his last will had enjoined

upon him. In 54 he was quaestor. In 52 he received from the senate the commission to rebuild the Curia, which had been burnt down in the tumults following the murder of Clodius. He married Pompey's daughter, and sided with his father-in-law in the Civil war. He was present at the battle of Pharsalia, and subsequently joined the leaders of his party in Africa. After the battle of Thapsus in 46, he attempted to escape into Mauretania, but was taken prisoner by P. Sittius, and carried to Caesar. Upon his arrival in Caesar's camp he was murdered by the soldiers in a tumult. Faustus seems only to have resembled his father in his extravagance. We know from Cicero that he was overwhelmed with debt at the breaking out of the Civil war. (Caes. *B. C.* i. 6; *Bell. Afr.* 87, 95; App. *B. C.* ii. 100).—6. **P.**, nephew of the dictator, was elected consul along with P. Autronius Paetus for the year 65, but neither he nor his colleague entered upon the office, as they were accused of bribery by L. Torquatus the younger, and were condemned. It was currently believed that Sulla was privy to both of Catiline's conspiracies, and he was accordingly accused of this crime by his former accuser, L. Torquatus, and by C. Cornelius. He was defended by Hortensius and Cicero, and the speech of the latter on his behalf is still extant. He was acquitted; but, independent of the testimony of Sallust (*Cat.* 17), his guilt may almost be inferred from the embarrassment of his advocate. In the Civil war Sulla espoused Caesar's cause. He served under him as legate in Greece, and commanded along with Caesar himself the right wing at the battle of Pharsalia (48). He died in 45. (Cic. *pro Sulla*, *ad Fam.* ix. 10, x. 17, *ad Att.* xi. 21, 22; Caes. *B. C.* iii. 51, 89; App. *B. C.* ii. 76).—7. **SERV.**, brother of No. 6, took part in both of Catiline's conspiracies. His guilt was so evident that no one was willing to defend him; but we do not read that he was put to death along with the other conspirators. (Sall. *Cat.* 17, 47; Cic. *pro Sulla* 2.)

Sulmo (Sulmonensis; *Sulmona*), a town of the Paeligni, seven miles S. of Corfinium (Caes. *B. C.* i. 18), and ninety miles from Rome (Ov. *Trist.* iv. 10, 4), on the road to Capua. It stood in the upland valley of the *Gizio*, where some smaller streams join that river. The district of the Paeligni was very cold in winter (Hor. *Od.* iii. 19, 8): hence we find the town called by the poets *gelidus Sulmo*. It is celebrated as the birthplace of Ovid (Ov. *Fast.* iv. 81, *Am.* ii. 16; Sil. *It.* viii. 511). It was destroyed by Sulla (Flor. *lii.* 21) but was afterwards restored, and is mentioned as a Roman colony.

Sulpicia, a Roman poetess who flourished towards the close of the first century A.D., celebrated for sundry amatory effusions, addressed to her husband Calenus. Their general character may be gathered from the expressions of Martial and Sidonius Apollinaris, by whom they are noticed (Mart. x. 35, 38; Sidon. ix. 262). There is extant a satirical poem, in seventy hexameters, on the edict of Domitian, by which philosophers were banished from Rome and from Italy, which is written in the character of Sulpicia, but is evidently the work of a later period brought out under her name. It is generally appended to the editions of Juvenal and Persius, and is included in Wernsdorf's *Poët. Lat. Min.*

Sulpicia gens, was one of the most ancient Roman gentes, and produced a succession of distinguished men from the foundation of the

republic to the imperial period. The chief families of the Sulpii during the republican period bore the names of CAMERINUS, GALBA, GALLUS, RUFUS (given below), SAVERRIO.

Sulpicius Apollinarius, a teacher of A. Gellius, was a grammarian (Gell. iv. 17). He wrote epistles on learned subjects and the metrical Arguments to the plays of Terence and to the *Aeneid*, and it is possible that the Arguments to the plays of Plautus may also be by his hand. His Arguments to the twelve books of the *Aeneid* (six lines to each book) are printed in Wernsdorf's *Poët. Lat. Min.*

Sulpicius Rufus. 1. **P.**, one of the most distinguished orators of his time, was born B.C. 124. He entered public life as a supporter of the aristocratical party, and acquired great influence in the state by his splendid talents, while he was still young. In 93 he was quaestor, and in 89 he served as legate of the consul C. Pompeius Strabo in the Marsic war. In 88, he was elected to the tribunate, but he deserted the aristocratical party, and joined Marius. The causes of this sudden change are not expressly stated, but we are told that he was overwhelmed with debt, and there can be little doubt that he was bought by Marius. Sulpicius brought forward a law in favour of Marius and his party, of which an account is given under MARIUS. When Sulla marched upon Rome at the head of his army, Marius and Sulpicius took to flight. Marius succeeded in making his escape to Africa, but Sulpicius was discovered in a villa, and put to death. (App. *B. C.* i. 58, 60; Plut. *Sull.* 10; Vell. Pat. ii. 18; Cic. *de Or.* iii. 3, *Brut.* 63, 203.)—2. **P.**, probably son or grandson of the last, was one of Caesar's legates in Gaul and in the Civil war. He was praetor in 48. Cicero addresses him in 45 as imperator. It appears that he was at that time in Illyricum, along with Vatinius. (Caes. *B. G.* iv. 22, *B. C.* i. 74, iii. 101; Cic. *ad Fam.* xiii. 77.)—3. **Ser.**, with the surname **Lemonia**, indicating the tribe to which he belonged, was a contemporary and friend of Cicero, and of about the same age (Cic. *Brut.* 40, 150). He first devoted himself to oratory, and he studied this art with Cicero in his youth. He afterwards studied law, and he became one of the best jurists as well as most eloquent orators of his age. He was quaestor of the district of Ostia, in 74; curule aedile 69; praetor 65; and consul 51 with M. Claudius Marcellus. He appears to have espoused Caesar's side in the Civil war, and was appointed, about 46, by Caesar proconsul of Achaia (Cic. *ad Fam.* iv. 3). He died in 43 in the camp of M. Antony, having been sent by the senate on a mission to Antony, who was besieging Dec. Brutus in Mutina. Sulpicius wrote a great number of legal works. He is often cited by the jurists whose writings are excerpted in the Digest; but there is no excerpt directly from him. He had numerous pupils, the most distinguished of whom were A. Ofilius and Alfeus Varus. There are extant in the collection of Cicero's Epistles two letters from Sulpicius to Cicero, one of which (iv. 5) is the well-known letter of consolation on the death of Tullia, the daughter of the orator; the other (iv. 12) gives an admirable account of the death of Marcellus. The same book contains several letters from Cicero to Sulpicius. He is also said to have written some erotic poetry (Plin. *Ep.* v. 3, 5; Ov. *Trist.* ii. 441).—Sulpicius left a son, Servius, who is frequently mentioned in Cicero's correspondence.

Summānus, an ancient Roman or Sabine divinity, who may be regarded as the Jupiter of the night; for as Jupiter was the god of heaven in the bright day, so Summanus was the god of the nocturnal heaven, and hurled his thunderbolts during the night (Varro, *L. L.* v. 74). Summanus had a temple at Rome near the Circus Maximus (Ov. *Fast.* vi. 725; Liv. xxxii. 29; Plin. xxix. 57), and there was a representation of him in the pediment of the Capitoline temple (Cic. *Div.* i. 10; Liv. *Ep.* 14).

Sūnium (Σούνιον: Σουμνίος: C. Colonnè), a promontory forming the S. extremity of Attica, with a town of the same name upon it (*Od.* iii. 278; Soph. *Aj.* 1235; Paus. i. 1, 1). The promontory falls on three sides perpendicularly 200 feet to the sea, and on it, at the highest part of the promontory, was a splendid temple of Athene, fully 300 feet above the sea, eleven columns of which are still extant, and have given the modern name to the cape. It was fortified by the Athenians in the Peloponnesian war (Thuc. viii. 4), and remains of the ancient walls, with the temple of Athene, are still extant. There is also a marble platform or terrace, which some take to be part of a propylaeum, others to be the base of the altar of Poseidou (cf. Aristoph. *Av.* 869, *Eq.* 557).

Sunonensis Lacus (*L. Sabanjah*), a lake in Bithynia, between the Ascania Palus and the river Sangarius, near Nicomedia (Amm. Marc. xxvi. 8).

Sūperbus, Tarquinius. [TARQUINIUS.]

Sura, Lentulus. [LENTULUS, No. 9.]

Sūra, L. Licinius, an intimate friend of Trajan, and three times consul, in A.D. 98, 102 and 107. On the death of Sura, Trajan honoured him with a public funeral, and erected baths to perpetuate his memory. Two of Pliny's letters are addressed to him. (Dio Cass. lxxviii. 9, 15; Plin. *Ep.* iv. 30, vii. 27.)

Sūra (Σούρα: *Surie*), a town of Syria, in the district Chalyboubitis, on the Euphrates, a little W. of Thapsacus (Ptol. v. 15, 25).—2. (*Sour*) a branch of the Mosella, above Trèves (Auson. *Mosell.* 354).

Surani or **Suarni** (Σουρανοί), a people of Sarmatia Asiatica, near the Portae Caesariae and the river Rha. Their country contained many gold mines. (Ptol. v. 9, 20; Plin. vi. 30.)

Surenas, the general of the Parthians who defeated Crassus in B.C. 54. [CRASSUS.]

Sūrius (Σούριος), a tributary of the Phasis in Colchis, the water of which had the power of forming petrifications (Plin. ii. 226, vi. 13.) At its confluence with the Phasis stood a town named **Surium** (Σούριον). The plain through which it flows is still called *Suram*.

Surrentini Colles. [SURRENTUM.]

Surrentum (Surrentinus: *Sorrento*), an ancient town of Campania, opposite Capreae, and situated about seven miles from the promontory (*Prom. Minervae*) separating the Sinus Paestanus from the Sinus Puteolanus. It was subsequently a Roman colony. The temple of the Sirens which was supposed (probably erroneously) to have given the name to the town, stood near it; and on the hills (*Surrentini Colles*) in its neighbourhood was produced one of the best wines in Italy, which was strongly recommended to convalescents, on account of its thinness and wholesomeness. (Strab. p. 247; Plin. iii. 62.) Statius describes the villa which his friend Pollius Felix had there (*Silv.* ii. 2), of which considerable remains exist.

Sūsa, gen. -orum (τὰ Σούσα: O. T. Shushan: Σούσιος, Susiānus: *Sus*, Ru.), the winter residence of the Persian kings, stood in the district Cissia of the province Susiana, on the E. bank of the river Choaspes or Eulaeus (the modern *Kerkhah*), and between that river and the Pasitigris. Some, with less probability, believe that the Eulaeus is the river to the E. of Susa and is the Pasitigris or a branch of it. The position of the city at any rate on the E. of the modern *Kerkhah* is placed beyond doubt by the remains which have been discovered. Its name was said to be derived from a word signifying lily, because that flower abounded in the neighbouring plain (Athen. p. 513; Steph. Byz. s.v.). Susa was of a quadrangular form, fifteen miles in circuit, and without fortifications; but it had a strongly fortified citadel, containing the palace and treasury of the Persian kings (Strab. p. 728; Arr. *An.* vii. 7; Diod. xix. 18; Plin. vi. 133; cf. Hdt. i. 188; Aesch. *Pers.* 535). The Greek name of this citadel, Memnonice or Memnonium (Hdt. v. 54), is perhaps a corruption of a native name, whence may have arisen the idea of connecting the place with the myth of Memnon [see p. 546, b] and asserting that Tithonus founded the city. It is also possible that the citadel may have been built for Cyrus by some Memnon (Cassiod. vii. 15). The climate of Susa was very hot, and hence the choice of it for the winter palace. It was here that Alexander and his generals celebrated their nuptials with the Persian princesses, B.C. 325 (Curt. vi. 4, 5). The ruins of the huge palaces of Darius and Xerxes, which were first excavated in 1852, preserve the ancient name.

Sūsariōn (Σουσαρίων), to whom the origin of the Attic Comedy is ascribed, was a native of Megara, whence he moved into Attica, to the village of Icaria, a place celebrated as a seat of the worship of Dionysus (Plut. *Sol.* 10; *C. I. A.* ii. p. 301; cf. Arist. *Poët.* 3, 5; Athen. p. 40, b). This account agrees with the claim which the Megarians asserted to the invention of Comedy, and which was generally admitted. Before the time of Susarion there was, no doubt, practised, at Icaria and the other Attic villages, that extempore jesting and buffoonery which formed a marked feature of the festivals of Dionysus; but Susarion was the first who so regulated this species of amusement, by developing the dialogue of the comic chorus and a single actor into a kind of short farce, as to lay the foundation of Comedy, properly so called. The Megaric Comedy appears to have flourished, in its full development, soon after B.C. 600; and it was introduced by Susarion into Attica between 580-564. [See *Dict. of Ant.* art. COMEDIA.]

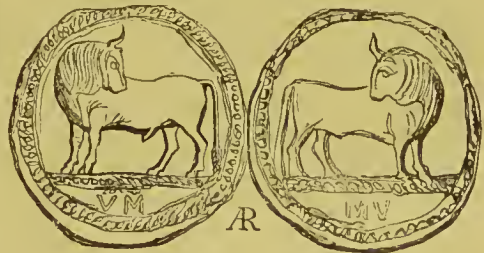
Susiāna, -ē, or **Sūsis** (ἡ Σουσιανή, ἡ Σουσίς: nearly corresponding to *Khuzistan*), one of the chief provinces of the ancient Persian empire, lay between Babylonia and Persis, and between M. Parachoatras and the head of the Persian Gulf. It was an alluvial plain formed by the rivers Choaspes (*Kerkhah*) and Pasitigris (*Karun*). On the Persian Gulf its coast extended from the junction of the Euphrates with the Tigris, to about the mouth of the river Oroatis (*Tab*). (Strab. p. 729; Ptol. vi. 3, 1.) It was divided from Persis on the SE. and E. by a mountainous tract (Montes Uxii), inhabited by independent tribes, who made even the kings of Persia pay them for a safe passage. The chief pass through these mountains was called Susides or Persides Portac (Σουσιδῆς

πόλαι, αἱ πόλαι αἱ Περσιδῆς, Σουσιάδες πέτραι: Polyæn. iv. 3, 27). On the N. it was separated from Great Media by the range of Mt. Orontes (*Elwend*), which contained the sources of the Copratas, and of one branch of the Choaspes. On the W. it was divided from Assyria by the range of Mt. Zagros, in which were the sources of some affluents of the Choaspes, and by an imaginary line drawn S. from the end of that range to the Tigris; and from Babylonia by the Tigris itself. The country was mountainous and cool in the N., and low and very hot in the S.; and the coast along the Persian Gulf was marshy. The mountains were inhabited by various wild and independent tribes; and the plains by a quiet agricultural people, of the Semitic race, called Susii or Susiani.

Sutrium (Sutrius: *Sutri*), an ancient town of Etruria, on the E. side of the Saltus Ciminius, and on the road from Vulturni to Rome, from which it was distant thirty-two miles. It was taken by the Romans at an early period; and in B.C. 383, or seven years after the capture of Rome by the Gauls, it was made a Roman colony. (Liv. vi. 3; Diod. xiv. 117; Vell. Pat. i. 14.) It was celebrated for its fidelity to Rome, and was in consequence besieged several times by the Etruscans (Liv. ix. 32, x. 14). On one occasion it was obliged to surrender to the Etruscans, but was retaken by Camillus in the same day, whence arose the proverb *ire Sutrium* (Liv. vi. 3; Plaut. *Casin.* iii. 1, 10). There are still remains of the walls and tombs of the ancient town, and of an amphitheatre of Roman work.

Syagrus (Σιάγρος ἄκρα: *Ras Fartak*), a promontory on the SE. of Arabia, near Moscha (Ptol. vi. 7, 11). Its importance lay in its being the point where land was quitted on the voyage to India (*Peripl.* 30; Plin. vi. 100).

Sybaris (Συβαρίς). 1. (*Coscole* or *Sibari*), a river in Lucania, flowing by the city of the same name, and falling into the Crathis. It was said to have derived its name from the fountain Sybaris, near Bura, in Achaia. (Strab. p. 386.) —2. (Συβαρίτης, Sybarita), a celebrated Greek



Coin of Sybaris, early in sixth cent. B.C.
Obv., bull with head turned back: VM (=ΣΥ); rev., same, incuse.

town in Lucania, was situated between the rivers Sybaris and Crathis at a short distance from the Tarentine gulf, and near the confines of Bruttium (Strab. p. 263; Diod. xii. 9; Seymn. p. 360). It was founded B.C. 720 by Achaeans and Troezenians, and soon attained an extraordinary degree of prosperity and wealth. It carried on an extensive commerce with Asia Minor and other countries on the Mediterranean, and its inhabitants became so notorious for their love of luxury and pleasure, that their name was employed to indicate any voluptuary. (Athen. pp. 518-521; Hdt. vi. 127; Suid. s.v.) At the time of their highest prosperity their city was fifty stadia, or nearly six miles, in circumference, and they exercised dominion over

twenty-five towns, so that we are told they were able to bring into the field 300,000 men, a number, however, which is obviously incredible (Strab. *l.c.*). But their prosperity was of short duration. The Achaeans having expelled the Troezenian part of the population, the latter took refuge at the neighbouring city of Croton, the inhabitants of which espoused their cause. In the war which ensued between the two states, the Sybarites were completely conquered by the Crotoniates, who followed up their victory by the capture of Sybaris, which they destroyed by turning the waters of the river Crathis against the town, B.C. 510 (Diod. xii. 9; Hdt. v. 44; Athen. p. 521; Scymn. pp. 337-360; Strab. *l.c.*). The greater number of the surviving Sybarites took refuge in other Greek cities in Italy; but a few remained near their ancient town, and their descendants formed part of the population of Thurii, which was founded in 443 near Sybaris. [THURI.]

Sybōta (τὰ Σύβοτα: Συβότιος: *Syvota*), a number of small islands off the coast of Epirus, and opposite the promontory Leucimne in Coreyra, with a harbour of the same name on the main land. It was here that a naval battle was fought between the Coreyraeans and Corinthians, B.C. 432, just before the commencement of the Peloponnesian war. (Thuc. i. 47-54, iii. 76; Strab. p. 324.)

Sychaeus or **Sichaeus**, also called **Acerbas**. [ACERBAS.]

Syēnē (Συήνη: Συηνίτης and Συηνήτης, Syenites: *Assouan*, Rn.), a city of Upper Egypt, on the E. bank of the Nile, just below the First Cataract. It was the S. frontier city of Egypt towards Aethiopia, and under the Romans it was kept by a garrison of three cohorts. From its neighbourhood was obtained the fine red granite called *Syenites lapis*. It was also an important point in the astronomy and geography of the ancients, as it lay just under the tropic of Cancer, and was therefore chosen as the place through which they drew their chief parallel of latitude. The sun was vertical to Syene at the time of the summer solstice, and a well was shown in which the reflection of the sun was then seen at noon; or, as the rhetorician Aristides expresses it, the disc of the sun covered the well as a vessel is covered by its lid. (Hdt. ii. 30; Strab. pp. 133, 317, 797; Plin. xxxvi. 13; Ptol. v. 5, 15, viii. 15, 15.)

Syennēsis (Συέννεσις), a common name of the kings of Cilicia. Of these the most important are:—1. A king of Cilicia who joined with Labynetus in mediating between Cyaxares and Alyattes, the kings respectively of Media and Lydia, probably in B.C. 610 (Hdt. i. 74).—2. Contemporary with Darius Hystaspis, to whom he was tributary. His daughter was married to Pixodarus (Hdt. iii. 90, v. 118).—3. Contemporary with Artaxerxes II. (Mnemon), ruled over Cilicia, when the younger Cyrus marched through his country in his expedition against his brother Artaxerxes (Xen. *An.* i. 2, 21-27, vii. 8, 25, *Hell.* iii. 1; Diod. xiv. 20).

Sygambri. [SUGAMBRI.]

Sylla. [SULLA.]

Syllium (Σύλλιον: prob. Ru. near *Bolkassku*, N. of *Legelakhoi*), a strongly fortified town of Pamphylia, on a mountain, forty stadia (four geographical miles) from the coast, between Side and Aspendus (Strab. p. 667; Arr. *An.* i. 25).

Sylvānus. [SILVANUS.]

Sylvius. [SILVIUS.]

Symaethus (Συμαίθος: *Simeto*, or *Giarretta*),

a river on the E. coast of Sicily, which rises in the chain of M. Nebrodes, and first flowing S. skirts the base of Actna; then turning E., flows into the sea eight miles S. of Catania. In the lower part of its course it formed the boundary between Leontini and Catana. (Thuc. vi. 65; Strab. p. 272; Verg. *Aen.* ix. 584.)

Symē (Σύμη: Συμαίος, Συμαίος: *Symi*), a small island off the SW. coast of Caria, lay in the mouth of the Sinus Doridis to the W. of the promontory of Cynossema. (Hdt. i. 174; Thuc. viii. 41; Strab. p. 656; Athen. p. 296.) It was one of the early Dorian states, that existed in the SW. of Asia Minor before the time of Homer, and Nireus is said to have sailed from it (*Il.* ii. 671). Its connexion both with Cnidus and with Rhodes, between which it lay, is indicated by the tradition that it was peopled by a colony from Cnidus led by Cthonius, the son of Poseidon and of Syme, the daughter of Ialysus. Some time after the Trojan war, the Carians are said to have obtained possession of the island, but to have deserted it again in consequence of a severe drought. Its final settlement by the Dorians is ascribed to the time of their great migration (Diod. v. 33). The island was reckoned at thirty-five miles in circuit. It had eight harbours and a town, which was also called Syme.

Symmachus, **Q. Aurelius**. 1. A distinguished scholar, statesman, and orator in the latter half of the fourth century of the Christian era. By his example and authority, he inspired for a time new life and vigour into the literature of his country. He was educated in Gaul, and having discharged the functions of quaestor and praetor, he was afterwards appointed (A.D. 365) Corrector of Lucania and the Bruttii, and in 373 he was proconsul of Africa. His zeal for the ancient religion of Rome checked for a while the prosperous current of his fortunes, and involved him in danger and disgrace. Having been chosen by the senate to remonstrate with Gratian on the removal of the altar of Victory (382) from their council hall, and on the curtailment of the sums annually allowed for the maintenance of the Vestal Virgins, and for the public celebration of sacred rites, he was ordered by the indignant emperor to quit his presence, and to withdraw himself to a distance of 100 miles from Rome. Nothing daunted by this repulse, when he was appointed prefect of the city (384) after the death of his persecutor, he addressed a letter to Valentinian, again urging the restoration of the pagan deities to their former honours. This application was resisted by St. Ambrose, and was again unsuccessful. Symmachus afterwards espoused the cause of the usurper Maximus (387); but he was pardoned by Theodosius and raised to the consulship in 391. His personal character seems to have been unimpeachable, as he performed the duties of the high offices which he filled in succession with a degree of mildness, firmness and integrity seldom found among statesmen in that corrupt age. The extant works of Symmachus are: (1) *Epistolarum Libri X*, published after his death by his son. The last book contains his official correspondence, and is chiefly composed of the letters presented by him when praefect of the city to the emperors under whom he served. The remaining books comprise a multitude of epistles, addressed to a wide circle of relations, friends, and acquaintances. (2) *Novem Orationum Fragmenta*, published for the first time by Mai from a palimpsest in the Ambrosian Library,

Mediolan. 1815.—The best edition of the extant writings of Symmachus is by Seeck, Berl. 1883.—2. Father-in-law of BOETHIUS, and put to death at the same time [THEODORICUS].

Synēsīus *Συνέσιος*), was a native of Cyrene, and devoted himself to the study of Greek literature, first in his own city, and afterwards at Alexandria, where he was a pupil of Hypatia. He became celebrated for his skill in eloquence and poetry, as well as in philosophy, in which he belonged to the Neo-Platonic school. About A.D. 397, he was sent by his fellow-citizens of Cyrene on an embassy to Constantinople, to present the emperor Arcadius with a crown of gold: on which occasion he delivered an oration on the government of a kingdom (*περὶ βασιλείας*), which is still extant. Soon after this he embraced Christianity, and in 410 was ordained bishop of Ptolemais, the chief city of the Libyan Pentapolis. He presided over his diocese with energy and success for about twenty years, and died about 430. Of his extant writings, besides the above-mentioned oration, the most notable are the *Dion*, in which he relates how he became a philosopher; the *Aegyptius*, which describes the evils of the time under the guise of an Egyptian myth, and the *Φαλάκρας ἐγκώμιον* (Praise of Baldness), an exercise of wit in reply to the *Κόμης ἐγκώμιον* of Chrysostom.—Edition of his works by Morel, Paris, 1633–1640.

Synnāda, also **Synnas** (*τὰ Σύνναδα*: *Συνναδεύς*, *Synnadensis*: *Tschifut Cassaba*), a city in the N. of Phrygia Salutaris, at first inconsiderable, but afterwards a place of much importance, and, from the time of Constantine, the capital of Phrygia Salutaris. It stood in a fruitful plain, according to Strabo (p. 577), planted with olives, but this is said to be impossible: it was near a mountain from which was quarried the celebrated Synnadic marble, which was of a beautiful white, with red veins and spots (*Συνναδικὸς λίθος*, *Synnadicus lapis*, called also *Docimiticus*, from a still nearer place, *Docimia*).

Sýphax (*Σύφαξ*), king of the Massesylians, the westernmost tribe of the Numidians. His history is related in the *Life* of his contemporary and rival, *MASINISSA*. Syphax was taken prisoner by Masinissa, B.C. 203, and was sent by Scipio, under the charge of Laelius, to Rome. Polybius states that he was one of the captives who adorned the triumph of Scipio, and that he died in confinement shortly after. Livy, on the contrary, asserts that he was saved from that ignominy by a timely death at Tibur, whither he had been transferred from Alba. (Pol. xvi. 23; Liv. xxx. 13, 16.)

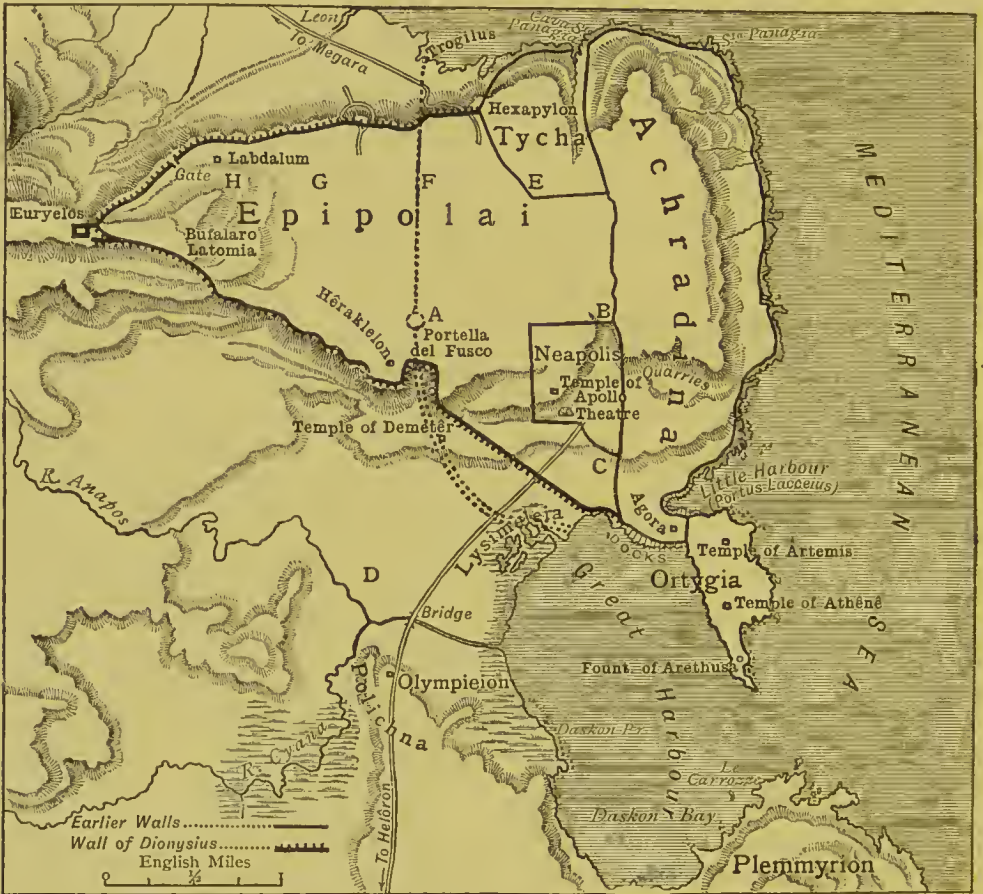
Syrāco. [SYRACUSAE.]

Syrācūsae (*Συράκουσαι*: *Συρακόσιος*, *Syracusānus*; *Syracusa* in Italian, *Syracuse* in English), the wealthiest and most populous town in Sicily, was situated on the S. part of the E. coast, 400 stadia N. of the promontory Plemmyrium, and ten stadia NE. of the mouth of the river Anapus, near the lake or marsh called *Syraco* (*Συρακώ*), from which it derived its name. It was founded B.C. 734, one year after the foundation of Naxos, by a colony of Corinthians and other Dorians, led by Archias the Corinthian.—Syracuse was situated on a table-land forming the prolongation of a ridge which branches off from the still more elevated table-land of the interior, and projects quite down to the sea, between the bay known as the Great Harbour of Syracuse and the more extensive bay which stretches on the N. as far as the peninsula of *Thapsus* or *Magnisi*. The

broad end of the kind of promontory thus formed, which abuts upon the sea for a distance of about 2½ miles, may be considered as the base of a triangular plateau which extends for above four miles into the interior, having its apex formed by the point now called *Mongi-bellisi*, which was occupied by the ancient fort of *Euryelus*. This communicates, as already stated, by a narrow ridge with the table-land of the interior, but is still a marked point of separation, and was the highest point of the ancient city, from whence the table-land slopes very gradually to the sea. Though of small elevation, this plateau, called *Epipolae*, is bounded on all sides by precipitous banks or cliffs, varying in height, but only accessible at a few points. It is divided into two portions by a slight valley or depression running across it from N. to S., about a mile from the sea.—The SE. angle of the plateau is separated from the Great Harbour by a small tract of low and level ground, opposite to which lies the island of *Ortygia*, a low islet, extending across the mouth of the Great Harbour, and originally divided by only a narrow strait from the mainland, whilst its southern extremity was separated from the nearest point of the headland of Plemmyrium by an interval of about 1200 yards, forming the entrance into the Great Harbour. This last was a spacious bay, of above five miles in circumference, thus greatly exceeding the dimensions of what the ancients usually understood by a port, but forming a very nearly land-locked basin of a somewhat oval form, which afforded a secure shelter to shipping in all weather, and is even at the present day one of the finest harbours in Sicily. But between the island of *Ortygia* and the mainland to the N. of it was a deep bight or inlet, forming what is called the Lesser Port or *Portus Laccæus*, which, though very inferior to the other, was still equal to the ordinary requirements of ancient commerce.—S. of the Great Harbour again rose the peninsular promontory of *Plemmyrium*, forming a table-land bounded, like that on the N. of the bay, by precipitous escarpments and cliffs, though of no great elevation. This table-land was prolonged by another plateau at a somewhat lower level, bounding the southern side of the Great Harbour, and extending from thence towards the interior. On its NE. angle and opposite to the heights of *Epipolae*, stood the *Olympieum*, overlooking the low marshy tract which intervenes between the two table-lands, and through which the river *Anapus* finds its way to the sea. The beautiful stream of the *Cyane* rises in a source about 1½ mile to the N. of the *Olympieum*, and joins its waters with those of the *Anapus* almost immediately below the temple.—The town was originally confined to the island *Ortygia* (Thuc. vi. 2; Strab. p. 269; Scymn. pp. 279–282), but it afterwards spread over the neighbouring mainland, and at the time of its greatest extension under the elder *Dionysius* it consisted of four distinct quarters, each surrounded by separate walls. (Cic. *Verr.* iv. 52; Diod. xxvi. 19; Auson. *Clar. Urb.* 11.) When Strabo calls it *πεντάπολις*, he perhaps reckoned in *Epipolae*. These four quarters of the city were: 1. *Ortygia* (*Ὀρτυγία*), frequently called simply the *Island* (*Νῆσος* or *Νῆσος*), an island of an oblong shape, about a mile long and somewhat less than half a mile broad, lying between the Great Harbour on the W. and the Little Harbour on the E. It was, as has been already remarked, the portion of the city first built, and it afterwards

formed the strongest part of the city, and was utilised by Dionysius as his fortress. Within it he built an interior citadel, and the whole was surrounded by double walls, which Timoleon caused to be destroyed. It was specially sacred to Artemis (Diod. v. 3; Pind. *Nem.* i. 3), [see pp. 127, b, 485, b], and in it was the fountain of Arethusa. It was originally separated from the mainland by a narrow channel, which was subsequently filled up by a causeway (Thuc. vi. 3); but it was severed from the mainland, probably by the elder Dionysius, and afterwards connected with it by means of a bridge.—2. *Achradina* (Ἀχραδίνη), or 'the Outer City,' consisted probably of the level plain between the Great Harbour and the foot of Epipolae, bordered

stantly use it. It has been argued with probability from the language of Diodorus and Livy (e.g. Diod. xi. 73, 76; Liv. xxv. 30) that Achradina was, as has been said, the flat ground below Epipolae. But it should be mentioned that many writers believe it to have included the E. part of the plateau of Epipolae; and the question cannot be said to be decided either way. Achradina communicated with the Island by a fortified outrance called Pentapylia, at the end of the isthmus or causeway. At the time of the siege of Syracuse by the Athenians in the Peloponnesian war (415), the city consisted only of the two parts already mentioned, Ortygia forming the inner and Achradina the outer city.—3. *Tyche* (Τύχη), named after the temple



Plan of Ancient Syracuse (based on a map in Freeman's Sicily).

A, circular fort (κυκλος) of Athenian siege; dotted line from Trogilius to Portella del Fusco, Athenian wall (double thence to the sea); BA, direction of 1st Syracusan cross-wall; CD, direction of 2nd Syracusan cross-wall; EFGH, direction of last Syracusan counter-wall and forts.

on the W. by the marshes of Lysimeleia. When the city, in the time of Gelo, spread beyond its original limits in Ortygia, the level plain was occupied, and became what Thucydides calls the 'Outer City.' The Agora was in the part nearest the Island, and was surrounded with porticoes by Dionysius the elder (Diod. xiv. 7; Cic. *Verr.* iv. 53, 119). Adjoining it was the temple of Jupiter (Diod. xvi. 83) and probably the Prytaneum (Cic. *Verr.* iv. 57, 125). The name *Achradina* does not seem to have been used before the end of the fifth century B.C., and even the later writers Plutarch and Diodorus use the name ἡ ἔξω πόλις in speaking of events of the Athenian siege. But in speaking of later history Diodorus, Livy, and Cicero con-

of Tyche or Fortunc, was situated W. of Achradina, in the direction of the port called Trogilius. At the time of the Athenian siege of Syracuse it was only an unfortified suburb, which is mentioned by Diodorus (xi. 68) as existing in 466; but it probably had very few houses until Dionysius fortified the N. part of the plateau, after which time it became the most populous part of the city. In this quarter stood the gymnasium.—4. *Neapolis* (Νέα πόλις), nearly SW. of Achradina. At the time of the Athenian siege of Syracuse, a suburb called *Temenitis*, from having within it the statue and consecrated ground of Apollo Temenites, stood on the high ground above the site in which the theatre was afterwards built. This suburb was

temporarily fortified at the time of the siege (Thuc. vi. 75). Not many years afterwards the city was permanently extended to this district, occupying both the high ground of Temenitis and the lower slopes to the S.; and the whole was called the 'New City' (Neapolis). Neapolis contained the chief theatre of Syracuse, which was the largest in all Sicily, and many temples, and an amphitheatre of the Roman period of which some remains exist (cf. Tac. *Ann.* xiii. 49).—5. *Epipolae* (αἱ Ἐπιπολαί), a space of ground rising above the three quarters of Achradina, Tyche, and Neapolis, which gradually diminished in breadth as it rose higher, until it ended in a small conical mound. This rising ground was surrounded with strong walls by the elder Dionysius, and was thus included in Syracuse, which now became one of the most strongly fortified cities of the ancient world. The highest point of Epipolae was called *Euryelus* (Εὐρύηλος), on which stood the fort *Labdulum* (Λάβδαλον). After Epipolae had been added to the city, the circumference of Syracuse was 180 stadia or upwards of twenty-two English miles; and the entire population of the city is supposed to have amounted to 500,000 at the time of its greatest prosperity.—There were several stone quarries (*lautumiae*) in Syracuse, which are frequently mentioned by ancient writers, and in which the Athenian prisoners were confined. These quarries were in higher ground above Achradina, and in Neapolis under the S. cliff of Epipolae. From them was taken the stone of which the city was built. (Thuc. vii. 86; Diod. xiii. 33; Cic. *Verr.* i. 5, 14, v. 27, 68.) The so-called 'Ear of Dionysius,' which is shown in the modern *Latomia del Paradiso*, as a place where the tyrant overheard the conversations of his captives, is an invention of a writer of the Renaissance. [*Dict. of Ant.* art. *Lautumiae*.] Round the Olympieum, or Temple of Zeus, which stood on a height a mile and a half S. of Neapolis and on the other side of the Anapus, grew up a collection of houses called ἡ πολίχνη. It was important as commanding the passage of the Anapus. Some remains of the old bridge and of the old road which led to Helorus, as well as remains of the temple itself, are still visible. The city was supplied with water from an aqueduct, which was constructed by Gelo and improved by Hiero. It was brought through Epipolae and Neapolis to Achradina and Ortygia.—The government of Syracuse was at an early period an aristocracy, and the political power was in the hands of the landed proprietors called Geomori or Gamori. In course of time the people, having increased in numbers and wealth, expelled the Geomori and established a democracy. (Hdt. vii. 155; Dionys. vi. 62.) But this form of government did not last long. Gelo espoused the cause of the aristocratic party, and proceeded to restore them by force of arms; but on his approach the people opened the gates to him, and he was acknowledged without opposition tyrant or sovereign of Syracuse, B.C. 485. Under his rule and that of his brother Hiero, Syracuse was raised to an unexampled degree of wealth and prosperity. Hiero died in 467, and was succeeded by his brother Thrasybulus; but the rapacity and cruelty of the latter soon provoked a revolt among his subjects, which led to his deposition and the establishment of a democratical form of government. The next most important event in the history of Syracuse was the siege of the city by the Athenians, which ended in the total

destruction of the great Athenian armament in 413. The democracy continued to exist in Syracuse till 406, when the elder Dionysius made himself tyrant of the city. After a long and prosperous reign he was succeeded in 367 by his son, the younger Dionysius, who was finally expelled by Timoleon in 343. A republican form of government was again established; but it did not last long, and in 317 Syracuse fell under the sway of Agathocles. This tyrant died in 280; and the city being distracted by factions, the Syracusans voluntarily conferred the supreme power upon Hiero II., with the title of King, in 270. Hiero cultivated friendly relations with the Romans; but on his death in 216, at the advanced age of ninety-two, his grandson, Hieronymus, who succeeded him, espoused the side of the Carthaginians. A Roman army under Marcellus was sent against Syracuse, and after a siege of two years, during which Archimedes assisted his fellow-citizens by the construction of various engines of war [ARCHIMEDES], the city was taken by Marcellus in 212. From this time Syracuse became a town of the Roman province of Sicily. Its prosperity was greatly diminished by the wars of Sex. Pompeius, and, though Augustus sent a new colony to it in B.C. 21, these settlers occupied only the Island and a portion of Achradina and Neapolis. (Strab. p. 270; Dio Cass. liv. 7.)

Syrgis (Σύργις), according to Herodotus, a river of European Sarmatia, rising in the country of the Thyssagetæ, and flowing through the land of the Maeotæ into the Palus Maeotis. (Hdt. iv. 123). It is possibly the same as the Hyrgis which he mentions elsewhere (iv. 57) as an affluent of the Tanais.

Sÿria Dea (Συρία θεός), 'the Syrian goddess,' a name by which the Syrian Atargartis was commonly spoken of by Greeks and Romans. She was a goddess of the productiveness of nature = Derceto = Astarte, and the Eastern equivalent of Aphrodite [see p. 85, a]. The chief seat of her worship was Hierapolis in Syria. The orgiastic and effeminate cult of this temple is described by Lucian. Her worship was introduced into Italy under the empire, especially by Nero; and she had a temple at Rome in the Transtiberine district. (Lucian, *de Dea Syria*; Apul. *Met.* viii. 24; Suet. *Ner.* 56; *C.I.L.* vi. 115, 116.)

Sÿria (ἡ Συρία; Σύριος, Sÿrius; Arab. *Esh-Sham*, *Syria*) a country of W. Asia, lying along the E. end of the Mediterranean sea, between Asia Minor and Egypt. In a wider sense the word was used for the whole tract of country bounded by the Tigris on the E., the mountains of Armenia and Cilicia on the N., the Mediterranean on the W., and the Arabian Desert on the S.; the whole of which was peopled by the Aramaean branch of the great Semitic (or Syro-Arabian) race, who occupied a great part of the country which had formerly belonged to the Kheta or Hittites: hence this region is included in the O. T. under the name of Aram. It may be well described physically as the great triangular depression of W. Asia encircled on the N. and NE. by the Taurus and its prolongation to the SE., or, in other words, by the highlands of Cilicia, Cappadocia, Armenia, and Asia; and subsiding on the S. and W. into the Mediterranean and the Great Desert of Arabia. Even a wider extent than this is often given to Syria, so as to include the E. part of Asia Minor, as far as the river Halys and the Euxine. The people were of the same races, and those of the N. of the Taurus in Cappadocia and

Pontus are called White Syrians [LEUCOSYRI] in contradistinction to the people of darker complexion in Syria Proper, who are sometimes even called Black Syrians (Σύριοι μέλανες). The Greeks thus designated as Syria the country lying beyond Phoenicia, and included under the same name the country of Canaan or Palestine. Greek writers, especially Herodotus, often not only reckoned the Phoenicians as Syrians, but even identified Syrians with Assyrians (Hdt. ii. 158, vii. 63). In the narrower sense, Syria was bounded on the W. (beginning from the S.) by M. Hermon, at the S. end of Antilibanus, which separated it from Palestine, by the range of Libanus, dividing it from Phoenice, by the Mediterranean, and by M. Amanus, which divided it from Cilicia; on the N. (where it bordered on Cappadocia) by the main chain of M. Taurus, almost exactly along the parallel of 38° N. lat., and striking the Euphrates just below Juliopolis, and considerably above Samosata: hence the Euphrates forms the E. boundary, dividing Syria, first from a very small portion of Armenia, and then from Mesopotamia, to about or beyond the thirty-sixth parallel of N. lat., whence the SE. and S. boundaries, towards Babylonia and Arabia, in the Great Desert, are exceedingly indefinite. [Comp. ARABIA.] The W. part of the S. boundary ran just below Damascus, being formed by the highlands of Trachonitis. The name *Coele Syria* (ἡ κοιλὴ Συρία: 'hollow Syria') was first given to the low-lying part between Libanus and Antilibanus in the valleys of the upper Orontes and the Lita; but it was extended so as to include the country E. of Antilibanus up to, and beyond, Damascus. The W. part of Syria was intersected by a series of mountains, running S. from the Taurus, under the names of AMANUS, PIERIA, CASIUS, BARGYLUS, and LIBANUS and ANTILIBANUS; and the N. part, between the Amanus and the Euphrates, was also mountainous. The chief river of Syria was the ORONTES, and the smaller rivers CHALUS, CHRYSORRHOAS and Lita, were also of importance. The valleys among the mountains were fertile, especially in the N. part: even the E., which is now merged in the Great Desert of Arabia, appears to have had more numerous and more extensive spaces capable of cultivation, and supported great cities, the ruins of which now stand in the midst of sandy wastes.—Having been a part successively of the Assyrian, Babylonian, Persian, and Macedonian empires, Syria fell, after the battle of Ipsus (B.C. 301), to the share of Seleucus Nicator, and formed a part of the great kingdom of the Seleucidae, whose history is given in the articles SELEUCUS, ANTIOCHUS, DEMETRIUS, &c. In this partition, however, Coele Syria and Palestine went, not to Syria, but to Egypt, and the possession of those provinces became the great source of contention between the Ptolemies and the Seleucids. By the irruptions of the Parthians on the E., and the unsuccessful war of Antiochus the Great with the Romans on the W., the Greek Syrian kingdom was reduced to the limits of Syria itself, and became weaker and weaker, until it was overthrown by TIGRANES, king of Armenia, B.C. 79. Soon afterwards, when the Romans had conquered Tigranes as well as Mithridates, Syria was quietly added by Pompey to the empire of the republic and was constituted a province, B.C. 64; but its N. district, Commagene, was not until a later period included in this arrangement. [COMMAGENE.] As the E.

province of the Roman empire, and with its great desert frontier, Syria was constantly exposed to the irruptions of the Parthians, and, after them, of the Persians; but it long remained one of the most flourishing of the provinces. The attempt of Zenobia to make it the seat of empire is noticed under PALMYRA and ZENOBIA. While the Roman emperors defended this precious possession against the attacks of the Persian kings with various success, a new danger arose, as early as the fourth century, from the Arabians of the Desert, who began to be known under the name of Saracens; and, when the rise of Mohammed had given to the Arabs that great religious impulse which revolutionised the E. world, Syria was the first great conquest that they made from the E. empire, A.D. 632-638.—In the time immediately succeeding the Macedonian conquest, Syria was regarded as consisting of two parts; the N., including the whole country down to the beginning of the Lebanon range, and the S., consisting of Coele Syria in its more extended sense. The former, which was called Syria Proper, or Upper Syria (ἡ ἄνω Συρία, Syria Superior), was divided into four districts or tetrarchies, which were named after their respective capitals, Seleucis, Antiochene, Laodicea, and Apamene. The Roman province of Syria as originally constituted by Pompey in 64 B.C. was by no means a single homogeneous region. Owing to the different nationalities and interests which Syria properly so called comprised, it was at first parcelled out between the Roman jurisdiction and a number of independent territories which were allowed to remain within it. Under the Roman proconsul of Syria were at first Upper Syria (with the chief towns Antioch, Seleucia, Apamea, Laodicea, Cyrrhus, Hieropolis and Beroea), and the land of Phoenicia including Tripolis, Byblus, Tyre and Sidon; but Judaea was left for a time nominally independent, except for a short time when Gabinius broke it up into five districts. Caesar made Judaea a client state under its own princes, and it did not become a Roman province (of the second rank, under a procurator) until A.D. 6. Similarly Commagene was left under its own princes until A.D. 17, and again from 38 till 72, when it was finally joined to the province of Syria: Chalcis retained its own princes till 92, when Domitian added it to the province: Abilene till 49: Arethusa and Emesa till 78: Damascus was not included in the province of Syria till 106. The province of Syria under the empire was governed by an imperial legate residing at Antioch: it was eventually divided into ten districts, named (mostly after their capital cities) Commagene, Cyrrhestice, Pieria, Seleucis, Chalcidice, Chalybonitis, Palmyrene, Apamene, Cassiotis, and Laodicea; but the last is sometimes included under Cassiotis. (See the several articles.) From 66 A.D. Judaea or Syria Palaestina was recognised as a separate province, and at the end of the second century Syria was divided into two provinces, Syria Magna or Coele Syria, and Syria Phoenice. Constantine the Great separated the two N. districts—namely, Commagene and Cyrrhestice—and erected them into a distinct province, called Euphratensis or Euphratesia; and the rest of Syria was afterwards divided by Theodosius II. into the two provinces of Syria Prima, including the sea-coast and the country N. of Antioch, and having that city for its capital; and Syria Secunda, the district along the Orontes, with Apamea for its

capital: the E. districts no longer formed a part of Syria, but had fallen under the power of the Persians.

Syriæ Portæ (αἱ Συρίαὶ πύλαι: *Pass of Beilan*), a most important pass between Cilicia and Syria, lying between the shore of the Gulf of Issus on the W., and M. Amanus on the E. Xenophon, who called the pass (or rather its fortifications) the *Gates of Cilicia and of Syria*, describes it as three stadia in length and very narrow, with walls built from the mountains to the sea at both ends (the Cilician and the Syrian), and gates in the walls. These walls and gates are not mentioned by the historians of Alexander. (Xen. *An.* i. 4, 4; Arr. *An.* ii. 8; Strab. p. 676.)

Syriānus (Συριανός), a Greek philosopher of the Neo-Platonic school, was a native of Alexandria, and studied at Athens under Plutarchus, whom he succeeded as head of the Neo-Platonic school in the early part of the fifth century. The most distinguished of his disciples was Proclus, who regarded him with the greatest veneration, and gave directions that at his death he should be buried in the same tomb with Syriānus. Syriānus wrote several works, some of which are extant. Of these the most valuable are the commentaries on the *Metaphysics* of Aristotle.

Syrinx, an Arcadian nymph, who being pursued by Pan, fled into the river Ladon, and at her own request was metamorphosed into a reed, of which Pan then made his flute. [PAN.]

Syros, or **Sýrus** (Σύρος, called *Συρίη* by Homer, and *Σύρα* by a few writers: Σύριος: *Syra*), an island in the Aegæan sea, and one of the Cyclades, lying between Rhenea and Cythnus. It was twenty Roman miles in circumference, and rich in pastures, wine, and corn. It contained two cities in Homer's time, but only one in Ptolemy's (*Od.* xv. 408-414; Ptol. iii. 15, 30; Strab. p. 487). The philosopher Pherecydes was a native of Syros. The fertility of Syros, praised by Homer, has disappeared, apparently since the seventeenth century, and probably from the destruction of its trees. The present prosperity of the island is therefore entirely due to the circumstances which made it a centre of commerce since the liberation of Greece, and the capital of the Cyclades. The traces of two towns (confirming the account in the *Odyssey*) are to be seen near the modern *Delle Grazie*. It is conjectured that some time after the Homeric age these were abandoned for a new city built on the site of the modern *Hermoupolis*, where an inscription relating to a temple of Poseidon has been found.

Syrtes, gen. -idos (Σύρτις, gen. -ιδος and -εως, Ion. -ως), the Greek name for each of the two great gulfs in the E. half of the N. coast of Africa, is derived by ancient writers from *σύρα*, to draw, with reference to the quicksands by which, in the Greater Syrtis at least, ships were liable to be swallowed up; but the more probable derivation is from the Arabic *sert* = a sandy desert, which is at the present day applied to the country along this coast, the *REGIO SYRTICA* of the ancients. Both these gulfs were proverbially dangerous: the Greater Syrtis from its sandbanks and quicksands, and its unbroken exposure to the N. winds; the Lesser from its shelving rocky shores, its exposure to the NE. winds, and the consequent variability of the tides in it. **1. Syrtis Major** (ἡ μεγάλη Σύρτις: *Gulf of Sidra*), the E. of the two, is a wide and deep gulf on the shores of Tripolita and Cyrenaica, exactly opposite to the

Ionic sea, or mouth of the Adriatic, between Sicily and Peloponnesus. Its greatest extent inland from N. to S. is about 110 geographical miles; from E. to W. about 230 geographical miles, between Cephalæ Prom. (*Ras Kharra*) on the W., and Boreum Prom. (*Ras Teyonas*) on the E. The Great Desert comes down close to its shores, forming a sandy coast [*SYRTICA REGIO*].—**2. Syrtis Minor** (ἡ μικρὰ Σύρτις: *Gulf of Gabes*), lies in the SW. angle of the great bend formed by the N. coast of Africa as it drops down to the S. from the neighbourhood of Carthage, and then bears again to the E.: in other words, in the angle between the E. coast of Zeugitana and Byzacena (*Tunis*) and the N. coast of Tripolitana (*Tripoli*). Its mouth faces the E., between Caput Vada or Brachodes Prom. (*Ras Kapoudiah*) on the N., and the island called Meninx or Lotophagitis (*Jerbah*) on the S. In its mouth, near the N. extremity, lie the islands of Cercina and Cercinitis, which were often regarded as its N. extremity. The true width (between *Ras Kapoudiah* and the E. point of *Jerbah*) is about eighty geog. miles, and the greatest depth, measured westward from the line joining those points, is about sixty-five geog. miles. (Strab. pp. 834, 835; Scyl. p. 48; Pol. i. 39, ii. 23.)

Syrtica Regio (ἡ Συρτική: W. part of *Tripoli*), the special name of that part of the N. coast of Africa which lay between the two Syrtes, from the river Triton, at the bottom of the Syrtis Minor, on the W., to the Philænorum Arae, at the bottom of the Syrtis Major, on the E. It was for the most part a very narrow strip of sand, interspersed with salt marshes, between the sea and a range of mountains forming the edge of the Great Desert (*Sahara*), with here and there a few spots capable of cultivation, especially about the river Cinyps. It was peopled by Libyan tribes, the chief of whom were the Lotophagi, Macæ, Psylli, and Nasamones; and several Egyptian and Phœnician colonies were settled on the coast at an early period. The Greeks of Cyrene disputed with the Carthaginians the possession of this district until it was secured to Carthage by the self-devotion of the PHILÆNI. Under the Romans it formed a part of the province of Africa. It was often called *Tripolitana*, from its three chief cities, ABROTONUM, OEA, and LEPTIS MAGNA; and this became its usual name under the later empire, and has been handed down to our own time in the modern name of the Rgency of *Tripoli*. (Strab. p. 834; Hdt. iv. 198; Ov. *Pont.* iii. 7, 25.)

Sýrus, Publilius, a slave brought from Antioch to Rome some years before the downfall of the republic, and designated, according to the usual practice, from the country of his birth. He attracted attention while yet a youth, by his beauty and his wit, was manumitted by his master, who probably belonged to the Clodia gens, assumed the name of Publilius from his patron (sometimes incorrectly given as Publius), and soon became celebrated as a mimographer, about B.C. 45, and still more as an *improvisatore*. His mimic improvisations were committed to writing, and extensively circulated at an early period; and a collection of pithy moral sayings extracted from his works appears to have been used as a school-book in the boyhood of St. Jerome. A compilation of this description, extending to upwards of 800 lines in iambic and trochaic measures, every apophthegm being comprised in a single line, and the whole ranged alphabetically, according to the

initial letter of the first word in each, is now extant under the title *Publii Syri Sententiae*. These proverbs have been drawn from various sources, and are evidently the work of many different hands; but a considerable number may be ascribed to Syrus and his contemporaries. (Plin. xxxv. 199; Macrob. ii. 7, 6; Gell. xvii. 14; Sen. *de Tranq. An.* 11, 8; Cic. *ad Fam.* xii. 18; Hieron. *ad Euseb. Chron.* 1974).—The best edition of the *Sententiae* is by Wölfflin, Leips. 1869.

Sythas (Σύθας), a river on the frontiers of Achaia and Sicyonia (Paus. vii. 27, 12).

T.

Tābae (Τάβαι: Ταβηνός). 1. (*Dawas*), a city of Caria, on the borders of Phrygia (Strab. pp. 570, 576; Liv. xxxviii. 13).—2. (*Tabbas*), a city of Persis, in the district of Paratacene, E. of Ecbatana.

Tabernae. [TRES TABERNAE.]

Tabuda. [SCALDIS.]

Tāburnus (*Taburno*), a mountain belonging half to Campania and half to Samnium. Its S. side was very fertile, and was celebrated for its pastures and olive grounds (Verg. *Georg.* ii. 38, *Aen.* xii. 715). It slant in the Caudine pass on its S. side.

Tācāpē (Τακάρη: *Gabes*), a city of N. Africa, in the Regio Syrtica, at the innermost angle of the Syrtis Minor, to which the modern town gives its present name. Under the Romans it at first belonged to Byzacene, but it was afterwards raised to a colony and made the W. town of Tripolitana. It had an indifferent harbour. A little to the W. was the bathing place (Plin. v. 30) called, from its warm mineral springs, *Aquae Tacipitanae* (*El Hammat-el-Khabs*).

Tacfarinas, a Numidian in the reign of Tiberius, had originally served among the auxiliary troops in the Roman army, but he deserted; and, having collected a body of freebooters, he became at length the acknowledged leader of the Musulamii, a powerful people in the interior of Numidia, bordering on Mauretania. For some years he defied the Roman arms, in spite of the successful campaign of Blaesus against him; but he was at length defeated and slain in battle by Dolabella, A.D. 24. (*Tac. Ann.* ii. 52, iii. 73, iv. 24.)

Tachompsō (Ταχομψώ, also Tacompsos, Plin., and Μετακομψώ, Ptol.), aft. *Contrapselcis*, a city in the Dodecaschoeus (that is, the part of Aethiopia immediately above Egypt), built on an island (*Derar*?) near the E. bank of the river, a little above Pselcis, which stood on the opposite bank. [PSELCS.]

Tachos (Ταχός), king of Egypt, succeeded Acoris, and maintained the independence of his country for a short time towards the end of the reign of Artaxerxes II., B.C. 364–361. He invited Chabrias, the Athenian, to take the command of his fleet, and Agesilaus to undertake the supreme command of all his forces. Both Chabrias and Agesilaus came to Egypt; but the latter was much aggrieved in having only the command of the mercenaries entrusted to him. Accordingly, when Nectanabis laid claim to the Egyptian crown, Agesilaus deserted Tachos, and espoused the cause of Nectanabis, who thus became king of Egypt, B.C. 361. (Diod. xv. 92; Nep. *Chabr.* 2; Xen. *Ages.* ii. 28; Plut. *Ages.* 36–40.)

Tācītus. 1. **Cornelius**, the historian;

whether his praenomen was **C.** or **P.** remains doubtful. The time and place of his birth are unknown. He was a little older than the younger Pliny, who was born A.D. 61. His father was probably Cornelius Tacitus, a Roman eques, who is mentioned as a procurator in Gallia Belgica, and who died in 79 (Plin. vii. 76). Tacitus was first promoted by the emperor Vespasian, and he received other favours from his sons, Titus and Domitian (*Hist.* i. 1). The most probable account is that Tacitus was appointed tribunus militum laticlavus by Vespasian, quaestor by Titus, and praetor by Domitian. In 78 he married the daughter of C. Julius Agricola, to whom he had been betrothed in the preceding year, while Agricola was consul. In the reign of Domitian, and in 88, Tacitus was praetor, and he assisted as one of the quindecimviri at the solemnity of the Ludi Seculares which were celebrated in that year (*Ann.* xi. 11). Agricola died at Rome in 93, but neither Tacitus nor the daughter of Agricola was then with him. It is not known where Tacitus was during the last illness of Agricola, but he may have been, as some think, praetorian legate in Germany, or propraetor of Belgica. In the reign of Nerva, 97, Tacitus was appointed consular suffectus, in the place of T. Virginus Rufus, who had died in that year, and whose funeral oration he delivered. We know that Tacitus had attained oratorical distinction when the younger Pliny was beginning his career. He and Tacitus were appointed in the reign of Trajan (99) to conduct the prosecution of Marius, proconsul of Africa. Tacitus and Pliny were most intimate friends. In the collection of the letters of Pliny, there are eleven letters addressed to Tacitus. The time of the death of Tacitus is unknown, but he appears to have survived Trajan, who died in 117. Nothing is recorded of any children of his, though the emperor Tacitus claimed a descent from the historian, and ordered his works to be placed in all (public) libraries. As a historian Tacitus wrote undoubtedly with a bias from his intense political sympathies with the senate of the older period as against the imperial constitution. His interest, too, was concentrated upon Italy somewhat to the exclusion of the provinces, which prevented him from allowing that the imperial rule was necessary for the provincial government. But for acuteness of thought, for insight into character, he is among the greatest of historians; and for power of description in a few telling words he is unrivalled. The following are the extant books of Tacitus in the order in which they were written: (1) *Dialogus de Oratoribus* an essay, to show the decay of oratory under the empire, written in the form of a dialogue, the speakers being literary men of Vespasian's reign, Curvius Maternus, M. Aper, Julius Secundus, and Vipstianus Messalla. This was written early in the life of Tacitus, when he was chiefly influenced in style by Cicero's rhetorical works. It is probable that the time when the dialogue was supposed to take place was A.D. 74 (*Dial.* 17), when Tacitus was about twenty (cf. *Dial.* 1), and that it was written and published about A.D. 84, at the period of Domitian's reign when freedom of speech was more possible (cf. Suet. *Dom.* 9). The difference in diction between this and his later works has caused many to deny that it is a genuine work of Tacitus, but there is no good ground for this denial. The date accounts for the style: in acuteness of thought it is Tacitean, and there is no one else of

this period who could have written it. It has been remarked, too, that a comparison of Plin. *Ep.* ix. 10, 2 with Tac. *Dial.* 12, shows that Pliny wrote to Tacitus as the author of the Dialogue (see also Plin. *Ep.* i. 6, 2; Tac. *Dial.* 9). Separate editions by Bährens, Leips. 1881; Peterson, Oxford, 1893.—(2) *Vita Agricolae*, the Life of Agricola, which was written, as we may probably conclude from the introduction, after Trajan's accession, *i.e.* after 98. This Life is justly admired as a specimen of biography. It is a monument to the memory of a good man and an able commander and administrator, by an affectionate son-in-law, who has portrayed in his peculiar manner and with many masterly touches, the virtues of one of the most illustrious of the Romans. It is written on the model of one of Sallust's monographs. Separate edition by Haverfield (announced), or with *Germ.* by Frost, Lond. 1861; Schoene, Berl. 1889; Church and Brodrick, Lond. 1889.—(3) *Germania*, or *De Moribus et Populis Germaniae*, a treatise describing the Germanic nations, also written early in Trajan's reign. The main matter is the description of the political institutions, the religion, and the habits, of the various tribes included under the denomination of Germani, of which he had had in all probability personal means of judging from official employment in the country. Separate edition by Haverfield (announced).—(4) *Historiae*, which were written after the death of Nerva, 98, and before the *Annales*. They comprehended the period from the second consulship of Galba, 68, to the death of Domitian, 96, and the author designed to add the reigns of Nerva and Trajan. The first four books alone are extant in a complete form, and they comprehend only the events of about one year. Book v. is imperfect, and goes no further than the commencement of the siege of Jerusalem by Titus, and the war of Civilis in Germany. It is not known how many books of the *Histories* there were, but it must have been a large work if it was all written on the same scale as the first five books, and probably consisted of twelve or fourteen books. Separate editions by Simcox, 1876; A. Godley, 1887–1890.—(5) *Annales* (of which the genuine title appears to be *Ab excessu divi Augusti*, though Tacitus himself describes it also as *annales*), which commence with the death of Augustus, 14, and comprise the period to the death of Nero, 68, a space of fifty-four years. The greater part of the fifth book is lost; and also the seventh, eighth, ninth, tenth, the beginning of the eleventh, and the end of the sixteenth, which is the last book. These lost parts comprised the whole of Caligula's reign, the first five years of Claudius, and the last two of Nero. Separate editions by Orelli-Baiter, Zur. 1859; Furneaux, Oxf. 1884; Allen, Boston, 1890. Editions of the complete works with a commentary by Orelli, revised by different editors, 1859–1880; of the text by C. Halm, Leips. 1884. Translation by Church and Brodrick.—2. **M. Claudius**, Roman emperor from the 25th of September, A.D. 275, until April, A.D. 276. He was elected emperor by the senate after the death of Aurelian, the army having requested the senate to nominate a successor to the imperial throne. Tacitus was at the time seventy years of age, and was with difficulty persuaded to accept the purple. The high character which he had borne before his elevation to the throne he amply sustained during his brief reign. He endeavoured to repress the luxury and licentiousness of the

ago by various sumptuary laws, and he himself set an example to all around, by the abstemiousness, simplicity, and frugality of his own habits. The only military achievement of this reign was the defeat and expulsion from Asia Minor of a party of Goths, who had carried their devastation across the peninsula to the confines of Cilicia. He died either at Tarsus or at Tyana, about the 9th of April, 276. (Life in the *Script. Hist. August.*; Eutrop. ix. 10; Aurel. Vic. *Caes.* xxxvi.; Zonar. xii. 28.)

Taenarum (*Taivapov*: *C. Matapan*), a promontory in Laconia, forming the southerly point of the Peloponnesus, on which stood a celebrated temple of Poseidon, possessing an inviolable asylum. A little to the N. of the temple and the harbour of Achilleus was a town also called **Taenarum** or **Taenarus**, and at a later time **Caenêpôlis**. It was situated forty stadia from the extreme point of the promontory, and was said to have been built by Taenarus, a son of Zens, or Icarus or Elatus. On this promontory was a cave, one of the supposed entrances to the underworld (probably so considered because of the stern and gloomy character of its rocks), through which Heracles is said to have dragged Cerberus to the upper world. Here also was a statue of Arion seated on a dolphin, since he is said to have landed at this spot after his miraculous preservation by a dolphin. (Hdt. i. 23; Thuc. i. 128, 133; Pind. *Pyth.* iv. 77; Paus. iii. 25, 4; Strab. p. 363; Verg. *Georg.* iv. 467.) In the time of the Romans there were celebrated marble quarries on the promontory (Strab. p. 367).

Tagae (*Taya*: *Dameghan*?), a city mentioned by Polybius as in Parthia, on the border towards Hyrcania (Pol. x. 29, 3).

Tagaste (*Tagitt*, Ru.), an inland town of Numidia, on a tributary of the Bagradas, remarkable as the birthplace of St. Augustine.

Tagês, a mysterious Etruscan being, who is described as a boy with the wisdom of an old man. Once when an Etruscan, of the name of Tarchon, was ploughing in the neighbourhood of Tarquinii, there suddenly rose out of the ground Tages, the son of a Genius Jovialis, and grandson of Jupiter. When Tages addressed Tarchon, the latter shrieked from fear, whereupon other Etruscans hastened to him, and in a short time all the people of Etruria were assembled around him. Tages now instructed them in the art of the haruspices, and died immediately after. The Etruscans, who had listened attentively to his instructions, afterwards wrote down all he had said, and thus arose the books of Tages, which, according to some, were twelve in number. (Cic. *Div.* ii. 23, 50; Ov. *Met.* xv. 588; Fest. s. v. *Tagês*.) Traces of a later version of these books of ritual have been found in Serv. ad *Aen.* i. 42, and in Amm. Marc. xvii. 10, 2. It is still a matter of uncertainty whether the recently discovered Etruscan book will throw further light on the subject.

Tagus (Spanish *Tajo*, Portuguese *Tejo*, English *Tagus*), one of the chief rivers in Spain, rising in the land of the Celtiberians, between the mountains Orosпода and Idubeda, and, after flowing in a westerly direction, falling into the Atlantic. The whole course of the Tagus exceeds 550 English miles. At its mouth stood Olisippo (*Lisbon*). The ancient writers relate that much gold sand and precious stone were found in the Tagus. (Strab. pp. 139, 152, 162; Plin. iv. 115; Mart. x. 78; Catull. xx. 30; Ov. *Met.* ii. 251.)

Talabrīga, a town in Lusitania, between Aominium and Lagobriga (Plin. iv. 113).

Talassio or **Talassius** (sometimes written **Talasio** or **Thalassius**), an old Italian, probably Sabine, deity invoked in the Indigitamenta [INDIGETES] as a god presiding over marriage. During the bridal procession in the songs which attended it there were cries of 'Talasse,' as if calling for his presence [*Dict. of Ant. art. Matrimonium*]. Various explanations were given. Varro connected his name with *τάλαρος*, a wool-basket, as symbolising household work (Plut. *Q. R.* 31). A legend was invented to account for the custom: that Talassus or Talus was a companion of Romulus in the rape of the Sabines. Some modern writers have connected him with Consus, from the theory that his name = *θαλάσσιος*. But he was clearly Latin, not Greek, and there is no reason to doubt that he was one of the Sabine Indigetes.

Tālāus (Τάλαος), son of Bias and Pero, and king of Argos. He was married to Lysimache (Eurynome, or Lysianassa), and was father of Adrastus, Parthenopaeus, Pronax, Mecisteus, Aristomachus, and Eriphyle. (Paus. ii. 6, 3; Apollod. i. 9, 13; Pind. *Nem.* ix. 14.) His name occurs among the Argonauts, and his tomb was shown at Argos. The patronymic *Talaionides* (Ταλαίωνιδης) is given to his sons Adrastus and Mecisteus. (*Il.* ii. 566, xxiii. 67; Pind. *Ol.* vi. 24.)

Talmis (*El-Kalabshéh*, Ru.), a city of the Dodecaschoenus—that is, the district of Aethiopia immediately above Egypt—stood on the W. bank of the Nile, S. of Philae, and N. of Pselcis. Its ruins consist of an ancient rock-hewn temple, with splendid sculptures, and of a later temple of the Roman period, in the midst of which stands the modern village. There was a place on the opposite bank called Contra-Talmis.

Talna, **Juventus**. [THALNA.]

Talos (Τάλως). 1. Son of Perdix, the sister of DAEDALUS. He is one of those mythical persons to whom were ascribed various inventions or primitive works of art, of which the origin was unknown. Talos is said to have invented the saw, from observing the teeth of a serpent, or (in some accounts) the backbone of a fish. He was credited also with the invention of the chisel, the compasses, and the potter's wheel. Daedalus was jealous of his skill and threw him down from the Acropolis. The place where he fell was marked by a tomb, which Pausanias visited, on the S. side of the Acropolis just above the Theatre. Some writers confused Talos and Perdix. (Paus. i. 21, 4; Diod. iv. 76; Apollod. iii. 15, 9; Ov. *Met.* viii. 241; PERDIX.)—2. A man of brass, the work of Hephaestus. This wonderful being was given to Minos by Zeus or Hephaestus, and watched the island of Crete by walking round the island thrice every day. Whenever he saw strangers approaching, he made himself red hot in fire, and then embraced the strangers when they landed. In the Argonaut story Talos receives the voyagers with a shower of stones. He had a vein running down to his foot, where the flow of blood was stopped by a nail: Medea made this nail fall out by her magic (or, as some said, Pallas shot it out with an arrow) and Talos bled to death. (Apollod. i. 9, 26; Ap. Rh. iv. 1638; Zenob. v. 85; [Plat.] *Min.* p. 320; Schol. ad Plat. *Rep.* p. 425). It will be observed that the story of Talos burning strangers by his embrace may well have arisen from an image of Moloch and human sacrifices offered to it.

Talthÿbius (Ταλθύβιος), the herald of Agamemnon at Troy. He was worshipped as a hero at Sparta and Argos, where sacrifices also were offered to him.

Tamāra. 1. Or **Tamāris** (*Tambre*), a small river in Hispania Tarraconensis, on the coast of Gallaecia, falling into the Atlantic between the Minus and the Prom. Nerium (Ptol. ii. 6, 2).—2. (*Tamerton*, near Plymouth), a town of the Damnonii in the S. of Britain, at the mouth of the Tamarus (Ptol. ii. 3, 30).

Tamarici, a people in Gallacia, on the river Tamara.

Tamāris. [TAMARA.]

Tamārus (*Tamar*), a river in the S. of Britain (Ptol. ii. 3, 4).

Tamassus or **Tamāsus** (Ταμασσός, Τάμασος; Ταμασίτης, Ταμάσιος), probably the same as the Homeric **Temēsē** (*Od.* i. 184), a town in the middle of Cyprus, NW. of Olympus, and twenty-nine miles SE. of Solōē, on the road from the latter place to Tremithus, was situated in a fertile country and in the neighbourhood of extensive copper mines. Near it was a celebrated plain (*ager Tamaseus*), sacred to Venus. (Ov. *Met.* x. 644; Ptol. v. 14, 6.) The site is marked by ruins in the district called *Tamasia*.

Tambrax (Τάμβραξ), a great city of Hyrcania, on the N. side of Mt. Coronus, mentioned by Polybius (x. 31). It is perhaps the same place which Strabo called *Ταλαβρόκη* (p. 508).

Tamēsis or **Tamēsa** (*Thames*), a river in Britain flowing into the sea on the E. coast, on which stood Londinium (Caes. *B. G.* v. 11; Tac. *Ann.* xiv. 32).

Tamna or **Thomna** (Τάμνα), a city in the SW. of Arabia Felix, the capital of the Catabani. It maintained a caravan traffic in spices and other products of Arabia with Gaza (Strab. p. 768; Plin. vi. 153, xii. 64).

Tamōs (Ταμῶς), a native of Memphis in Egypt, was lieutenant-governor of Ionia under Tisaphernes (Thuc. viii. 31, 87). He afterwards attached himself to the service of the younger Cyrus, upon whose death, he sailed to Egypt, where he hoped to find refuge with Psammetichus, on whom he had conferred an obligation. Psammetichus, however, put him to death, in order to possess himself of his money and ships. (Xen. *An.* i. 2, 21, ii. 1, 3, *Hell.* iii. 1, 1; Diod. xiv. 19, 35.)

Tamphilus or **Tampilus**, **Baebius**. 1. Cn., tribune of the plebs, b.c. 204; praetor 199, when he was defeated by the Insubrians; and consul 182, when he fought against the Ligurians with success (Liv. xxix. 37, xxxix. 23, xl. 25).—2. M., brother of the last, was praetor 192, and served in Greece both in this year and the following, in the war against Antiochus. In 181 he was consul, when he defeated the Ligurians (Liv. xl. 35–38).

Tamÿnae (Ταμύναι: *Aliveri*), a town in Euboea, on Mt. Cotylaeum, in the territory of Eretria, with a temple of Apollo, said to have been built by Admetus. Here the Athenians under Phocion gained a celebrated victory over Callias of Chalcis, b.c. 354. (Hdt. vi. 101; Plut. *Phoc.* 12; Strab. p. 447.)

Tamyraea, a town and promontory of European Sarmatia at the innermost corner of the Sinus Carcinites, which was also called from this town Sinus Tamyraes (Ptol. iii. 5, 8).

Tamyras or **Damÿras** (Ταμύρας, Δαμῶρας: *Damur*), a little river of Phoenicia, rising on Mt. Libanus, and falling into the Mediterranean about half way between Sidon and Berytus (Strab. p. 756; Pol. v. 68).

Tanāger (*Tanagro*), a river of Lucauaia, rising in a north-easterly direction, loses itself under the earth near *Polla* for a space of about two miles, emerging from a cleft called *La Pertusa*, and finally falls into the Silarus near Forum Popilii. This disappearance is alluded to in the epithet *siccus* (Verg. *Georg.* iii. 151; cf. Plin. ii. 225).

Tanagra (*Távαρα*; *Tavayραῖος*; *Grimadha*), a celebrated town of Boeotia, situated on a steep ascent on the left bank of the Asopus, 130 stadia from Oropus, and 200 stadia from Plataeae, in the district Tanagraea, which was also called Poemandris (Strab. p. 404; Steph. Byz. s. v.). Tanagra was by some supposed to be the same town as the Homeric Graea (*Il.* ii. 498; Lycophr. 644); but others identified that town with Oropus. The most ancient inhabitants are said to have been the Gephyraei, who came with Cadmus from Phoenicia; but it was afterwards taken possession of by the Aeolian Boeotians (Hdt. v. 57). It was a place of considerable commercial importance, and was celebrated, among other things, for its breed of fighting cocks. At a later time it belonged to the Boeotian confederacy. Being near the frontiers of Attica, it was frequently exposed to the attacks of the Athenians; and near it the Athenians sustained a great defeat, B.C. 457. (Thuc. i. 108; Diod. xi. 81.) The principal temple at Tanagra was that of Dionysus: near it were those of Themis, Aphrodite, Hermes Criophorus, and Hermes Promachus, which last stood near the theatre (Paus. ix. 20). The excavations on the site of Tanagra have shown the circuit of walls, and the position of more than forty towers, of three gates, and of the theatre. But far more important was the discovery, in 1873, of the Necropolis from which come the numerous terracotta statuettes, or 'figurines,' with which the name of Tanagra is now chiefly associated [see *Dict. of Ant.* art. *Terracotta*].

Tānāis (*Távais*). 1. (*Don*, i.e. *Water*), a great river, which rises in the N. of Sarmatia Europaea (about the centre of *Russia*), and flows to the SE. till it comes near the *Volga*, when it turns to the SW. and falls into the NE. angle of the Palus Maecotis (*Sea of Azov*) by two principal mouths and several smaller ones. It was usually considered the boundary between Europe and Asia. The ancients regarded its source as doubtful: some even fancied that it rose in the W. near the Danube: others in the E. near the Caucasus. Strabo rejects these theories and correctly makes it flow from the N. into the P. Maecotis (Strab. p. 493; cf. Hdt. iv. 83). Pytheas seems to have mistaken the Elbe for a part of the Tanaïs (Strab. p. 104); but that is hardly more strange than the belief of the Macedonians that the Jaxartes was the Tanaïs (Strab. p. 510; Arr. *An.* iii. 30, 11).—2. (*Ru.* near *Kassatchei*), a city of Sarmatia Asiatica, on the N. side of the S. mouth of the Tanaïs, at a little distance from the sea. It was founded by a colony from Miletus, and became a very flourishing emporium. It reduced to subjection several of the neighbouring tribes, but in its turn it became subject to the kings of Bosphorus. It was destroyed by Polemon on account of an attempted revolt, and, though afterwards restored, it never regained its former prosperity. (Ptol. iii. 5, 26; Strab. p. 493.)

Tānāquil. [TARQUINIUS.]

Tanarus (*Tanaro*), a river of Liguria, which rises in the Maritime Alps, is joined by the

Stura, and flows into the Po a little below *Valenza* (Forum Fulvii). It passes the walls of *Asti* (Plin. iii. 118).

Tanetum (Tanetanus; *Taneto*), a town of the Boii in Gallia Cispaduna, between Mutina and Parma (Pol. iii. 40; Liv. xxi. 25).

Tānis (*Távris*; O. T. Zoan; *Távρης*; *Sau*, Ru.), a very ancient city of Lower Egypt, in the E. part of the Delta, on the right bank of the arm of the Nile which was called after it the Tanitic, and on the SW. side of the great lake between this and the Pelusiac branch of the Nile, which was also called, after the city, Tanis (*Lake of Menzaleh*). It was one of the capitals of Lower Egypt in early times, fortified by the kings of the twelfth and thirteenth dynasties, who raised great buildings there (about B.C. 2400).

Tantālus (*Távταλος*). 1. Son of Zeus and Pluto, daughter of Himantes (Paus. ii. 22, 3; Hyg. *Fab.* 155). His wife is called by some Euryanassa, by others Taygete or Dione, and by others Clytia or Eupryto. He was the father of Pelops, Broteas and Niobe. Tantalus is represented as a wealthy king of Lydia, especially of the region about the Hermus and Mt. Sipylus. He is selected by poets as the type of extreme prosperity followed by a sudden and fearful downfall. The causes of his punishment after death are differently stated by the ancient authors. According to the common account Zeus invited him to his table, and communicated his divine counsels to him. Tantalus divulged the secrets thus intrusted to him; and he was punished in the lower world by being afflicted with a raging thirst, and at the same time placed in the midst of a lake, the waters of which always receded from him as soon as he attempted to drink them. Over his head, moreover, hung branches of fruit, which receded in like manner when he stretched out his hand to reach them. (*Od.* iv. 77; Diod. iv. 74; Hyg. *Fab.* 82; Hor. *Sat.* i. 1, 68; Ov. *Met.* iv. 457.) Another version related that there was suspended over his head a huge rock ever threatening to crush him (Pind. *Ol.* i. 56, *Isthm.* vii. 20; Eur. *Or.* 5; Cic. *Fin.* i. 18, 60, *Tusc.* iv. 16, 35). In another story Tantalus, wishing to test the gods, cut his son Pelops in pieces, boiled them and set them before the gods at a repast [PELOPS]. In another, Tantalus stole nectar and ambrosia from the table of the gods and gave them to his friends (Pind. *Ol.* i. 60). Yet another tradition relates the following story. Rhea caused the infant Zeus and his nurse to be guarded in Crete by a golden dog, whom Zeus afterwards appointed guardian of his temple in Crete. Pandareus stole this dog, and, carrying him to Mount Sipylus in Lydia, gave him to Tantalus to take care of. But when Pandareus demanded the dog back, Tantalus took an oath that he had never received it. Zeus thereupon changed Pandareus into a stone, and threw Tantalus down from Mount Sipylus, or, in some accounts, buried him under the mountain (Ant. Lib. 36). This story seems to have more connexion with the punishment (as in Pindar) of the stoupever about to fall upon him. The other punishment of Tantalus was proverbial in ancient times, and from it the English language has borrowed the verb 'to tantalize'—that is, to hold out hopes or prospects which cannot be realised. The paintings of Polygnotus at Delphi represented both traditions of his punishment in Hades (Paus. x. 81, 12). The tomb of Tantalus was shown near Mt. Sipylus.

The patronymic *Tantalides* is frequently given to the descendants of Tantalus. Hence we find, not only his son Pelops, but also Atreus, Thyestes, Agamemnon, Menelaus, and Orestes called by his name. [For the confirmation derived from archaeology of those traditions which ascribe a Lydian origin to the Pelopidae who reigned at Tiryns and Mycenae see PELOPS, p. 669, b; MYCENAE.]—2. Son of Thyestes, who was killed by Atreus. Others call him a son of Broteas. He was married to Clytaemnestra before Agamemnon, and is said by some to have been killed by Agamemnon (Ov. *Met.* vi. 240; Apollod. iii. 5, 6).—3. Son of Amphion and Niobe (Paus. ii. 18, 2; Hyg. *Fab.* 88).

Tanus or **Tanaus** (Τάνος or Ταναός: *Kani*), a river in the district of Thyreatis, on the E. coast of Peloponessus, rising in Mt. Parnon, and falling into the Thyreatic gulf, after forming the boundary between Argolis and Cynuria (Paus. ii. 38, 7).

Taōcē (Ταόκη), a city on the coast of Persia, near the mouth of the river Granis, used occasionally as a royal residence. The surrounding district was called *Taoknēhē*. (Strab. p. 728; Arr. *Ind.* 39.)

Taōchi (Τάοχοι), a people of Pontus, on the borders of Armenia, who are frequently mentioned by Xenophon in the *Anabasis* (iv. 4, 13, v. 15, 17).

Taphiae Insulae, a number of small islands in the Ionian sea, lying between the coasts of Lencadia and Acarnania. They were also called the islands of the Teleboae, and their inhabitants were in like manner named **Taphii** (Τάφιοι) or **Telebōae** (Τηλεβόαι). The largest of these islands was called **Taphus** (Τάφος) by Homer, but **Taphiūs** (Ταφιούς) or **Taphiūsa** (Ταφιούσα) by later writers (now *Megarisi*). They are mentioned in Homer as the haunts of notorious pirates, and are celebrated in mythology on account of the war carried on between them and Electryon, king of Mycenae. (Od. i. 417, xv. 427, xvi. 426; Hdt. v. 59; Strab. p. 459.)

Taphiassus (Ταφιασσός: *Maerivoro* and *Rigani*), a mountain in Aetolia and Locris, properly only a S.W. continuation of Mts. Oeta and Corax. [OETA.]

Taphis (Ταπα, Ru.), a city of the Dodecaschoennis—that is, the district of Aethiopia immediately above Egypt—stood on the W. bank of the Nile, S. of Tzitzis, and N. of Talmis. It is also called *Tathis* and *Ταπίς*. There was a town on the opposite bank called *Contra-Taphis*. (Ptol. iv. 4, 17.)

Tāphrae or **Tāphros** (Τάφραι or Τάφρος; *Tāphrios*), a town on the isthmus of the Chersonesus Taurica, so called because a trench or ditch was cut across the isthmus at this point (Hdt. iv. 3; Plin. iv. 85).

Taphus. [TAPHIAE.]

Taposiris (Ταπόσειρις, *Taπόσειρις*, *Taφόσειρις*, i.e. *the tomb of Osiris*: *Abousir*, Ru.), a city of Lower Egypt, on the NW. frontier, in the Libya Nomos, W. of Alexandria, so called because it claimed to be considered the burial-place of Osiris (Strab. p. 799; Ptol. iv. 5, 34).—Mention is also made of a Lesser *Taposiris* (ἡ μικρὰ Ταπόσειρις) near it (Strab. p. 800).

Taprobānē (Ταπροβάνη: *Ceylon*), a great island of the Indian Ocean, opposite to the S. extremity of India intra Gangem. The Greeks first became acquainted with it through the researches of Megasthenes and Onesicritus in the time of Alexander, and through information

obtained by residents in India. This early information spoke of its elephants, its gold and precious stones, but greatly exaggerated its distance from India. The Roman geographers acquired additional knowledge respecting the island through an embassy which was sent from it to Rome in the reign of Claudius. Of the accounts given of it by the ancients it is only necessary here to state that all agree in describing it as very much larger than it really is. Ptolemy, who gives a great deal of correct information about the island, also exaggerates its size. (Strab. p. 690; Ptol. vii. 4; Plin. vi. 81; Met. iii. 77; Ov. *Pont.* i. 5, 80.)

Tāpūri (Τάπουροι or Ταπουροί), a powerful people, apparently of Scythian origin, who dwelt in Media, on the borders of Parthia, S. of M. Coronus. They also extended into Margiana, and probably further N. on the E. side of the Caspian, where their original abodes seem to have been in the mountains called by their names. (Strab. pp. 514, 520, 523; Ptol. vi. 10, 2; Curt. vi. 4, 24.)

Tāpūri Montes (τὰ Τάπουρα ὄρη), a range of mountains on the E. of the Caspian sea, inhabited by the **TAPURI**.

Tāras. [TARENTUM.]

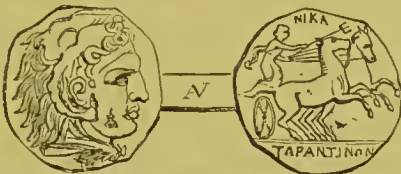
Tarbelli, one of the most important people in Gallia Aquitana, between the Ocean (hence called *Tarbellicum Aequor* and *Tarbellus Oceanus*) and the Pyrenees (hence called *Tarbella Pyrene*). Their country was sandy and unproductive, but contained gold and mineral springs. Their chief town was **Aquae Tarbellicae** or **Augustae**, on the Aturus (*Dav* on the *Adour*). (Caes. *B. G.* iii. 27; Strab. p. 190; Lucan, i. 421.)

Tarchon, son of Tyrrhennus, who is said to have built the town of Tarquinii. [TARQUINII.]

Tarentinus Sinus (Ταρεντίνος κόλπος: *G. of Tarentum*), a great gulf in the S. of Italy, between Bruttium, Lucania, and Calabria, beginning W. near the Prom. Lacinium, and ending E. near the Prom. Iapygium, and named after the town of Tarentum. According to Strabo, it is 1920 stadia in circuit, and the entrance to it is 700 stadia wide, which is a fair approximation. (Strab. pp. 261, 262.)

Tarentum, called **Taras** by the Greeks (Τάρας, -αντος: *Taρεντίνος*, *Tarentinus*: *Taranto*), an important Greek city in Italy, situated on the W. coast of the peninsula of Calabria, and on a bay of the sea about 100 stadia in circuit, forming an excellent harbour, and being a portion of the great Gulf of Tarentum. The city stood in the midst of a beautiful and fertile country, S. of Mt. Aulon and W. of the mouth of the Galaesus. According to some traditions, to which no great weight is attached, it was originally built by the Iapygians, who are said to have been joined by some Cretan colonists from the neighbouring town of Uria, and it derived its name from the mythical **Taras**, a son of Poseidon (Paus. x. 10, 6). The greatness of Tarentum (and probably its real origin) date from B.C. 708, when the town was built or taken possession of by a strong body of Lacedaemonian Partheniae under the guidance of Phalanthus [PHALANTHUS]. It soon became the most powerful and flourishing city in the whole of Magna Graecia, and exercised a kind of supremacy over the other Greek cities in Italy. It carried on an extensive commerce, possessed a considerable fleet of ships of war, and was able to bring into the field, with the assistance of its allies, an army of 30,000 foot and 3000 horse. The city itself in its most flourish-

ing period contained 22,000 men capable of bearing arms. The government of Tarentum was different at various periods. In the time of Darius Hystaspis, Herodotus speaks of a king (*i.e.* a tyrant) of Tarentum; but at a later period the government was a democracy. Archytas, who was born at Tarentum, and who lived about B.C. 400, drew up a code of laws for his native city. With the increase of wealth the citizens became luxurious and effeminate, and being hard pressed by the Lucanians and other barbarians in the neighbourhood, they were obliged to apply for aid to the mother-country. Archidamus, son of Agesilaus, was the first who came to their assistance, in B.C. 338; and he fell in battle fighting on their behalf (Diod. xvi. 83, 88). The next prince whom they invited to succour them was Alexander, king of Epirus, and uncle to Alexander the Great. At first he met with considerable success, but was eventually defeated and slain by the Bruttii in 326 near Pandosia on the banks of the Acheron. Shortly afterwards the Tarentines had to encounter a still more formidable enemy. Having attacked some Roman ships, and then grossly insulted the Roman ambassadors who had been sent to demand reparation, they became involved in war with the powerful republic. The Tarentines were saved for a time by Pyrrhus,



Coin of Tarentum, 3rd cent. B.C.

Obv., head of Heracles, in lion-skin; rev., NIKA TAPANTINON: Taras, with trident, driving a biga.

king of Epirus, who came to their help in 281; but two years after the defeat of this monarch and his withdrawal from Italy, the city was taken by the Romans (272). [PYRRHUS.] In the second Punic war Tarentum revolted from Rome to Hannibal (212); but it was retaken by the Romans in 207, and was treated by them with great severity. From this time Tarentum declined in prosperity and wealth. It was subsequently made a Roman colony, and it still continued to be a place of considerable importance in the time of Augustus. (App. B.C. ii. 40, v. 93; Tac. Ann. i. 10.) Its inhabitants retained their love of luxury and ease, and it is described by Horace as *molle Tarentum* and *imbelle Tarentum*. Even after the downfall of the Western Empire the Greek language was still spoken at Tarentum; and it was long one of the chief strongholds of the Byzantine empire in the south of Italy. The town of Tarentum consisted of two parts: the town on the peninsula at the entrance of the harbour was connected with the town on the mainland by a very low isthmus. On the NW. corner of the peninsula, close to the entrance of the harbour, was the citadel; the principal part of the town was situated SW. of the isthmus. The principal gate on the E. side of the city was called the Temenid gate. (Strab. p. 278; Pol. viii. 30.) The entrance to the inner harbour was closed by a bridge. The modern town is confined to the island or peninsula on which the citadel stood. The neighbourhood of Tarentum produced the best wool in all Italy, and was also celebrated for its excellent wine, figs, pears, and other fruits. Its purple dye was also much

valued in antiquity. (Pol. x. 1; Flor. i. 18, 3; Strab. p. 278; Scymn. p. 332.) Some part of the district close to Tarentum was called **Saturium** (Strab. p. 279; Steph. Byz. s.v. Σατύριον). Hence Virgil applies this word as an epithet of Tarentum, and Horace uses it to describe the Tarentine breed of horses (Verg. Georg. ii. 197; Hor. i. 6, 59). [SATURIUM.] The remains of the ancient town are important in archaeology. The line of walls is visible in many places, built of large blocks; there are remains of a Doric temple within the ancient acropolis, of a porticus and of a Roman amphitheatre, which stood on the neck of the isthmus, probably on the site of the old theatre, famous for the outbreak of hostilities with Rome. Of special interest is the rich find of terracotta statuettes, many of them connected with the worship of the Chthonic Dionysus and Persephone.

Tarichēa or -ἔαι (Ταρίχεια, -ἔαι, -αῖαι: *El-Kereh*, Ru.), a town of Galilee, at the S. end of the lake of Tiberias, strongly fortified, and with a turbulent population, who gave the Romans much trouble during the Jewish war. It obtained its name from the quantities of the fish of the neighbouring lakes which were salted here. (Strab. p. 764; Jos. B.J. iii. 10. 1.)

Tarnē (Τάρνη), a city of Lydia, on M. Tmolus, mentioned by Homer. Pliny mentions simply a fountain of the name. (*Il.* v. 44; Strab. p. 413; Plin. v. 110.)

Tarpa, Sp. Maecius, was engaged by Pompeius to select the plays that were acted at his games exhibited in B.C. 55. Tarpa was likewise employed by Augustus as a censor (perhaps as *Magister Collegii*) at the public readings of the poets in the *Collegium Poetarum*. (Cic. *ad Fam.* vii. 1; Hor. *Sat.* i. 10, 38, *A.P.* 287.)

Tarpeia, daughter of Sp. Tarpeius, the governor of the Roman citadel on the Saturnian hill, afterwards called the Capitoline, was tempted by the gold on the Sabine bracelets and collars to open a gate of the fortress to T. Tatius and his Sabines. As they entered, they threw upon her their shields, and thus crushed her to death. She was buried on the hill, and her memory was preserved by the name of the Tarpeian rock, which was given to a part of the Capitoline (Liv. i. 11). Dionysius (ii. 40) speaks of a custom of offering annual libations to her, which suggests the probability that Tarpeia was originally some local deity worshipped at that spot from whom the Tarpeian rock was named, but whose identity had been obscured and confused in later stories. There are similar stories of the betrayal of a fortress and its punishment in other places. One very like it is still told on the site of Gergovia in *Auvergne*. A legend still exists at Rome which relates that the fair Tarpeia ever sits in the heart of the hill, covered with gold and jewels, and bound by a spell.

Tarphē (Τάρφη), a town in Locris on Mt. Oeta, mentioned by Homer, and subsequently called Pharygae (*Il.* ii. 533; Strab. p. 426).

Tarquīnia. [TARQUINIUS.]

Tarquīnii (Tarquiniensis; *Turchina*, nr. *Corneto*), a city of Etruria, situated on a hill and on the river Marta, SE. of Cosa and on a road leading from the latter town to Rome. It was one of the twelve Etruscan cities, and was probably regarded as the metropolis of the Confederation. It is said to have been founded by Tarchon, the son or brother of Tyrrhenus, who was the leader of the Lydian colony from Asia to Italy (Strab. p. 219; Serv. *ad Aen.* x. 179,

198). It was in the neighbourhood of Tarquinii that the seer Tages appeared, from whom the Etruscans learnt their civil and religious polity. [TAGES.] There can be no doubt that Tarquinii was an original Etruscan city, and that Tarchon is merely a personification of the race of the Tyrrhenians. It was at Tarquinii that Demaratus, the father of Tarquinius Priscus, is said to have settled. After the expulsion of Tarquinius Superbus from Rome, the Tarquinienses, in conjunction with the Veientes, are said to have espoused his cause, but to have been defeated by the Romans (Liv. ii. 6; Dionys. v. 14). From this time the Tarquinienses were frequently engaged in war with the Romans; but they were at length obliged to submit to Rome about B.C. 310 (Liv. ix. 32-41). Tarquinii was subsequently made a Roman colony and a municipium (App. B.C. i. 49), but it gradually declined in importance; and in the eighth or ninth century of the Christian era it was deserted by its inhabitants, who founded Corneto on the opposite hill. There are few remains of the ancient city itself; but the cemetery of Tarquinii, consisting of a vast number of subterranean caves in the hill on which Corneto stands, is still in a state of excellent preservation, and contains numerous Etruscan paintings: here some of the most interesting remains of Etruscan art have been discovered in modern times.

Tarquinius, the name of a family in early Roman history to which the fifth and seventh kings of Rome belonged. The legend of the Tarquins ran as follows. Demaratus, their ancestor, belonged to the noble family of the Bacchiadae at Corinth, and fled from his native city when the power of his order was overthrown by Cypselus. He settled at Tarquinii in Etruria, where he had mercantile connexions. He married an Etruscan wife, by whom he had two sons, Lucumo and Aruns. The latter died in the lifetime of his father, leaving his wife pregnant; but as Demaratus was ignorant of this circumstance, he bequeathed all his property to Lucumo, and died himself shortly afterwards. But, although Lucumo was thus one of the most wealthy persons at Tarquinii, and had married Tanaquil, who belonged to a family of the highest rank, he was excluded, as a stranger, from all power and influence in the state. Discontented with this inferior position, and urged on by his wife, he resolved to leave Tarquinii, and remove to Rome. He accordingly set out for Rome, driving in a chariot with his wife, and accompanied by a largo train of followers. When they had reached the Janiculum an eagle seized his cap, and after carrying it away to a great height placed it again upon his head. Tanaquil, who was skilled in the Etruscan science of augury, bade her husband hope for the highest honour from this omen. Her predictions were soon verified. The stranger was received with welcome, and he and his followers were admitted to the rights of Roman citizens. He took the name of **L. Tarquinius**, to which Livy adds **Priscus**. His wealth, his courage and his wisdom gained him the love both of Ancus Marcius and of the people. The former appointed him guardian of his children; and, when he died, the senate and the people unanimously elected Tarquinius to the vacant throne. The reign of Tarquinius was distinguished by great exploits in war, and by great works in peace. He defeated the Latins and Sabines; and the latter people ceded to him the town of Collatia, where

he placed a garrison under the command of Egerius, the son of his deceased brother, Aruns, who took the surname of Collatinus. Some traditions relate that Tarquinius defeated the Etruscans likewise. Among the important works which Tarquinius executed in peace, the most celebrated are the vast sewers by which the lower parts of the city were drained, and which still remain [see p. 816, a]. He is also said in some traditions to have laid out the Circus Maximus in the valley which had been drained by the sewers, and also to have instituted the Great or Roman Games, which were henceforth performed in the Circus. The Forum, with its porticoes and rows of shops, was also his work, and he likewise began to surround the city with a stone wall, a work which was finished by his successor, Servius Tullius. The building of the Capitoline temple is moreover attributed to the elder Tarquinius, though most traditions ascribe this work to his son, and only the vow to the father. Tarquinius also made some changes in the constitution of the state. He added 100 new members to the senate who were called *patres minorum gentium*, to distinguish them from the old senators, who were now called *patres majorum gentium*. He wished to add other tribes to the three established by Romulus, and to call them after himself and two of his friends. His plan was opposed by the augur Attus Navius, who gave a convincing proof that the gods were opposed to his purpose. [NAVIUS.] Accordingly, he gave up his design of establishing new tribes, but with each of the three he associated another under the same name, so that henceforth there were the first and second Ramnes, Tities and Luceres. Tarquinius was murdered, after a reign of thirty-eight years, at the instigation of the sons of Ancus Marcius. But they did not secure the reward of their crime, for Servius Tullius, with the assistance of Tanaquil, succeeded to the vacant throne. (Liv. i. 34-41; Dionys. iii. 46-73, iv. 1; Cic. *de Rep.* iii. 20.) Tarquinius left two sons and two daughters. His two sons, L. Tarquinius and Aruns, were subsequently married to the two daughters of Servius Tullius. One of his daughters was married to Servius Tullius, and the other to M. Brutus, by whom she became the mother of the celebrated L. Brutus, the first consul at Rome. Servius Tullius, whose life is given under TULLIUS, was murdered after a reign of forty-four years, by his son-in-law, L. Tarquinius, who ascended the vacant throne.—**L. Tarquinius Superbus** began his reign without any of the forms of election. One of the first acts of his reign was to abolish the rights which had been conferred upon the plebeians by Servius; and at the same time all the senators and patricians whom he mistrusted, or whose wealth he coveted, were put to death or driven into exile. He surrounded himself by a body-guard, by means of which he was enabled to do what he liked. His cruelty and tyranny obtained for him the surname of *Superbus*. But, although a tyrant at home, he raised Rome to great influence and power among the surrounding nations. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs; and under his sway Rome became the head of the Latin Confederacy. He defeated the Volscians, and took the wealthy town of Suessa Pomptina, with the spoils of which he commenced the erection of the Capitol, which his father had vowed. In the vaults of this temple he de-

posited the Sibylline books, which the king purchased from a Sibyl or prophetess. She had offered to sell him nine books for 300 pieces of gold. The king refused the offer with scorn. Thereupon she went away, and burned three, and then demanded the same price for the six. The king still refused. She again went away and burnt three more, and still demanded the same price for the remaining three. The king now purchased the three books, and the Sibyl disappeared. He next engaged in war with Gabii, one of the Latin cities which refused to enter into the League. Unable to take the city by force of arms, Tarquinius had recourse to stratagem. His son, Sextus, pretending to be ill-treated by his father, and covered with the bloody marks of stripes, fled to Gabii. The infatuated inhabitants intrusted him with the command of their troops: whereupon he sent a messenger to his father to inquire how he should deliver the city into his hands. The king, who was walking in his garden when the messenger arrived, made no reply, but kept striking off the heads of the tallest poppies with his stick. Sextus took the hint. He put to death or banished all the leading men of the place, and then had no difficulty in compelling it to submit to his father (cf. *Ov. Fast.* ii. 686-710). In the midst of his prosperity, Tarquinius fell through a shameful outrage committed by one of his sons. Tarquinius and his sons were engaged in besieging Ardea, a city of the Rutulians. Here, as the king's sons, and their cousin, Tarquinius Collatinus, the son of Egerius, were feasting together, a dispute arose about the virtue of their wives. To settle the matter they mounted their horses, and first went to Rome, where they surprised the king's daughters at a splendid banquet; then to Collatia, where, though it was late in the night, they found Lucretia, the wife of Collatinus, spinning amid her handmaids. The beauty and virtue of Lucretia had fired the evil passions of Sextus. A few days afterwards he returned to Collatia, where he was hospitably received by Lucretia as her husband's kinsman. In the dead of night he entered her chamber with a drawn sword: by threatening to lay a slave with his throat cut beside her, whom he would pretend to have killed in order to avenge her husband's honour, he forced her to yield to his wishes. As soon as Sextus had departed, Lucretia sent for her husband and her father. Collatinus came, accompanied by L. Brutus; Lucretius, with P. Valerius, who afterwards gained the surname of Publicola. They found her in an agony of sorrow. She told them what had happened, enjoined them to avenge her dishonour, and then stabbed herself to death (cf. *Ov. Fast.* ii. 725-832). They all swore to avenge her. Brutus threw off his assumed stupidity, and placed himself at their head. They carried the corpse to Rome. Brutus, who was Tribune Celerum, summoned the people, and related the deed of shame. All classes were inflamed with indignation. A decree was passed deposing the king, and banishing him and his family from the city. The army encamped before Ardea likewise renounced their allegiance to the tyrant. Tarquinius, with his two sons, Titus and Aruns, took refuge at Caere in Etruria. Sextus repaired to Gabii, his own principality, where he was shortly after murdered by the friends of those whom he had put to death. Tarquinius reigned twenty-four years. He was banished B.C. 510. The people of Tarquinius and Veii espoused the cause of the

exiled tyrant, and marched against Rome. The two consuls advanced to meet them. A bloody battle was fought, in which Brutus and Aruns, the son of Tarquinius, slew each other. Tarquinius next repaired to Lars Porsenna or Porsenna, the powerful king of Clusium, who marched against Rome at the head of a vast army. [See under PORSENA.] Next Tarquinius took refuge with his son-in-law, Mamilius Octavins of Tusculum, and the Latin states declared war against Rome. The contest was decided by the celebrated battle of the lake Regillus, in which the Romans gained the victory by the help of Castor and Pollux. Tarquinius himself was wounded, but escaped with his life; his son Sextus is said to have fallen in this battle, though, according to another tradition, as we have already seen, he was slain by the inhabitants of Gabii. Tarquinius Superbus had now no other state to which he could apply for assistance. He had already survived all his family, and he now fled to Aristobulus at Cumae, where he died a wretched and childless old man. (*Liv.* ii. 1-21; *Dionys.* v. 1-vi. 21.) Such is the story of the Tarquins according to the ancient writers; but this story must not be received as a real history. It is the attempt to assign a definite origin to certain Roman institutions, to some features in the military organisation, and to some ancient public works in the city, of which the history had been obscured by lapse of time. There can be little doubt that it indicates as the time when these things were carried out a period during which a family of Etruscan origin held the chief power at Rome; and there is at least great probability (though this is denied by some writers of great authority) that this rule was imposed upon Rome by the dominant power of the Etruscans.

Tarracina (Tarracinensis: *Terracina*), also called **Anxur** (Anxurates), an ancient town of Latium situated fifty-eight miles S.E. of Rome on the Via Appia and upon the coast, with a strongly fortified citadel upon a high hill, on which stood the temple of Jupiter Anxurus (*Liv.* iv. 49; *Verg. Aen.* vii. 799; *Hor. Sat.* i. 5, 26; *Lucan.* iii. 84; *Mart.* v. 1, 6). It originally belonged to the Volsci, by whom it was called Anxur. It was conquered by the Romans, who gave it the name of Tarracina, and it was made a Roman colony, B.C. 329 (*Liv.* viii. 21; *Vell. Pat.* i. 14). Three miles W. of the town stood the grove of Ferouia, with a temple of this goddess. The ancient walls of the citadel of Tarracina are still visible on the slope of *Montecchio*.

Tarraco (Tarraconensis: *Tarragona*), an ancient town on the coast of Spain situated on a rock 760 feet high, between the river Iberus and the Pyrenees, on the river Tulcis. It was founded by the Massilians, and was made the head-quarters of the brothers P. and Cn. Scipio, in their campaigns against the Carthaginians in the second Punic war (*Liv.* xxi. 61; *Pol.* x. 34). It subsequently became a populous and flourishing town; and Augustus, who wintered here (B.C. 26) after his Cantabrian campaign, made it the capital of one of the three Spanish provinces (*Hispania Tarraconensis*) and also a Roman colony. Hence we find it called *Colonia Tarraconensis*, also *Col. Victrix Togata* and *Col. Julia Victrix Tarraconensis*. (*Strab.* p. 159; *Plin.* iii. 18; *Tac. Ann.* i. 78; *Mart.* x. 104, xiii. 118.) The modern town of Tarragona is built to a great extent with the remains of the ancient city, and Roman inscriptions may frequently be seen embedded in the walls of the houses. The ancient Roman

aqueduct, having been repaired in modern times, still supplies the city with water; and at a short distance to the NW. of Tarragona, along the sea coast, is a Roman sepulchre called the Tower of the Scipios, although the real place of the burial of the Scipios is quite unknown.

Tarruntēnus Paternus. [PATERNUS.]

Tarsia (Τάρση: *Ras Bostana*), a promontory of Carmania, on the coast of the Persian Gulf, near the frontier of Persis. The neighbouring part of the coast of Carmania was called Tarsiana (Arr. *Ind.* 37).

Tarsius (ὁ Τάρσιος: *Karadere*), a river of Mysia, rising in M. Temnus, and flowing NE., through the Miletopolites Lacus, into the Macesus (Strab. p. 587).

Tarsus, Tarsos (Ταρσός, Ταρσόι, Τερσός, Θαρσός: *Tarsoeis*, *Tarsensis*: *Tersus*, Ru.), the chief city of Cilicia, stood near the centre of Cilicia Campestris, on the river Cydnus, about twelve miles above its mouth, in a very large and fertile plain at the foot of M. Taurus, the chief pass through which (Pylae Ciliciae) led down to Tarsus. Its position gave it the full benefit of the natural advantages of a fertile country, and the command of an important highway of commerce. It had also an excellent harbour, twelve miles from the city, formed by a lagoon into which the Cydnus flows, but this has now been filled up with sand. The city was of unknown antiquity. Some ascribed its foundation to the Assyrian king Sardanapalus; others to Perseus, in connexion with whose legend the name of the city is fancifully derived from a hoof (*tarsois*) which the winged horse Pegasus lost here; and others to the Argive chieftain Triptolemus, whose effigy appears on the coins of the city (Strab. p. 673; Staph. Byz. *s.v.*). All that can be determined with certainty seems to be that it was a very ancient city of the Syrians, who were the earliest known inhabitants of this part of Asia Minor, and that it received Greek settlers at an early period. In the time of Xenophon, who gives us the first historical notice of Tarsus, it was the capital of the Cilician prince Syennesis, and was taken by Cyrus (Xen. *An.* i. 2, 23). [Comp. CILICIA.] At the time of the Macedonian invasion, it was held by the Persian troops, who were about to burn it, when they were prevented by Alexander's arrival (Arr. *An.* ii. 4; Curt. iii. 5). After playing an important part as a military post in the wars of the successors of Alexander, and under the Syrian kings, it became, by the peace between the Romans and Antiochus the Great, the frontier city of the Syrian kingdom on the NW. At the time of the Mithridatic war, it suffered, on the one hand, from Tigranes, who overran Cilicia, and, on the other, from the pirates, who had their strongholds in the mountains of Cilicia Aspera, and made frequent incursions into the level country. From both these enemies it was rescued by Pompey, who made it the capital of the new Roman province of Cilicia, B.C. 66. In the Civil war, it took part with Caesar, and assumed, in his honour, the name of **Juliopolis** (Bell. *Alex.* 66; Dio Cass. xlvii. 24). For this the inhabitants were punished by Cassius, but were recompensed by Antony, who made Tarsus a free city. Under Augustus, the city obtained immunity from taxes, through the influence of the emperor's tutor, the Stoic Athenodorus, who was a native of the place. It was the scene of important events in the wars with the Persians, the Arabs, and the Turks, and also in the Crusades. The people of Tarsus were

celebrated for their mental power, their readiness in repartee, and their fondness for the study of philosophy. Among the most distinguished natives of the place were: the Stoics Antipater, Archdemus, Heraclides, Nestor, Zeno, and the two Athenodori; the Academic Nestor; the Epicureans Diogenes (celebrated for his powers of improvising), Lysias (who was for a time tyrant of the city), and Plutades; the tragic poets Dionysides and Bion; the grammarian Artemidorus; the historian Hermodorus; the physicians Herodotus and Philo; and, above all, the apostle Paul, who belonged to one of several families of Jews who had settled at Tarsus in considerable numbers, under the Persian and Syrian kings.

Tartarus (Τάρταρος), son of Aether and Ge, and by his mother Ge the father of the Gigantes Typhoeus and Echidna (Hes. *Th.* 821; Apollod. ii. 1, 2; Hyg. *Fab.* 152). [For Tartarus in the underworld, see HADES, p. 376.]

Tartarus (*Tartaro*), a river of Venetia between the Athesis (*Adige*) and the Po. Its waters now pass by canals into these rivers. In ancient times it had an exit, partly artificial, to the sea, and in part of its course formed wide marshes (Tac. *Hist.* iii. 9; Plin. iii. 121).

Tartessus (Ταρτησσός: *Tarthisios*), a district in the S. of Spain colonised, or occupied for trading purposes, by the Phoenicians. It extended on both sides of the Baetis (*Guadalquivir*) in the lower part of its course, and that river itself was sometimes called Tartessus (Stesich. ap. Strab. p. 148; Avien. *Or. Mar.* i. 224). The country was rich in metals, iron, tin, lead, silver, and (to some extent) gold; and it is probably (though some writers deny it) the *Tarshish* of Scripture. It is likely that a town or port called Tartessus stood at the mouth of the Baetis and was a trading station of the Phoenicians. But it disappeared in early times, possibly because it was superseded by Gades, which belonged to the same district. (Hdt. i. 163, iv. 152; Strab. pp. 148, 151; Plin. iii. 7; Mel. ii. 6). By some writers it was (probably erroneously) taken to have been the ancient name of one or other town of the district, such as Gades or Carteia (Hdt. i. 163, iv. 152; Strab. pp. 148, 151; Plin. iii. 7; Mel. ii. 6).

Taruscon or **Tarascon** (Taruscenienses: *Tarascon*), a town of the Salves in Gaul, on the E. bank of the Rhone, N. of Arlate, and E. of Nemausus.

Tarvisium (Tarvisanus: *Treviso*), a town of Venetia in the N. of Italy, on the river Silis, which became the seat of a bishopric, and a place of importance in the middle ages.

Tatiānus (Τατιανός), a Christian writer of the second century. [*Dict. of Christ. Biogr.*]

T. Tātius, king of the Sabines. [ROMULUS.]

Tatta (ἡ Τάρτα: *Tuz-Göl*), a great salt lake in the centre of Asia Minor, on the Phrygian table-land, on the confines of Phrygia, Galatia, Cappadocia, and Lycaonia. It supplies the whole surrounding country with salt, as it doubtless did in ancient times (Strab. p. 538; Plin. xxxi. 84).

Tauchira or **Teuchira** (Ταύχειρα, Τεύχειρα: *Taukra*, Ru.), a colony of Cyrene, on the NW. coast of Cyrenaica, in N. Africa. Under the Ptolemies, it was called Arsinoë, and was one of the five cities of the Libyan Pentapolis. It became a Roman colony, and was fortified by Justinian. It was a chief seat of the worship of Cybele, who had here a great temple and an annual festival. (Hdt. iv. 171; Strab. p. 836; Procop. *de Aed.* vi. 3.)

Taulantii (Ταυλάντιοι), a people of Illyria, in the neighbourhood of Epidamnus, frequently mentioned by the Greek and Roman writers. One of their most powerful kings was Glaucias, a contemporary of Alexander the Great, who fought against the latter monarch, and at a later period afforded an asylum to the infant Pyrrhus, and refused to surrender him to Cassander. (Thuc. i. 24; Arr. An. i. 5; Liv. xlv. 26.)

Taurus (*Taurus*), a range of mountains in Germany, at no great distance from the confluence of the Moenus (*Main*) and the Rhine (Tac. Ann. i. 56, xii. 58; Mel. iii. 3).

Taurasia. 1. An ancient city of Samnium, in the country of the Hirpini, on the right bank of the Calor. It is mentioned among the towns taken by Scipio Barbatus.—2. [TAURINI.]

Tauri, the inhabitants of the Chersonesus Taurica (*Crimea*), the remnant of a people, perhaps the Cimberians, who had retreated before the Scythians. They were divided into tribes of whom some were nomad, others agricultural. (Hdt. iv. 11, 12; Strab. p. 311.) They are described as a rude and savage people, addicted to piracy (Hdt. iv. 103; Strab. p. 308; Tac. Ann. xii. 17). In particular their religious rites were cruel, according to which they offered human sacrifices to their goddess, whom the Greeks identified with ARTEMIS [see p. 128]. Especially, shipwrecked sailors were thus sacrificed (Eur. I. T.; Diod. iv. 44; Hdt. iv. 103; Ov. Pont. iii. 2, 57). [CHERSONESUS.]

Taurianum (*Traviano*), a town of Bruttium, on the Via Popilia, twenty-three miles SE. of Vibo.

Taurini, a people of Liguria dwelling on the upper course of the Po, at the foot of the Alps. Their chief town was Taurasia, afterwards colonised by Augustus, and called Augusta Taurinorum (*Turin*). (Pol. ii. 17, iii. 60; Liv. xxi. 38; App. Annib. 5; Strab. p. 204.)

Tauris (*Torcola*), a small island off the coast of Illyria, between Pharus and Coreyra (Bell. Alex. 47).

Taurisci, a Celtic people in Noricum, and probably the old Celtic name of the entire population of the country. They were subsequently called Norici by the Romans after their capital Noreia. [NORICUM.]

Tauroids, **Tauroentium** (Ταυροῦεις, Ταυροέντιον), a colony of the Massaliots between Massilia and Telo Martius (*Toulon*). Its site is marked by the modern *Tarente*. (Caes. B.C. ii. 4; Strab. pp. 180, 184.)

Tauromenium (Ταυρομένιον; Ταυρομενίτης, Tauromenitanus; *Taurmina*), a city on the E.

Augustus, most of its inhabitants were expelled from the city, and their place supplied by a colony of veterans: hence we find the town called *Col. Augusta Tauromenitana*. From this time Tauromenium became a place of secondary importance. (Diod. xiv. 58, 96; Strab. p. 267; App. B.C. v. 103–111; Juv. v. 93.) The hills in the neighbourhood produced excellent wine. There are still remains of the ancient town, of which the most important is a splendid theatre cut out of the rock, and capable of holding from 30,000 to 40,000 spectators, from which we may form some idea of the populousness of Tauromenium.

Taurosceythae. [SCYTHOTAURI.]

Taurunum (*Senlin*), a strongly fortified town in Pannonia at the confluence of the Savus and the Danube (Ptol. ii. 16, 4).

Taurus, **Statilius**, a distinguished general of Octavian. At the battle of Actium, B.C. 31, he commanded the land-forces of Octavian, which were drawn up on the shore. In 29 he defeated the Cantabri, Vaccaei, and Astures. He was consul in 26; and in 16, when the emperor went to Gaul, the government of the city and of Italy was left to Taurus, with the title of praefectus urbi. (App. B.C. v. 97–118; Tac. Ann. vi. 11; Dio Cass. xlix. 14, li. 20, liv. 19.) In the fourth consulship of Augustus, 30, Taurus built an amphitheatre of stone at his own expense. [ROMA, p. 811, a.]

Taurus (ὁ Ταῦρος, from the Aramaean *Tur*, a high mountain: *Taurus*, *Ala-Dagh*, and other special names), a great mountain chain of Asia. In its widest extent the name was applied by the later geographers to the whole of the great chain which runs through Asia from W. to E., forming the S. margin of the great table-land of Central Asia, which it divides from the Mediterranean coast of Asia Minor, from Syria and the Tigris and Euphrates valley, from the low lands on the N. shore of the Indian Ocean, and from the two great peninsulas of India (Strab. pp. 490, 689). But in its usual significance, it denotes the mountain chain in the S. of Asia Minor which begins at the Sacrum or Chelidonium Prom. at the SE. angle of Lycia, surrounds the gulf of Pamphylia, passing through the middle of Pisidia; then along the S. frontier of Lycaonia and Cappadocia, which it divides from Cilicia and Commagene; thence, after being broken through by the Euphrates, it proceeds almost due E. through the S. of Armenia, forming the water-shed between the sources of the Tigris on the S. and the streams which feed the upper Euphrates and the Araxes on the N.; thus it continues as far as the S. margin of the lake Arsissea, where it ceases to bear the name of Taurus, and is continued in the chain which, under the names of Niphates, Zagros, &c., forms the NE. margin of the Tigris and Euphrates valley. (Strab. pp. 129, 520, 651, 666; Mel. i. 15; Plin. v. 99.) This main chain sends off branches which are nearly as important as itself. In the middle of the frontier between Cilicia and Cappadocia, E. of the Cilician Gates, the ANTITAURUS branches off to the NE. In the E. of Cilicia, the AMANUS goes off to the SW. and S. Immediately E. of the Euphrates, a branch proceeds to the SE., forming, under the name of MASIUS, the frontier between Armenia and Mesopotamia, and dividing the valley of the Upper Tigris from the waters which flow through Mesopotamia into the Euphrates. The Taurus is of moderate height, for the most part steep, and wooded to the summit. Its general character



Coin of Tauromenium, 3rd cent. B.C.

Obv., head of Apollo, and star; rev., ΤΑΥΡΟΜΕΝΙΤΑΝ; tripod.

coast of Sicily, situated on the hill Taurus, from which it derived its name, between Mesana and Catania, and founded B.C. 358 by Andromachus with the remains of the inhabitants of Naxos, whose town had been destroyed by Dionysius nearly fifty years before. [NAXOS, No. 2.] Tauromenium soon became a large and flourishing city; but in consequence of its espousing the side of Sex. Pompey against

greatly resembles the mountains of central Germany.

Tāvium (Ταυίον, Ταύιον), the capital of the Trocmi, in Galatia, stood on the E. side of the Halys, but at some distance from the river, and formed the centre of meeting for roads leading to all parts of Asia Minor (Strab. p. 567; Plin. v. 146; Steph. Byz. *s.v.*). It was therefore a place of considerable commercial importance. It had a temple and bronze colossus of Zeus. The position of the city has been much disputed, but it seems to have been proved by the discovery of a milestone marking the *caput viæ* at the modern *Nefez Keni*, that this was the sito of Tāvium.

Taxila or **Taxiāla** (τὰ Τάξιλα, Ταξίλα), an important city of India intra Gangem, stood in a large and fertile plain between the Indus and the Hydaspes, and was the capital of the Indiau king Taxiles, in the time of Alexander (Arr. *An.* v. 8; Ptol. vii. 1, 45; Strab. pp. 698-714). Its position was probably at *Shah Dheri*, about forty miles from the Indus, where there are extensive ruins.

Taxiles (Ταξίλης). 1. An Indian prince or king, who reigned over the tract between the Indus and the Hydaspes, at the period of the expedition of Alexander, B.C. 327. His real name was Mophis, or Omphis, and the Greeks appear to have called him Taxiles or Taxilas, from the name of his capital city of Taxila. On the approach of Alexander he hastened to meet him with valuable presents, and was in consequence confirmed in his kingdom by the Macedonian monarch. (Diod. xvii. 86; Curt. viii. 12, 4; Arr. *An.* iv. 22, v. 3, 8; Strab. p. 698; Just. xiii. 4.)—2. A general in the service of Mithridates the Great, and one of those in whom he reposed the highest confidence (Plut. *Sull.* 15, *Luceull.* 17).

Tāygētē (Ταύγέρη), daughter of Atlas and Pleione, one of the Pleiades, from whom Mt. Taygetus in Laconia is said to have derived its name. By Zeus she became the mother of Lacedaemon and of Eurotas. (Apollod. iii. 10, 1; Paus. iii. 1, 2.)

Tāygētus or **Taygētum** or **Taygēta** (Ταύγετος, Ταύγετον, τὰ Ταύγετα pl.), a lofty range of mountains of a wild and savage character, separating Laconica and Messenia, and extending from the frontiers of Arcadia down to the Prom. Taenarum. Its highest points were called Talētas and Evōras, about three miles S. of Sparta. [LACONIA.]

Teānum (Teanensis). 1. **Apūlum** (*Civitate*), a town of Apulia on the river Frento and the confines of the Frentani, eighteen miles from Larinum (Liv. ix. 20; Cic. *pro Clu.* 9; Strab. p. 285).—2. **Sidicīnum** (*Teano*), an important town of Campania, and the capital of the Sidicini, situated on the N. slope of Mt. Massicus and on the Via Praenestina, six miles W. of Cales (Liv. xxii. 57; Cic. *ad Att.* viii. 11; Strab. p. 237). It was made a Roman colony by Augustus; and in its neighbourhood were some celebrated medicinal springs. There are remains of the theatre and of the amphitheatre.

Teārus (Τέαρος): *Teara*, *Deara*, or *Dere*, a river of Thrace, the waters of which were useful in curing cutaneous diseases. Herodotus relates that it rises from thirty-eight fountains, all flowing from the same rock, some warm and others cold. It falls into the Contadesdus; this into the Agrianes; and the latter again into the Hebrus. (Hdt. iv. 90.)

Teātē (Tentinus: *Chicti*), the capital of the

Marrucini, situated on a steep hill on the river Aternus, and on the road from Aternum to Corfinium (Strab. p. 241; Sil. Ital. viii. 520).

Tecmessa (Τέκμησσα), the daughter of the Phrygian king Teleutas, whose territory was ravaged by the Greeks during a predatory excursion from Troy. Tecmessa was taken prisoner, and was given to Ajax, the son of Telamon, by whom she had a son, Eurysaces. [AJAX.]

Tecmōn (Τέκμων), a town of the Molossi in Epirus (Liv. xlv. 26; Steph. Byz. *s.v.*).

Tectaeus and **Angēliōn** (Τεκταῖος καὶ Ἀγγελίων), early Greek sculptors, who are always mentioned together. They were pupils of Dipoenus and Scyllis, and instructors of Callon of Aegina, and therefore they must have lived about B.C. 548. They were authors of a statue of Apollo at Delos, holding in his right hand a bow, and in his left figures of the three Graces. (Paus. ii. 32, 5, ix. 35, 3.)

Tectōsāges (Τεκτώσαγες). 1. In Gallia [VOLCAE].—2. In Asia Minor. [GALATIA.]

Tecum, **Tētum** or **Ticis** (*Teclē*), a river in Gallia Narbonensis in the territory of the Sardones, called Illiberis by the Greeks from a town of this name upon the river (Mel. ii. 5; Plin. iii. 32).

Tedanius, a river in Illyricum, separating Iapydia and Liburnia (Ptol. ii. 16, 3).

Tēgēa (Τηγέα). 1. (*Τεγεάτης*: *Pialē*), an important city of Arcadia, and the capital of the district **Tegeātis** (*Τεγεαῖς*), which was bounded on the E. by Argolis and Laconica, on the S. by Laconica, on the W. by Maenalia, and on the N. by the territory of Mantinea (Il. ii. 607; Paus. viii. 3, 4; Strab. p. 337). It was one of the most ancient towns of Arcadia, and is said to have been founded by Tegeates, the son of Lycaon. It was formed out of nine small townships, which were united into one city by Aleus, who was thus regarded as the real founder of the city. At a later time we find Tegea divided into four tribes, each of which possessed a statue of Apollo Agyieus, who was especially honoured in Tegea. The Tegeātae long resisted the supremacy of Sparta; and, according to tradition, it was not till the Spartans discovered the bones of Orestes that they were enabled to conquer this people. (Hdt. i. 65-67; Paus. iii. 7, 3, viii. 5, 9, viii. 45-48.) The Tegeātae sent 3000 men to the battle of Plataea, in which they were distinguished for their bravery (Hdt. ix. 26). They remained faithful to Sparta in the Peloponnesian war, but after the battle of Leuctra they joined the rest of the Arcadians in establishing their independence. During the wars of the Achaean League Tegea was taken both by Cleomenes, king of Sparta, and Antigonus Doson, king of Macedonia, and the ally of the Achaeans (Pol. ii. 46, 54). It continued to be a place of importance in the time both of Strabo and of Pausanias. Its most splendid public building was the temple of Atheue, which was the largest and most magnificent building in the Peloponnesus. It was erected soon after B.C. 394, in place of a more ancient temple of this goddess, which was burnt down in this year. The architect was Scopas, and the sculpture in the pediments were probably by the hand of Scopas himself (Paus. viii. 45, 4; SCOPAS). Remains of the city are found at the villages of *Pialē* and *Haghios Sostis*. At the latter a great number of statuettes of bronze and terracotta were dug up, which seem to have been offerings to Demeter and Kore, whose temple must have

been on this spot.—2. A town in Crete, said to have been founded by Agamemnon (Vell. Pat. i. 1).

Tegiānum (*Diano*) a municipal town of Lucania, situated on the river Tanager (Plin. iii. 98).

Tēlāmōn (Τελαμών), son of Acacus and Endeis, and brother of Peleus. Having assisted Peleus in slaying their half-brother, Phocus [PELEUS], Telamon was expelled from Aegina, and came to Salamis. Here he was first married to Glauce, daughter of Cychreus, king of the island, on whose death Telamon became king of Salamis (Diod. iv. 72). He afterwards married Periboea or Eriboea, daughter of Alcathous, by whom he became the father of Ajax, who is hence frequently called *Telamoniades*, and *Telamonius heros*. [AJAX.] Telamon himself was one of the Calydonian hunters and one of the Argonauts. He was also a friend of Heracles, whom he joined in his expedition against Laomedon of Troy, which city he was the first to enter. He there erected an altar to Heracles Callinicus or Alexiacus. (Apollod. ii. 6, 4; Theocr. xiii. 38; Schol. ad Ap. Rh. i. 1289.) Heracles, in return, gave to him Theanira or Hesione, a daughter of Laomedon, by whom he became the father of Teucer and Trambelus. On this expedition Telamon and Heracles also fought against the Meropes in Cos, on account of Chalcioppe, the beautiful daughter of Eurypylos, the king of the Meropes, and against the giant Alcioneus, on the isthmus of Corinth. Telamon likewise accompanied Heracles on his expedition against the Amazons, and slew Melanippe (Pind. *Nem.* iii. 65; Schol. *ad loc.*).

Tēlāmōn (*Telamone*), a town and harbour of Etruria, S. of the river Umbro, said to have been founded by Telamon on his return from the Argonautic expedition (Diod. iv. 56), but there can be little doubt that it was originally an Etruscan town. In its neighbourhood a great victory was gained over the Gauls in B.C. 225 (Pol. i. 27-31). It was here that Marius landed on his return from Africa in 87 (Plut. *Mor.* 41). Telamon is mentioned as a port in Pliny (iii. 51) and in the Itineraries of the fourth century, but since that time there has been nothing on the site but a poor village and ruins of Roman buildings.

Telchines (Τελχίνες), a family or tribe of mythical beings or demons, analogous in some respects to the trolls or goblins of Northern, and the geni of Oriental, folk-lore. They are said to have been the children of Thalassa (for which reason a late writer—Eustathius, ad Hom. p. 771—represents them as like mermen, with fins instead of feet). They came from Crete to Cyprus and from thence to Rhodes, where they founded Camirus, Ialysus, and Lindus. Rhodes, which was named after them *Telchinis*, was abandoned by them, because they foresaw that the island would be inundated. They then spread in different directions. Lycus went to Lycia, where he built the temple of the Lycian Apollo. This god had been worshipped by them at Lindus, and Hera at Ialysus and Camirus. There is a further indication of their connexion with a sea-going people in the Rhodian story that Poseidon was intrusted to them by Rhea, and they brought him up in conjunction with Capliira, a daughter of Oceanus. Poseidon wedded Halia, the sister of the Telchines, who bore six sons and a daughter, Rhodos, from whom the island was named. The sons drove Aphrodite from the

island, and she went mad upon them, which caused Poseidon to bury them beneath the earth. In their operation they are represented in different aspects:—(1) As sorcerers and malicious sprites. Their very eyes and aspect are said to have been destructive. They had it in their power to bring on hail, rain, and snow, and to assume any form they pleased; they further mixed Stygian water with sulphur, in order thereby to destroy animals and plants. One account represents Zeus as destroying them with an inundation (Ov. *Met.* vii. 367) as malicious or *βάσκανοι*: another makes their destroyer Apollo in the shape of a wolf (Serv. ad *Aen.* iv. 377). (2) As inventors of agriculture. (3) As artists and handicraftsmen. They are said to have invented useful arts and institutions, and to have made images of the gods. They worked in brass and iron, made the sickle of Cronos and the trident of Poseidon (Diod. v. 55; Strab. pp. 472, 653; Paus. ix. 19, 1; Tzetz. *Chil.* vii. 124). The origin of these myths seems to be partly the widespread superstition of gnomes or goblins working at metals, or rich in metals, dwelling beneath mountains, and acting sometimes in malice, sometimes in kindness—but partly also the attempt to explain the origin of certain works and inventions in Rhodes or elsewhere. It is probable that in this aspect the Phoenicians were the originals of the Telchines, and the myth is really describing how Phoenician arts and metal-working were introduced by this maritime people from the side of Crete, and how the ingenious race of artisans migrated from Rhodes to Lycia and elsewhere. Of this last event we have no particular evidence: but it is not improbable, and the Termilae in Lycia were said to be Cretans. [See p. 504, a.] The account of the Telchines may be compared with that of the Idaean DACTYLI.

Tēlēbōae. [ΤΑΡΗΙΑΕ.]

Tēlēbōas (Τηλεβόας), a river of Armenia Major, falling into the Euphrates; probably identical with the ARSANIAS.

Tēlēclides (Τηλεκλείδης), an Athenian comic poet of the Old Comedy, about the same time as Crates and Cratinus, and a little earlier than Aristophanes. He was an earnest advocate of peace, a great admirer of the ancient manners of the age of Themistocles, a supporter of Nicias, and an assailant of Pericles (Plut. *Per.* 3, 16, *Nic.* 4). Fragments of his plays are included in Meineke's *Fragm. Com. Graec.*

Tēlēclus (Τηλεκλος), king of Sparta, eighth of the Agids, and son of Archelaus. He was slain by the Messenians, in a temple of Artemis Limnatis, on the borders. His death was the immediate occasion of the first Messenian war, B.C. 743. (Hdt. vii. 104; Paus. iii. 2, 6, iv. 4, 2.)

Tēlēgōnus (Τηλέγονος), son of Odysseus and Circe. After Odysseus had returned to Ithaca, Circe sent out Telegonus in search of his father. A storm cast his ship on the coast of Ithaca, and being pressed by hunger he began to plunder the fields. Odysseus and Telemachus being informed of the ravages caused by the stranger, went out to fight against him; but Telegonus ran Odysseus through with a spear which he had received from his mother. At the command of Athene, Telegonus, accompanied by Telomachus and Penelope, went to Circe in Acaea, there buried the body of Odysseus, and married Penelope, by whom he became the father of Italus. [See ODYSSEUS, p. 618, b.] In Italy Telegonus was believed to have been the founder of the towns of TUSCULUM and

PRAENESTE. He left a daughter, Mamilia, from whom the family of the Mamilii traced their descent.

Tēlēmachus (Τηλέμαχος), son of Odysseus and Penelope. He was still an infant when the Trojan war began, and when his father had been absent from home nearly twenty years, Telemachus went to Pylos and Sparta to gather information concerning him. He was hospitably received by Nestor, who sent his own son to conduct Telemachus to Sparta. Menelaus also received him kindly, and communicated to him the prophecy of Proteus concerning Odysseus. From Sparta Telemachus returned home; and on his arrival there he found his father, whom he assisted in slaying the suitors. [ODYSSEUS.] According to some accounts, Telemachus became the father of Perseptolis either by Polycaste, the daughter of Nestor, or by Nausicaa, the daughter of Alcinoüs (Eustath. ad Hom. p. 1796; Dict. Cret. vi. 6). Others relate that he was induced by Athene to marry Circe, and became by her the father of Latinus [see p. 618, b]; or that he married Cassiphone, a daughter of Circe, but in a quarrel with his mother-in-law slew her, for which he was in his turn killed by Cassiphone (Tzet. ad Lyc. 808).

Tēlēmus (Τήλεμος), son of Eurymus, and a celebrated soothsayer (*Od.* ix. 509; *Ov. Met.* xiii. 771; *Theocr.* vi. 23).

Tēlēphus (Τήλεφος), son of Heracles and Auge, the daughter of king Aleus of Tegea, and priestess of Athene. As soon as he was born he was exposed by his grandfather, who was angry because his daughter had broken the vows of her office. In some accounts she was set adrift, like Danaë, with her child and cast on the Mysian coast. In other versions of the story Telephus was reared by a hind (ἔλαφος), and educated by king Corythus in Arcadia. On reaching manhood, he consulted the Delphic oracle to learn his parentage, and was ordered to go to king Teuthras in Mysia. (*Apollod.* iii. 9, 1; *Diod.* iv. 33; *Hyg. Fab.* 100.) He there found his mother, and succeeded Teuthras on the throne of Mysia. He married Laodice or Astyoche, a daughter of Priam; and he attempted to prevent the Greeks from landing on the coast of Mysia. Dionysus, however, caused him to stumble over a vine, whereupon he was wounded by Achilles. (*Pind. Ol.* ix. 112, *Isth.* v. 52, viii. 109; *Paus.* x. 28; *Dict. Cret.* ii. 3.) Being informed by an oracle that the wound could only be cured by 'the wounder,' Telephus repaired to the Grecian camp; and as the Greeks had likewise learnt from an oracle that without the aid of Telephus they could not reach Troy, Achilles cured Telephus by means of the rust of the spear by which he had been wounded (*Dict. Cret.* ii. 10; *Hor. Epod.* xvii. 8; *Ov. Met.* xii. 112, *Rem. Am.* 47). Telephus, in return, pointed out to the Greeks the road which they had to take. According to one story Telephus, in order to induce the Greeks to help him, went to Argos and snatching Orestes from his cradle threatened to kill him unless Agamemnon would persuade Achilles to heal the wound. The story of Telephus (unknown to the *Iliad*) formed the subject of numerous vase paintings, and of a tragedy of Euripides, who was ridiculed because he introduced Telephus in so miserable and ragged a condition (cf. *Hor. A. P.* 96).

Teleptē. [THALIA.]

Telesia (Telesinus: *Telese*), a town in Samnium in the valley of the Calor, on the road from Allifae to Beneventum, taken by Hannibal

in the second Punic war, and afterwards retaken by the Romans. It was colonised by Augustus with a body of veterans. It was the birthplace of Pontius, who fought against Sulla, and who was hence surnamed Telesinus. (*Liv.* xxii. 13, xxiv. 20; *Strab.* p. 250.) The ruins show a circuit of walls about one mile and a half in circumference with several gates. They belong to the Roman, not to the Samnite, town.

Tēlēsilla (Τηλέσιλλα), a lyric poetess of Argos, about B. C. 510. In the war of Argos against Sparta, she not only encouraged her countrymen by her lyric and song, but she took up arms at the head of a band of her countrywomen, and greatly contributed to the victory which they gained over the Spartans. In memory of this exploit, her statue was erected in the temple of Aphrodite at Argos, with the emblems of a poetess and a heroine; Ares was worshipped in that city as a patron deity of women, and the prowess of her female associates was commemorated by the annual festival called *Hybristica*. The scanty remnants of her poetry are in Bergk, *Poët. Lyr. Graec.* (*Plut. de Mul. Virt.* p. 245; *Paus.* ii. 20, 7; cf. *Hdt.* vi. 77.)

Tēlēsinus, Pontius. [PONTIUS.]

Tēlestas or **Tēlestēs** (Τηλέστας, Τηλέστης), of Selinus, a poet of the later Athenian dithyramb, about B. C. 398. A few lines of his poetry are preserved by Athenaeus (pp. 616, 626, 637).

Tēlēthrius (Τηλέθριος), a mountain in the N. of Euboea near Histiaea (*Strab.* p. 445).

Teletias (Τηλευτίας), half-brother of Agesilaus II., was a Spartan admiral, who served in the Corinthian war B. C. 393, off the coast of Asia B. C. 390-388, and against the Olynthians B. C. 382 (*Xen. Hell.* iv. 23-25, v. 1-3; *Diod.* xv. 21.)

Tellenae, a town in Latium between the later Via Ostiensis and the Via Appia, destroyed by Ancus Marcius (*Dionys.* i. 16, iii. 38, 43; *Liv.* i. 33). It was, however, partially restored, for it existed in Strabo's time (*Strab.* p. 231). Some writers identify with it the ruins at *Giostra*, about ten miles from Rome.

Tellus. [GAEA.]

Telmessus or **Telmissus** (Τελμησσός, Τελμισσός: *Maeri*), a city of Lycia, near the borders of Caria, on a gulf called Telmissicus Sinus, and close to the promontory Telmissi (*Strab.* p. 665; *Liv.* xxxvii. 16; *Lucan.* viii. 248). There are considerable remains on the site, of a theatre, porticoes, and rock tombs.

Telo Martius (*Toulon*), a port-town of Gallia Narbonensis on the Mediterranean, is rarely mentioned by the ancient writers, and did not become a place of importance till a late period of the Roman empire. It may be the town mentioned in *Sil. It.* xiv. 443.

Tēlos (Τήλος; Τήλιος: *Telos* or *Piskopi*), a small island of the Carpathian sea, one of the Sporades, lay off the coast of Caria SW. of the mouth of the Sinus Doridis, between Rhodes and Nisyros. It was also called Agathusa. (*Hdt.* vii. 153; *Strab.* p. 488; *Plin.* iv. 69.) At the town of Telos there are the remains of the walls and a Greek temple converted into a church, beside several ancient tombs.

Telphussa. [THELPUSA.]

Temēnidae. [TEMENUS.]

Temēnites. [SYRACUSAE.]

Tēmēnus (Τήμενος), son of Aristomachus, was one of the Heraclidae who invaded Peloponnesus. After the conquest of the peninsula, he received Argos as his share. His descendants, the Temenidae, being expelled from Argos, are said to have founded the kingdom of Macedonia, whence the kings of Macedonia called thei-

selves Temenidae. (Hdt. viii. 138; Thuc. ii. 99; ARGOS.)

Tēmēsa or **Tempsa** (Tempsacaeus or Tempsanus: *Torre del Pinar del Casale*), a town in Bruttium on the Sinus Terinaeus, was one of the most ancient Ausonian towns in the S. of Italy, and is said to have been afterwards colonised by a body of Aetolians under Thoas (Strab. p. 225). At a still later time it was successively in the possession of the Locrians, of the Bruttians, and finally of the Romans, who colonised it in B. C. 196 (Liv. xxxiv. 45). There was a sanctuary of Polites near it (Paus. vi. 6, 7). Temesa was famous for its copper mines (Ov. *Met.* xv. 707; Stat. *Silv.* i. 1, 42).

Temnus. 1. (τὸ Τῆμνον ὄρος: *Demirâji-Dagh*), a mountain of Mysia, extending eastward from Ida to the borders of Phrygia, and dividing Mysia into two parts. It contains the sources of the Macestus, Mysius, Caicus, and Evenus. (Strab. p. 616).—2. (*Kayajik*), a city of Aeolis, in the N.W. of Lydia, thirty miles S. of Cyme. Its site has been identified with remains of a citadel, and was of considerable extent on a hill above the station of *Emin Aalim*, seventeen miles down the river from Magnes: that is, upon the hill side above the right bank of the Hermus a little way above the point where the river enters the lower valley of Larissa, and a few miles off the road from Smyrna to Cyme. It was nearly destroyed by an earthquake in the reign of Tiberius, and is not noticed by Pliny. Under the Byzantine empire it was called **Archangelos**. (Strab. p. 621; Xen. *Hell.* iv. 8, 5; Hdt. i. 149; Pol. v. 77; Tac. *Ann.* ii. 47.)

Tempē (Τέμπε, contr. of Τέμπεα), a beautiful and romantic valley in the N. of Thessaly, between Mts. Olympus and Ossa, through which the Peneus escapes into the sea. The scenery of this glen is frequently praised by poets; and it was also celebrated as one of the favourite haunts of Apollo, who had transplanted his laurel from this spot to Delphi. The whole valley is rather less than five miles in length, and opens gradually to the E. into a wide plain. Tempe is also of great importance in history, as it is the only pass through which an army can invade Thessaly from the N. In some parts the rocks on each side of the Peneus approach so close to each other as only to leave room between them for the stream, and the road is cut out of the rock in the narrowest point. Tempe is the only channel through which the waters of the Thessalian plain descend into the sea; and it was the common opinion in antiquity that these waters had once covered the country with a vast lake, till an outlet was formed for them by some great convulsion in nature which rent the rocks of Tempe asunder. (Hdt. vii. 129; Strab. p. 430; Caes. *B. C.* iii. 94; Catull. lxxv. 285; Ov. *Met.* i. 568; Verg. *Georg.* ii. 469; Hor. *Od.* iii. 1, 24.) So celebrated was the scenery of Tempe that its name was given to any beautiful valley. Cicero so calls a valley in the land of the Sabines near Reate, through which the river Velinus flowed (Cic. *ad Att.* iv. 15); and there was a Tempe in Sicily, through which the river Helorus flowed, hence called by Ovid *Tempe Heloria* (*Fast.* iv. 477).

Tempyra, a town in Thrace at the foot of a narrow mountain pass between Mt. Rhodope and the coast (Ov. *Trist.* i. 10, 21; Liv. xxxviii. 41.)

Tenctēri or **Tenchtēri**, a people of Germany dwelling on the Rhine between the Ruhr and the Sieg, S. of the Usipetes, in conjunction with

whom their name usually occurs. They crossed the Rhine together with the Usipetes, with the intention of settling in Gaul; but they were defeated by Caesar with great slaughter, and those who escaped took refuge in the territories of their S. neighbours, the SUGAMBRI. The Tenctēri afterwards belonged to the League of the Cherusci, and at a still later period they are mentioned as a portion of the confederacy of the Franks. (Caes. *B. G.* iv. 1, 4-16; Tac. *Germ.* 32, *Ann.* xiii. 56, *Hist.* iv. 77.)

Tenea (Τενέα), a town in Corinthia, about eight miles S. of Corinth (Paus. ii. 5, 4; Strab. p. 380; Cic. *ad Att.* vi. 2, 3).

Tēnedos or **Tēnēdus** (Τένεδος: Τενέδιος), a small island of the Aegean sea, off the coast of Troas, of an importance very disproportionate to its size, on account of its position near the mouth of the Hellespont, from which it is about twelve miles distant. Its distance from the coast of the Troad was forty stadia (four geog. miles), and from Lesbos fifty-six stadia: its circuit was eighty stadia. It was called, in early times, by the names of Calydna, Leucophrys, Phoenice, and Lyrnessus. It had an ancient temple of Apollo (*Il.* i. 38, 452). The mythical derivation of its usual name is from Tenes, son of Cynus (Strab. p. 380; Diod. v. 83). It had an Aeolian



Coin of Tenedos, of 2nd cent. B.C.

Obs., double head, male and female, explained by some as Bacchus dimorphus; *rev.*, ΤΗΝΕΔΑΙΩΝ: double axe, owl and grapes, suggesting a combined worship of Athene and Dionysus. (Steph. *Byz. s.v. Τένεδος*, cites Aristotle as referring this type of the double axe to a decree of a king of Tenedos that adulterers should be beheaded. It is rightly objected that this would be a very unlikely theme to introduce on a coin; more probably it refers to a local myth imperfectly understood: cf. Paus. x. 14.)

city of the same name, with two harbours. Its name appears in several proverbs, such as *Τενέδιος πέλεκυς*, *Τ. άνθρωπος*, *Τ. αλληγής*, *Τ. κακόν*. It appears in the legend of the Trojan war as the station to which the Greeks withdrew their fleet in order to induce the Trojans to think that they had departed, and to receive the wooden horse (Verg. *Aen.* ii. 21). In the Persian war it was used by Xerxes as a naval station (Hdt. vi. 31). It afterwards became a tributary ally of Athens, and adhered to her during the whole of the Peloponnesian war, and down to the peace of Antalcidas, by which it was surrendered to the Persians (Thuc. ii. 2; Xen. *Hell.* v. 1, 6; Demosth. c. *Polycl.* p. 1223.) At the Macedonian conquest the Tenedians regained their liberty (Arr. *An.* ii. 2). In the war against Philip III., Attalus and the Romans used Tenedos as a naval station, and in the Mithridatic war Lucullus gained a naval victory over Mithridates off the island (Plut. *Lucull.* 3). About this time the Tenedians placed themselves under the protection of Alexandria Troas (Paus. x. 14, 4). The island was celebrated for the beauty of its women (Athen. p. 609).

Tenes or **Tennes** (Τήννης), son of Cynus and Proclea, and brother of Hemitheia. Cynus was king of Colone in Troas. His second wife was Philonome, who fell in love with her stepson;

but as he repulsed her advances, she accused him to his father, who threw both his son and daughter in a chest into the sea. But the chest was driven on the coast of the island of Leucophris, of which the inhabitants elected him king, and which he called Tenedos, after his own name. Cycnus at length heard of the innocence of his son, killed Philonome, and went to his children in Tenedos. Here both Cycnus and Tenes were slain by Achilles. Tenes was afterwards worshipped as a hero in Tenedos. (Paus. x. 14, 2; Diod. v. 83; Strab. p. 640.)

Tēnos (Τήνος; Τήνιος; *Tīno*), a small island in the Aegæan sea, SE. of Andros and N. of Delos. It is about fifteen miles in length. It was originally called *Hydrussa* (Ἰδρυσσα) because it was well watered, and *Ophiussa* (Ὀφιοῦσσα) because it abounded in snakes. (Plin. iv. 66; Steph. Byz. s.v.) It possessed a

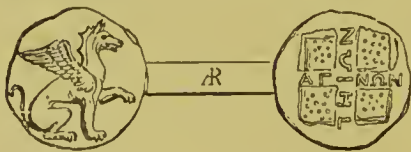


Coin of Tenos, of 4th cent. B.C.
Obv., head of Zeus Ammon; rev., TH; Poseidon with trident and fish.

town of the same name on the site of the modern *S. Nicolo*. It had also a celebrated temple of Poseidon, which is mentioned in the time of the emperor Tiberius. (Hdt. viii. 82; Thuc. vii. 57; Strab. p. 487; Tac. *Ann.* iii. 63.) The wine of Tenos was celebrated in antiquity and is still valued at the present day.

Tentyra (τὰ Τέντυρα; Τεντυρίτης, Tentyrites; *Denderah*, Ru.), a city of Upper Egypt, on the W. bank of the Nile, between Abydos and Coptos, with celebrated temples of Hathor—the Queen of Heaven (= Aphrodite), who was specially worshipped there—of Isis, and of Typhon (Strab. p. 814; Ptol. iv. 5, 6). Its people were distinguished for their hatred of the crocodile; and upon this and the contrary propensities of the people of Ombi, Juvenal founds his fifteenth Satire. [OMBI.] There are still magnificent remains of the temples of Hathor and Isis.

Tēos (ἡ Τέως; Τήσιος, Tēsius; *Sighajik*), one of the Ionian cities on the coast of Asia Minor, renowned as the birthplace of the lyric poet ANACREON. It stood on the S. side of the isthmus which connects the peninsula of M. Mimas with the mainland of Lydia, at the bottom of the bay between the promontories of Coryceum and Myonnesus (Strab. p. 663; Hdt. i. 142). It was



Coin of Teos in Ionia, of 5th cent. B.C.
Obv., griffin (symbol of Asiatic Dionysus); rev., ΑΡΝΟΝ
THIAN: In incuse square.

a flourishing seaport, until, to free themselves from the Persian yoke, most of its inhabitants retired to Abdera (Hdt. i. 168). It was still, however, a place of importance in the time of the Roman emperors (Mel. i. 17; Ptol. v. 2, 6;

Plin. v. 138). It had two harbours, and a celebrated temple of Dionysus, of which, as well as of the theatre, there are fine remains.

Terēdon (Τερηδών; prob. *Dorah*), a city of Babylonia, on the W. side of the Tigris, below its junction with the Euphrates, and not far from its mouth. It was a great emporium for the traffic with Arabia. It is no doubt the *Diridotis* (Διριδωρίς) of Arrian.

Terēntia. 1. Wife of M. Cicero, the orator, to whom she bore two children, a son and a daughter. She was a woman of sound sense and great firmness of character. After Cicero's banishment in B.C. 58, Terentia by her letters endeavoured to keep up his fainting spirits, and exerted herself on his behalf among his friends in Italy. During the Civil war, however, Cicero was offended with her conduct in money matters, and divorced her in 46 (*ad Att.* xi. 16, 24; Plut. *Cic.* 41). Shortly afterwards he married Publilia, a young girl of whose property he had the management. Terentia could not have been less than fifty at the time of her divorce, and it is not probable that she married again. It is related, indeed, by Jerome that she married Sallust the historian, and subsequently Messalla Corvinus (Hieron. in *Jovin.* i. p. 52); but these marriages are not mentioned by any other writer, and may be rejected. Terentia is said to have attained the age of 103.—2. Also called *Terentilla*, the wife of Maecenas and believed to be the mistress of Augustus. The intrigue between Augustus and Terentia is said to have disturbed the good understanding which subsisted between the emperor and his minister. [MAECENAS.]

Terentianus Maurus, a Roman poet, probably lived near the end of the second century of our era, and was a native of Africa, as his surname, Maurus, indicates. There is still extant a poem of Terentianus, entitled *De Literis, Syllabis, Pedibus, Metris*, which treats of prosody and the different kinds of metre with much elegance and skill. The work is edited by Sauten and Van Lennep, Traj. ad Rheu. 1825, and by Lachmann, Berol. 1836.

P. Terentius Afer, usually called *Terence*, the celebrated comic poet, was born at Carthage probably about 190 B.C., and at an early age came to Rome, where he became the slave of P. Terentius Lucanus, a Roman senator. A handsome person and promising talents recommended Terence to his master, who afforded him the best education of the age, and finally manumitted him. On his manumission, according to the usual practice, Terence assumed his patron's nomen, Terentius, having been previously called Publius or Publipor. His *Life* in Suetonius *de Poëtis*, is the chief authority. The *Andria* was the first play offered by Terence for representation. The curule aediles referred the piece to Caecilius, then one of the most popular play-writers at Rome. Unknown and meanly clad, Terence began to read from a low stool his opening scene. A few verses showed the elder poet that no ordinary writer was before him, and the young aspirant, then in his twenty-seventh year, was invited to share the couch and supper of his judge. This reading of the *Andria*, however, must have preceded its performance nearly two years, for Caecilius died in 168, and it was not acted till 166. Meanwhile, copies were in circulation. envy was awakened, and Lucius Lavinius, a veteran and not very successful play-writer, began his unwearied attacks on the dramatic and personal character

of the author. The *Andria* was successful, and, aided by the accomplishments and good address of Terence himself, was the means of introducing him to the most refined and intellectual circles of Rome. His chief patrons were Laelius and the younger Scipio, both of whom treated him as an equal, and are said even to have assisted him in the composition of his plays. (Suet. *l.c.*; cf. Cic. *ad Att.* vii. 3, 10; Quint. x. 1, 99.) After living some years at Rome, Terence went to Greece, and while there he translated 108 of Menander's comedies. He never returned to Italy, and we have various accounts of his death. According to one story, after embarking at Brundisium, he was never heard of more; according to others, he died at Stymphalus in Arcadia (Aousou. *Epist.* xviii. 16), in Leucadia, or at Patrae in Achaia. One of his biographers said he was drowned, with all the fruits of his sojourn in Greece, on his home-passage (see Suet. *l.c.*). But the prevailing report was, that his translations of Menander were lost at sea, and that grief for their loss caused his death. He died in the thirty-sixth year of his age, in 159 or in the year following. He left a daughter, but nothing is known of his family. Six comedies are all that remain to us; and they are probably all that Terence produced. His later versions of Menander were, in all likelihood, from their number and the short time in which they were made, merely studies for future dramas of his own. They were brought forward at the following seasons: (1) *Andria*, 'the woman of Andros,' so-called from the birth-place of Glycerium, its heroine, was first represented at the Megalesian Games, on the 4th of April, 166. It was an adaptation of Menander's *Ἀνδρία* with some of the *Περὶνθία* of Menander incorporated in it (ed. Freeman and Sloman, 1886). (2) *Heceyra*, 'the Stepmother,' produced at the Megalesian Games, in 165. (3) *Heautontimoroumenos*, 'the Self-Tormentor,' performed at the Megalesian Games, 163, adapted from the *Ἐαυτὸν τιμωρούμενος* of Menander (ed. Shuckburgh, Lond. 1878). (4) *Eunuchus*, 'the Eunuch,' played at the Megalesian Games, 161. It was at the time the most popular of Terence's comedies. It was adapted from the *Ευνοῦχος* and the *Κόλαξ* of Menander (ed. by Papillon, 1870). (5) *Phormio*, was performed in the same year as the preceding, at the Roman Games on the 1st of October. It was adapted from the *Ἐπιδικαζόμενος* of Apollodorus (ed. Bond and Walpole, Lond. 1879; Dziatzko, Leips. 1885). (6) *Adelphi*, 'the Brothers,' was acted for the first time at the funeral games of L. Aemilius Paullus, 160. It was adapted from the *Συναποβνήσκοντες* of Diphilus (ed. Ashmore, 1893).—The comedies of Terence have been translated into most of the languages of modern Europe, and in conjunction with those of Plautus were, on the revival of the drama, the models of playwrights. The ancient critics are unanimous in ascribing to Terence purity and elegance of language, and nearly so in denying him *vis comica*. But it should be recollected that four of Terence's six plays are more or less sentimental comedies—in which *vis comica* is not a primary element. Moreover, Terence is generally contrasted with Plautus, with whom he had very little in common. Granting to the elder poet the highest genius for exciting laughter, and a natural force which his rival wanted, there will remain in Terence greater consistency of plot and character, closer ob-

servation of generic and individual distinctions, deeper pathos, subtler wit, more skill and variety in metre and in rhythm, and a wider command of the middle region between sport and earnest. It may be objected that Terence's superiority in these points arises from his copying his Greek originals. But no servile copy is an animated copy, and we have corresponding fragments enough of Menander to prove that Terence retouched and sometimes improved his model. In summing up his merits we ought not to omit the praise which has been universally accorded him—that, although a foreigner and a freedman, he divides with Cicero and Caesar the palm of pure Latinity.—Editions of the complete works by Bentley, 1726; Fleck-eisen, Leips. 1857; Wagner, Lond. 1869; Dziatzko, Leips. 1884.

Terentius Culléo. [CULLEO.]

Terentius Varro. [VARRO.]

Tères (Τήρης). 1. King of the Odrysae and father of SITALCES, was the founder of the great Odrysian monarchy (Hdt. iv. 80, vii. 137; Thuc. ii. 29).—2. King of a portion of Thrace in the time of Philip of Macedon (Diod. xvi. 71).

Tèreus (Τηρεύς), son of Ares, king of the Thracians in Daulis, afterwards Phocis (Thuc. ii. 29). Pandion, king of Attica, who had two daughters, Philomela and Procne, called in the assistance of Tereus against some enemy, and gave him his daughter Procne in marriage. Tereus became by her the father of Itys, and then concealed her in the country, that he might dishonour her sister Philomela, whom he deceived by saying that Procne was dead. At the same time he deprived Philomela of her tongue. [Ovid (*Met.* vi. 565) reverses the story by stating that Tereus told Procne that her sister Philomela was dead.] Philomela, however, soon learned the truth, and made it known to her sister by a few words which she wove into a peplus. Procne thereupon killed her own son Itys, and served up the flesh of the child in a dish before Tereus. She then fled with her sister. Tereus pursued them with an axe, and when the sisters were overtaken they prayed to the gods to change them into birds. Procne, accordingly, became a nightingale, Philomela a swallow, and Tereus a hoopoe. (Apollod. iii. 14, 8; Tzet. *Chil.* vii. 142, 459; Ov. *Met.* v. 424-675; Serv. ad *Ecl.* vi. 78.) According to some, Procne became a swallow, Philomela a nightingale, and Tereus a hawk (*Hyg. Fab.* 45). It is clear that this story is a development of the older myth about Aedon, daughter of Pandareus (*Od.* xix. 58; AEDON), and that the plaintive song of the nightingale had much to do with its origin, as even Pausanias admits (i. 41, 8).

Tergestē (Tergestinus; *Trieste*), a town of Istria, on a bay in the N.E. of the Adriatic gulf, called after it Tergestinus Sinus. It was at first an insignificant place, with which the Romans became acquainted in their wars with the Iapydes; but under the Roman dominion it became a town of considerable commercial importance. It was made a Roman colony by Vespasian. (Strab. pp. 215, 314; Plin. iii. 127; Caes. *B. G.* viii. 24; App. *Illyr.* 18.)

Teria (Τηρηίης ὄρος αἰπύη, Hom.), a mountain of Mysia, probably in the neighbourhood of Cyzicus. Some identified it with a hill near Lampsacus, on which was a temple of Cybel. (*Il.* ii. 829; Strab. pp. 565, 569.)

Tērīas (*F. di S. Lionardo*), a river in Sicily near Leontini (Thuc. vi. 50, 96; Diod. xiv. 14).

Teridātes. [TERIDATES.]

Terīna (Terinaeus: *S. Eufemia*), a town on the W. coast of Bruttium, from which the Sinus Terinaeus derived its name (Thuc. vi. 104; Plin. iii. 72). It was a Greek city founded by Croton, and was originally a place of some importance; but it was destroyed by Hannibal in the second Punic war (Diod. xvi. 15; Liv. viii. 24; Strab. p. 256).

Termantia, **Termes**, or **Termesus** (Terrestinus: *Tiermes*), a town of the Arevaci in Hispania Tarraconensis, originally situated on a steep hill, the inhabitants of which frequently resisted the Romans, who compelled them in consequence to abandon the town, and build a new one on the plain, B.C. 98 (App. *Hisp.* vi. 76, 99; Tac. *Ann.* iv. 45).

Termēra (τὰ Τέρμερα: *Assarlik*), a Dorian city in Caria, on the promontory of Termerium (Τερμέριον), the NW. headland of the Sinus Ceramicus. Under the Romans, it was a free city. (Hdt. v. 37; Strab. p. 657.)

Termes. [TERMANTIA.]

Termessus (Τερμησόσις: Termessenses), a city of Pisidia, high up on the Taurus, in the pass through which the river Catarrhaetes flowed. It was almost impregnable by nature and art, so that even Alexander did not attempt to take it. (Strab. pp. 630, 666; Pol. xxii. 18; Liv. xxxviii. 15.) In later times its full title was Termessus Jovia et Eudocias. Termessus was recognised as a free city by the Lex Antonia de Termessensibus (C.I.L. i. 204; *Dict. of Ant.* art. *Lex Antonia*.)

Terminus, a Roman divinity presiding over boundaries and frontiers. His worship is said to have been instituted by Numa, who ordered that everyone should mark the boundaries of his landed property by stones consecrated to Jupiter, and at these boundary-stones every year sacrifices should be offered at the festival of the Terminalia (Dionys. ii. 74; Plut. *Num.* 16). The Terminus of the Roman state originally stood between the fifth and sixth milestones on the road towards Laurentum, near a place called Festi. Another public Terminus stood in the temple of Jupiter in the Capitol. It is said that when this temple was to be founded, all the gods gave way to Jupiter and Juno, with the exception of Terminus and Juventas, whose sanctuaries the auguries would not allow to be removed. This legend refers to his steadfastness of position and also to the fact that he was identified in his functions with Jupiter Terminalis (Liv. i. 55; Varro, *L.L.* v. 74). It was taken as an omen that the Roman state would remain ever undiminished and young, and the chapels of the two divinities were enclosed within the walls of the new temple. The statue of Terminus was merely a stone or post placed at boundaries. This stone was consecrated by a sacrifice; the blood of the victim was poured into a trench with the body of the victim and offerings of fruits: the whole was consumed by a fire of pine-branches, and the stone set upon the bed of ashes. Periodical festivals were held, when the owners of the adjacent properties crowned the stone with garlands and offered a lamb or a pig, corn, honey and wine. (Ov. *Fast.* 639; Hor. *Epod.* ii. 59; *Dict. of Ant.* art. *Terminalia*.)

Terpander (Τέρπανδρος), the father of Greek music, and through it of lyric poetry. He was a native of Antissa in Lesbos, and flourished between B.C. 700 and 650 (Pind. ap. Athen. p. 635; Plut. *de Mus.* 30, p. 1141). He removed from Lesbos to Sparta, and there introduced his new system of music, and established the

first musical school or system that existed in Greece. He added three strings to the lyre, which before his time had only four strings, thus making it seven-stringed. But other accounts seem to show that he only raised the scale to the compass of an octave, without altering the number of strings. [See *Dict. of Ant.* art. *Lyra*.] His music produced a powerful effect upon the Spartans, and he was held in high honour by them, during his life and after his death. He was the first who obtained a victory in the musical contests at the festival of the Carnēa (676) (Athen. p. 635). We have only three or four fragments of the remains of his poetry (Bergk, *Poët. Lyr. Græc.*).

Terpsichōrē (Τερψιχόρα), one of the nine Muses, presided over the choral song and dancing. [MUSÆ.]

Terra. [GÆA.]

Terracina, more usually written **Tarracina**. [TARRACINA.]

Tertullianus, **Q. Septimius Florens**, usually called **Tertullian**, the Christian Apologist, A.D. 160–240. [See *Dict. of Christ. Biogr.*]

Testa, **C. Trebatius**, a Roman jurist, and a contemporary and friend of Cicero. He was recommended by Cicero to Julius Caesar during his proconsulship of Gaul, and he followed Caesar's party after the Civil war broke out (Cic. *ad Fam.* xii. 5–18). Cicero dedicated to Trebatius his book of *Topica*, which he wrote to explain to him this book of Aristotle. Trebatius enjoyed considerable reputation under Augustus as a lawyer. In politics he advocated moderate and conciliatory measures both to Caesar and to Augustus (Justin. *Inst.* ii. 25). Horace addressed to him the first Satire of the second Book. Trebatius was a pupil of Q. Cornelius Maximus, and master of Labeo. He wrote some books *De Jure Civili*, and *De Religionibus* (Gell. vii. 12; Macrob. iii. 7, 8).

Tēthys (Τηθύς), daughter of Uranus and Gæa, and wife of Oceanus, by whom she became the mother of the Oceanides and of the numerous river-gods (Hes. *Th.* 136, 337; Apollod. i. 1, 3; Ov. *Fast.* v. 81; Verg. *Georg.* i. 31).

Tētrīca (perh. the *Gran Sasso*), a mountain on the frontiers of Pisenum and the land of the Sabines, belonging to the great chain of the Apennines (Verg. *Aen.* vii. 713; Sil. It. viii. 417; Varro, *R.R.* ii. 1, 5).

Tetricus, **C. Pesuvius**, one of the Thirty Tyrants, and the last of the pretenders who ruled Gaul during its separation from the empire under Gallienus and his successor. He reigned in Gaul from A.D. 267 to 274, and was defeated by Aurelian in 274, at the battle of Châlons, on which occasion he was believed to have betrayed his army to the emperor. It is certain that although Tetricus, along with his son, graced the triumph of the conqueror, he was immediately afterwards treated with the greatest distinction by Aurelian. (Trebell. *Poll. Trig. Tyr.* 23; Eutrop. ix. 9; Zonar. xii. 27.)

Teucer (Τεύκρος). 1. Son of the river-god Scamander, by the Nymph Idaea, was the first king of Troy, whence the Trojans are sometimes called *Teuceri*. Dardanus of Samothrace came to Teucer, received his daughter Batea or Arisbe in marriage, and became his successor in the kingdom. According to another account, Dardanus was a native prince of Troy, and Scamander and Teucer immigrated into Troas from Crete, bringing with them the worship of Apollo Smintheus. (Hdt. vii. 122; Apollod. iii. 12, 1; Strab. p. 604; DARDANUS.)—2. Son of Telamon and Hesione, was a stepbrother of

Ajax, and the best archer among the Greeks at Troy. (*Il.* viii. 281, xiii. 170; *Soph. Ajax.*) On his return from the Trojan war, Telamon refused to receive him in Salamis, because he had not avenged the death of his brother Ajax. Teucer thereupon sailed away in search of a new home, which he found in the island of Cyprus, which was given to him by Belus, king of Sidon. He there founded the town of Salamis, and married Eune, the daughter of Cyprus, by whom he became the father of Asteria. (*Pind. Nem.* iv. 60; *Aesch. Pers.* 896; *Paus.* ii. 29, 4; *Hor. Od.* i. 7, 21; cf. *AJAX*; *SALAMIS.*)

Teuceri. [*MYRIA; TROAS.*]

Teumessus (*Τευμησσός*), a mountain and village in Boeotia, near Hypatus, and close to Thebes, on the road from the latter place to Chalcis. It was from this mountain that Dionysus, enraged with the Thebans, sent the fox which committed such devastations in their territory. (*Paus.* ix. 19, 1; *Ant. Lib.* 41.)

Teuta (*Τεύτα*), wife of Agron, king of the Illyrians, assumed the sovereign power on the death of her husband, B.C. 231. In consequence of the injuries inflicted by the piratical expeditions of her subjects upon the Italian merchants, the Romans sent C. and L. Coruncanius to demand satisfaction, but she not only refused to comply with their demands, but caused the younger of the two brothers to be assassinated on his way home. (*Pol.* ii. 4-8; *Zonar.* viii. 19.) War was now declared against her by the Romans. The greater part of her territory was soon conquered, and she was obliged to sue for peace, which was granted to her (B.C. 228), on condition of her giving up the greater part of her dominions. (*Pol.* ii. 9-12; *App. Illyr.* 7.)

Teuthrania. [*MYRIA.*]

Teuthras (*Τεύθρας*), an ancient king of Mysia, who married (or, according to other accounts, adopted as his daughter) Auge, the daughter of Aleus (*Pans.* viii. 4; *Strab.* p. 571). He also received with hospitality her son Telephus, when the latter came to Asia in search of his mother. He was succeeded in the kingdom of Mysia by Telephus. [*TELEPHUS.*]

Teuthras (*Τεύθρας*), a mountain in the Mysian district of Teuthrania, a SW. branch of Temnus. [*TEMNUS.*]

Teutoburgiensis Saltus, a range of hills in Germany covered with wood, extending N. of the Lippe, from Osnabrück to Paderborn, and known in the present day by the name of the *Teutoburger Wald* or *Lippische Wald*. It is celebrated on account of the defeat and destruction of Varns and three Roman legions by the Germans under Arminius, A.D. 9. (*Tac. Ann.* i. 60; cf. *Dio Cass.* lvi. 20, 21.) [*VARUS.*]

Teutónes or **Teutóni**, a powerful people in Germany, who invaded Gaul and the Roman dominions along with the Cimbri, at the end of the second century B.C. The history of their invasion is given under *CIMBRI*. The name Teutones is not a collective name of the whole people of Germany, but only of one particular tribe, who probably dwelt on the coast of the Baltic, near the Cimbri.

Thabor, Tabor, or **Atabyrium** (*Ἀταβύριον*, *LXX*: *Ἰταβύριον*, *Joseph.*: *Jebel Tur*), an isolated mountain at the E. end of the plain of Esdraelon in Galilee, between 1700 and 1800 feet high. Its summit was occupied by a fortified town, under the Maccabees and the Romans. [*Cf. Dict. of the Bible.*]

Thabrāca or **Tabraca** (*Θάβρακα*, *Τάβρακα*: *Tabarca*), a city of Nmidia, at the mouth of the river Tusca, and on the frontier towards

Zeugitana in a well-wooded district (*Ptol.* vi. 3, 5; *Juv.* x. 194; *Claud. Laud. Stil.* i. 359).

Thāis (*Θαῖς*), a celebrated Athenian courtesan, who accompanied Alexander the Great on his expedition into Asia. Her name is best known from the story of her having stimulated the conqueror during a great festival at Persepolis, to set fire to the palace of the Persian kings; but this anecdote, immortalised as it has been by Dryden's famous ode, is in all probability a mere fable. (*Athen.* p. 576; *Diod.* xvii. 72; *Plut. Alex.* 38; *Curt.* v. 7, 3.) After the death of Alexander, Thais attached herself to Ptolemy Lagi, by whom she became the mother of two sons, Leontiscus and Lagus, and of a daughter, Irene (*Athen. l. c.*).

Thala (*Θάλα*: *Thala*), a great city of Nmidia, N.E. of Theveste, and seventy-one Roman miles NW. of Capsa (*Sall. Jug.* 75, 77, 80, 89; *Tac. Ann.* iii. 21).

Thalāmae (*Θαλάμαι*), a fortified town in Elis, situated in the mountains above Pylos (*Xen. Hell.* iv. 4, 26; *Pol.* iv. 75).

Thalassius. [*TALASSIUS.*]

Thālēs (*Θαλῆς*), the Ionic philosopher, a contemporary of Solon and Croesus, and one of the Seven Sages, was born at Miletus about B.C. 636, and died about 546, at the age of ninety, though the exact date neither of his birth nor of his death is known. He is said to have predicted the eclipse of the sun which happened in the reign of the Lydian king Alyattes; to have diverted the course of the Halys in the time of Croesus; and later, in order to unite the Ionians when threatened by the Persians, to have instituted a federal council in Teos. Aristotle preserves a story of his knowledge of meteorology which was turned to a practical use (*Pol.* i. 11, p. 1259). In the lists of the Seven Sages his name seems to have stood at the head; and he displayed his wisdom both by political sagacity, and by prudence in acquiring wealth. He was also one of the founders in Greece of the study of philosophy and mathematics. In the latter science, indeed, we find attributed to him only proofs of propositions which belong to the first elements of geometry, and which could not possibly have enabled him to calculate the eclipses of the sun and the course of the heavenly bodies. He may, however, have obtained his knowledge of the higher branches of mathematics from Egypt, which country he is said to have visited. He may be regarded as the founder of Greek philosophy, as being the first who looked for a physical origin of the world instead of resting upon mythology. Thales maintained that water is the origin of things, meaning thereby that it is water out of which everything arises, and into which everything resolves itself, and that the earth floated upon the water. Thales left no works behind him. (*Hdt.* i. 74, 170; *Diog. Laërt.* i. 25; *Aristot. Metaph.* i. 3, p. 983.)

Thālēs or **Thalētās** (*Θαλῆς*, *Θαλήτας*), a musician and lyric poet, was a native of Gortyna in Crete. On the invitation of the Spartans he removed to Sparta, where, by the influence of his music, he appeased the wrath of Apollo (who had visited the city with a plague) and composed the factions of the citizens, who were at enmity with each other. He founded the second of the musical schools which flourished at Sparta, the first having been established by Terpander. (*Plut. de Mus.* 9, p. 1135; *Paus.* i. 14, 4.) The date of Thaletas is uncertain, but he may probably be placed shortly after Terpander. [*TERPANDER.*]

Thālia (Θάλεια, Θαλία). 1. The Muse of Comedy. [MUSAE.]—2. One of the Nereides.—3. One of the Charites or Graces.

Thallo. [HORAE.]

Thalna or **Talna**, M'. Juventius, was tribune of the plebs B.C. 170; praetor 167; and consul 163, when he subdued the Corsicans. The senate voted him the honour of a thanksgiving; and he was so overcome with joy at the intelligence, which he received as he was offering a sacrifice, that he dropped down dead on the spot. (Liv. xliii. 8, xiv. 16, 21.)

Thambes (Θάμβης, Θάμμης, Θάμης), a mountain in the E. of Numidia, containing the source of the river Rubricatus (Ptol. iv. 3, 16).

Thamydēni or **Thamydītae** (Θαμυδηνοί, Θαμυδίται), a people of Arabia Felix, on the Sinus Arabicus (Diod. iii. 44).

Thamyrīs or **Thamyrās** (Θάμυρις), an ancient Thracian bard, was a son of Philammon and the nymph Argiope. In his presumption he challenged the Muses to a trial of skill, and being overcome in the contest, was deprived by them of his sight and of the power of singing. He was represented with a broken lyre in his hand. (*Il.* ii. 595; Apollod. 1, 3, 3; Paus. iv. 33, 4, ix. 30, 2, x. 7, 2; Eur. *Rhes.* 925.)

Thañōtos. [MORS.]

Thapsa, a city of N. Africa, probably identical with **RUSICADA**.

Thapsācus (Θάψακος: O. T. Tiphseh: an Aramean word meaning a ford: Θάψακηνός: Ru. at *Dibsi*), a city of Syria, in the province of Chalybonitis, on the left bank of the Euphrates, 2000 stadia S. of Zeugma, and fifteen parasangs from the mouth of the river Chaboras (the Araxes of Xenophon). At this place was the usual, and for a long time the only, ford of the Euphrates, by which a passage was made between Upper and Lower Asia. (Xen. *An.* i. 4, 11; Arr. *An.* ii. 13; Strab. pp. 77, 81, 746.)

Thapsus (Θάψος: Θάψις). 1. A city on the E. coast of Sicily, on a peninsula of the same name (*Isola degli Magnisì*), founded by Dorian colonists from Megara, who soon abandoned it in order to found Megara Hybla.—2. (*Demas*, Ru.), a city on the E. coast of Byzacena, in Africa Propria, where Caesar finally defeated the Pompeian army, and finished the Civil war, B.C. 46 (Ptol. iv. 3, 10; Strab. p. 831; *Bell. Afr.* 28). There are remarkable ruins of its fortifications [see *Dict. of Ant. art. Murus*].

Thāsos or **Thāsus** (Θάσος: Θάσιος: *Thaso* or *Tasso*), an island in the N. of the Aegæan sea, off the coast of Thrace and opposite the mouth of the river Nestus. It was at a very early period taken possession of by the Phoenicians, on account of its valuable gold mines. According to tradition, the Phoenicians were led by Thasus, son of Poseidon, or Agenor, who came from the East in search of Europa, and from whom the island derived its name (Hdt. ii. 44, vi. 47; Paus. v. 25, 12). Thasos was afterwards colonised by the Parians, B.C. 708, and among the colonists was the poet Archilochus (Thuc. iv. 104; Strab. p. 487). Besides the gold mines in Thasos itself, the Thasians possessed still more valuable gold mines at Scapte Hyle on the opposite coast of Thrace. The mines in the island had been most extensively worked by the Phoenicians, but even in the time of Herodotus they were still productive. The clear surplus revenue of the Thasians before the Persian conquest amounted to 200, and sometimes even to 300, talents (46,000*l.*, 66,000*l.*), of which sum the mines in Scapte Hyle produced eighty talents, and those in the island somewhat less

(Hdt. vi. 46; Thuc. iv. 107). They possessed at this time a considerable territory on the coast of Thrace, and were one of the richest and most powerful peoples in the N. of the Aegæan. They were subdued by the Persians under Mardonius, and subsequently became part of the Athenian maritime empire. They revolted, however, from Athens in B.C. 465, and after sustaining a siege of three years, were subdued by Cimón in 463 (Thuc. i. 100; Diod. xi. 70). They were obliged to surrender to the Athenians all their possessions in Thrace, to destroy their fortifications, to give up their ships, and to pay a large tribute for the future. They again revolted from Athens in 411, and called in the Spartans, but the island was again restored to the Athenians by Thrasybulus in 407 (Thuc. viii. 64; Xen. *Hell.* i. 1, 12). In addition to its gold mines, Thasos was celebrated for its marble and its wine. The soil, however, is otherwise barren, and merits even at the present day the description applied to it by the poet Archilochus, 'an ass's backbone, overspread with wild wood' (*Fr.* 17). The principal town in the island, also called Thasos, was situated on the N. coast upon three eminences. There are still a few remains of the



Coin of Thasos, about 400 B.C.

Obv., head of Dionysus, bearded, with ivy wreath; rev., ΘΑΣΙΩΝ: Heracles shooting.

ancient town. The site of the Agora has been excavated, and there is a triumphal arch, apparently in honour of Caracalla.

Thaumas (Θαύμας), son of Pontus and Ge, and by the Oceanid Electra the father of Iris and the Harpies. Hence Iris is called *Thaumantias*, *Thaumantis*, and *Thaumantēa virgo* (Hes. *Th.* 237; Ov. *Met.* iv. 479).

Theætētus (Θεαίτητος), an Athenian, the son of Euphronius of Sunium, is introduced as one of the speakers in Plato's *Theætetus* and *Sophistes*, in which dialogues he is spoken of as a noble and well-disposed youth, and ardent in the pursuit of knowledge, especially in the study of geometry.

Theagēnes (Θεαγένης). 1. Tyrant of Megara, obtained his power about B.C. 630, having espoused the part of the commonalty against the nobles. He was driven out before his death. He gave his daughter in marriage to Cylon. [CYLON.]—2. A Thasian, the son of Timosthenes, renowned for his extraordinary strength and swiftness. He gained numerous victories at the Olympian, Pythian, Nemean, and Isthmian games, and is said to have won 1400 crowns. He lived about B.C. 480. (Paus. vi. 6, 5, vi. 11, 2.)

Thēāno (Θεανώ), daughter of Cisseus, wife of Antenor, and priestess of Athens at Ilion (*Il.* v. 70, xi. 224).

Thēāno (Θεανώ), the most celebrated of the female philosophers of the Pythagorean school, appears to have been the wife of Pythagoras, and the mother by him of Telauges, Mnesarchus, Myia, and Arignote (Diog. Laërt. viii. 42; Snid. s.v.). Several letters are extant under her name; and, though they are not genuine, they

are valuable remains of a period of considerable antiquity (ed. Hercher, 1873).

Thēbae (Θήβαι), in the poets sometimes **Thebe** (Θήβη, Dor. Θήβα), aft. **Diospōlis Magna** (Δίωσπολις μεγάλη, i.e. *Great City of Zeus*), in O.T. **No** or **No Ammon**, which represents its sacred name Nu-Amun or Amon (the city of Amun), was the capital of Thebais, or Upper Egypt, and, for a long time, of the whole country. It stood in about the centre of the Thebaid, on both banks of the Nile, above Coptos, and in the Nomos Coptites. The Greek historians had exaggerated ideas of its relative antiquity (in relation, that is, to other Egyptian cities), and by ascribing its foundation to Menes placed it on a level, as regards date, with far older cities, such as Memphis and Thinis (Diod. i. 50, xv. 45). Thebes was made their capital by the kings of the eleventh dynasty (between 3030 and 2500 B.C.). The great temple of Ammon (the Egyptian Amun or Amen), who was specially worshipped at Thebes [AMMON], was founded by Amenemhat I., of the twelfth dynasty, about 2460 B.C. Thebes was the capital of the dynasties 11, 12, 13, 18, 19 and 20. Its time of greatest splendour was probably in the nineteenth dynasty, especially in the reign of RAMSES II. (1330 B.C.), who was a great builder as well as a great conqueror. Though the capital dignity was transferred after 1100 B.C. to other cities, Bubastis, Tanis and Sais, Thebes still retained its grandeur and much of its importance. It suffered from the sack by the Assyrian Assurbanipal [SARDANAPALUS], about 660 B.C. The sources of its wealth still remained: for these consisted in the position of the city, which stood on the banks of the Nile as a highway for trade N. and S. and at a junction of trade routes eastward to Myos Hormos on the Red Sea and westward to the Oases. All these advantages combined to make Thebes a centre of commerce until Alexandria became the successful rival. Thebes was in great measure destroyed and left in ruins by Ptolemy Lathyrus B.C. 86 (Paus. i. 9, 3). The fame of its grandeur had reached the Greeks as early as the time of Homer, who describes it as having a hundred gates, from each of which it could send out 200 war chariots fully armed (*Il.* ix. 381). It may be noted that in the time of the Trojan war (according to the most probable theory as to that date), Thebes was still the capital of the Egyptian kings; but before the probable date of the Odyssey the capital was in Lower Egypt [cf. HOMERUS]. Homer's epithet of 'Hundred-Gated' (ἐκατόμυλοι) is repeatedly applied to the city by later writers. Its real extent was calculated by the Greek writers at 140 stadia (14 geogr. miles) in circuit; and in Strabo's time, when the transference of the seat of power and commerce to Lower Egypt had caused it to decline greatly, it still had a circuit of eighty stadia (Diod. *l.c.*; Strab. pp. 805, 815). That these computations are not exaggerated is proved by the existing ruins, which extend from side to side of the Nile valley, here about six miles wide; while the rocks which bound the valley are perforated with tombs. These ruins, which are perhaps the most magnificent in the world, enclose within their site the four modern villages of *Karnak*, *Luxor*, *Medinet Habou*, and *Gurnah*: the two former on the E., and the two latter on the W. side of the river.

Thēbae, in *Europe*. 1. (Θήβαι: in poetry Θήβη: Θηβαίος, Thēbānus: Thion), the chief city in Boeotia, was situated in a plain SE. of

the lake Hylice and NE. of Plataeae. Its acropolis, which was an oval eminence of no great height, was called **Cadmēa** (Καδμεία), because it was said to have been founded by Cadmus, the leader of a Phoenician colony. On each side of this acropolis is a small valley, running up from the Theban plain into the low ridge of hills by which it is separated from that of Plataeae. Of these valleys, the one to the W. is watered by the Diree; and the one to the E. by the Ismenus; both of which, however, are insignificant streamlets, though so celebrated in ancient history. The greater part of the city stood in these valleys, and was built some time after the acropolis. Theban legends said that the fortifications of the lower city were constructed by Amphion and his brother Zethus; and that when Amphion played his lyre the stones moved of their own accord and formed the wall. [AMPHION.] The territory of Thebes was called Thēbāis (Θηβαίς), and extended eastwards as far as the Euboean sea. No city is more celebrated in the mythical ages of Greece than Thebes. It was here that the use of letters was first introduced from Phoenicia into W. Europe. [CADMUS.] It was the reputed birthplace of the two great divinities DIONYSUS and HERACLES. It was also the native city of the mythical seer Tiresias, as well as of the mythical musician Amphion. It was the scene of the tragic fate of Oedipus, and of one of the most celebrated wars in the mythical annals of Greece. Polynices, who had been expelled from Thebes by his brother, Eteocles, induced six other heroes to espouse his cause, and marched against the city; but they were all defeated and slain by the Thebans, with the exception of Adrastus—Polynices and Eteocles falling by each other's hands. This is usually called the war of the 'Seven against Thebes.' [ADRASTUS.] A few years afterwards the 'Epigoni,' or descendants of the seven heroes, marched against Thebes to revenge their fathers' death; they took the city and razed it to the ground. It is probable that in these stories of the foundation and early history of Thebes there are elements of truth. It is likely enough that the Phoenicians at an early period established a trading station at Thebes a few miles inland, with the fortified citadel ascribed to the Phoenician Cadmus. In the movement of tribes about the time of the Dorian migrations, the Aeolian Arnaeans or Boeotians were pushed southwards from Thesaly, and drove out the Cadmeans from Thebes. If there is any chronological order in the wars of the Seven and of the Epigoni, the former (which is before the Trojan war: *Il.* iv. 378) may represent an attack by Achaean Argives on the Cadmeans; the story of the latter may be based on traditions about the capture of Thebes by the Boeotians. It is remarked that the number seven of the gates of Thebes is a sacred Semitic number; which agrees with their traditional Phoenician origin. Thebes is not mentioned by Homer in the catalogue of the Greek cities which fought against Troy, and this may point to the fact that in the Homeric traditions of the period before the Dorian migration Thebes was still Cadmean, or mainly Phoenician, and did not cast in its lot with the Greeks. In the *Iliad* the Thebans are in fact called Cadmeans (*Il.* iv. 388, v. 807, xxiii. 68; cf. *Od.* xi. 276; *Thuc.* i. 12). Its government, after the abolition of monarchy, was an aristocracy, or rather an oligarchy, which continued to be the prevailing form of

government for a long time, although exchanged for that of a democracy in the period of ten years between the Athenian success at Tanagra, in 457 B.C., and the battle of Coronae, in 447. Towards the end of the Peloponnesian war, however, the oligarchy finally disappears; and Thebes appears under a democratical form of government from this time till it becomes with the rest of Greece subject to the Romans. The Thebans were from an early period inveterate enemies of their neighbours, the Athenians. Their hatred of the latter people was probably one of the reasons which induced them to desert the cause of Grecian liberty in the great struggle against the Persian power. In the Peloponnesian war the Thebans naturally espoused the Spartan side, and contributed not a little to the downfall of Athens. But, in common with the other Greek states, they soon became disgusted with the Spartan supremacy, and joined the confederacy formed against Sparta in B.C. 394. The peace of Antalcidas, in 387, put an end to hostilities in Greece; but the treacherous seizure of the Cadmea by the Lacedaemonian general Phoebidas in 382, and its recovery by the Theban exiles in 379, led to a war between Thebes and Sparta, in which the former not only recovered its independence, but for ever destroyed the Lacedaemonian supremacy. This was the most glorious period in the Theban annals; and the decisive defeat of the Spartans at the battle of Leuctra, in 371,



Coin of Boeotian Thebes (first half of 5th cent. B.C.).
Obv., Boeotian shield; rev., ΘΕΒΑΙΟΣ: Heracles stringing his bow.

made Thebes the first power in Greece. Her greatness, however, was mainly due to the pre-eminent abilities of her citizens Epaminondas and Pelopidas; and with the death of the former at the battle of Mantinea, in 362, she lost the supremacy which she had so recently gained. [EPAMINONDAS.] Soon afterwards Philip of Macedon began to exercise a paramount influence over the greater part of Greece. The Thebans were induced, by the eloquence of Demosthenes, to forget their old animosities against the Athenians, and to join the latter in protecting the liberties of Greece; but their united forces were defeated by Philip, at the battle of Chaeronea, in 338. Soon after the death of Philip and the accession of Alexander, the Thebans made a last attempt to recover their liberty, but were cruelly punished by the young king. The city was taken by Alexander in 336, and was entirely destroyed, with the exception of the temples, and the house of the poet Pindar; 6000 inhabitants were slain, and 30,000 sold as slaves. [ALEXANDER.] In 316 the city was rebuilt by Cassander, with the assistance of the Athenians. In 290 it was taken by Demetrius Poliorcetes, and again suffered greatly. Dicaearchus, who flourished about this time, has left us an interesting account of the city. He describes it as about seventy stadia (about eight miles) in circumference, in form nearly circular, and in appear-

ance somewhat gloomy. He says that it is plentifully provided with water, and contains better gardens than any other city in Greece; that it is most agreeable in summer, on account of its plentiful supply of cool and fresh water, and its large gardens; but that in winter it is very unpleasant, being destitute of fuel, exposed to floods and cold winds, and frequently visited by heavy falls of snow. He further represents the people as proud and insolent, and always ready to settle disputes by fighting, rather than by the ordinary course of justice. It is supposed that the population of the city at this time may have been between 50,000 and 60,000 souls. After the Macedonian period Thebes rapidly declined in importance; and it received its last blow from Sulla, who gave half of its territory to the Delphians. Strabo describes it as only a village in his time; and Pausanias, who visited it in the second century of the Christian era, says that the Cadmea alone was then inhabited. The ground on which Thebes stood rises generally 150 feet above the plain. This space is bounded on the E. and W. by the two small rivers Ismenus and Dirce (united a little below the city), between which flowed a smaller stream, probably the Strophia (Callim. *Hymn. in Del.* 76), dividing the city into two parts. In the western half, and probably on the rising ground at the S. of it, was the Cadmea. Of the seven gates three are fairly described by Pausanias. The *Electrae* was the gate by which the road from Plataeae entered the city: *i.e.* it was in the centre at the S. of the city, probably where the present Plataean road comes in (Paus. ix. 8, 6); the road to Chalcis went out by the *Proetides* (Paus. ix. 18, 1): *i.e.* that gate was at the NE. of the city; the *Neitae* was opposite on the NW., since it led to Onchestus across the Dirce (Paus. ix. 25, 1, ix. 26, 5). There is not evidence enough to determine the positions of the other four gates, called *Ogygiae*, *Hypsistae*, *Crenaeae* or *Oncas*, and *Homoloïdes* (Aesch. *Sept.* 360; Eur. *Phoen.* 1120; Paus. ix. 8; Apollod. iii. 6, 6; Stat. *Theb.* viii. 353; cf. Nonn. *Dionys.* v. 69.)—2. Surnamed *Phthioticae* (Θῆβαι αἱ Φθιώτιδες), an important city of Thessaly in the district Phthiotis, at a short distance from the coast, and with a good harbour (Pol. v. 99; Liv. xxxii. 33; Strab. p. 433; Steph. Byz. *s.v.*)

Thēbāis. [ÆGYPTUS.]

Thēbē (Θῆβη Ἰππολακίη), a city of Mysia, on the wooded slope of M. Placus, destroyed by Achilles. It was said to have been the birthplace of Andromache and Chryseïs (*Il.* i. 366, vi. 397, xxii. 479). It existed in the historical period, but by the time of Pliny it had fallen into ruin, and by that of Pliny it had vanished. Its site was near the head of the Gulf of Adramyttium, where a beautiful tract of country was named, after it, τὸ Θῆβης πεδῖον. (Hdt. vii. 42; Xen. *An.* vii. 8, 7; Strab. pp. 584-588; Liv. xxxvii. 19.)

Theisōa (Θείσοα: *Lavda*). 1. A town of Arcadia, on the N. slope of Mt. Lycaeus, in the district of Cynuria (Paus. viii. 38, 3).—2. A town of Arcadia, in the district of Orchomenus (Paus. viii. 27, 7). Perhaps the modern *Karkalon*.

Thelepte or **Telepte** (Θελέπτη, Τελέπτη: *Medinet-Kedima*), a fortified town of Numidia, lying S. of Thala on the borders of the desert country. From it ran the road to Tacape or Syrtis Minor. (Procop. *Aed.* vi. 6.)

Thelpūsa or **Telphussa** (Θέλπουσα, Τέλφουσσα: *Telphoussios*: nr. *Ganena*, Ru.), a town

in Arcadia on the river Ladon. It was famous for the worship of Demeter-Erinnyes [p. 324, b], and possessed also another temple of Demeter, Persephone, and Dionysus. The former was below the city; the latter above. Temples of Asclepius and of Apollo Oncestes are also mentioned. (Paus. viii. 25, 2; Steph. Byz. s.v. Ὀγκειον.)

Thémis (Θέμις), daughter of Uranus and Ge, was married to Zeus, by whom she became the mother of the Horae, Eunomia, Dike (Astraea), Irene, and of the Moerae (Hes. *Th.* 135, 901; Apollod. i. 3, 1). In the Homeric poems, Themis is the personification of the order of things established by law, custom and equity: whence she is described as reigning in the assemblies of men, and as convening, by the command of Zeus, the assembly of the gods. She dwells in Olympus, and is on friendly terms with Hera (*Il.* xv. 87, xx. 4, *Od.* ii. 68). As the divine exponent of law and order Themis is said to have been in possession of the Delphic oracle after Ge and before Apollo (Aesch. *Eum.* 2; Paus. x. 3, 5; Ov. *Met.* i. 321). Her connexion with Zeus and with the lawful ordering of the world is indicated by her sharing a temple with Zeus and the Fates at Thebes, Zeus and the Horae at Olympia (Paus. v. 14, 8, ix. 25, 4). Her worship at Aegina, Athens, and Troezen is particularly mentioned (Pind. *Ol.* viii. 20; Paus. i. 22, 1, ii. 31, 8). She is represented on coins with a figure like that of Athene, holding a cornucopia and a pair of scales.

Themiscyra (Θεμισκυρα: *Terme*), a city and a plain on the coast of Pontus, extending E. of the river Iris beyond the Thermodon, celebrated in ancient myths as the country of the Amazons. [AMAZONS.] It was well watered, and rich in pasture. The town Themiscyra stood near the mouth of the Thermodon on the road from Amisus to Oenoe. (Hdt. iv. 86; Paus. i. 2, 2.)

Thēmison (Θεμισων), a celebrated Greek physician, and the founder of the medical sect of the Methodici, was a native of Laodicea in Syria, and lived in the first century B.C. He wrote several medical works, but of these only the titles and a few fragments remain. The physician mentioned by Juvenal was probably a contemporary of the poet, and consequently a different person from the founder of the Methodici (Juv. x. 221).

Themistius (Θεμιστίσιος), a philosopher and rhetorician, was a Paphlagonian, and lived first at Constantinople and afterwards at Rome, in the reigns of Constantius, Julian, Jovian, Valens, Gratian, and Theodosius. After holding various public offices, and being employed on many important embassies, he was made prefect of Constantinople by Theodosius, A.D. 384, and tutor to Arcadius. Gregory of Nazianzus, his friend and correspondent, in an epistle still extant, calls him the 'king of arguments' (Greg. Naz. *Ep.* 140). The orations (πολιτικοὶ λόγοι) of Themistius, extant in the time of Photius, were thirty-six in number, of which thirty-four have come down to us in the original Greek, and one in a Latin version.—Edited by Dindorf, Lips. 1832, 8vo.

Thēmistócles (Θεμιστοκλήης), the celebrated Athenian, was the son of Neocles and Abrotonon, a Thracian woman, and was born about B.C. 514. In his youth he had an impetuous character; he displayed great intellectual power combined with a lofty ambition and desire of political distinction. He obtained the archon-

ship in 493 B.C., and, convinced by the war with Aegina of the importance of a strong navy, he persuaded the Athenians to fortify Peiræus as a naval arsenal (Dionys. vi. 34; cf. Thuc. i. 93); some modern writers doubt this earlier archonship. The fame which Miltiades acquired by his generalship at Marathon made a deep impression on Themistocles; and he said that the trophy of Miltiades would not let him sleep. His rival Aristides was ostracised in 483, to which event Themistocles contributed; and from this time he was the political leader in Athens. In 482 he was Archon Eponymus. It was about this time that he persuaded the Athenians to employ the produce of the silver mines of Laurium in building ships, instead of distributing it among the Athenian citizens. (Hdt. vii. 144; Aristot. *Ἀθ. Πολ.* 22; Plut. *Them.* 4.) His great object was to draw the Athenians to the sea, as he was convinced that it was only by her fleet that Athens could repel the Persians and obtain the supremacy in Greece. Upon the invasion of Greece by Xerxes, Themistocles was appointed to the command of the Athenian fleet; and to his energy, prudence, foresight, and courage the Greeks mainly owed their salvation from the Persian dominion. Upon the approach of Xerxes, the Athenians, on the advice of Themistocles, deserted their city, and removed their women, children, and infirm persons to Salamis, Aegina, and Troezen; but as soon as the Persians took possession of Athens, the Peloponnesians were anxious to retire to the Corinthian isthmus. Themistocles used all his influence in inducing the Greeks to remain and fight with the Persians at Salamis, and with the greatest difficulty and by means of bribes persuaded the Spartan commander, Eurybiades, to stay at Salamis. (Plut. *Them.* 7, 10; Hdt. viii. 5; cf. Aristot. *Ἀθ. Πολ.* 23.) But as soon as the fleet of Xerxes made its appearance, the Peloponnesians were again anxious to sail away; and when Themistocles saw that he should be unable to persuade them to remain, he sent a faithful slave to the Persian commanders, informing them that the Greeks intended to make their escape, and that the Persians had now the opportunity of accomplishing a great enterprise, if they would only cut off the retreat of the Greeks. The Persians believed what they were told, and in the night their fleet occupied the whole of the channel between Salamis and the mainland. The Greeks were thus compelled to fight, and the result was the glorious victory in which the greater part of the fleet of Xerxes was destroyed. Looking to the character of Themistocles, it is difficult to avoid the conclusion that in this struggle he was securing himself for either event. If it resulted in a Greek victory, as he doubtless expected, he would be the saviour of his country; but if the battle favoured the Persians, he would win the gratitude of Xerxes. However that may be, this victory, as being due to Themistocles, established his reputation among the Greeks. On his visiting Sparta, he was received with extraordinary honours by the Spartans, who gave Eurybiades the palm of bravery, and to Themistocles the palm of wisdom and skill, with a crown of olive, and the best chariot that Sparta possessed. (Hdt. viii. 124; Plut. *Them.* 17.) The Athenians began to restore their ruined city after the barbarians had looted the country, and Themistocles advised them to rebuild the walls, and to make them stronger than before. The Spartans sent

an embassy to Athens to dissuade them from fortifying their city, for which we can assign no motive except a miserable jealousy. Themistocles, who was at that time *Προστάτης τοῦ δήμου* (i.e. one of the leaders of the popular party: Aristot. *Ἀθ. Πολ.* 23), went on an embassy to Sparta, where he amused the Spartans with lies, till the walls were far enough advanced to be in a state of defence. It was upon his advice also that the Athenians fortified the port of Peiræus. The influence of Themistocles does not appear to have survived the expulsion of the Persians from Greece and the fortification of the ports. He was probably justly accused of enriching himself by unfair means, for he had no scruples about the way of accomplishing an end. A story is told that, after the retreat of the fleet of Xerxes, when the Greek fleet was wintering at Pagasæ, Themistocles told the Athenians in the public assembly that he had a scheme to propose which was beneficial to the state, but could not be divulged. Aristides was named to receive the secret, and to report upon it. His report was that nothing could be more profitable than the scheme of Themistocles, but nothing more unjust: the Athenians were guided by the report of Aristides. It is difficult, if not impossible, to reconcile the statement in Arist. *Ἀθ. Πολ.* 25, that Themistocles intrigued for the overthrow of Areopagus, with the date of his exile from Athens. The attack upon the Areopagus was in 463; but in 471, in consequence of the political strife between Themistocles and Aristides, the former was ostracised from Athens, and retired to Argos. After the discovery of the treasonable correspondence of Pausanias with the Persian king, the Lacedæmonians sent to Athens to accuse Themistocles of being privy to the design of Pausanias. Thereupon the Athenians sent off persons with the Lacedæmonians with instructions to arrest Themistocles (466). Themistocles, hearing of what was designed against him, first fled from Argos to Coreyra, and then to Epirus, where he took refuge in the house of Admetus, king of the Molossi, who happened to be from home. Admetus was no friend to Themistocles, but his wife told the fugitive that he would be protected if he would take their child in his arms, and sit on the hearth. The king soon came in, and respecting his suppliant attitude, raised him up, and refused to surrender him to the Lacedæmonian and Athenian agents. Themistocles finally reached the coast of Asia in safety. Xerxes was now dead (465), and Artaxerxes was on the throne. (Thuc. i. 235; Plut. *Them.* 23; Nep. *Them.* 4.) Themistocles went up to visit the king at his royal residence; and on his arrival he sent the king a letter, in which he promised to do the king a good service, and prayed that he might be allowed to wait a year and then to explain personally what brought him there. In a year he made himself master of the Persian language and the Persian usages, and, being presented to the king, he obtained the greatest influence over him, and such as no Greek ever before enjoyed—partly owing to his high reputation and the hopes that he gave to the king of subjecting the Greeks to the Persians. The king gave him a handsome allowance, after the Persian fashion; Magnesia supplied him with bread nominally, but paid him annually fifty talents. Lampsæus supplied wine, and Myus the other provisions. Before he could accomplish anything he died; some say that he poisoned himself, finding that he

could not perform his promise to the king. A monument was erected to his memory in the Agora of Magnesia, which place was within his government. It is said that his bones were secretly taken to Attica by his relations, and privately interred there.—Themistocles undoubtedly possessed great talents as a statesman, great political sagacity, a ready wit, and excellent judgment: but he was not an honest man; and, like many other clever men with little morality, he ended his career unhappily and ingloriously. Twenty-one letters attributed to Themistocles are spurious.

Themistogènes (*Θεμιστογόνης*), of Syracuse, is said by Xenophon (*Hell.* iii. 1, § 2) to have written a work on the Anabasis of Cyrus. Some have supposed that Xenophon really refers to his own work under the name of Themistogenes (cf. Plut. *de Glor. Ath.* p. 361). The name, however, of Themistogenes is mentioned by Suidas (*s.v.*). [*XENOPHON.*]

Theocles (*Θεοκλής*), son of Hegylus, was a Lacedæmonian sculptor, and a pupil of Diponus and Seyllis, about B.C. 550. His father was also a sculptor. (Paus. v. 17, 1.)

Theoclymēnus (*Θεοκλύμενος*), son of Polyphides by Hyperasia, and a descendant of Melampus, was a soothsayer, and in consequence of a murder was obliged to take to flight, and came with Telemachus to Ithaca (*Od.* xv. 256, 507, xx. 350).

Theocosmos (*Θεόκοσμος*), of Megara, a sculptor contemporary with Phidias (Paus. i. 40, 3).

Theocritus (*Θεόκριτος*), the great bucolic poet, was a native of Syracuse, and the son of Praxagoras and Philinna. He visited Alexandria towards the end of the reign of Ptolemy Soter, where he received the instruction of Philetas and Asclepiades, and began to distinguish himself as a poet. Other accounts make him a native of Cos, which would bring him more directly into connexion with Philetas (Suidas, *s.v. Θεόκριτος*). His first efforts obtained for him the patronage of Ptolemy Philadelphus, who was associated in the kingdom with his father, Ptolemy Soter, in B.C. 285, and in whose praise, therefore, the poet wrote the fourteenth, fifteenth, and seventeenth Idyls. At Alexandria he became acquainted with the poet Aratus, to whom he addressed his sixth Idyl. Theocritus afterwards returned to Syracuse, and lived there under Hiero II. It appears from the sixteenth Idyl that Theocritus was dissatisfied, both with the want of liberality on the part of Hiero in rewarding him for his poems, and with the political state of his native country. It may therefore be supposed that he devoted the latter part of his life almost entirely to the contemplation of those scenes of nature and of country life on his representations of which his fame chiefly rests. Theocritus was the creator of bucolic poetry in Greek, and, through imitators, such as Virgil, in Roman literature. The bucolic Idyls of Theocritus are of a dramatic and mimetic character. They are *pictures* of the ordinary life of the common people of Sicily; whence their name, *εἶδη, εἰδύλλια*. The pastoral poems and romances of later times are a totally different sort of composition from the bucolies of Theocritus, who knows nothing of the affected sentiment which has been ascribed to the imaginary shepherds of a fictitious Arcadia. He merely exhibits simple and faithful pictures of the common life of the Sicilian people, in a thoroughly objective, although truly poetical spirit. Dramatic simplicity and truth are in-

pressed upon the scenes exhibited in his poems, into the colouring of which he has thrown much of the natural comedy which is always seen in the common life of a free people. In his dramatic dialogue he is influenced by the mimes of Sophron, as may be seen especially in the fifteenth Idyl (*Adoniazusae*). [SOPHRON.] The poems of Theocritus of this class may be compared with those of HERONDAS, who belonged, like Theocritus, to the literary school of Philetas at Cos. In genius, however, Theocritus was greatly the superior. The collection which has come down to us under the name of Theocritus consists of thirty poems, called by the general title of *Idyls*, a fragment of a few lines from a poem entitled *Berenice*, and twenty-two epigrams in the Greek Anthology. But these Idyls are not all bucolic, and were not all written by Theocritus. Those Idyls of which the genuineness is the most doubtful are the twelfth, twenty-third, twenty-sixth, twenty-seventh and twenty-ninth; and Idyls xiii., xvi., xvii., xxii., xxiv. and xxvi. are in Epic style, and have more of Epic dialect, especially Idyl xvi. It is likely that these poems on Epic subjects were written early in the poet's life, and, as court poems, had some of the artificial and imitative character of the Alexandrians. In general the dialect of Theocritus is Doric, but two of the Idyls (xxviii. and xxix.) are in the Aeolic.—Editions of Theocritus by Wüstemann, Gotha, 1880; Fritzsche, Leips. 1869; Paley, 1868; Kynaston, 1878.

Theōdectēs (Θεοδέκτης), of Phaselis, in Pamphylia, was a rhetorician and tragic poet in the time of Philip of Macedon. He was the son of Aristander, and a pupil of Isocrates and Aristotle. The greater part of his life was spent at Athens, where he died at the age of forty-one. The people of his native city honoured the memory of Theodectes with a statue in their agora, which Alexander, when he stopped at Phaselis on his march towards Persia, crowned with garlands, to show his respect for the memory of a man who had been associated with himself by means of Aristotle and philosophy (Suid. *s.v.*; Plut. *Alex.* 17; Paus. i. 37, 3). The passages of Aristotle in which Theodectes is mentioned show the strong regard and high esteem in which he was held by the philosopher (Arist. *Rhet.* ii. 23, 13). None of the works of Theodectes have come down to us.

Theodorētus (Θεοδώρητος), bishop of Cyrus, on the Euphrates, in the fifth century. [See *Diet. of Christ. Biogr.*]

Theodōriās. [VACCA.]

Theodōricus or **Theodēricus**. 1. I., king of the Visigoths from A.D. 418 to 451, was the successor of Wallia, but appears to have been the son of the great Alaric. He fell fighting on the side of Aëtius and the Romans at the great battle of Châlons, in which Attila was defeated 451 (Jordan. *de Reb. Goth.* 34–41).—2. II., king of the Visigoths A.D. 452–466, second son of Theodoric I. He succeeded to the throne by the murder of his brother Thorismund. He ruled over the greater part of Gaul and Spain. He was assassinated in 466 by his brother Euric, who succeeded him on the throne. Theodoric II. was a patron of letters and learned men. The poet Sidonius Apollinaris lived for some time at his court. (Jordan. *de Reb. Get.* 43, 44; Sidon. *Paneg. Avit.*)—3. Surnamed the **Great**, king of the Ostrogoths (who appears in the *Niebelungen Lied* as Dietrich of Bern, *i.e.* of Verona), succeeded his father Theodemir, in 475. He was at first an

ally of Zeno, the emperor of Constantinople, but was afterwards involved in hostilities with the emperor. In order to get rid of Theodoric, Zeno gave him permission to invade Italy, and expel the usurper Odoacer from the country. Theodoric entered Italy in 489, and after defeating Odoacer in three great battles, laid siege to Ravenna, in which Odoacer took refuge. After a siege of three years Odoacer capitulated on condition that he and Theodoric should rule jointly over Italy; but Odoacer was soon afterwards murdered by his more fortunate rival (493). Theodoric thus became master of Italy, which he ruled thirty-three years, till his death in 526. His long reign was prosperous and beneficent, and under his sway Italy recovered from the ravages to which it had been exposed for so many years. Theodoric was also a patron of literature; and among his ministers were CASSIODORUS and BOETHIUS, the two last writers who can claim a place in the literature of ancient Rome. But prosperous as had been the reign of Theodoric, his last days were darkened by disputes with the Catholics, and by the condemnation and execution of Boëthius and Symmachus, whom he accused of a conspiracy to overthrow the Gothic dominion in Italy. His death is said to have been hastened by remorse. It is related that one evening, when a large fish was served on the table, he fancied that he beheld the head of Symmachus, and was so terrified that he took to his bed, and died three days afterwards. Theodoric was buried at Ravenna, and a monument was erected to his memory by his daughter, Amalasantha. His ashes were deposited in a porphyry urn which is still to be seen at Ravenna. (Jordan. *de Reb. Get.*; Procop. *de Bell. Goth.*; Cassiodor. *Chron.*; Ennod. *Panegy. Theod.*)

Theodōridas (Θεοδώριδας), of Syracuse, a lyric and epigrammatic poet, who lived about B.C. 235. He had a place in the *Garland* of Meleager. There are eighteen of his epigrams in the Greek Anthology.

Thēōdōrus (Θεόδωρος). 1. Of Byzantium, a rhetorician, and a contemporary of Plato, who speaks of him somewhat contemptuously as a tricky logician (*Phaedr.* p. 266). Cicero describes him as excelling rather in the theory than the practice of his art (*Brut.* 12, 48).—2. A philosopher of the Cyrenaic school to one branch of which he gave the name of 'Theodorians,' Θεοδωρείοι. He is usually designated by ancient writers as the Atheist. He was a disciple of the younger Aristippus, and was banished from Cyrene, but on what occasion is not stated. He then went to Athens, and only escaped being cited before the Areopagus, by the influence of Demetrius Phalereus. He was afterwards banished from Athens, probably with Demetrius (307), and went to Alexandria, where he was employed in the service of Ptolemy, son of Lagus, king of the Macedonian dynasty in Egypt; it is not unlikely that he shared the overthrow and exile of Demetrius. While in the service of Ptolemy, Theodorus was sent on an embassy to Lysimachus, whom he offended by the freedom of his remarks. One answer which he made to a threat of crucifixion which Lysimachus had used has been celebrated by many ancient writers: 'Employ such threats to those courtiers of yours; for it matters not to Theodore whether he rots on the ground or in the air.' He returned at length to Cyrene, where he appears to have ended his days. (Diog. Laërt. ii. 97–103, 116; Plut. *de Easil.* p. 391; *de An. Tranq.* p.

829; Suid. *s.v.*).—3. A rhetorician of the age of Augustus, was a native of Gadara, in the country east of the Jordan. He settled at Rhodes, where Tiberius, afterwards emperor, during his retirement (B.C. 6–A.D. 2) to that island, was one of his hearers (Suet. *Tib.* 57; Quintil. iii. 1, 17). He also taught at Rome; but whether his settlement at Rome preceded that at Rhodes is uncertain. Theodorus was the founder of a school of rhetoricians, called 'Theodorei,' as distinguished from the 'Apollodorei,' or followers of Apollodorus of Pergamum, who had been the tutor of Augustus Caesar at Apollonia (Juv. vii. 177; Strab. p. 625).—4. A Greek monk, surnamed *Prodromus*, who lived in the first half of the twelfth century. Several of his works have come down to us, of which the following may be mentioned: (1) A metrical romance in nine books, on the loves of Rhodanthe and Dosicles, written in iambic metre, and exhibiting very little ability. (2) A poem entitled *Galeomyomachia*, in iambic verse, on 'the battle of the mice and cats' in imitation of the Homeric *Batrachomyomachia*.—Edited by Hercher, Leips. 1873.—5. **Sculptors.** (1) Of Samos, the son of Rhoecus, and brother of Telecles, flourished about B.C. 600, and was an architect and sculptor (Diog. Laërt. ii. 103; Diod. i. 98). He wrote a work on the Heraeum at Samos, in the erection of which he was probably engaged as well as his father. He was also engaged with his father in the erection of the labyrinth of Lemnos, and he prepared the foundation of the temple of Artemis at Ephesus. (Plin. xxxiv. 83). In conjunction with his brother, Telecles, he made the wooden statue of Apollo Pythius for the Samians, according to the fixed rules of the hieratic style (Paus. x. 38, 3). He built also the Skias at Sparta (Paus. iii. 12, 20). (2) The son of Telecles, nephew of the elder Theodorus, and grandson of Rhoecus, flourished about 560, in the times of Croesus and Polycrates, and renowned in sculpture and also in the arts of engraving metals and of gem-engraving; his works in those departments being celebrated gold and silver craters, and the ring of Polycrates (Hdt. i. 51, iii. 41, vii. 27). Many writers believe that the author of all the above-mentioned works was one and the same Theodorus, of the earlier date; and that is possible if we suppose the works of art by his hand to have been made some time before they came into the possession of Croesus and Polycrates.

Theodosiopolis (Θεοδοσιούπολις: *Erzeroum*), a city of Armenia Major, near the sources of the Araxes and the Euphrates; built by Theodosius II. as a mountain fortress: enlarged and strengthened by Anastasius and Justinian. Its position made it a place of commercial importance. (Procop. *Aed.* iii. 5).

Theōdōsius. I, surnamed the Great, Roman emperor of the East, A.D. 378–395, was the son of the general Theodosius who restored Britain to the empire and was beheaded at Carthage in the reign of Valens, 376. The future emperor was born in Spain about 346. He learned the art of war under his father, whom he accompanied in his British campaigns. During his father's lifetime he was raised to the rank of Duke (*dux*) of Moesia, where he defeated the Sarmatians (374) and saved the province. On the death of his father he retired before court intrigues to his native country. He acquired a considerable military reputation in the lifetime of his father; and after the death of Valens, who fell in battle

against the Goths, he was proclaimed emperor of the East by Gratian, who felt himself unable to sustain the burden of the empire. The Roman empire in the East was then in a critical position; for the Romans were disheartened by the defeat which they had sustained. Theodosius, however, showed himself equal to the position in which he was placed; he gained two signal victories over the Goths, and concluded a peace with the barbarians in 382. In the following year (383) Maximus assumed the imperial purple in Britain, and invaded Gaul with a powerful army. In the war which followed Gratian was slain; and Theodosius, who did not consider it prudent to enter into a contest with Maximus, acknowledged him as emperor of the countries of Spain, Gaul, and Britain, but secured to Valentinian, the brother of Gratian, Italy, Africa, and western Illyricum. But when Valentinian was expelled from Italy by Maximus in 387, Theodosius espoused his cause and marched into the W. at the head of a powerful army. After defeating Maximus in Pannonia, Theodosius pursued him across the Alps to Aquileia. Here Maximus was surrendered by his own soldiers and was put to death. Theodosius spent the winter at Milan, and in the following year (389) he entered Rome in triumph, accompanied by Valentinian and his own son Honorius. Two events in the life of Theodosius about this time may be mentioned as evidence of his uncertain character and his savage temper. In 387 a riot took place at Antioch, in which the statues of the emperor, of his father, and of his wife were thrown down; but these idle demonstrations were quickly suppressed by an armed force. When Theodosius heard of these riots, he degraded Antioch from the rank of a city, stripped it of its possessions and privileges, and reduced it to the condition of a village dependent on Laodicea. But in consequence of the intercession of the senate of Constantinople, he pardoned the city, and all who had taken part in the riot. The other event is a grave blot on the fame of Theodosius. In 390, while the emperor was at Milan, a serious riot broke out at Thessalonica, in which the imperial officer and several of his troops were murdered. Theodosius resolved to take the most signal vengeance upon the whole city. An army of barbarians was sent to Thessalonica; the people were invited to the games of the Circus, and as soon as the place was full, the soldiers received the signal for a massacre. For three hours the spectators were indiscriminately exposed to the fury of the soldiers, and 7000 of them, or, as some accounts say, more than twice that number, paid the penalty of the insurrection. St. Ambrose, the archbishop of Milan, represented to Theodosius his crime in a letter, and told him that penitence alone could efface his guilt. Accordingly, when the emperor proceeded to perform his devotions in the usual manner in the great church of Milan, the archbishop stopped him at the door, and demanded an acknowledgment of his guilt. The conscience-struck Theodosius humbled himself before the Church, which has recorded his penance as one of its greatest victories. He laid aside the insignia of imperial power, and in the posture of a suppliant in the church of Milan entreated pardon for his great sin before all the congregation. After eight months, the emperor was restored to communion with the Church. Theodosius spent three years in Italy, during which he established Valentinian II. on

the throne of the West. He returned to Constantinople towards the end of 391. Valentinian was slain in 392 by Arbogastes, who raised Eugenius to the empire of the West. This involved Theodosius in a new war; but it ended in the defeat and death both of Eugenius and Arbogastes in 394. Theodosius died at Milan four months after the defeat of Eugenius, on the 17th of January, 395. His two sons, Arcadius and Honorius, had already been elevated to the rank of Augusti, and it was arranged that the empire should be divided between them, Arcadius having the East, and Honorius the West. Theodosius was a firm Catholic, and a fierce opponent and persecutor of the Arians and all heretics. It was in his reign also that the formal destruction of paganism took place; and we still possess a large number of the laws of Theodosius, prohibiting the exercise of the pagan religion, and forbidding the heathen worship under severe penalties, in some cases extending to death.—II., Roman emperor of the East, A.D. 408–450, was born in 401, and was only seven years of age at the death of his father Arcadius, whom he succeeded. Theodosius was a weak prince; and his sister, Pulcheria, who became his guardian in 414, possessed the virtual government of the empire during the remainder of his long reign. The principal external events in the reign of Theodosius were the war with the Persians, which only lasted a short time (421–422), and was terminated by a peace for 100 years, and the war with the Huns, who repeatedly defeated the armies of the emperor, and compelled him at length to conclude a disgraceful peace with them in 447 or 448. Theodosius died in 450, and was succeeded by his sister, Pulcheria, who prudently took for her colleague in the empire the senator Marcian, and made him her husband. Theodosius had been married in 421 to the accomplished Athenais, the daughter of the sophist Leontius, who received at her baptism the name of Eudocia. Their daughter Eudoxia was married to Valentinian III., the emperor of the West. In the reign of Theodosius, and that of Valentinian III., was made the compilation called the *Codex Theodosianus*. It was published in 438. It consists of sixteen books, which are divided into titles, with appropriate *rubricæ* or headings; and the constitutions belonging to each title are arranged under it in chronological order. The first five books comprise the greater part of the constitution which relates to *Jus Privatum*; the sixth, seventh, and eighth books contain the law that relates to the constitution and administration; the ninth book treats of criminal law; the tenth and eleventh treat of the public revenue and some matters relating to procedure; the twelfth, thirteenth, fourteenth, and fifteenth books treat of the constitution and the administration of towns and other corporations; and the sixteenth contains the law relating to ecclesiastical matters [*Dict. of Antiq.* s.v.]. Edited by J. Gothofredus, Lyons, 1665, and Leipzig, 1736–1745; and by Haenel, Bonn, 1842.—III. **Literary.** 1. Of Bithynia, a mathematician, mentioned by Strabo and by Vitruvius, the latter of whom speaks of him as the inventor of a universal sun-dial (Strab. p. 566; Vitruv. ix. 9, 8).—2. Of Tripolis, a mathematician and astronomer of some distinction, who appears to have flourished later than the reign of Trajan. He wrote several works, of which the three following are extant, and have been edited by

Nizze, Berol. 1852: (1) *Σφαιρικά*, a treatise on the properties of the sphere, and of the circles described on its surface. (2) *Περὶ ἡμερῶν καὶ νυκτῶν*. (3) *Περὶ οἰκῆσεων*. (Suid. s. v.)

Theōdōta (Θεοδότῃ), an Athenian courtesan, and one of the most celebrated persons of that class in Greece, is introduced as a speaker in Xenophon's *Memorabilia* (iii. 11). She at last attached herself to Alcibiades, and, after his murder, she performed his funeral rites (Athen. pp. 220, 574).

Theognis (Θεόγνις). 1. Of Megara, an ancient elegiac and gnomic poet, is said to have flourished B.C. 548 or 544. He may have been born about 570, and would therefore have been eighty at the commencement of the Persian wars, 490, at which time we know from his own writings that he was alive. Theognis belonged to the oligarchical party in his native city, and in its fates he shared. He was a noble by birth, and all his sympathies were with the nobles. They are, in his poems, the *ἀγαθοὶ* and *ἔσθλοὶ*, and the commons the *κακοὶ* and *δειλοὶ*, terms which, in fact, at that period, were regularly used in this political signification, and not in their later ethical meaning. He was banished with the leaders of the oligarchical party, having previously been deprived of all his property; and most of his poems were composed while he was an exile. Most of his political verses are addressed to a certain Cynus, the son of Polypas. The other fragments of his poetry are of a social, most of them of a festive, character. They place us in the midst of a circle of friends who formed a kind of convivial society; all the members of this society belonged to the class whom the poet calls 'the good.' The collection of gnomic poetry which has come down to us under the name of Theognis contains, however, many additions from later poets. The genuine fragments of Theognis, with some passages which are poetical in thought, have much that helps us to understand his times.—The best editions are by Bekker, Lips. 1815 and 1827; by Orellius, Turin. 1840, and by Bergk, 1866.—2. A tragic poet, contemporary with Aristophanes, by whom he is satirised.

Thēōn (Θεών). 1. The name of two mathematicians who are often confounded together. The first is Theon the elder, of Smyrna, best known as an arithmetician, who lived in the time of Hadrian. The second is Theon the younger, of Alexandria, the father of *HYPATIA*, best known as an astronomer and geometer, who lived in the time of Theodosius the elder. Both were pagans, a fact which the date of the second makes it desirable to state; and each held the Platonism of his period. Of Theon of Smyrna all that we have left is a portion of a work entitled *Τῶν κατὰ μαθηματικὴν χρῆσιν μὴ εἰς τὴν τοῦ Πλάτωνος ἀνάγνωσιν*. The portion which now exists is in two books, one on arithmetic, and one on music; there was a third, on astronomy, and a fourth, *Περὶ τῆς ἐν κόσμῳ ἁρμονίας*. Edited by Hiller, Leips. 1878. Of Theon of Alexandria the following works have come down to us: (1) Scholia on Aratus; (2) Edition of Euclid; (3) Commentary on the *Almagest* of Ptolemy, addressed to his son Epiphanius; (4) Commentary on the Tables of Ptolemy. Edited by Halma, Paris, 1822.—2. **Aelius Theon**, of Alexandria, a sophist and rhetorician of uncertain date, wrote several works, of which one entitled *Progymnasmata* (*Προγυμνάσματα*) is still extant. It is a useful treatise on the proper system of preparation for the profession of an orator, according to the

rules laid down by Hermogenes and Aphthonius. Edited by Finckh, Stuttgart, 1834.—3. Of Samos, a painter who flourished from the time of Philip onwards to that of the successors of Alexander. The peculiar merit of Theon was his prolific fancy. (Quint. xii. 10, 6; Ael. V.H. ii. 44; Plin. xxxv. 140.)

Thēōnōē (Θεονόη), daughter of Proteus and Psammathē, also called Idothēa. [ΙΔΟΘΕΑ.]

Thēōphānes (Θεοφάνης). 1. **Cn. Pompeius**

Theōphānes, of Mytilene in Lesbos, a learned Greek, and one of the most intimate friends of Pompey (Caes. B. G. iii. 18; Strab. p. 617).

Pompey appears to have made his acquaintance during the Mithridatic war, and soon became so much attached to him that he presented to him the Roman franchise in the presence of his army. This occurred about B.C. 62; and in the course of the same year Theophanes obtained from Pompey the privileges of a free state for his native city, although it had espoused the cause of Mithridates. (Val. Max. viii. 14, 3; Cic. *pro Arch.* 10.)

Theophanes came to Rome with Pompey; and on the breaking out of the Civil war he accompanied his patron to Greece. Pompey appointed him commander of the Fabri, and chiefly consulted him and Lucceius on all important matters in the war, much to the indignation of the Roman nobles. After the battle of Pharsalia Theophanes fled with Pompey from Greece, and it was owing to his advice that Pompey went to Egypt. After the death of his patron, Theophanes took refuge in Italy, and was pardoned by Caesar. (Plut. *Pomp.* 76, 78; Cic. *ad Att.* xv. 19.)

After his death the Lesbians paid divine honours to his memory (Tac. *Ann.* vi. 18). Theophanes wrote the history of Pompey's campaigns, in which he represented the exploits of his patron in the most favourable light.—2. **M. Pompeius Theophanes**, son of the preceding, was sent to Asia by Augustus, in the capacity of procurator, and was at the time that Strabo wrote one of the friends of Tiberius. The latter emperor, however, put his descendants to death towards the end of his reign, A.D. 33, because their ancestor had been one of Pompey's friends, and had received after his death divine honours (Strab. p. 617; Tac. *Ann.* vi. 18).—3. A Byzantine historian, flourished most probably in the latter part of the sixth century of our era. He wrote, in ten books, the history of the Eastern Empire during the Persian war under Justin II., from A.D. 567 to 581. The work itself is lost, but some extracts from it are preserved by Photius.—4. Surnamed **Isaurus**, also a Byzantine historian, lived during the second half of the eighth century, and the early part of the ninth. In consequence of his supporting the cause of image worship, he was banished by Leo the Armenian to the island of Samothrace, where he died, in 818. Theophanes wrote a *Chronicon*, which is still extant, beginning at the accession of Diocletian, in 277, and coming down to 811. It consists, like the *Chronica* of Eusebius and of Syncellus, of two parts, a History arranged according to years, and a Chronological Table, of which the former is very superior to the latter. It is published in the Collections of the Byzantine writers, Paris, 1655, fol., Venet 1729, fol., and by De Boor, Lips. 1883.

Theōphilus (Θεόφιλος). 1. An Athenian comic poet, most probably of the Middle Comedy (Pollux, ix. 15; Suid. *s.v.*)—2. A historian and geographer, quoted by Josephus, Plutarch, and Ptolemy (Jos. c. *Ap.* i. 23; Plut.

p. 309; Ptol. i. 9, 3).—3. One of the lawyers of Constantinople who were employed by Justinian on his first Code, on the *Digest*, and on the composition of the *Institutes*. [JUSTINIANUS.]

Theophilus is the author of the Greek translation or paraphrase of the *Institutes* of Justinian, which has come down to us. It is entitled

Ἰνστιτούτα Θεοφίλου Ἀντικένσωρος, *Instituta Theophilii Anticensoris*. It became the text for the *Institutes* in the East, where the Latin language was little known, and entirely displaced the Latin text. Edited by Reitz, Haag. 1751, 2 vols. 4to.—4. **Theophilus Protospatharius**, the author of several Greek medical works, which are still extant. *Protospatharius* was originally a military title given to the colonel of the body-guards of the emperor of Constantinople (*Spatharii*), but afterwards became also a high civil dignity. Theophilus probably lived in the seventh century after Christ. Of his works the two most important are: (1) *Περὶ τῆς τοῦ ἀνθρώπου κατασκευῆς, De Corporis Humani Fabrica*, an anatomical and physiological treatise in five books. The best edition is by Greenhill, Oxon. 1842, 8vo. (2) *Περὶ οὔρων, De Urinis*, of which the best edition is by Guidot, Lugd. Bat. 1703 (and 1731), 8vo.—5. Bishop of Antioch in the second century.—6. Bishop of Alexandria in the fourth century. [*Dict. of Christ. Biogr.*]

Thēōphrastus (Θεόφραστος), the Greek philosopher, was a native of Eresus in Lesbos, and studied philosophy at Athens, first under Plato, and afterwards under Aristotle. He became the favourite pupil of Aristotle, who is said to have changed his original name of Tyrtaemus to Theophrastus (or the Divine Speaker), to indicate the fluent and graceful address of his pupil; but this tale is scarcely credible. Aristotle named Theophrastus his successor in the presidency of the Lyceum, and in his will bequeathed to him his library and the originals of his own writings. Theophrastus was a worthy successor of his great master, and nobly sustained the character of the school. He is said to have had 2000 disciples, and among them such men as the comic poet Menander. He was highly esteemed by the kings Philippos, Cassander, and Ptolemy, and was not the less the object of the regard of the Athenian people, as was decisively shown when he was impeached of impiety; for he was not only acquitted, but his accuser would have fallen a victim to his calumny had not Theophrastus generously interfered to save him. Nevertheless, when the philosophers were banished from Athens, in B.C. 305, according to the law of Sophocles, Theophrastus also left the city, until Philo, a disciple of Aristotle, in the very next year, brought Sophocles to punishment, and procured the repeal of the law. From this time Theophrastus continued to teach at Athens without any further molestation till his death. He died in 273, having presided over the Academy about thirty-five years. His age is differently stated. According to some accounts he lived eighty-five years; according to others, 107 years. (Diog. Laërt. v. 36-70; Strab. p. 618; Gell. xiii. 5.) He is said to have closed his life with the complaint respecting the short duration of human existence, that it ended just when the insight into its problems was beginning. The whole population of Athens took part in his funeral obsequies. He bequeathed his library to Neleus of Scepsis.—Theophrastus exerted himself to carry out the philosophical system of Aristotle, to throw light upon the difficulties contained in

his books, and to fill up the gaps in them. With this view he wrote a great number of works, the great object of which was the development of the Aristotelian philosophy. Unfortunately, most of these works have perished. The following are alone extant: (1) *Characteres* (Ἠθικὸὶ χαρακτήρες), in thirty chapters, containing brief, but exceedingly clear and graphic, descriptions of various types of human weakness, which are generally as easy of personal application now as they were in the third century B.C. Various theories are held about this book: (a) that it was composed as it stands by Theophrastus; (b) that it is a set of extracts from two treatises which he wrote on Moral Philosophy (Ἠθικά and Περὶ ἠθῶν); (c) that it is a collection of fugitive sketches which had been circulated by him among his friends and were gathered by them after his death. On the whole it seems most probable that it was formed partly according to (b) and partly according to (c). (2) A treatise on Sensuous Perception and its Objects (Περὶ αἰσθησεως [καὶ αἰσθητῶν]). (3) A fragment of a work on Metaphysics (Τῶν μετὰ τὰ φυσικά). (4) *On the History of Plants* (Περὶ φυτῶν ἱστορίας), in ten books, one of the earliest works on botany which have come down to us, and entitle him to be considered the real founder of botanical science. It was largely used by Pliny. (5) *On the Causes of Plants* (Περὶ φυτῶν αἰτιῶν), originally in eight books, of which six are still extant. (6) *Of Stones* (Περὶ λίθων).—The best editions of the complete works of Theophrastus are by Schneider, Lips. 1818–21, five vols., and by Wimmer, Vratislaviae, 1842–62. The best separate edition of the *Characteres* is by Jebb, Lond. 1870. The works on *Plants* are edited separately by Stackhouse, Oxf. 1814, and by Schneider, Lips. 1821.

Theōphylactus (Θεοφυλάκτος), surnamed **Simocatta**, a Byzantine historian, lived at Constantinople, where he held some public offices under Heraclius, about A.D. 610–629. His chief work is a history of the reign of the emperor Maurice, in eight books, from the death of Tiberius II. and the accession of Maurice, in 582, down to the murder of Maurice and his children by Phocas in 602. Ed. by Bekker, Bonn, 1834. There is also extant another work of Theophylactus, entitled *Quaestiones Physicæ*. Ed. by Boissonade, Paris, 1835; De Boor, 1886.

Theōpompus (Θεόπομπος). 1. King of Sparta, reigned about B.C. 770–720. He is said to have established the ephoralty, and to have been mainly instrumental in bringing the first Messenian war to a successful issue. (Paus. iii. 7, 5, iv. 7, 7; Plut. *Lyc.* 7; Arist. *Pol.* v. 11).—2. Of Chios, the Greek historian, was the son of Damasistratus and the brother of Caucalus, the rhetorician. He was born about B.C. 378. He accompanied his father, who was exiled on account of his espousing the interests of the Lacedaemonians, but he was restored to his native country in the forty-fifth year of his age (333), in consequence of the letters of Alexander the Great, in which he exhorted the Chians to recall their exiles. Before he left his native country, he attended the school of rhetoric which Isocrates opened at Chios. Ephorus the historian was a fellow-student with him, but was of a very different character, and Isocrates used to say of them, that Theopompus needed the bit and Ephorus the spur. (Cic. *Brut.* 56, *ad Att.* vi. 1, 12.) By the advice of Isocrates, Theopompus did not devote his oratorical powers to the pleading of causes, but gave his chief attention to the study and composition of

history. Like his master, however, he composed many laudatory speeches on set subjects. Thus in 352 he contended at Halicarnassus with Naucrates and his master Isocrates for the prize for oratory given by Artemisia in honour of her husband, and gained the victory. (Gell. x. 18; Plut. *Vit. X. Orat.* p. 838.) On his return to Chios in 333, Theopompus, who was a man of great wealth as well as learning, took an important position in the state; but his vehement temper, and his support of the aristocratical party, soon raised against him a host of enemies. Of these one of the most formidable was the sophist Theocritus (Strab. p. 645). As long as Alexander lived, his enemies dared not take any open proceedings against Theopompus, and even after the death of the Macedonian monarch, he appears to have enjoyed for some years the protection of the royal house; but he was eventually expelled from Chios as a disturber of the public peace, and fled to Egypt to Ptolemy, about 305, being at the time seventy-five years of age. Of his further fate we have no particulars.—None of the works of Theopompus have come down to us, but the following were his chief works: (1) *Ἑλληνικαὶ ἱστορίαι* or *Σύνταξις Ἑλληνικῶν*, *A History of Greece*, in twelve books, which was a continuation of the History of Thucydides. Starting from B.C. 411, where the History of Thucydides breaks off, it embraced a period of seventeen years down to the battle of Cnidus, in 394 (Diod. xiii. 42, xiv. 84). (2) *Φιλιππικά*, also called *Ἱστορίαι (κατ' ἐξοχήν)*, *The History of Philip*, father of Alexander the Great, in fifty-eight books, from B.C. 360 to 336. This work contained so many digressions that Philip V., king of Macedonia, was able, by retaining only what belonged to the proper subject, to reduce the work from fifty-eight books to sixteen. Fifty-three of the fifty-eight books of the original work were extant in the thirteenth century of the Christian era, and were read by Photius, who has preserved an abstract of the twelfth book. (3) *Orationes*, which were chiefly Panegyrics, and what the Greeks called *Συμβουλευτικοὶ λόγοι*. Of the latter kind one of the most celebrated was addressed to Alexander on the state of Chios. Theopompus is praised by ancient writers for his diligence and accuracy. In his descriptions of battles, it is true, he sacrificed exactness to ornamental writing, so that his topography is sometimes impossible to follow. He is said to have taken more pleasure in blaming than in commending; but the charge of malignity brought against him (Nep. *Alcib.* 11; Plut. *Lys.* 30; *Pol.* viii. 12) was probably undeserved; and it would be fairer to say that his judgment of politicians was severe (cf. Dionys. *Ep. ad Cn. Pomp.* 6). The style of Theopompus was formed on the model of Isocrates, and possessed the characteristic merits and defects of his master. It was pure, clear, and elegant, but deficient in vigour, loaded with ornament, and in general too artificial. Theopompus is noticed by Pliny as the earliest Greek writer who made any definite mention of Rome: he spoke of the capture of the city by the Gauls (Plin. iii. 57).—The best collections of the fragments of Theopompus are by Wickers, Lugd. Bat. 1829, and by C. and Theod. Müller in the *Fragmenta Historicorum Graecorum*, Paris, 1841.—3. An Athenian comic poet, of the Old, and also of the Middle Comedy, was the son of Theodectes or Theodoros, or Tisamenus, and wrote as late as B.C. 380.

Thēra (Θήρα: Θηραῖος: *Santorin*, but now

again called *Thera* or *Phera*), an island in the Aegean sea, and the chief of the Sporades, distant from Crete 700 stadia, and twenty-five Roman miles S. of the island of Ios. Thera is of volcanic origin, and the ancients themselves seem to have been aware that it had not always existed there. It is said to have been formed by a clod of earth thrown from the ship *Argo*, and to have received the name of *Calliste*, when it first emerged from the sea (Ap. Rhod. iv. 1762). Its earlier name is mentioned by Herodotus (iv. 147; cf. Strab. p. 484; Plin. iv. 71). Thera is said to have been originally inhabited by Phoenicians, but was afterwards colonised by Laedaemonians and Minyans of Lemnos under the guidance of the Spartan *Theras*, who gave his name to the island (Hdt. l. c.). Cyrene was a colony from Thera, founded in B.C. 631. [CYRENE.] Thera remained faithful to the Spartans, and was one of the few islands which espoused the Spartan cause at the commencement of the Peloponnesian war (Thuc. ii. 81). Thera, the largest of a group of volcanic islands, has been likened in form to a horse-shoe; but a crescent with its two points elongated towards the west would be a more exact description. The distance round the inner curve is twelve miles, and round the outer eighteen, making the coast-line of the whole island thirty miles: its breadth is in no part more than three miles. Opposite to Thera westward is *Therasia*, which still bears the same name. (Strab. pp. 57, 484; Steph. Byz. s. v. *Θηρασία*; Plin. iv. 70.) Its circuit is $7\frac{1}{2}$ miles, its length from N. to S. about $2\frac{1}{2}$ miles, and its breadth a mile. About $1\frac{3}{4}$ mile S. of *Therasia*, lies *Aspronisi*, or White Island, only a mile in circuit, and so called from being capped with a deep layer of pazzolana: the name of this island is not mentioned by the ancient writers. These three islands, Thera, *Therasia*, and *Aspronisi*, enclose an expanse of water nearly eighteen miles in circumference, which is in reality the crater of a great volcano. The islands were originally united, and were subsequently separated by the eruption of the crater. In the centre of this basin three volcanic mountains rise, known by the name of *Kammēni* or the *Burnt* (*καμμένη*, i. e. *καυμένη* instead of *κεκαυμένη*), and distinguished as the *Palaea* or Old, the *Nea* or New, and the *Mikra* or Little. The only fertility of the island consists in its vines, which, like those of other volcanic districts, are highly productive. The volcano has been active periodically from prehistoric times to the present day; for, though Herodotus does not mention the phenomenon, there are evidences of eruptions long before his time. On the SW. promontory of Thera (*C. Akroteri*) remains of houses were recently found below the layers of pumice, containing iron implements and pottery, apparently of the date of Hissarlik pottery; and on *Therasia* dwellings were excavated belonging to a still earlier period, buried beneath pumice, and themselves built partly of volcanic stone. The most remarkable eruptions recorded in ancient times were those of B.C. 198, when the oldest of the three volcanic islets (*Palaea Kammēni*) rose from the sea (Strab. p. 57; Just. xxx. 4; Euseb. *Chron.* p. 144)—the Rhodians occupied it and built on it a temple to Poseidon *Asphalius*—and of 50–60 A.D. (Sen. *Q. N.* ii. 26, vi. 4; Dio Cass. lx. 29; Georg. Cedren. i. p. 197).

Therambo (*Θεράμβω*, also *Θραμβος*), a town of Macedonia, on the peninsula *Pallene* (Hdt. vii. 123).

Theramenes (*Θηραμένης*), an Athenian, son of *Hagnon*, was a leading member of the oligarchical government of the 400 at Athens in B.C. 411. In this, however, he does not appear to have occupied as eminent a station as he had hoped to fill, while at the same time the declaration of Alcibiades and of the army at Samos against the oligarchy made it evident to him that its days were numbered. Accordingly he withdrew from the more violent aristocrats and began to cabal against them; and he subsequently took not only a prominent part in the deposition of the 400, but came forward as the accuser of Antiphon and Archeptolemus, who had been his intimate friends, but whose death he was now procuring. At the battle of Arginusae, in 406, Theramenes held a subordinate command in the Athenian fleet, and he was one of those who, after the victory, were commissioned by the generals (according to their own story) to repair to the scene of action and save as many as possible of the disabled galleys and their crews. A storm, it is said, rendered the execution of the order impracticable; yet, instead of trusting to this ground of defence, Theramenes thought it safer to divert the popular anger from himself to others, and took a leading part in bringing them to trial. After the capture of Athens by Lysander, Theramenes was chosen one of the Thirty Tyrants (404). He endeavoured to check the tyrannical proceedings of his colleagues, foreseeing that their violence would be fatal to the permanence of their power. His opposition, however, had no effect in restraining them, but only induced the desire to rid themselves of so troublesome an associate, whose former conduct, moreover, had shown that no political party could depend on him, and who had earned, by his trimming, the nickname of 'Turncoat' (*Κόθορος*—a boot which might be worn on either foot). He was therefore accused by Critias before the council as a traitor, and when his nominal judges, favourably impressed by his able defence, exhibited an evident disposition to acquit him, Critias introduced into the chamber a number of men armed with daggers, and declared that, as all who were not included in the privileged Three Thousand might be put to death by the sole authority of the Thirty, he struck the name of Theramenes out of that list, and condemned him with the consent of all his colleagues. Theramenes then rushed to the altar, which stood in the council-chamber, but was dragged from it and carried off to execution. When he had drunk the hemlock, he dashed out the last drops from the cup, exclaiming, 'This to the health of the handsome Critias!' (Xen. *Hell.* ii. 3, 2; Diod. xiv. 5; cf. Cic. *Tusc.* i. 40.)

Therapnae (*Θεράπναι*, also *Θεράπνη*, Dor. *Θεράπνα*; *Θεραπναῖος*). 1. A town in Laconia, on the left bank of the Eurotas, and a little above Sparta. It received its name from *Therapne*, daughter of *Lelex*, and is celebrated in mythology as the birthplace of *Castor* and *Pollux*, and contained temples of these divinities as well as temples of *Menelaus* and *Helena*, both of whom were said to be buried here (Pausanias, iii. 19, 9; *Dioscuri*).—2. A town in Boeotia, on the road from Thebes to the *Asopus*.

Theras. [THERA.]

Therásia. [THERA.]

Thericles (*Θηρικλῆς*), a Corinthian potter, whose works obtained such celebrity that they became known throughout Greece by the name

of *Θηρίκλεια* (sc. *ποτήρια*) or *κύλικες Θηρικλείαι* (or -αι), and these names were applied not only to cups of earthenware, but also to those of wood, glass, gold, and silver (Athen. pp. 470-472; Plin. xvi. 205).

Therma (*Θέρμη*: *Θερμαῖος*), a town in Macedonia, afterwards called Thessalonica, situated at the N.E. extremity of a great gulf of the Aegean sea, lying between Thessaly and the peninsula Chalcidice, and called **Thermaicus** or **Thermaeus Sinus** (*Θερμαῖος κόλπος*), from the town at its head. This gulf was also called Macedonicus Sinus: its modern name is *Gulf of Saloniki*. [THESSALONICA.]

Thermae (*Θέρμαι*), a town in Sicily, built by the inhabitants of Himera, after the destruction of the latter city by the Carthaginians. For details see HIMERA.

Thermaicus Sinus. [THERMA.]

Thermōdon (*Θερμῶδων*: *Thermeh*), a river of Pontus, in the district of Themiscyra, the reputed country of the Amazons, rises in a mountain called Amazonius M. (and still *Mason Dagh*), near Phanaroea, and falls into the sea about thirty miles E. of the mouth of the Iris, after a short course, but with so large a body of water that its breadth, according to Xenophon, was three plethra (above 300 feet), and it was navigable. (Xen. *An.* v. 6, 9, vi. 2, 1; AMAZONES.) At its mouth was the city of THEMISCYRA.

Thermopylae, often called simply **Pylae** (*Θερμοπύλαι*, *Πύλαι*), that is, the *Hot Gates* or the *Gates*, a celebrated pass leading from Thessaly into Locris. It lay between Mt. Callidromus, a part of the ridge of Mt. Oeta, and an inaccessible morass, forming the edge of the Malic Gulf. At one end of the pass, close to Anthela, the mountain approached so close to the morass as to leave room for only a single carriage between; this narrow entrance formed the W. gate of Thermopylae. About a mile to the E. the mountain again approached close to the sea, near the Locrian town of Alpeni, thus forming the E. gate of Thermopylae. The space between these two gates was wider and more open, and was distinguished by its abundant flow of hot springs, which were sacred to Heracles: hence the name of the place. Thermopylae was the only pass by which an enemy can penetrate from northern into southern Greece; whence its great importance in Grecian history. It is especially celebrated on account of the heroic defence of Leonidas and the 300 Spartans against the mighty host of Xerxes. They only fell because the Persians had discovered a path over the mountains, and were enabled to attack them in the rear. This mountain path began near Trachis, ascended the gorge of the river Asopus and the hill called Anopaea, then crossed the crest of Oeta, and descended in the rear of Thermopylae near the town of Alpeni. In 279 B.C. the Greeks held the pass for some time against the Gauls, till they were taken in the rear, as Leonidas had been. (Hdt. vii. 207-228; cf. Strab. p. 428; Liv. xxxvi. 15; Paus. iv. 35, 9, x. 19-22; Pol. x. 41.)

Thermum or **Therma** (*Θέρμων* or *τὸ Θέρμα*), a town of the Aetolians near Stratus, with warm mineral springs, was regarded for some time as the capital of the country, since it was the place of meeting of the Aetolian Confederacy (Strab. p. 463; Pol. v. 7).

Thermus, **Minūcius**. 1. **Q.**, served under Scipio as tribune militum in the war against Hannibal in Africa in B.C. 202; was tribune of

the plebs 201; curule aedile 197; and praetor 196, when he carried on war with great success in Neater Spain. He was consul in 193, and carried on war against the Ligurians in this and the two following years. On his return to Rome in 190, a triumph was refused him, through the influence of M. Cato, who delivered on the occasion his two orations entitled *De decem Hominiibus* and *De falsis Pugnīs* (Gell. x. 3, xiii. 24). Thermus was killed in 188, while fighting under Cn. Manlius Vulso against the Thracians. (Pol. xxii. 26; Liv. xxxviii. 41, 46; App. *Syr.* 39.)—2. **M.**, proprætor in 81, accompanied L. Murena, Sulla's legate, into Asia. Thermus was engaged in the siege of Mytilene, and it was under him that Julius Caesar served his first campaign and gained his first laurels (Suet. *Jul.* 2.)—3. **Q.**, proprætor 51 and 50 in Asia, where he received many letters from Cicero, who praises his administration of the province. On the breaking out of the Civil war he espoused the side of Pompey. (Cic. *ad Fam.* xiii. 53-57; Caes. *B.C.* i. 12; App. *B.C.* v. 139.)

Thērōn (*Θήρων*), tyrant of Agrigentum in Sicily, was the son of Aenesidemus, and descended from one of the most illustrious families in his native city. He obtained the supreme power about B.C. 488, and retained it till his death in 472. He conquered Himera in 482, and united this powerful city to his own dominions. He was in close alliance with Gelo, ruler of Syracuse and Gela, to whom he had given his daughter Demarete in marriage; and he shared with Gelo in the great victory gained over the Carthaginians in 480. On the death of Gelo in 478, Theron espoused the cause of Polyzelus, who had been driven into exile by his brother Hiero. Theron raised an army for the purpose of reinstating him, but hostilities were prevented, and a peace concluded between the two sovereigns. (Diod. xi. 20-25, 48, 53; Pind. *Ol.* ii, iii.; Hdt. vii. 165; Gelo.)

Thersander (*Θέρσανδρος*), son of Polynices and Argia, and one of the Epigoni, was married to Demonassa, by whom he became the father of Tisamenus. He went with Agamemnon to Troy, and was slain in that expedition by Telephus. His tomb was shown at Elaea in Mysia, where sacrifices were offered to him. (Hdt. iv. 147; Paus. iii. 15, 4, vii. 3, 1, ix. 3, 7, x. 10, 2.) Virgil (*Aen.* ii. 261) enumerates Thersander among the Greeks concealed in the wooden horse.

Thersites (*Θερσίτης*), son of Agrius, the ugliest man and the most impudent talker among the Greeks at Troy (*Il.* ii. 212). According to the later poets, he was killed by Achilles, because he had ridiculed him for lamenting the death of Penthesilea, queen of the Amazons (Tzetz. ad Lyc. 999; Quint. Smyrn. i. 800).

Thēseus (*Θησεύς*), the great legendary hero of Attica, was the son of Aegeus, king of Athens, and of Aethra, the daughter of Pitheus, king of Troezen. This, however, was the Attic tradition, which aimed at making Theseus a prince of Athenian descent. The older legend of Troezen itself made Theseus the son of Poseidon (Paus. i. 17, 3; Diod. iv. 59; Plut. *Thes.* 6; Eur. *Hipp.* 887). Plutarch in his *Theseus* has gathered into a connected story various legends, some of Athenian origin, some from other countries: (1) his journey from Troezen to Athens, an Attic glorification of their hero; (2) the Cretan story of the Minotaur adapted to the Attic legends; (3) his later adventures, some of which are of Spartan origin. But the story may be related consecutively as

Plutarch has given it. He was brought up at Troezen, and when he reached maturity, he took, by his mother's directions, the sword and sandals, the tokens which had been left by Aegeus, and proceeded to Athens. Eager to emulate Heracles, he went by land, displaying his prowess by destroying the robbers and monsters that infested the country. Periphetes, Sinis, Phaea the Crommyonian sow, Sciron, Cercyon, and Procrustes fell before him. At Athens he was immediately recognised by Medea, who laid a plot for poisoning him at a banquet to which he was invited. By means of the sword which he carried, Theseus was recognised by Aegeus, acknowledged as his son, and declared his successor. The sons of Pallas, thus disappointed in their hopes of succeeding to the throne, attempted to secure the succession by violence, and declared war, but, being betrayed by the herald Leos, were destroyed. The capture of the Marathonian bull (cf. the story of Heracles and the Cretan bull), which had long laid waste the surrounding country, was the next exploit of Theseus. After this Theseus went of his own accord as one of the seven youths whom the Athenians were obliged to send every year, with seven maidens, to Crete, to be devoured by the Minotaur. When they arrived at Crete, Ariadne, the daughter of Minos, became enamoured of Theseus, and provided him with a sword with which he slew the Minotaur, and a clue of thread by which he found his way out of the labyrinth. Having effected his object, Theseus sailed away, carrying off Ariadne. There were various accounts about Ariadne; but according to the general account Theseus abandoned her in the island of Naxos on his way home. [ARIADNE.] He was generally believed to have had by her two sons, Oenopion and Staphylus; yet this does not agree with the account in the *Odyssey*, which represents her as dying before her wedding with Theseus was brought about, and apparently after her union with Dionysus (*Od.* xi. 320). As the vessel in which Theseus sailed approached Attica, he neglected to hoist the white sail which was to have been the signal of the success of the expedition; whereupon Aegeus, thinking that his son had perished, threw himself into the sea. [ÆGEUS.] Theseus thus became king of Athens. Other adventures followed, again repeating those of Heracles. Theseus is said to have assailed the Amazons before they had recovered from the attack of Heracles, and to have carried off their queen Antiope. The Amazons in their turn invaded Attica, and penetrated into Athens itself; and the final battle in which Theseus overcame them was fought in the very midst of the city. [AMAZONES.] By Antiope Theseus was said to have had a son named Hippolytus or Demophoon, and after her death to have married Phaedra [HIPPLYTUS; PHÆDRA]. Theseus again was one of the Argonauts (the anachronism of the attempt of Medea to poison him does not seem to have been noticed); he joined in other famous expeditions (as in the Calydonian hunt), and he aided Adrastus in recovering the bodies of those slain before Thebes. He contracted a close friendship with Pirithous, and aided him and the Lapithæ against the Centaurs. With the assistance of Pirithous he carried off Helen from Sparta while she was quite a girl, and placed her at Aphidnæ, under the care of Aethra. It should be noted that this is one of that group of legends which appear to have started from the

Peloponnesus and represent Theseus in the character of a marauding chief with little of the hero about him: but it was incorporated in the Athenian story. After this he helped Pirithous in his attempt to carry off Persephone from the lower world. Pirithous perished in the enterprise, and Theseus was kept in durance until he was delivered by Heracles. Meanwhile Castor and Pollux invaded Attica, and carried off Helen and Aethra, ACADEMUS having informed the brothers where they were to be found. [For the Troezenian story of Hippolytus and its adoption in Attic legends see HIPPLYTUS.] Menestheus incited the people against Theseus, who on his return found himself unable to re-establish his authority, and retired to Scyros, where he met with a treacherous death at the hands of Lycomedes. The departed hero was believed to have reappeared to aid the Athenians at the battle of Marathon. In 469 the bones of Theseus were discovered by Cimon in Scyros, and brought to Athens, where they were deposited in a temple (the *Theseum*) erected in honour of the hero. [This is not the temple now standing which is often called the *Theseum*: see p. 143, b.] A festival in honour of Theseus was celebrated on the eighth day of each month, especially on the 8th of Pyanepsion.—There can be no doubt that Theseus is a purely legendary personage. Nevertheless, in later times the Athenians came to regard him as the author of a very important political revolution in Attica. Before his time Attica had been broken up into twelve petty independent states or townships, acknowledging no head, and connected only by a federal union. Theseus abolished the separate governments, and erected Athens into the capital of a single commonwealth. The festival of the Panathenæa was instituted to commemorate this important revolution. Theseus is said to have established a constitutional government, retaining in his own hands only certain definite powers and functions. He is further said to have distributed the Athenian citizens into the three classes of Eupatridæ, Geomori, and Demiurgi. It would be a vain task to attempt to decide whether there is any historical basis for the legends about Theseus, and still more so to endeavour to separate the historical from the legendary in what has been preserved. The Theseus of the Athenians was a hero who fought the Amazons, and slew the Minotaur, and carried off Helen. A personage who should be nothing more than a wise king, consolidating the Athenian commonwealth, however possible his existence might be, would have no *historical* reality; rather it should be said that Theseus was invented to account for the growth of institutions whose history was lost; or that a local divinity round whom many legends had gathered was transformed into a national hero and further credited with the changes in the state which had actually taken place. The connexion of Theseus with Poseidon, the national deity of the Ionic tribes, his coming from the Ionic town Troezen, forcing his way through the Isthmus into Attica, and establishing the Isthmia as an Ionic Panegyris, rather suggest that Theseus is, at least in part, the mythological representative of an Ionian immigration into Attica, which, adding perhaps to the strength and importance of Ionian settlers already in the country, might easily have led to that political aggregation of the disjointed elements of the state which is assigned to Theseus.

Thesmía, Thesmōphōros. [DEMETER.]

Thespieae or **Thespiea** (Θεσπιαί, Θεσπιά, Θέσπεια, Θεσπία: Θεσπιεύς, Θεσπιιάδης, Thespiensis: *Eremo* or *Rimokastro*), an ancient town in Boeotia on the SE. slope of Mt. Helicon, at no great distance from the Crissaean Gulf, on which stood its harbour Creusis (*Il.* ii. 498; *Hdt.* viii. 50; *Paus.* ix. 26, 6). Its inhabitants did not follow the example of the other Boeotian towns in submitting to Xerxes, and a number of them bravely fought under Leonidas at Thermopylae, and perished with the Spartans. Their city was burnt to the ground by the Persians, but was subsequently rebuilt. (*Hdt.* vii. 192, 200, 222, viii. 50.) In the Peloponnesian war the Thebans made themselves masters of the town and destroyed its walls (*Thuc.* iv. 133, vi. 95). The inhabitants were expelled altogether from the city after the battle of Leuctra (*Paus.* ix. 14, 2); but the city was afterwards rebuilt and occupied (*Pol.* xviii. 1; *Liv.* xlii. 43; *Strab.* p. 410). At Thespieae was preserved the celebrated marble statue of Eros by Praxiteles, who had given it to Phryne, by whom it was presented to her native town. [PRAXITELES.] From the vicinity of the town to Mt. Helicon the Muses are called *Thespiades*, and a valley close to Thespieae was sacred to them. Helicon itself is named the *Thespiea rupes* (*Ov. Met.* v. 310; *Varr. L.L.* vii. 2). There are considerable remains of the walls of the town. Remains of an Ionic temple and of a theatre with a well-preserved proscenium have been excavated in the Valley of the Muses.

Thespis (Θέσπις), the father of Greek Tragedy, was a contemporary of Pisistratus, and a native of Icarus, one of the demi in Attica, where the worship of Dionysus had long prevailed. The alteration made by Thespis, which gave to the old Tragedy a new and dramatic character, was very simple but very important. Before his time the leader of the Chorus had recited the adventures of Dionysus and had been answered by the Chorus. Thespis introduced an actor (*ὑποκριτής*, or 'answerer') to reply to the leader of the Chorus. It is clear that, though the performance still remained, as far as can be gathered, chiefly lyrical, and the dialogue was of comparatively small account, yet a decided step towards the drama had been made. [See *Diet. of Ant. art. Tragedia.*] There is no reason to believe Horace's statement that Thespis went about in a waggon as a strolling player (*A.P.* 276). It is suggested that the expressions for the freedom of jesting at the festival of the Lenaea (τὰ ἐξ ἁμαξῶν, ἐξ ἁμάξης ὑβρίσειν) may have given rise to the story.

Thespius (Θέσπιος), son of Erechtheus, who, according to some, founded the town of Thespieae in Boeotia (*Paus.* ix. 26, 4).

Thesprōtī (Θεσπρωτοί), a people of Epirus, inhabiting the district called after them **Thesprōtia** (Θεσπρωτία) or **Thesprōtis** (Θεσπρωτίς), which extended along the coast from the Ambracian gulf northwards as far as the river Thyamis, and inland as far as the territory of the Molossi. The SE. part of the country on the coast, from the river Acheron to the Ambracian gulf, was called Cassopaea from the town Cassope, and is sometimes reckoned as a distinct district. The Thesproti were the most ancient inhabitants of Epirus, and are said to have derived their name from Thesprotus, the son of Lycaon. Here was the oracle of Dodona, the great centre of the Pelasgic worship. [DODONA; PELASGI.] From Thesprotia issued the

Thessalians, who took possession of the country afterwards called Thessaly. In the historical period the Thesprotians were a people of small importance, having become subject to the kings of the Molossians. (*Hdt.* vii. 176, viii. 47; *Thuc.* i. 46, iv. 35, v. 22; *Strab.* p. 256; *MOLOSSI.*)

Thessālia (Θεσσαλία or Θετταλία: Θεσσαλός or Θετταλός), the largest division of Greece, was bounded on the N. by the Cambunian mountains, which separated it from Macedonia; on the W. by Mt. Pindus, which separated it from Epirus; on the E. by the Aegaeon sea; and on the S. by the Maliac gulf and Mt. Oeta, which separated it from Locris, Phocis and Aetolia. Thessaly Proper is a large plain lying between the Cambunian mountains on the N. and Mt. Othrys on the S., Mt. Pindus on the W., and Mts. Ossa and Pelion on the E. It is thus shut in on every side by mountain barriers, broken only at the NE. corner by the valley and defile of Tempe, which separates Ossa from Olympus, and is the only road through which an invader can enter Thessaly from the N. This plain is drained by the river Penēus and its affluents, and is said to have been originally a vast lake, the waters of which were afterwards carried off through the vale of Tempe by some sudden convulsion, which rent the rocks of this valley asunder. [PENEUS; TEMPE.] The lake of *Nessonis* at the foot of Mt. Ossa, and that of *Boebeis* at the foot of Mt. Pelion, are supposed to have been remains of this vast lake. In addition to the plain already described there were two other districts included under the general name of Thessaly: one called Magnesia, being a long narrow strip of country, extending along the coast of the Aegaeon sea from Tempe to the Pagasaeon gulf, and bounded on the W. by Mts. Ossa and Olympus; and the other, called Malis, being a long narrow vale at the extreme S. of the country, lying between Mts. Othrys and Oeta, and drained by the river Sperchēus. Thessaly is said to have been originally known by the names of *Pyrrha*, *Aemonia* and *Aeolis* (*Hdt.* vii. 176). The two former appellations belong to mythology [PYRRHA]; the latter refers to the period when the country was inhabited by Aeolians, who were afterwards expelled from the country by the Thessalians about sixty years after the Trojan war. The Thessalians are said to have come from Thesprotia, but at what period their name became the name of the country cannot be determined. It does not occur in Homer, who only mentions the several principalities of which it was composed (*Il.* ii. 683, 749, 756), and does not give any general appellation to the country. Thessaly was divided in very early times into four districts or tetrarchies, a division which we still find subsisting in the Peloponnesian war. These districts were *Hestiaeotis*, *Pelasgiotis*, *Thessaliotis* and *Phthiotis*. They comprised, however, only the great Thessalian plain; and besides them, we find mention of four other districts, viz. *Magnesia*, *Dolopia*, *Octaea*, and *Malis*, which was less probably included in Thessaly. *Perrhaebia* was, properly speaking, not a district, since Perrhaebi was the name of a Pelasgic people settled in Hestiaeotis and Pelasgiotis. [PERRHAEBI.] 1. **Hestiaeōtis** (Ἑστιαῖωτις or Ἑστιάωτις), inhabited by the *Hestiaeōtāe* (Ἑστιαῖῶται or Ἑστιάωται) the NW. part of Thessaly, bounded on the N. by Macedonia, on the W. by Epirus, on the E. by Pelasgiotis and on the S. by Thessaliotis: the Peneus may be said in general to have formed its S. limit.—2. **Pelasgiōtis** (Πελασ-

γῶτις), the E. part of the Thessalian plain, was bounded on the N. by Macedonia, on the W. by Hestiaeotis, on the E. by Magnesia, and on the S. by the Sinus Pagasaeus and Phthiotis. The name shows that it was originally inhabited by people who had been settled there in prehistoric times, and one of the chief towns in the district was Larissa, which is regarded as a specially 'Pelasgian' name. [PELASG.]—3. **Thessaliōtis** (Θεσσαλιῶτις), the SW. part of the Thessalian plain, so called because it was first occupied by the Thessalians who came across Mt. Pindus from Thesprotia. It was bounded on the N. by Hestiaeotis, on the W. by Epirus, on the E. by Pelasgiotis, and on the S. by Dolopia and Phthiotis.—4. **Phthiōtis** (Φθιῶτις), inhabited by the *Phthiōtai* (Φθιῶται), the SE. of Thessaly, bounded on the N. by Thessaliotis, on the W. by Dolopia, on the S. by the Sinus Maliacus, and on the E. by the Pagasaeus gulf. Its inhabitants were Achaeans, and are frequently called the Achaean Phthiōtai. It is in this district that Homer places Phthia and Hellas proper, and the dominions of Achilles. The other districts which were reckoned less properly as part of Thessaly were: **Magnēsia** [MAGNESIA].—**Dōlōpīa** (Δολοπία), inhabited by the *Dōlōpes* (Δόλοπες), a small district bounded on the E. by Phthiotis, on the N. by Thessaliotis, on the W. by Athamania, and on the S. by Oetaea. They were an ancient people, for they are not only mentioned by Homer as fighting before Troy, but they also sent deputies to the Amphictyonic assembly.—**Oetaea** (Οἰταία), inhabited by the *Oetaei* (Οἰταῖοι) and *Aenīanes* (Αἰνῆνες), a district in the upper valley of the Spercheus, lying between Mts. Othrys and Oeta, and bounded on the N. by Dolopia, on the S. by Phocis, and on the E. by Malis.—**Malis** [MALIS].—*History of Thessaly*. [For the important legendary history of Thessaly, see CENTAURI; LAPITHAE; ARGONAUTAE.] The Thessalians, as was said above, were a Thesprotian tribe. Under the guidance of leaders said to be descendants of Heracles, they invaded the W. part of the country, afterwards called Thessaliotis, and drove out or reduced to the condition of Penestae or bondsmen the ancient Aeolian inhabitants. The Thessalians afterwards spread over the other parts of the country, compelling the Perrhaebi, Magnetes, Achaean Phthiōtai, &c., to submit to their authority and pay them tribute. The population of Thessaly, therefore, consisted, like that of Laconica, of three distinct classes: (1) the Penestae, whose condition was nearly the same as that of the Helots [see *Dict. of Ant. art.* PENESTAE]; (2) the subject people, corresponding to the Perioeci of Laconica; (3) the Thessalian conquerors, who alone had any share in the public administration, and whose lands were cultivated by the Penestae. For some time after the conquest, perhaps down to the time of the Persian wars (cf. *Hdt.* v. 63, vii. 6) and even to 454 B.C. (cf. *Thuc.* i. 111), Thessaly was governed by kings said to be of the race of Heracles. When the kingly power was abolished, the government in the separate cities became oligarchical, the power being chiefly in the hands of a few great families descended from the ancient kings. Of these two of the most powerful were the Aleuadae and the Scopadae, the former of whom ruled at Larissa, and the latter at Cranon or Crannon. These nobles, who are compared to the feudal lords of the middle ages, had vast estates cultivated by the Penestae; they were celebrated for their

hospitality and princely mode of life, and they attracted to their courts many of the poets and artists of southern Greece. Chief among the national sports of the Thessalians, as an equestrian people, was the Tauroia or bull-hunting, in which the mounted pursuers leapt upon the bull when he was exhausted by running and pulled him to the ground. At an early period the Thessalians were united into a confederate body. Each of the four districts into which the country was divided probably regulated its affairs by some kind of provincial council; and when occasion required, a chief magistrate was elected under the name of *Tagus* (Ταγός), whose commands were obeyed by all the four districts. His command was of a military rather than of a civil nature, and he seems to have been appointed only in case of war. This confederacy, however, was not of much practical benefit to the Thessalian people, and appears to have been used only by the Thessalian nobles as a means of cementing and maintaining their power. The Thessalians never became of much importance in Grecian history. They submitted to the Persians on their invasion of Greece, and they exercised little influence on Grecian affairs till after the end of the Peloponnesian war. About this time the power of the aristocratical families began to decline, and Lycophron, who had established himself as tyrant at Pherae, offered a formidable opposition to the great aristocratical families, and endeavoured to extend his power over all Thessaly. His ambitious schemes were realised by Jason, the successor, and probably the son, of Lyco-



Coin of Thessalia, of the period of the Thessalian Confederacy.

Obv., head of Zeus; rev., Athene Itonis; ΘΕΣΣΑΛΩΝ ΠΟΛ.

phron, who caused himself to be elected Tagus about B.C. 374. While he lived the whole of Thessaly was united as one political power, and he began to aim at making himself master of all Greece, when he was assassinated, in 370, [See more fully in *Dict. of Ant. art.* TAGUS.] The office of Tagus became a tyranny under his successors, Polydorus, Polyphron, Alexander, Tisiphon and Lycophron; but at length the old aristocratical families called in the assistance of Philip of Macedonia, who deprived Lycophron of his power in 353, restored the ancient government in the different towns, and reorganised the country in tetrarchies and decarchies. The country, however, only changed masters; for a few years later (344) Philip made it completely subject to Macedonia, by placing at the head of the four divisions of the country governors devoted to his interests, and probably members of the ancient noble families, who had now become little better than his vassals. From this time Thessaly remained in a state of dependence on the Macedonian kings, till the victory of T. Flamininus at Cynoscephalae, in 197, again gave them a semblance of independence under the protection of the Romans. Thessaly was incorporated in the province of Achaia in 27 B.C. (Pharsalus remain-

ing a free town), but in the second century of our era it formed part of Macedonia. The Thessalians were, however, allowed independence in their civic administration, for which a diet was held at Larissa.

Thessalōnīka (Θεσσαλονίκα) daughter of Philip, the father of Alexander the Great, by his wife or concubine, Nicesipolis of Pherae. She was taken prisoner by Cassander along with Olympias on the capture of Pdyua, in B.C. 317; and Cassander embraced the opportunity to connect himself with the ancient royal house of Macedonia by marrying her. By Cassander she became the mother of three sons, Philip, Antipater, and Alexander; and her husband paid her the honour of conferring her name upon the city of Thessalonica, which he founded on the site of the ancient Therma. [See below.] After the death of Cassander, Thessalonica was put to death by her son Antipater (295). (Paus. ix. 7, 3; Diod. xix. 35, 52.)

Thessalonica (Θεσσαλονίκη, also Θεσσαλονίκη: Θεσσαλονικεύς: *Salonica*), more anciently **Therma** (Θέρμη: Θερμαῖος), an ancient city in Macedonia, situated at the N.E. extremity of the Sinus Thermaicus. Under the name of Therma it was not a place of much importance. It was taken and occupied by the Atheuians a short time before the Peloponnesian war (B.C. 432) but was soon after restored by them to Perdiccas. It was made an important city by Cassander, who collected in this place the inhabitants of several adjacent towns (about B.C. 315), and who gave it the name of Thessalonica, in honour of his wife, the daughter of Philip and sister of Alexander the Great. (Strab. p. 330.) From this time it became a large and flourishing city. Its harbour was well situated for commercial intercourse with the Hellespont and the Aegean; and under the Romans it had the additional advantage of lying on the Via Egnatia, which led from the W. shores of Greece to Byzantium and the East. It was visited by the Apostle Paul about A.D. 53; and about two years afterwards he addressed from Coriuth two epistles to his converts in the city. Thessalonica continued to be, under the empire, one of the most important cities of Macedonia; and at a later time it became the residence of the prefect, and the capital, of the Illyrian provinces. It is celebrated at this period on account of the fearful massacre of its inhabitants by order of Theodosius, in consequence of a riot in which some of the Roman officers had been assassinated by the populace. [THEODOSIUS.]

Thessālus (Θεσσαλός). 1. A Greek physician, son of Hippocrates, passed some of his time at the court of Archelaus, king of Macedonia, who reigned B.C. 413-399. He was one of the founders of the sect of the Dogmatici, and is several times highly praised by Galen, who calls him the most eminent of the sons of Hippocrates. He was supposed by some of the ancient writers to be the author of several of the works that form part of the Hippocratic Collection, which he might have compiled from notes left by his father.—2. Also a Greek physician, was a native of Tralles in Lydia, and one of the founders of the medical sect of the Methodici. He lived at Rome in the reign of the emperor Nero, A.D. 54-68, to whom he addressed one of his works; and here he died and was buried, and his tomb was to be seen in Pliny's time on the Via Appia. He considered himself superior to all his predecessors. He is frequently mentioned by Galen, but always

in terms of contempt and ridicule. None of his works are extant.—3. Son of Pisistratus (Thuc. i. 20). In Arist. *Ἀθ. πολ.* 18 he is said to be the same as Hegesistratus, and plays the part assigned to Hipparchus in the events which led to Aristogeiton's conspiracy.

Thēstius (Θέστιος,) son of Ares and Demonic or Andronic; in other accounts, son of Agenor and grandson of Pleuron, the king of Aetolia. He was the father of Iphichus, Eupippus, Plexippus, Eurypylus, Leda, Althaea, and Hypermnestra. His wife is not the same in all traditions, some calling her Lycippe or Laophonte, a daughter of Pleuron, and others Deidamia. (Apollod. i. 7, 7; Paus. iii. 13, 5.) The patronymic **Thēstīades** is given to his grandson Meleager, as well as to his sons, and the female patronymic **Thēstias** to his daughter Althaea, the mother of Meleager.

Thēstor (Θέστωρ), son of Idmou and Laothoë, and father of Calchas, Theoclymeus, Leucippe, and Theonoë (*Il.* i. 69; Hyg. *Fab.* 128). The patronymic **Thēstōrides** is frequently given to his son Calchas.

Thētis (Θέτις), one of the daughters of Nereus and Doris, was the wife of Peleus, by whom she became the mother of Achilles (*Il.* i. 538, xviii. 35; Hes. *Th.* 244). As a goddess of the sea she dwelt, like her sisters the Nereids, below the waves with her father Nereus (*Il.* i. 357, xx. 207). She there received Diouysus on his flight from Lycurgus, and the god, in his gratitude, presented her with a golden uru (*Il.* vi. 135; *Od.* xxiv. 75). When Hephaestus was thrown down from heaven, he was likewise received by Thetis. She had been brought up by Hera, and when she reached the age of maturity, Zeus and Hera gave her, against her will, in marriage to Peleus. Such was the Homeric story (*Il.* xviii. 85, 432); but later accounts add that Poseidon and Zeus himself first sued for her hand; but when Themis declared that the son of Thetis would be stronger than his father, both gods desisted from their suit, and desired her marriage with a mortal (Pind. *Isthm.* viii. 58; Aesch. *Pr.* 767; Ov. *Met.* xi. 225, 350). Chiron informed his friend Peleus how he might gain possession of her, even if she should metamorphose herself: for Thetis, like Proteus, had the power of assuming any form she pleased; and she had recourse to this means of escaping from Peleus, who, instructed by Chiron, held the goddess fast till she again assumed her proper form, and promised to marry him (Pind. *Nem.* iii. 60; Apollod. iii. 13, 5; Paus. viii. 18, 1). This story, which appears first in Pindar, was a favourite subject in vase-painting of an early date. The wedding of Peleus was honoured with the presence of all the gods, with the exception of Eris or Discord, who was not invited, and who avenged herself by throwing among the assembled gods the apple which was the source of so much misery. [PARIS.] For the action of Thetis in the story of her son see **ACHILLES**.

Thēuprōsōpon (Θεοῦ Πρόσωπον, i.e. *the face of a god*: *Ras-esh-Shukeh*), a lofty, rugged promontory on the coast of Phoenice, between Tripolis and Byblus, formed by a spur of Lebanon, and running far out to sea. Some travellers have fancied that they can trace in its side-view that resemblance to a human profile which its name implies. (Strab. 754, 755.)

Thēvestē (Θεουέστη: *Tebessa*, Ru.), a considerable city of N. Africa, on the frontier of Numidia and Byzacena, at the centre of several roads, and the station of a legion from the time

of Augustus. It was of comparatively late origin, and a Roman colony. Among its recently discovered ruins are a fine triumphal arch, and the old walls of the city, the circuit of which was large enough to have contained 40,000 inhabitants. (Ptol. iv. 3, 30.)

Thia (Θεία), daughter of Uranus and Ge, one of the female Titans, became by Hyperion the mother of Helios, Eos, and Selene—that is, Hyperion and Thia formed the pair of divinities from whom light proceeded (Pind. *Isthm.* iv. 1; Hes. *Th.* 135, 171; Catull. lxxvi. 44).

Thibron or **Thimbron** (Θίβρων, Θίμβρων). 1. A Lacedaemonian, sent with 3000 men, B.C. 399, to aid the Ionians against Tissaphernes. He did his work badly, and was superseded by Dercyllidas. In 392 he was sent again to oppose Struthos, but was defeated and slain (Xen. *An.* viii. 6, 1, *Hell.* iii. 1, 4, iv. 8, 17, Diod. xiv. 36). —2. An officer of Harpalus, satrap of Babylon, after whose death, in 324 (he is said by some to have murdered him), he set out on a filibustering expedition against Cyrene, but was eventually put to death by an officer of Ptolemy Lagi (Diod. xvii. 108, xviii. 19).

Thilsaphata (prob. *Tell Afad*, between *Mosul* and *Sinjar*), a town of Mesopotamia, near the Tigris (Amm. Marc. xxv. 8).

Thilutha (*Tilbeh*), a fort in the S. of Mesopotamia, on an island in the Euphrates (Amm. Marc. xxiv. 2).

Thinae or **Thina** (Θίνα, Θίνα), a chief city of the *SINAE*, and a great emporium for the silk and wool trade of the extreme E. In the *Periplus* it is not imagined so far to the E. as it is placed by Ptolemy. (*Peripl. Mar. Erythr.* p. 36; Ptol. vii. 3, 6; *SINAE*.)

Thinis or **This** (Θίς: Θίτις), a great city of Upper Egypt, capital of the Thinites Nomos. It was the Egyptian *Tini*, and was situated near *ABYDOS*. It was one of the most ancient cities in Egypt, and the capital of the first two dynasties (B.C. 4400–4000), but its importance was merged in that of *Abydos*, of which it became a separate quarter.

Thiōdāmas (Θειοδάμας), father of Hylas, and king of the *Dryopes* (Apollod. ii. 7, 7).

Thisbē (Θίσβη), a beautiful Babylonian maiden, beloved by Pyramus. The lovers living in adjoining houses, often secretly conversed with each other through an opening in the wall, as their parents would not sanction their marriage. Once they agreed to meet at the tomb of *Ninns*. *Thisbe* arrived first, and while she was waiting for *Pyramus*, she perceived a lioness which had just torn to pieces an ox, and took to flight. In her haste she dropped her garment, which the lioness soiled with blood. In the mean time *Pyramus* arrived, and finding her garment covered with blood, he imagined that she had been murdered, and made away with himself under a mulberry tree, the fruit of which henceforth was as red as blood. *Thisbe*, who afterwards found the body of her lover, likewise killed herself. (Ov. *Mét.* iv. 55–465.)

Thisbe, afterwards **Thisbae** (Θίσβη, Θίσβαι: Θισβαίος, Θισβείος: *Kakosia*), a town of Boeotia, on the borders of Phocis, and between Mt. *Helicon* and the *Corinthian gulf*. It was famed even in the time of *Homer* for its wild pigeons, which are still found in abundance in the neighbourhood of *Kakosia*. (*Il.* ii. 502; *Strab.* p. 411; *Xen. Hell.* vi. 4, 3; *Ov. Mét.* xi. 330; *Stat. Theb.* vii. 261.) Its ruins are chiefly of the date of *Alexander*.

Thisoa. [THEISOA.]

Thmūis (Θμουίς: *Tinaie*, Ru., near *Mansourah*), a city of Lower Egypt, on a canal on the E. side of the *Mendesian* mouth of the Nile. It was a chief seat of the worship of the god *Mendes* (the Egyptian *Pan*), under the symbol of a goat. It was the chief city of the *Nomos Thmūites*, which was afterwards united with the *Mendesian Nomos*. (Hdt. ii. 166; Ptol. iv. 5, 51.)

Thōas (Θόας). 1. Son of *Andraemon* and *Gorge*, was king of *Calydon* and *Pleuron*, in *Aetolia*, and sailed with forty ships against *Troy* (*Il.* ii. 638, iv. 529, xv. 281; *Paus.* v. 3, 5). —2. Son of *Dionysus* and *Ariadne*, was king of *Lemnos*, and married to *Myrina*, by whom he became the father of *Hypsipyle* and *Sicinus* (*Il.* xiv. 230; *Diod.* v. 79). When the *Lemnian* women killed all the men in the island, *Hypsipyle* saved her father, *Thoas*, and concealed him. Afterwards, however, he was discovered by the other women, and killed; or, according to other accounts, he escaped to *Tauris*, or to the island of *Oenōc* near *Euboea*, which was henceforth called *Sicinus*. The patronymic *Thoantias* is given to *Hypsipyle*, as the daughter of *Thoas*. (Apollod. i. 9, 17, iii. 6, 4). —3. Son of *Borysthenes*, and king of *Tauris*, into whose dominions *Iphigenia* was carried by *Artemis*, when she was to have been sacrificed (Ant. Lib. 27; *Eur. Iphig. in Taur.*). —4. An *Aetolian* who was praetor of the League in B.C. 193, and urged the war against the *Romans*. After the defeat of *Antiochus*, the *Romans* made the surrender of *Thoas* a condition of peace, but set him at liberty. In 169 he was killed in a popular tumult. (Liv. xxxv. 37–45, xxxviii. 38; *Pol.* xxviii. 4.)

Thomas Magister, a rhetorician and grammarian, about A.D. 1310. He was a native of *Thessalonica*, and lived at the court of the emperor *Andronicus Palaeologus I.*, where he held the offices of marshal (*Magister Officiorum*) and keeper of the archives (*Chartophylax*); but he afterwards retired to a monastery, where he assumed the name of *Theodulus*, and devoted himself to the study of the ancient Greek authors. His chief work, which has come down to us, is a *Lexicon of Attic Words* (Κατὰ ἀλφάβητον ὀνομάτων Ἀττικῶν ἐκλογαί), compiled from the works of the elder grammarians, such as *Phrynichus*, *Ammonius*, *Herodian*, and *Moeris*.—Edited by *Ritschl*, *Halis Sax.* 1831.

Thōricus (Θόρικος or Θορικός: Θορίκιος. Θορικεύς: *Theriko*), one of the twelve ancient towns in *Attica*, and subsequently a demus belonging to the tribe *Acamantis*, was situated on the SE. coast a little above *Sunium*, and was fortified by the Athenians towards the close of the *Peloponnesian* war (*Strab.* p. 397; *Xen. Hell.* i. 2, 1). It was from *Thoricus* that *Eos* caught up *Cephalus* (Apollod. ii. 4, 7), with which some suppose the idea of *Soph. O. C.* 1595 to be associated. There are important remains, especially of the theatre.

Thornax (Θόρνάξ: *Pavlaika*), a mountain in *Laconia*, NE. of *Sparta*, on which stood a celebrated temple of *Apollo* (*Paus.* ii. 36, 1).

Thospites Lacus (Θωσπίτις λίμνη: *Van-gol*), a lake in *Armenia Major*, through which the *Tigris* flows. The lake and the surrounding district, also called *Thospitis*, were both named from a city *Thospia* (Θωσπία) at the N. end of the lake (Ptol. v. 13, 18).

Thracīa (Θράκη. Ion. Θρηκή, Θρηκή, Θρηκήη: Θράξ, pl. Θράκες, Ion. Θρηξ and Θρηξίξ, pl. Θρηξες, Θρηξίκες: *Thrax*, pl. *Thracces*), was in

earlier times the name of the vast space of country bounded on the N. by the Danube, on the S. by the Propontis and the Aegean, on the E. by the Pontus Euxinus, and on the W. by the river Strymon and the easternmost of the Illyrian tribes. It was divided into two parts by Mt. Haemus (the *Balkan*), running from W. to E., and separating the plain of the lower Danube from the rivers which fall into the Aegean. Two extensive mountain ranges branch off from the S. side of Mt. Haemus; one running SE. towards Constantinople; and the other, called Rhodope, E. of the preceding one, and also running in a south-easterly direction near the river Nestus. Between these two ranges there are many plains, which are drained by the Hebrus, the largest river in Thrace. At a later time the name Thrace was applied to a more limited extent of country. The district between the Strymon and the Nestus was added to Macedonia by Philip, and was usually called Macedonia Adjuncta. [MACEDONIA.] Under Augustus the part of the country N. of the Haemus was made a separate Roman province under the name of Moesia [MOESIA]; but the district between the Strymon and the Nestus had been previously restored to Thrace by the Romans. The Roman province of Thrace was accordingly bounded on the W. by the river Nestus, which separated it from Macedonia; on the N. by Mt. Haemus, which divided it from Moesia; on the E. by the Euxine, and on the S. by the Propontis and Aegean.—Thrace, in its widest extent, was peopled in the times of Herodotus and Thucydides by a vast number of different tribes; but their customs and characters were marked by great uniformity. Herodotus says that, next to the Indians, the Thracians were the most numerous of all races, and if united under one head would have been irresistible. He describes them as a savage, cruel, and rapacious people, delighting in blood, but brave and warlike. According to his account, which is confirmed by other writers, the Thracian chiefs sold their children for exportation to foreign merchants; they purchased their wives; they punctured or tattooed their bodies and those of the women belonging to them, as a sign of noble birth; they despised agriculture, and considered it most honourable to live by war and robbery. (Hdt. v. 3-6; cf. Strab. pp. 315-318; Liv. xxvi. 25; Tac. Ann. ii. 64; Thuc. vii. 27.) Deep drinking prevailed among them extensively, and their quarrels over their wine cups were notorious even in the time of Augustus (Hor. Od. i. 27). They worshipped deities whom the Greeks identified with Ares, Dionysus, and Artemis: the great sanctuary and oracle of their god Dionysus was in one of the loftiest summits of Mt. Rhodope. [DIONYSUS.] The tribes on the S. coast attained to some degree of civilisation, owing to the numerous Greek colonies which were founded in their vicinity; but the tribes in the interior seem to have retained their savage habits, with little mitigation, down to the time of the Roman empire. There is a remarkable difference in the account of the Thracians derived from the poems of Homer and from early traditions. They are a civilised people, with finely wrought armour, cultivators of the vine (*Il.* vi. 132, x. 436, xxiii. 560). among whom were born the earliest Greek poets, Orpheus, Linus and Musaeus. Eumolpus, likewise who founded the Eleusinian mysteries in Attica, is said to have been a Thracian, and to have fought against Erechtheus, king of Athens.

It may be, as some hold, that this was really a case of civilisation receding and that the older Thracians gained from the Phoenicians arts and culture which they afterwards lost; but it is not an impossible explanation that the Homeric idea of Thracians was derived from the Asiatic branch, who were identified with the skilful and musical Phrygians. [For the Thracian emigration into Asia see PHRYGIA.] But if without refinements of civilisation, their history shows them to have been a brave and spirited people, with a remarkable strain of religious enthusiasm.—The principal Greek colonies along the coast, beginning at the Strymon and going eastwards, were: AMPHIPOLIS, at the mouth of the Strymon; ABDERA, a little to the W. of the Nestus; DICAEA or Dicaeopolis, a settlement of Maronea; MARONEA itself, colonised by the Chians; STRYME, a colony of the Thasians; MESEMBRIA, founded by the Samothracians; and AENOS, a Lesbian colony at the mouth of the Hebrus. The Thracian Chersonesus was probably colonised by the Greeks at an early period, but it did not contain any important Greek settlement till the migration of the first Mitiades to the country, during the reign of Pisistratus at Athens. [CHERSONESUS.] On the Propontis the two chief Greek settlements were those of PERINTHUS and SELYNBRIA; and on the Thracian Bosphorus was the important town of BYZANTIUM. There were only a few Greek settlements on the SW. coast of the Euxine; the most important were those of APOLLONIA, ODESSUS, CALLATIS, TOMI, renowned as the place of Ovid's banishment, and ISTRIA, near the S. mouth of the Danube.—The Thracians are said to have been conquered by Sesostris, king of Egypt, but that is a pure fiction [SESOSTRIS], nor can much faith be placed in the account of their conquest by Teucrians and Mysians (Hdt. vii. 20). The first really historical fact respecting them (apart from the foundations of colonies in Thrace mentioned above) is their subjugation by Megabazus, the general of Darius (Hdt. v. 1-10). After the Persians had been driven out of Europe by the Greeks, the Thracians recovered their independence; and at the beginning of the Peloponnesian war, almost all the Thracian tribes were united under the dominion of Sitalces, king of the Odryae, whose kingdom extended from Abdera to the Euxine and the mouth of the Danube. In the third year of the Peloponnesian war (B.C. 429), Sitalces, who had entered into an alliance with the Athenians, invaded Macedonia with a vast army of 150,000 men, but was compelled by the failure of provisions to return home, after remaining in Macedonia thirty days (Thuc. ii. 29, 95). Sitalces fell in battle against the Triballi in 424, and was succeeded by his nephew, Seuthes, who during a long reign raised his kingdom to a height of power and prosperity which it had never previously attained, so that his regular revenues amounted to the annual sum of 400 talents, in addition to contributions of gold and silver in the form of presents, to a nearly equal amount. After the death of Seuthes, which appears to have happened a little before the close of the Peloponnesian war, we find his powerful kingdom split up into different parts; and when Xenophon, with the remains of the 10,000 Greeks, arrived on the opposite coast of Asia, another Seuthes applied to him for assistance to reinstate him in his dominions (Xen. An. vii.). Philip, the father of Alexander the Great, reduced the greater part of Thrace; and after the death

of Alexander the country fell to the share of Lysimachus. It subsequently formed a part of the Macedonian dominions, but it continued to be governed by its native princes, and was only nominally subject to the Macedonian monarchs. Even under the Romans Thrace was for a long time governed by its own chiefs. At the time of the Moesian campaign (B.C. 29) the Thracian Odryseæ were involved in a religious war with the Bessi for possession of the shrine of Dionysus and its sacred grove. Crassus conferred the custody upon the Odryseæ, to whose princes he left the rule over all the Thracian tribes S. of the Haemus as vassal kings under the suzerainty of Rome. The position of the vassal king Rhoemetaces and his descendants, who from the latter part of Augustus's reign till the time of Claudius held this power, has been compared, not inaptly, to that of the Herods in Palestine. There were interruptions to this arrangement: in B.C. 11 Piso had, not without difficulty, to repress disturbances. Cotys reigned after the death of Rhoemetaces, but was murdered by his uncle, Rhascuporis, who had previously ruled part of Thrace. The Romans interfered, Rhascuporis was put to death, and Tiberius appointed a guardian of the young Rhoemetaces, son of Rhascuporis (19 A.D.). Not long after, when the Thracians resisted conscription, he placed the control practically in the hands of this guardian. Caligula restored the principality to Rhoemetaces II.; but in A.D. 46 Claudius constituted Thrace a province under a procurator. Trajan raised it to a higher rank as a province under a *legatus Augusti pro praetore*.

P. Thrāsēa Paetus, a distinguished Roman senator and Stoic philosopher, in the reign of Nero, was a native of Patavium, and was probably born soon after the death of Augustus. He appears at an early period of his life to have made the younger Cato his model, of whose life he wrote an account. He married Arria, the daughter of the heroic Arria, who showed her husband Caecina how to die; and his wife was worthy of her mother and her husband. At a later period he gave his own daughter in marriage to Helvidius Priscus, who trod closely in the footsteps of his father-in-law. Thræsea and Helvidius showed their spirit of conservative republicanism by a custom of celebrating the birthdays of Brutus and Cassius; Thræsea would not attend the Neronian games or the funeral of Poppæa, nor would he sacrifice to the Genius of the emperor. This roused the jealousy of Nero, and Thræsea was condemned to death by the senate by command of the emperor, A.D. 66. By his execution and that of his friend Barea Soranus, Nero, says Tacitus, resolved to murder Virtue herself. The panegyric of Thræsea was written by Arulenus Rusticus, who was in consequence put to death by Domitian. (*Tac. Ann.* xiii. 49, xiv. 12, 43, xv. 20-22, xvi. 21-35, *Hist.* ii. 91, iv. 5, *Agr.* 2; *Dio Cass.* lxi. 15, lxii. 26; *Juv.* v. 36; *Mart.* i. 9.)

Thrāsýbulus (Θρασύβουλος). 1. Tyrant of Miletus, was a contemporary of Periander and Alyattes, the king of Lydia (*Hdt.* i. 22, vi. 92; *Ar. Pol.* iii. 13, v. 10). The story of the mode in which Thrasybulus gave his advice to Periander as to the best means of securing his power is given under PERIANDER.—2. A celebrated Athenian, son of Lycus. He was zealously attached to the Athenian democracy, and took an active part in overthrowing the oligarchical government of the 400 in B.C. 411

(*Thuc.* viii. 73). He was appointed as one of the generals at Samos, when those who favoured the oligarchy were deposed, and from this time he took a prominent part in the conduct of the war, especially at the battle of Cyzicus, B.C. 410 (*Thuc.* viii. 75-105; *Xen. Hell.* i. 1, 12). On the establishment of the Thirty at Athens he was banished, and was living in exile at Thebes when the rulers of Athens were perpetrating their excesses of tyranny. Being aided by the Thebans with arms and money, he collected a small band, crossed the frontier, and seized the deserted fortress of Phyle. He repelled the troops sent against him from Athens, and, taking the offensive, marched upon the Peiræus, which fell into his hands. From this place he carried on war for several months against the Ten, who had succeeded to the government, and eventually, upon the intervention of Pausanias, the democracy was restored in the autumn of 403 B.C. In 390 Thrasybulus commanded the Athenian fleet in the Aegæan, and was slain by the inhabitants of Aspendus, upon whom he was levying a forced contribution. (*Diod.* xiv. 94, 99; *Xen. Hell.* iv. 8, 25; *Dem. Lept.* p. 475.)—3. Brother of Gelo and Hiero, tyrants of Syracuse. He succeeded Hiero in the government, B.C. 467, and was soon afterwards expelled by the Syracusans, whom he had provoked by his rapacity and cruelty. He withdrew to Locri, in Italy, and there ended his days. (*Diod.* xi. 67.)

Thrāsýdaeus (Θρασύδαίος), tyrant of Agrigentum, was the son and successor of Theron, B.C. 472. Shortly after his accession he was defeated by Hiero of Syracuse; and the Agrigentines took advantage of this disaster to expel him from their city. He escaped to Greece, but was arrested at Megara, and executed. (*Diod.* xi. 53.)

Thrāsýllus or **Thrasyllus** (Θρασύλλος, Θράσυλος). 1. An Athenian, who actively assisted Thrasybulus in opposing the oligarchical revolution in B.C. 411, and, like him, was appointed as one of the generals at Samos. [THRASYBULUS.] He was one of the commanders at the battle of Arginusæ, and was among the six generals who returned to Athens and were put to death, 406. [ARGINUSÆ.]—2. An astrologer at Rhodes, with whom Tiberius became acquainted during his residence in that island, and whom he ever after held in the highest honour. In the scenes between him and the emperor, as described by Tacitus, Suetonius, and Dio, Thrasyllus is the prototype for Scott (in *Quentin Durward*) of Martius Galeotti, the astrologer of Louis XI. He confirmed the faith of Tiberius in his skill by casting his own horoscope as well as that of his master, and saying that he himself had reached a great crisis of danger, having suspected, as was the truth, that Tiberius was on the point of having him thrown over a precipice. This proof of prophetic power saved his life. He died in A.D. 36, the year before Tiberius, and is said to have saved the lives of many persons whom Tiberius would otherwise have put to death, by falsely predicting for this very purpose that the emperor would live a certain period longer than his intended victims. The son of this Thrasyllus succeeded to his father's skill, and he is said to have predicted the empire to Nero. (*Tac. Ann.* vi. 20-22; *Suet. Aug.* 98, *Tib.* 14, 62, *Cal.* 19; *Dio Cass.* lv. 11, lvii. 15, lviii. 27.)

Thrāsýmáchos (Θρασύμαχος), a native of Chalcedon, was a sophist, and one of the

earliest cultivators of the art of rhetoric. He was a contemporary of Gorgias. He is introduced by Plato as one of the interlocutors in the *Republic*, and is referred to several times in the *Phaedrus* (cf. *Cic. Orat.* 12, 52, *de Orat.* iii. 92, 128; *Quint.* iii. 1, 10; *Athen.* p. 416).

Thrāsýmēdēs (Θρασυμήδης). 1. Son of the Pylian Nestor and Anaxibia, accompanied his father on the expedition against Troy, and returned with him to Pylos (*Il.* ix. 81, xvii. 378, 705; *Od.* iii. 442; *Paus.* ii. 18, 7).—2. A sculptor of Paros, contemporary with Phidias, whose assistant he seems to have been. He was author of the statue of Asclepius at Epidaurus (*Paus.* ii. 27, 2).

Thrāsýmēnus. [TRASIMENUS.]

Thrōnium (Θρόνιον: Θρόνιος, Θρονιεύς), the chief town of the Locri Epizephirici, on the river Boagrius, at a short distance from the sea, with a harbour upon the coast (*Il.* ii. 533; *Thuc.* ii. 26; *Strab.* p. 436). It was destroyed by Onomarchus in the Sacred war, and its inhabitants were sold into slavery. Its ruins (called *Palaeocastro*) are at the modern *Pik-raki*.

Thūcýdidēs (Θουκυδίδης). 1. An Athenian statesman, of the demus Alopece, son of Melesias. After the death of Cimon (with whom he was connected by marriage), in B.C. 449, Thucydides became the leader of the aristocratic party, which he concentrated and more thoroughly organised in opposition to Pericles. He was ostracised in 443, thus leaving the undisputed political ascendancy to Pericles. He left two sons, Melesias and Stephanus; and a son of the former of these, named Thucydides after his grandfather, was a pupil of Socrates. (*Arist. Ath. Pol.* 28; *Plut. Per.* 6-16; *Plat. Men.* p. 94; *Athen.* p. 234).—2. The great Athenian historian, of the demus Halimus, was the son of Olorus or Orolus and Hegesipyle. He is said to have been connected with the family of Cimon; and we know that Miltiades, the conqueror of Marathon, married Hegesipyle, the daughter of a Thracian king called Olorus, by whom she became the mother of Cimon; and it has been conjectured that the mother of Thucydides was a granddaughter of Miltiades and Hegesipyle. Others suppose that his father, Olorus, was connected with Olorus king of Thrace; but a direct Thracian descent on the father's side can hardly be possible. The fact of the relationship of the other Thucydides to Cimon may suggest the possibility of a confusion. According to a statement of Pamphila [PAMPHILA], Thucydides was forty years of age at the commencement of the Peloponnesian war, or B.C. 431, and accordingly he was born in 471. There is a story in Lucian of Herodotus having read his History at the Olympic games to the assembled Greeks; and Suidas adds that Thucydides, then a boy, was present, and shed tears of emotion: a presage of his own future historical distinction. The story as it stands is impossible, but it is quite possible that Thucydides in his youth may have heard Herodotus recite some parts of his History at Athens [see *Herodotus*, p. 410, a]. Thucydides is said to have been instructed in oratory by Antiphon, and in philosophy by Anaxagoras. He informs us (iv. 105) that he possessed gold mines in that part of Thrace which is opposite to the island of Thasos, and that he had influence in that part of Thrace. This property, according to some accounts, he had from his ancestors; according to other accounts, he married an heiress of that neighbourhood. Thucydides (ii. 48)

was one of those who suffered from the great plague of Athens, and one of the few who recovered. We have no trustworthy evidence of Thucydides having distinguished himself as an orator, though it is not unlikely that he did, for his oratorical talent is shown by the speeches that he has inserted in his History. He was, however, employed in a military capacity, and he was in command of an Athenian squadron of seven ships, at Thasos, B.C. 424, when Eucles, who commanded in Amphipolis, sent for his assistance against Brasidas. That general, fearing the arrival of a superior force, offered favourable terms to Amphipolis, which were readily accepted. Thucydides arrived at Eion, at the mouth of the Strymon, on the evening of the same day on which Amphipolis surrendered; and though he was too late to save Amphipolis, he prevented Eion from falling into the hands of the enemy. In consequence of this failure, Thucydides became an exile, probably to avoid a severer punishment; for Cleon, who was at this time in great favour with the Athenians, appears to have excited popular suspicion against him. His own words certainly imply that, during his exile, he spent much of his time either in the Peloponnesus or in places which were under Peloponnesian influence (v. 26), and his work was the result of his own experience and observations. His minute description of Syracuse and the neighbourhood leads to the probable conclusion that he was personally acquainted with the localities: and if he visited Sicily, it is probable that he also saw some parts of southern Italy. Thucydides says that he lived twenty years in exile (v. 26), and as his exile began in 423, he may have returned to Athens in 403, about the time when Thrasybulus liberated Athens. Thucydides is said to have been assassinated at Athens soon after his return; but other accounts say that he was killed by a robber in Thrace. The time of his death is quite uncertain. In iii. 116 he mentions eruptions of Aetna, but does not know of the eruption of B.C. 396 (*Diod.* xiv. 59). It is therefore probable that he died before that year, though possible that he lived on without revising the passage in question. The time when he composed his work has been a matter of dispute. He informs us himself that he was busy in collecting materials all through the war from the beginning to the end (i. 22), and of course he would register them as he got them. Plutarch says that he wrote the work in Thrace; but the work in the shape in which we have it was certainly not finished until after the close of the war, and he was probably engaged upon it at the time of his death. A needless question has been raised as to the authorship of the eighth and last book of Thucydides, which breaks off in the middle of the twenty-first year of the war (411). It differs from all the other books in containing no speeches, and was less systematically composed. Accordingly, several ancient critics supposed that the eighth book was not by Thucydides: some attributed it to his daughter, and some to Xenophon or Theopompus, because both of them continued the history. This is an absurd story, not merely because nothing can be less like the style of Xenophon and of Theopompus. It may be regarded as certain that Thucydides wrote the book, and the differences alluded to (the differences of style are imaginary) are accounted for by the fact that it was an unfinished work, in which he would probably have inserted speeches.—The work of

Thucydides, from the commencement of the second book, is chronologically divided into winters and summers, and each summer and winter make a year (ii. 1). His summer comprises the time from the vernal to the autumnal equinox, and the winter comprises the period from the autumnal to the vernal equinox. The division into books and chapters was probably made by the Alexandrine critics. The history of the Peloponnesian war opens the second book of Thucydides, and the first is introductory to the history. He begins his first book by observing that the Peloponnesian war was the most important event in Grecian history, which he shows by a rapid review of the history of the Greeks from the earliest period to the commencement of the war (i. 1-21). After his introductory chapters he proceeds to explain the alleged grounds and causes of the war: the real cause was, he says, the Spartan jealousy of the Athenian power. His narrative is interrupted (c. 89-118), after he has come to the time when the Lacedaemonians resolved on war, by a digression on the rise and progress of the power of Athens; a period which had been either omitted by other writers, or treated imperfectly, and with little regard to chronology, as by Hellanicus in his Attic History (c. 97). He resumes his narrative (c. 119) with the negotiations that preceded the war; but this leads to another digression of some length on the treason of Pausanias (c. 128-134), and the exile of Themistocles (c. 135-138). He concludes the book with the speech of Pericles, who advised the Athenians to refuse the demands of the Peloponnesians; and his subject, as already observed, begins with the second book.—The work of Thucydides shows the most scrupulous care and diligence in ascertaining facts; his strict attention to chronology, and the importance that he attaches to it, are additional proof of his historical accuracy. His narrative is brief and concise to a degree which makes the thought, or the crowd of thoughts, concentrated in a short and involved sentence often hard to understand; it generally contains bare facts expressed in the fewest possible words, but this stern and apparently passionless brevity is able to produce a pathos unsurpassed by any prose writer. This is seen most notably in his account of the Athenian catastrophe at Syracuse. Few could read it (and there are other passages almost as moving in the history) without agreeing with the opinion of Gray and Macaulay (both masters of style, especially the former), that nothing finer has been written in prose. But it is still more important to notice that Thucydides is the founder of philosophical history. He first showed that a great historian should not merely narrate events accurately, should not even content himself with a critical examination of his authorities, but should also try to trace the causes of events, and their consequences, their teaching in politics, and the light which they throw upon character. Many of his speeches are political essays, or materials for them; they are not mere imaginations of his own for rhetorical effect; they contain in many cases the general sense of what was actually delivered as nearly as he could ascertain, and in many instances he had good opportunities of knowing what was said, for he heard some speeches delivered (i. 22); but they are employed to show the motives and sentiments of the speakers and of their partisans or countrymen.—Editions of Thucydides by Poppo, Leips. 1821,

1869 (now being re-edited by Stahl); Arnold, Oxf. 1857; Classen, Berl. 1878 (now being revised by Steup); the first two books by Shilleto; Book ii. by Marchant, 1891, iii. by Bryans, iv. and v. by Graves, iv. by Rutherford, vi. by Frost, vii. by Holden, 1890, and by Marchant, 1893, viii. by Goodhart, 1893. Translation by Jowett.

Thülē (Θούλη), an island in the N. part of the Gorman Ocean, regarded by the ancients as the most northerly point in the whole earth. It is first mentioned by Pytheas, the celebrated Greek navigator of Massilia, who undertook a voyage to Britain, of which he gave a description in his work on the Ocean. [PYTHEAS.] It is not definitely stated by those who mention Pytheas's account, whether he claimed to have actually visited the island, or whether he only derived his information from those whom he met in Britain. (Strab. pp. 63, 104, 114, 201; Plin. ii. 187.) According to Pytheas, as cited by these writers, Thule was a six days' sail from Britain, and the day and night there were each six months long, *i.e.* the solstitial day was twenty-four hours long. He further stated that in Thule and those distant parts the air was heavy and the sea thick and gelatinous, impenetrable to rowing. The astronomical observation, which is accepted as true by Hipparchus, Eratosthenes, Mela and Pliny (Strab. *l.c.*; Plin. iv. 104; Mel. iii. 6), implies that Thule lay within the Arctic circle. It is tolerably certain that Pytheas did not sail so far north; but if he took his account from others he may very well have heard of the very much greater length of the day in summer and its shortness in winter—tales even may have reached him from places as far north as the North Cape. The thickened sea is possibly a confused account of a frozen ocean in the north, but may only be based on some stories of banks of sea-weed. It is curious that when Agricola's expedition came in sight of the Shetlands, which they took to be Thule, they *imagined* the conventional thickness of the water (Tac. *Agr.* 10). On the whole it is useless to speculate whether Pytheas's account referred to the Shetlands, Iceland, or Norway. It is pretty clear that Ptolemy (ii. 6, 32) placed Thule at the Shetlands: and in literature Thule was universally accepted as the most distant and most northerly part of the world (Verg. *Georg.* i. 30).

Thuria (Θούρια), a town of Messenia on the river Aris, ten miles from Pharae (Paus. iv. 31, 1; Thuc. i. 101; Pol. xxv. 1). Its ruins are near the modern *Veisaga*, six miles from *Kalamata*.

Thūrii, more rarely Thūrium (Θούριοι, Θούριον: Θούριος, Θούριεύς, Thurius, Thurinus; *Terra Nuova*), a Greek city in Lucania, founded B.C. 443, near the site of the ancient Sybaris, which had been destroyed more than sixty years before. [SYBARIS.] It was built by the remains of the population of Sybaris, who had failed in their first attempt of 452, and in their successful enterprise were assisted by colonists from all parts of Greece, but especially from Athens. Among these colonists were the historian Herodotus and the orator Lysias, the latter of whom, however, was only a youth at the time, and subsequently returned to Athens. (Diod. xii. 10; Strab. p. 263; Plut. *Per.* 11.) The new city, from which the remains of the Sybarites were soon expelled, rapidly attained great power and prosperity, and became one of the most important Greek towns in the S. of Italy. Thus we are told that the Thurians

were able to bring 14,000 foot soldiers and 1000 horse into the field against the Lucanians (Diod. xiv. 101). In the Samnite wars Thurii received a Roman garrison; but it revolted to Hannibal in the second Punic war. The Carthaginian general, however, at a later time, not trusting the Thurians, plundered the town, and removed 3500 of its inhabitants to Croton (App. Ann. 57). The Romans subsequently sent a Latin colony to Thurii, and changed its name into Copiae; but it continued to retain its original name, under which it is mentioned by



Coin of Thurii, of 4th cent. B.C.

Obv., head of Pallas; figure of Scylla on her helmet; rev., ΘΟΥΡΙΑΝ, bull and fish.

Caesar in the Civil war as a municipium. (Liv. xxxiv. 53; Strab. p. 263; Caes. B. C. iii. 21.)

Thyāmis (Θύαμις: *Kalama*), a river in Epirus, flowing into the sea near a promontory of the same name (Thuc. i. 46; Strab. p. 324).

Thyādes. [THYIA.]

Thyānus (Θύανος: *Pictala*), a mountain in Acarnania, south of Argos Amphilochicum (Thuc. iii. 106).

Thyatira (τὰ Θυάπειρα: *Ak-hissar*), a city in the N. of Lydia, on the river Lycus. It was formerly called Pelopeia, and received its new name in the Macedonian period. (Strab. p. 646; Steph. Byz. s. v.; Liv. xxxvii. 44.)

Thyestes (Θυέστης), son of Pelops and Hippodamia, was the brother of Atreus and the father of Aegisthus. See ATREUS and AEGISTHUS.

Thyia (Θυία), a daughter of Castalius or Cephisseus, became by Apollo the mother of Delphus. She is said to have been the first to sacrifice to Dionysus, and to have celebrated orgies in his honour. (Hdt. vii. 178; Paus. x. 6, 2.) It was believed that from her the Attic women, who went yearly to Mt. Parnassus to celebrate the Dionysiac orgies with the Delphian Thyiades, received themselves the name of Thyiades or Thyādes. There is little doubt that her story was simply an attempt to explain this name, which is probably connected with *θύω* and has the same meaning as Maenades.

Thyllus (Θύλλος), a Greek poet, living at Rome about B.C. 67, and a friend of Cicero. He seems to have been engaged on a poem about the Eleusian rites (Cic. *ad Att.* i. 9, 12, 16). Some editions write his name **Chilius**.

Thymbra (Θύμβρη), a city of the Troad, N. of Ilium Vetus, on a hill by the side of the river THYMBRIUS, with a celebrated temple of Apollo, who derived from this place the epithet Thymbracus (Il. x. 430, xx. 53, 151; Strab. p. 598; cf. [Eur.] *Rhes.* 224).

Thymbria (Θυμβρία), a place in Caria, on the Maeander, four stadia E. of Myus, with a Charonium—that is, a cave containing mephitic vapour (Strab. p. 636).

Thymbrium (Θυμβριον: Thymbriani), a small town of Phrygia, a little S. of Philomelium, on the road to Iconium, with the so-called Fountain of Midas (Xen. *Anab.* i. 2). It was re-founded

as Hadrianopolis. Its site is near the modern *Doghan Hissar*.

Thymbrius (Θύμβριος: *Thimbrek*), a river of the Troad, falling into the Scamander. At the present day, it flows direct into the Hellespont; and, on this and other grounds, some doubt whether the *Thimbrek* is the ancient river.

Thymēlē, an actress in the reign of Domitian (Juv. i. 35, viii. 197).

Thymoetes (Θυμοίτης), one of the elders of Troy. A soothsayer had predicted that on a certain day a boy should be born, by whom Troy should be destroyed. On that day Paris was born to Priam, and Munippus to Thymoetes. Priam ordered Munippus and his mother Cylla to be killed (Il. iii. 146). Hence Virgil (*Aen.* ii. 31) represents Aeneas saying that it was doubtful whether Thymoetes advised the Trojans to draw the wooden horse into the city in order to revenge himself.

Thyni (Θυνί), a Thracian people, whose original abodes were near Salmydessus, but who afterwards passed over into BITHYNIA.

Thynia (Θυνία). 1. The land of the Thyni in Thrace.—2. Another name for BITHYNIA.—3. [THYNIAS.]

Thynias or **Thynia** (Θυνίας, Θυνία). 1. (*Inada*), a promontory on the coast of Thrace, NW. of Salmydessus, with a town of the same name (Strab. p. 319).—2. (*Kirpe*), a small islet of the Euxine, on the coast of Bithynia, near the Prom. Calpe, also called Apollonia and Daphnusa (Ap. Rh. ii. 177).

Thyōnē. [DIONYSUS, p. 294, b; SEMELE.]

Thyreā (Θυρέα), the chief town in Cynuria, the district on the borders of Laconia and Argolis, was situated upon a height 2000 feet above the sea-level, on the bay of the sea called **Sinus Thyreates** (Θυρεάτης κόλπος). It was for the possession of Thyrea that the celebrated battle was fought between the 300 Spartans and 300 Argives. The territory of Thyrea was called **Thyreātis** (Θυρεάτης). (Strab. p. 376; Hdt. i. 82; Thuc. v. 41; Ov. *Fast.* ii. 663; OTHRYADES.) Its ruins, known as *Helleniko* or *Tichio*, show the position of the walls and towers.

Thyrëum or **Thyrrhëum** (Θύρειον, Θύρρειον: *Vasilios*), a town in N. Acarnania, between Anactorium and Limnaea, close to the Sinus Ambracius (Pol. iv. 25; Cic. *ad Fam.* xvi. 5).

Thysdrus, **Tisdrus**, or **Tusdrus** (Θυσδρός: *El-Jemm*, Ru.), a large fortified city of Byzacena, NW. of the promontory Brachodes (*Ras Kapoudiah*). Under the Romans it was a free city. It was here that the emperor Gordian assumed the purple. (Ptol. iv. 3, 39; Herodian, vii. 4.)

Thyssagētae (Θυσσαγέται), a people of Sarmatia Asiatia, on the E. shores of the Palus Maeotis (Hdt. iv. 22; Mel. i. 19).

Thyssus (Θύσσιος or Θυσσός), a town of Macedonia on the peninsula of Acte (Hdt. vii. 22; Thuc. iv. 109; Strab. p. 331).

Tiarantus, a river of Scythia and a tributary of the Danube (Hdt. iv. 48).

Tibarēni, or **Tibāri** (Τιβάρηνοι, Τίβαροι), a quiet agricultural people on the N. coast of Pontus, E. of the river Iris (Hdt. iii. 94; Xen. *An.* v. 5, 2; Strab. p. 527).

Tibērias. 1. (Τιβεριάς: *Tiberiεύς*), a city of Galilee, on the SW. shore of the Lake of Tiberias, built by Herod Antipas in honour of the emperor Tiberius. After the destruction of Jerusalem, it became the seat of the Jewish Sanhedrim. Near it were the warm baths of Emmaus. (Ptol. viii. 20, 16; Jos. *Ant.* xviii. 3, B.J. ii. 21).—2. **Geunēsāret**, also the Sea of

Galilee, in the O. T. Chinnereth (*Bahr Tabariyeh*), the second of the three lakes in Palestine, formed by the course of the Jordan. [JORDANES.] Its length is eleven or twelve geographical miles, and its breadth from five to six. It lies deep among fertile hills. Its surface is 750 feet below the level of the Mediterranean. (Paus. v. 7, 4; Ptol. v. 16, 4; Jos. *B.J.* iv. 26.)

Tibērinus. [TIBERINUS.]

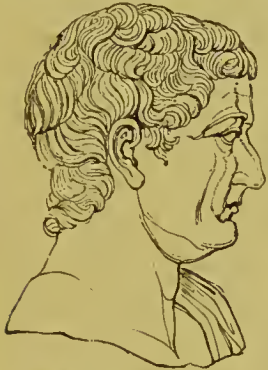
Tibērinus, the deified personification of the river Tiber, to whom various myths attached, some stories making him a king of Veii, others a king of Alba who was drowned in the Tiber, others again representing him as the son of Janus [see p. 157, b]. The river-god Tiberinus was addressed in solemn invocations (Cic. *N.D.* iii. 20, 52; Serv. ad *Aen.* i. 273), and a festival was held in his honour on the Island of the Tiber, where he seems to have had a shrine. In his worship he was connected, or perhaps sometimes identified, with Portunus.

Tiberiopōlis (Τιβεριόπολις: near the modern *Amed.*), a city of Great Phrygia, near Eumenia, where a worship of Tiberius and Livia was established (Ptol. v. 2, 25).

Tibēris also Tybris, Tybris, Thybris, Amnis Tiberinus or simply Tiberinus (*Tiber* or *Tevere*), the chief river in central Italy, on which stood the city of Rome. It is said to have been originally called *Albula*, and to have received the name of *Tiberis* in consequence of Tiberinus, king of Alba, having been drowned in it. It has been supposed that *Albula* was the Latin and *Tiberis* the Etruscan name of the river. The Tiber rises from two springs of limpid water in the Apennines, near Tiferuum, and flows in a south-westerly direction, separating Etruria from Umbria, the land of the Sabines, and Latium. After flowing about 110 miles it receives the Nar (*Nera*), and from its confluence with this river its regular navigation begins. Three miles above Rome, at the distance of nearly seventy miles from the Nar, it receives the Anio (*Teverone*), and from this point becomes a river of considerable importance. Within the walls of Rome, the Tiber is about 300 feet wide and from twelve to eighteen feet deep. After heavy rains the river in ancient times, as at the present day, frequently overflowed its banks, and did considerable mischief to the lower parts of the city. (Liv. xxiv. 9, xxx. 38, xxxv. 9, 21, xxxviii. 28; Dio Cass. xxxix. 61, liii. 20; cf. Cic. *ad Q. Fr.* iii. 7; Hor. *Od.* i. 2, 13.) To guard against these dangers Augustus instituted the *Curatores alvei Tiberis* (Suet. *Aug.* 37). At Rome the maritime navigation of the river begins; and at eighteen miles from the city, and about four miles from the coast, it divides into two arms, forming an island, which was sacred to Venus and called *Insula Sacra* (*Isola Sagra*). The left branch of the river runs into the sea by Ostia, which was the ancient harbour of Rome; but in consequence of the accumulation of sand at the mouth of the left branch, the right branch was widened by Trajan, and was made the regular harbour of the city under the name of *Portus Romanus*, *Portus Augusti*, or simply *Portus*. [OSTIA.] The whole length of the Tiber, with its windings, is about 200 miles. The waters of the river are muddy and yellowish, whence it is frequently called by the Roman poets *fluvius Tiberis*. The poets also give it the epithets of *Tyrrhenus*, because it flowed past Etruria during the whole of its course, and of *Lydius*, because the Etruscans are said to have been of Lydian origin.

Tibērius. 1. Emperor of Rome, A.D. 14–37. His full name was *Tiberius Claudius Nero Caesar*. He was the son of T. Claudius Nero and of Livia, and was born on the 16th of November, B.C. 42, before his mother married Augustus. Tiberius was tall and strongly made, and his health was very good. His face was handsome, and his eyes were large. He was carefully educated, and became well acquainted with Greek and Latin literature. His master in rhetoric was Theodorus of Gadara. Though not without military courage, as his life shows, he had a great timidity of character, and was of a jealous and suspicious temper; and these qualities rendered him cruel after he had acquired power. There can be little doubt that his morose reserve and his dissimulation had been increased, if not created, by his relations to Augustus. As emperor the difficulties of his position, and the influence of Livia and still more of Sejanus, increased his tendency to jealousy and suspicion of all who seemed rivals or dangerous from their popularity. The system of *espionage* and delation once begun could only increase with each act of tyranny and cruelty till his rule became a veritable reign of terror. Yet in reading his history, especially the tales of his monstrous and incredible licentiousness it must be recollected that Tacitus and Suetonius both wrote with a strong bias against him and his rule, and were ready to accept as true the worst scandals which were handed down. If Velleius was prejudiced in the other direction it is at least right to adopt some part of his less unfavourable portrait and to imagine that the old age of Tiberius was not so absolutely contradictory of his youth as it is sometimes made to appear. The cruelty of his rule applied only to Rome. The testimony of Josephus and Philo shows that his provincial government was just and lenient.—In B.C. 11, Augustus compelled Tiberius, much against his will, to divorce his wife Vipsania Agrippina, and to marry Julia, the widow of Agrippa, and the emperor's daughter, with whom Tiberius, however, did not long live in harmony. Tiberius was thus brought into still closer contact with the imperial family; but as C. and L. Caesar, the grandsons of Augustus, were still living, the prospect of Tiberius succeeding to the imperial power seemed very remote. He was employed on various military services. In 20 he was sent by Augustus to restore Tigranes to the throne of Armenia. It was during this campaign that Horace addressed one of his Epistles to Julius Florus (i. 12), who was serving under Tiberius. In 15, Drusus and his brother Tiberius were engaged in warfare with the Raeti, and the exploits of the two brothers were sung by Horace (*Od.* iv. 4, 14). [RAETIA.] In 13, Tiberius was consul with P. Quintilius Varus. In 11, while his brother, Drusus, was fighting against the Germans, Tiberius conducted the war against the Dalmatians and against the Pannonians. Drusus died in 9, owing to a fall from his horse. On the news of the accident, Tiberius was sent by Augustus to Drusus, whom he found just alive. Tiberius returned to the war in Germany, and crossed the Rhine. In 7 he was consul a second time. In 6 he obtained the tribunitia potestas for five years, but during this year he retired with the emperor's permission to Rhodes, where he spent the next seven years. Tacitus says that his chief reason for leaving Rome was to get away from his wife, who treated him with contempt, and whose licentious life was no secret to her

husband; probably, too, he was unwilling to stay at Rome when the grandsons of Augustus were attaining years of maturity, for there was mutual jealousy between them and Tiberius. He returned to Rome A.D. 2. He was relieved from one trouble during his absence, for his wife, Julia, was banished to the island of Pandataria (B.C. 2), and he never saw her again. After the deaths of L. Caesar (A.D. 2) and C. Caesar (A.D. 4), Augustus adopted Tiberius, with the view of leaving to him the imperial power; and at the same time he required Tiberius to adopt Germanicus, the son of his brother Drusus, though Tiberius had a son Drusus by his wife Vipsania. From the year of his adoption to the death of Augustus, Tiberius was in command of the Roman armies, though he visited Rome several times. He was sent into Germany A.D. 4. He reduced all Illyricum to subjection A.D. 9; and in A.D. 12 he had the honour of a triumph at Rome for his German and Dalmatian victories. On the death of Augustus at Nola, on the 19th of August, A.D. 14, Tiberius, who was on his way to Illyricum, was immediately summoned home by his mother, Livia. He took the imperial power without any opposition, affecting all the while a great reluctance. He began his reign by putting to death Postu-



Head of Tiberius. (From a statue in the Vatican.)

mus Agrippa, the surviving grandson of Augustus, and he alleged that it was done pursuant to the command of the late emperor. When he felt himself sure in his place, he began to strengthen the principate. He took from the popular assembly the election of the magistrates, and transferred it to the senate. The news of the death of Augustus roused a mutiny among the legions in Pannonia, which was quelled by Drusus, the son of Tiberius. The armies on the Rhine under Germanicus showed a disposition to reject Tiberius, and if Germanicus had been inclined to try the fortune of a campaign, he might have had the assistance of the German armies against his uncle. But Germanicus restored discipline to the army by his firmness, and maintained his fidelity to the new emperor. The first year of his reign was marked by the death of Julia, whom Augustus had removed from Pandataria to Rhegium. The death of Germanicus in the East, in A.D. 19, relieved Tiberius from all fear of a rival claimant to the throne; and it was believed by many that Germanicus had been poisoned by order of Tiberius. From this time Tiberius began to indulge with less restraint in his love of tyranny, and many distinguished senators were soon put to death on the charge of treason against the emperor (*laesa majestas*). Notwithstanding his suspicious nature, Tiberius gave his complete confidence to Sejanus, who for many years possessed the real government of the state. This ambitious man aimed at the imperial power. In 23 Drusus, the son of Tiberius, was poisoned by the contrivance of Sejanus. Three years afterwards (26) Tiberius left Rome, and withdrew into Campania. He never returned to the city. He left on the pretext of dedicating temples in

Campania, but the real cause was probably his dislike to Rome, where he knew that he was unpopular; and Sejanus was only too anxious to encourage any feeling which would keep the emperor at a distance from the city. That Tiberius went because he wished to hide his licentiousness in this place of retirement may be set down as a silly invention. Rome was not a place where licentiousness was scouted. He took up his residence (27) in the island of Capreae, at a short distance from the Campanian coast. The death of Livia (29), the emperor's mother, released Tiberius from one cause of anxiety. He had long been tired of her, because she wished to exercise authority, and one object in leaving Rome was to be out of her way. Livia's death gave Sejanus and Tiberius free scope, for Tiberius never entirely released himself from a kind of subjection to his mother, and Sejanus did not venture to attempt the overthrow of Livia's influence. The destruction of Agrippina and her children was now the chief purpose of Sejanus: he finally got from the tyrant (31) the reward that was his just desert, an ignominious death. [SEJANUS.] The death of Sejanus was followed by the execution of his friends; and for the remainder of the reign of Tiberius, Rome continued to be the scene of tragic occurrences. Tiberius died on the 16th of March, 37, at the villa of Lucullus, in Misenum. He was seventy-eight years of age, and had reigned twenty-two years. He was succeeded by Gaius (Caligula), the son of Germanicus, but, according to Tacitus, he had himself appointed no successor (*Tac. Ann. vi. 46*), though he had appointed Gaius the heir of his private property (*Suet. Tib. 76*) in conjunction with Tiberius Gemellus, whom Gaius afterwards put to death. On the other hand, Josephus has a story of Tiberius committing the empire to Gaius (*Ant. xviii. 6, 9*). Tiberius did not die a natural death. It was known that his end was rapidly approaching, and having had a fainting fit, he was supposed to be dead. Thereupon Gaius came forth and was saluted as emperor; but he was alarmed by the intelligence that Tiberius had recovered and called for something to eat. Gaius was so frightened that he did not know what to do; but Macro, the prefect of the praetorians, with more presence of mind, gave orders that a quantity of clothes should be thrown on Tiberius, and that he should be left alone. (*Tac. Ann. v. 50*; *Dio Cass. lviii. 28*.) Suetonius mentions a suspicion that Tiberius was poisoned at the last by Gaius (*Suet. Tib. 73, Cal. 12*). Tiberius wrote a brief commentary of his own life, the only book that the emperor Domitian studied (*Suet. Tib. 67, Dom. 20*), and also Greek poems, and a lyric poem on the death of L. Caesar (*Suet. Tib. 70*).—2. **Tiberius Gemellus**, son of Drusus junior (Drusus, No. 5), twin with another son, who died early. He was therefore grandson of Tiberius and regarded as a dangerous rival by Caligula, who put him to death soon after his accession. (*Suet. Tib. 54, Cal. 14, 23*). It is said that Tiberius doubted his legitimacy. This and his youth may have been reasons against his being named successor to the empire (*Suet. Tib. 62*; *Tac. Ann. vi. 46*).—3. A philosopher and sophist, of unknown time, the author of numerous works on grammar and rhetoric. One of his works, on the figures in the orations of Demosthenes (*Περὶ τῶν παρὰ Δημοσθένει σχημάτων*), is still extant.—Ed. Spengel, 1856.)

Tibilis. 1. A town of Numidia, in N. Africa,

on the road from Cirta to Carthage, with warm springs, called Aquæ Tibilitanæ.—2. (*Tiflis*), a town on the Cyrus in the Asiatic Iheria.

Tibiscum, a town of Dacia and a Roman municipium on the river Tibiscus (Ptol. iii. 8, 10).

Tibiscus or **Tiviscus** (*Temes*), a river of Dacia, which rises in the district of Sarmizegetusa and joins the Danube a little below Singidnum (*Belgrade*).

Tibullus, **Albius**, the Roman poet, was of equestrian family. The date of his birth is uncertain; but he died young, soon after Virgil. His birth is therefore placed by conjecture B.C. 54, and his death B.C. 18. Of his youth and education absolutely nothing is known. The estate belonging to the equestrian ancestors of Tibullus was at Pedum, between Tibur and Praeneste. This property, like that of the other great poets of the day, Virgil and Horace, had been either entirely or partially confiscated during the civil wars; yet Tibullus retained or recovered part of it, perhaps through Messalla, and spent there the better portion of his short, but peaceful and happy, life (Tib. i. 1, 19; cf. Hor. *Ep.* i. 4, 7). When his friend and patron, Messalla, was going to his prefecture in Asia, B.C. 30, Tibullus, after first refusing, eventually agreed to accompany him, but fell ill on the way at Coreyra and returned thence to Rome (Tib. i. 1, i. 3). Afterwards, in 28, he went to Aquitania with Messalla, who had been sent by Augustus to suppress a formidable insurrection which had broken out in this province. Part of the glory of the Aquitanian campaign, which Tibullus celebrates in language of unwonted loftiness, redounds, according to the poet, to his own fame. He was present at the battle of Atax (*Aude* in Languedoc), which broke the Aquitanian rebellion (Tib. i. 7). So ceased the active life of Tibullus; his life is now the chronicle of his poetry and of the loves which inspired it. The first object of his attachment is celebrated under the poetic name of Delia: according to Apuleius (*Apol.* 10) her real name was Plania. To Delia are addressed the first six Elegies of the first book. The poet's attachment to Delia had begun before he left Rome for Aquitania. But Delia seems to have been faithless during his absence from Rome. On his return from Coreyra he found her ill, and attended her with affectionate solicitude (*Eleg.* i. 5), and hoped to induce her to retire with him into the country. But first a richer lover appears to have supplanted him with the inconstant Delia, and afterwards there appears a husband in his way. The second book of Elegies is chiefly devoted to a new mistress named Nemesis (cf. *Ov. Am.* iii. 9, 32; *Mart.* viii. 73, 7). It is probable, though not certain, that this Nemesis is the same as the Glycera mentioned only by Horace (*Od.* i. 33, 2), who reproves him for dwelling so long in his plaintive elegies on the 'pitiless Glycera.'—The poetry of his contemporaries shows Tibullus as a gentle and singularly amiable man. To Horace especially he was an object of warm attachment. Besides the ode which alludes to his passion for Glycera (Hor. *Od.* i. 33), the Epistle of Horace to Tibullus gives the most full and pleasing view of his poetical retreat, and of his character: it is written by a kindred spirit. Horace does homage to that perfect purity of taste which distinguishes the poetry of Tibullus: he takes pride in the candid but favourable judgment of his own Satires. The time of Tibullus he supposes to be shared

between the finishing his exquisite small poems, which were to surpass even those of Cassius of Parma, up to that time the models of that kind of composition, and the enjoyment of the country. Tibullus possessed, according to his friend's notions, all the blessings of life—a competent fortune, favour with the great, fame, health; and he seemed to know how to enjoy all those blessings.—The first two books alone of the Elegies under the name of Tibullus are of undoubted authenticity. The third is the work of another, a very inferior poet, whether Lygdamus be a real or fictitious name. This poet was much younger than Tibullus, for he was born in the year of the battle of Mutina, 43. It is probable that he was a less gifted member of Messalla's literary circle: this connexion with the patron of Tibullus might account for his Elegies being confused with the genuine poems of Tibullus. The hexameter poem on Messalla, which opens the fourth book, is so bad that, although a successful elegiac poet may have failed when he attempted epic verse, it cannot readily be ascribed to a writer of the exquisite taste of Tibullus. If it is his, it must be supposed that it was an early poem written in an imitative manner, when he was under the full influence of the Alexandrian school. The smaller Elegies of the fourth book have all the inimitable grace and simplicity of Tibullus. With the exception of the thirteenth (of which some lines are hardly surpassed by Tibullus himself) these poems relate to the love of a certain Sulpicia, a woman of noble birth, for Cerinthus, the real or fictitious name of a beautiful youth. Nor is there any improbability in supposing that Tibullus may have written Elegies in the name or by the desire of Sulpicia. If Sulpicia was herself the poetess, she approached nearer to Tibullus than any other writer of Elegies.—The first book of Elegies alone seems to have been published during the author's life, probably soon after the triumph of Messalla (27). The second book probably did not appear till after the death of Tibullus. With it may have been published the Elegies of his imitator, perhaps his friend and associate in the society of Messalla, Lygdamus (if that be a real name), *i.e.* the third book; and likewise the fourth, made up of poems belonging, as it were, to this intimate society of Messalla: the Panegyric by some nameless author, which, feeble as it is, seems to be of that age; the poems in the name of Sulpicia, with the concluding one, the thirteenth, a fragment of Tibullus himself.—Editions of Tibullus by Laehmann, Berol. 1829; Dissen, Göttingen, 1835; Bährens, Leips. 1878; Hiller, Leips. 1885; selections by Ramsay.

Tibur (Tiburis, pl. Tiburtes, Tiburtinus: *Tivoli*), one of the most ancient towns of Latium, sixteen miles NE. of Rome, situated on the slope of a hill (hence called by Horace *supinum Tibur*), on the left bank of the Anio, which here forms a magnificent waterfall (Strab. p. 238; Hor. *Od.* i. 17, 13). It is said to have been originally built by the Siculi (Dionys. i. 16), *i.e.* by the very early inhabitants of Italy who were driven southwards into Sicily [SICILIA]. According to one tradition these earlier occupants were expelled from their city by Tiburtus (who renamed it), Coras, and Catillus or Catilus, the three sons of a Catillus who was himself a son of Amphiarus, and migrated to Italy before the time of the Trojan war (Hor. *Od.* i. 18, 2; Verg. *Aen.* vii. 670; *Ov. Fast.* iv. 71, *Am.* iii. 6, 45; *Stat. Silv.* i. 3, 74;

Sil. It. iv. 225). In some accounts Catillus accompanied Evander. But it is probable that this theory of a colonisation by Greeks had no foundation, and arose merely from a tendency at a particular time to look for a Greek origin of Italian towns which were really of a Latin foundation. It was afterwards one of the chief towns of the Latin League, and was reduced to submission in 835 (Liv. vii. 19), but was left independent, though deprived of territory. Hence Roman exiles could go there (Pol. vi. 14), which explains the story in Ovid (*Fast.* vi. 665; cf. Liv. ix. 30; App. *B. C.* i. 65; Ov. *Pont.* i. 3, 81). Tibur remained in the position of being a *civitas foederata* until after the Social war (B.C. 90) when it received the franchise [cf. *PRÆNESTE*]. Tibur continued to be a large and flourishing town, since the salubrity and beautiful scenery of the place led many of the most distinguished Roman nobles to build here magnificent villas. Of these the most splendid was the villa of the emperor Hadrian, in the extensive remains of which many valuable specimens of ancient art have been discovered. Here also Zenobia lived after adorning the triumph of her conqueror, Aurelian. Horace had a country house in the neighbourhood of Tibur, which he preferred to all his other residences. [HORATIUS.] The deity chiefly worshipped at Tibur was Hercules: and in the neighbourhood were the grove and temple of the Sibyl Albunea, whose oracles were consulted from the most ancient times. [ALBUNEA.] The beautiful round temple which remains, in fair preservation, is generally called the temple of the Sibyl; but it may be more correct to regard it as the temple of Vesta (who is known to have had a temple at Tibur), and to regard the neighbouring temple (now the church of S. Giorgio) as the temple of the Sibyl. The more important temple of Hercules Victor, the presiding deity of Tibur, probably stood on the site of the present cathedral.

Tichis or **Tecum**. [TECUM.]

Tichiussa (Τειχιούσσα), a fortress in the territory of Miletus (Thuc. viii. 26, 28).

Ticinum (Ticinensis: *Pavia*), a town of the Laevi, or, according to some, of the Insubres, in Gallia Cisalpina, on the left bank of the Ticinus. It was subsequently a Roman municipium; but it owed its greatness to the Lombard kings, who made it the capital of their dominions. The Lombards gave it the name of Pavia, which it still retains under the slightly changed form of Pavia. (Strab. p. 217; Tac. *Ann.* iii. 5; Procop. *B. G.* ii. 12, 25, iv. 32.)

Ticinus (*Tessino*) an important river in Gallia Cisalpina, rises in Mons Adula, and after flowing through Lacus Verbanus (*Lago Maggiore*), falls into the Po near Ticinum. It was upon the bank of this river that Hannibal gained his first victory over the Romans, by the defeat of P. Scipio, B.C. 218. (Strab. pp. 209, 217; Liv. xxi. 45; Pol. iii. 65.)

Tifata, a mountain in Campania, E. of Capua, near which the Samnites defeated the Campanians, and where at a later time Sulla gained a victory over the proconsul Norbanus (Liv. viii. 29, xxiii. 36-43; Vell. Pat. ii. 25). On this mountain there was a temple of Diana [p. 285, a], and also one of Jupiter, who (like Zeus Lycaeus) was worshipped in oak groves) on hill-tops, as is implied in the titles Jupiter Apenninensis, Jupiter Culminalis, &c. [JUPITER.]

Tifernum. 1. **Tiberinum** (Tifernates Tiberini, pl.: *Città di Castello*), a town of Umbria, near the sources of the river Tiber, whence its sur-

name, and upon the confines of Etruria. Near this town the younger Pliny had a villa. (Plin. *Ep.* v. 6).—2. **Metaurense** (Tifernates Metaurense: *S. Angelo in Vado*), a town in Umbria, E. of the preceding, on the river Metaurus, whence its surname.

Tifernus (*Biferno*), a river of Samnium, rising in the Apennines, and flowing through the country of the Frentani into the Adriatic (Liv. x. 30; Mel. ii. 4, 6).

Tigellinus Sophonius, the son of a native of Agrigentum, owed his rise from poverty and obscurity to his handsome person and his unscrupulous character. He was banished to Scyllaceum in Bruttii (A.D. 39-40) for an intrigue with Agrippina and Julia Livilla, sisters of Caligula. (Dio Cass. lix. 23.) He was probably among the exiles restored by Agrippina, after she became empress, since early in Nero's reign he was again in favour at court, and at the death of Burrus (63) was appointed praetorian prefect jointly with Fenius Rufus (Tac. *Ann.* xiv. 58). Tigellinus ministered to Nero's worst passions, and of all his favourites was the most obnoxious to the Roman people (Tac. *Ann.* xv. 59, *Hist.* i. 72; Dio Cass. lxii. 13). He inflamed his jealousy or his avarice against the noblest members of the senate and the most pliant dependants of the court. In 65, Tigellinus entertained Nero in his Aemilian garden, with a sumptuous profligacy unsurpassed even in that age, and in the same year shared with him the odium of burning Rome, since the conflagration had broken out on the scene of the banquet. (Tac. *Ann.* xv. 37; Dio Cass. lxii. 15.) It was certain death, according to Juveval, to describe him as he was (Juv. i. 155); and of this proof was given in the murder of Thermus, who had spoken against Tigellinus (Tac. *Ann.* xvi. 20), and the narrow escape of the outspoken Apollonius of Tyana, who was spared only from a superstitious dread of his prophetic powers (Philostr. *Ap.* iv. 42). On Nero's fall he joined with Nymphidius Sabinus, who had succeeded Fenius Rufus as praetorian prefect, in transferring the allegiance of the soldiers to Galba. The people clamorously demanded his death. During the brief reign of Galba his life was spared; but on the accession of Otho, he was compelled to put an end to his own life. (Suet. *Galb.* 15; Tac. *Hist.* i. 72.)

Tigellius Hermogènes. [HERMOGENES.]

Tigrānes (Τιγράνης), kings of Armenia. 1. Reigned B.C. 96-56. He united under his sway Armenia, Atropatene, and Gordyene, and thus raised himself to a degree of power superior to that of his predecessors. He assumed the title of King of Kings, and appeared in public accompanied by tributary princes as attendants. (Strab. p. 532; Plin. *Lucull.* 21; App. *Syr.* 48.) His power was strengthened by his alliance with Mithridates the Great, king of Pontus, whose daughter Cleopatra he had married at an early period of his reign. In consequence of the dissensions in the royal family of Syria, Tigranes was enabled in 83 to make himself master of the whole Syrian monarchy from the Euphrates to the sea. He was now at the summit of his power, and continued in the undisputed possession of these dominions for nearly fourteen years. At the instigation of his son-in-law, Mithridates, he invaded Cappadocia in 74, and is said to have carried off into captivity no less than 300,000 of the inhabitants, a large portion of whom he settled in his newly founded capital of Tigranocerta. [TIGRANOCERTA.] In other respects he appears to have

furnished little support to Mithridates in his war against the Romans; but when the Romans haughtily demanded from him the surrender of Mithridates, who had taken refuge in his dominions, he returned a peremptory refusal, accompanied with an express declaration of war. Lucullus invaded Armenia in 69, defeated the mighty host which Tigranes led against him, and followed up his victory by the capture of Tigranocerta. In the following year (68) the united forces of Tigranes and Mithridates were again defeated by Lucullus (Plut. *Lucull.* 22-28; App. *Mithr.* 84-86); but the mutinous disposition of the Roman troops prevented Lucullus from gaining any further advantages over the Armenian king, and enabled the latter, not only to regain his dominions, but also to invade Cappadocia (Plut. *Luc.* 34; Dio Cass. xxxv. 15). The arrival of Pompey (66) soon changed the face of events. Mithridates, after his final defeat by Pompey, once more threw himself upon the support of his son-in-law; but Tigranes, who suspected him of abetting the designs of his son Tigranes, who had rebelled against his father, refused to receive him, while he himself hastened to make overtures of submission to Pompey. That general had already advanced into the heart of Armenia under the guidance of the young Tigranes, when the old king repaired in person to the Roman camp, and presenting himself as a suppliant before Pompey, laid his tiara at his feet. By this act



Coin of Tigranes, King of Armenia, B.C. 96-56.

Obv. Tigranes, wearing the tiara; *rev.* figure of the city of Antioch, holding a palm-branch; at her feet the river Orontes, represented as a swimmer.

of humiliation he at once conciliated the favour of the conqueror, who treated him in a friendly manner, and left him in possession of Armenia Proper with the title of king, depriving him only of the provinces of Sophene and Gordyene, which he erected into a separate kingdom for his son Tigranes. (Plut. *Pomp.* 32, 33; Dio Cass. xxxvi. 33-36; App. *Mithr.* 105.) The elder monarch was so overjoyed at obtaining these unexpectedly favourable terms, that he not only paid the sum of 6000 talents demanded by Pompey, but added a large sum as a donation to his army, and continued ever after the steadfast friend of the Roman general. He died in 56 or 55, and was succeeded by his son Artavasdes. (Dio Cass. xl. 16).—2. Son of Artavasdes, and grandson of the preceding. He was living an exile at Rome when a party of his countrymen, discontented with the rule of his elder brother, Artaxias, sent to request that he should be placed on the throne. To this Augustus assented, and Tiberius was charged with the duty of accomplishing it, a task which he effected apparently without opposition (B.C. 20). (Tac. *Ann.* ii. 3; Dio Cass. liv. 9; Suet. *Tib.* 9.)

Tigranocerta (τὰ Τυρανόκετρα and ἡ Τίγρ., i. e., in Armenian, the City of Tigranes; *Sert.*, Rn.), the later capital of Armenia, built by Tigranes, on a height by the river Nicephorius, in

the valley between M. Masius and Niphates. It was strongly fortified, and peopled chiefly with Macedonians and Greeks forcibly removed from Cappadocia and Cilicia; but, after the defeat of Tigranes by Lucullus under its walls, these people were permitted to return to their homes. The city was at the same time partially destroyed; but it still remained a considerable place. (Strab. pp. 522, 532, 539, 747; App. *Mithr.* 67; Tac. *Ann.* xii. 50, xiv. 24.) Its site is placed by some modern geographers at *Tell Ermen*.

Tigris, gen. -ίδος and -is (ὁ Τίγρις, gen. Τίγριδος and Τίγριος, also Τίγρης, gen. Τίγρητος; *Tigris*), a great river of W. Asia, rises from several sources on the S. side of that part of the Taurus chain called Niphates, in Armenia, and flows SE., first through the narrow valley between M. Masius and the prolongation of M. Niphates, and then through the great plain which is bounded on the E. by the last-named chain, till it falls into the head of the Persian Gulf, after receiving the Euphrates from the W. [Comp. EUPHRATES.] Its other chief tributaries, all falling into its E. side, were the NICEPHORIUS or CENTRITES, the LYCUS, the CAPRUS, the PHYSCUS, the GORGUS, SILLAS or DELAS, the GYNDES, and the CHOASPES. It divided Assyria and Susiana on the E. from Mesopotamia and Babylonia, and (at its mouth) Arabia, on the W. (Hdt. vi. 20; Xen. *An.* iv. 1, 3; Arr. *An.* vii. 7; Strab. pp. 79, 529, 728; Verg. *Ecl.* i. 63.) The name is sometimes applied to the PASTIGRIS.

Tigurini, a tribe of the Helvetii, who joined the Cimbri in invading the country of the Allobroges in Gaul, where they defeated the consul L. Cassius Longinus, B.C. 107. They formed in the time of Caesar the most important of the four cantons (*pagi*) into which the Helvetii were divided. [HELVETII.]

Tiliaventus (*Tagliamento*), a river of Venetia which falls into the Adriatic between Aquileia and Concordia (Plin. iii. 126).

Tilphūsiūm (Τιλφούσιον), a town in Boeotia, situated upon a mountain of the same name, S. of lake Copais, and between Coronea and Haliartus. It derived its name from the fountain Tilphūsa, which was sacred to Apollo, and where Tiresias is said to have been buried (Paus. ix. 33, 1).

Timaeus (Τίμαιος). 1. The historian, was the son of Andromachus, tyrant of Tauro-menim, in Sicily. Timaeus attained the age of 96; and though we do not know the exact date either of his birth or death, we cannot be far wrong in placing his birth in B.C. 352, and his death in 256. Timaeus received instruction from Philiscus, the Milesian, a disciple of Isocrates (Suid. s. v.); but we have no further particulars of his life, except that he was banished from Sicily by Agathocles, and passed his exile at Athens, where he had lived fifty years when he wrote the thirty-fourth book of his History. The great work of Timaeus was a History of Sicily from the earliest times to 264, in which year Polybius commences the introduction to his work (Pol. i. 5). This History was one of great extent. We have a quotation from the thirty-eighth book, and there were probably many books after this (Suid. s. vv. τὸ ἔργον πύρ). The value and authority of Timaeus as a historian have been most vehemently attacked by Polybius in many parts of his work (Pol. ii. 16, xii. 3, 5). Most of the charges of Polybius appear to have been well founded; yet he has not only omitted to mention some of

the peculiar excellencies of Timaeus, but has even regarded some good points as deserving the severest censure. Thus it was one of the great merits of Timaeus, for which he is loudly denounced by Polybius, that he attempted to give the myths in their simplest and most genuine form, as related by the most ancient writers. Timaeus also collected the materials of his history with the greatest diligence and care, a fact which even Polybius is obliged to admit, and he is praised for his learning and general information by Cicero (*de Orat.* ii. 14). He likewise paid very great attention to chronology, and was the first writer who introduced the practice of recording events by Olympiads, which was adopted by almost all subsequent writers of Greek history. The fragments of Timaeus have been collected by Göller, in his *De Situ et Origine Syracusarum*, Lips. 1818, and by Car. and Theod. Müller, in the *Fragmenta Historic. Graec.* Paris, 1841.—2. Of Locri, in Italy, a Pythagorean philosopher, he is said to have been a teacher of Plato (*Cic. de Fin.* v. 29, *de Rep.* i. 10). There is an extant work, bearing his name, written in the Doric dialect, and entitled *Περὶ ψυχᾶς κόσμου καὶ φύσιος*: but its genuineness is very doubtful, and it is in all probability nothing more than an abridgment of Plato's dialogue of *Timaeus*. Ed. by Gelder, Leyden, 1836.—3. The Sophist, wrote a Lexicon to Plato, addressed to a certain Gentianus, which is still extant. The time at which he lived is quite uncertain. He is usually placed in the third century of the Christian era, which produced so many ardent admirers of the Platonic philosophy, such as Porphyry, Longinus, Plotinus, &c. The Lexicon bears the title *Τιμαίου σοφιστοῦ περὶ τῶν παρὰ Πλάτωνα λέξεων*. It is very brief, but is of value for its explanations of words. It has been edited by Rnhuken, Leyden, 1754, and again, Leyden, 1789; and by Koch, Leipzig, 1828, and 1833.

Timāgēnes (*Τιμαγένης*), a rhetorician and a historian, was a native of Alexandria, from which place he was carried as a prisoner to Rome, where he was first employed as a slave in menial offices, but being liberated by Faustus Sulla, the son of the dictator, he opened a school of rhetoric, in which he taught with great success. (*Comp. Hor. Ep.* i. 19, 15.) The emperor Augustus induced him to write a History of his exploits, but having offended Augustus by sarcastic remarks upon his family, he was forbidden the palace; whereupon he burnt his historical works, gave up his rhetorical school, and retired from Rome to the house of his friend Asinius Pollio at Tusculum. He afterwards went to the East, and died at Dabanum in Mesopotamia. (*Sen. de Ira*, iii. 23; *Plut. de Adul.* p. 68; *Quint.* x. 1; *Suid. s. v.* Τιμαγένης.)

Timantāēs (*Τιμάνθης*), a Greek painter at Sicily, contemporary with Zeuxis and Parrhasius, about B.C. 400. The masterpiece of Timanthes was his picture of the sacrifice of Iphigenia, in which Agamemnon was painted with his face hidden in his mantle. The ancient critics tell us that the picture showed Iphigenia, standing by the altar, surrounded, among the assistants, by Calchas, whose prophetic voice had demanded her sacrifice, and whose hand was about to complete it; Odysseus, who had brought her from her home, and Menelaus, her father's brother, all manifesting different degrees of grief, so that, when the artist had painted the sorrow of Calchas, and the deeper sorrow of Odysseus, and had added all

his powers to express the woe of Menelaus, his resources were exhausted, and, unable to give a powerful expression to the agony of the father, he covered his head with a veil. (*Plin.* xxxv. 73; *Cic. Orat.* 22; *Quint.* ii. 18.) But this is clearly not the reason why Timanthes hid the face of Agamemnon. Timanthes probably expressed by his painting exactly what Tennyson, in describing the same scene, expresses by the words 'My father held his hand upon his face'—the abhorrence of Agamemnon from the sacrifice which he cannot prevent (cf. **TIMOLEON**; *Plut. Tim.* 4). It is likely that the composition of this, undoubtedly one of the most famous and probably one of the most powerful of ancient pictures, set the conventional method of representing the scene, and that in the Pompeian picture of the sacrifice of Iphigenia (*Mus. Borb.* iv. 3) we have the attitude of the Agamemnon of Timanthes preserved.

Timāvus (*Timavo*), a small river in the N. of Italy, forming the boundary between Istria and Venetia, and falling into the Sinus Tergestinus in the Adriatic, between Tergeste and Aquileia. It formed sometimes a pool or basin near its issue to the sea, which Livy calls the Lake of Timavus (*Liv.* xli. 1). This river is frequently celebrated by the poets and other ancient writers, who speak of its numerous sources, its lake, and its subterraneous passage. This is to some extent confirmed by the nature of the river, which bursts in several streams of considerable volume from the foot of a rock, and has a course of little over a mile before it reaches the sea. It is believed in the country to be the outflow of a stream which disappears near *S. Canzian* about thirteen miles from the reappearance, and this does not differ much from an estimate as old as Posidonius, who says that its subterranean course is 130 stadia (*Strab.* p. 215). That the number of mouths by which it issued from the rock varied at different times is likely enough. Nine, seven, six, and four are mentioned. (*Verg. Aen.* i. 245; *Strab.* l. c.; *Mart.* iv. 25, 6.)

Timocles (*Τιμοκλῆς*), an Athenian comic poet of the Middle Comedy, who lived at a period when the revival of political energy, in consequence of the encroachments of Philip, restored to the Middle Comedy much of the vigour and real aim of the Old. He is conspicuous for the freedom with which he discussed public men and measures (*Athen.* pp. 224, 341). He lived till after B.C. 324 (*Suid. s. v.*). Fragments in Meineke, *Fr. Com. Graec.*

Timocrēon (*Τιμοκρέων*), of Rhodes, a lyric poet, celebrated for the bitter and pugnacious spirit of his works, especially for his attacks on Themistocles and Simonides, and also for his great bodily strength. He was a native of Ialysus in Rhodes, whence he was banished on the then common charge of an inclination towards Persia (*μηδισμός*); and in this banishment he was left neglected by Themistocles, who had formerly been his friend and was connected with him by the ties of hospitality. Timocreon was still living after B.C. 471, since one of his poems, of which we have a fragment, was an attack upon Themistocles after his exile. (*Athen.* pp. 415, 416; *Plat. Gorg.* p. 493; *Plut. Them.* 21.)

Timōlēon (*Τιμολέων*), son of Timodomus or Timaeonotus and Demariste, belonged to one of the noblest families at Corinth. His early life was stained by a deed of blood. We are told that when his brother, Timophanes, whose life he had previously saved in battle at the risk of

his own (Plut. *Tim.* 4), endeavoured to make himself tyrant of their native city, Timoleon murdered him rather than allow him to destroy the liberty of the state. It is related that he visited him with two friends, who first joined Timoleon in urging him to lay down his power, and, failing in this, stabbed him, Timoleon meanwhile standing aside with his face veiled (Plut. *Tim.* 4, *Reipubl. Gerend. Praecept.* p. 808; Nep. *Tim.* 1). The murder was perpetrated just before an embassy arrived from several of the Greek cities of Sicily, begging the Corinthians to send assistance to the island, which was distracted by internal dissensions, and was expecting an invasion of the Carthaginians. It is said that the Corinthians were at the very moment of the arrival of the Sicilians deliberating respecting Timoleon's act, and had not come to any decision respecting it; and that they avoided the difficulty of a decision by appointing him to the command of the Sicilian expedition, with the singular provision, that if he conducted himself justly in the command, they would regard him as a tyrannicide, and honour him accordingly; but if otherwise, they would punish him as a fratricide. To whatever causes Timoleon owed his appointment, his extraordinary success justified the confidence which had been reposed in him. His history reads like a romance; and yet of the main facts of the narrative we cannot entertain any reasonable doubt. Although the Corinthians had readily assented to the request of the Sicilians in the appointment of a commander, they were not prepared to make many sacrifices in their favour; and accordingly it was only with ten triremes and 700 mercenaries that Timoleon sailed from Corinth to repel the Carthaginians, and restore order to the Sicilian cities. He reached Sicily in B.C. 344, and straightway marched against Syracuse, of two quarters of which he obtained possession. In the following spring (343) Dionysius, despairing of success, surrendered the citadel to Timoleon, on condition of his being allowed to depart in safety to Corinth. [DIONYSIUS.] Timoleon soon afterwards obtained possession of the whole of Syracuse. He destroyed the citadel, which had been for so many years the seat and bulwark of the power of the tyrants, and restored the democratic form of government. He then proceeded to expel the tyrants from the other Greek cities of Sicily, but was interrupted in this undertaking by a formidable invasion of the Carthaginians, who landed at Lilybaeum in 339, with an army, under the command of Hasdrubal and Hamilcar, consisting of 70,000 foot and 10,000 horse. Such an overwhelming force struck the Greeks with consternation and dismay. So great was their alarm that Timoleon could only induce 12,000 men to march with him against the Carthaginians. But with this small force he gained a brilliant victory over the Carthaginians on the river Crimissus (339). It is said that on his march to meet the enemy Timoleon met some mules laden with parsley, which, since parsley was used for wreaths placed on tombstones, struck the soldiers as a bad omen; but Timoleon, placing a wreath of it on his head, exclaimed: 'This is an omen of victory; for at Corinth it crowns the victors in the Isthmian games.' (Plut. *Tim.* 26; Diod. xvi. 79.) The terrible storm which beat in the face of the Carthaginians and contributed to their defeat was regarded by his troops and by others as a mark of divine favour to Timoleon. This

victory justly ranks as one of the greatest gained by Greeks over barbarians. The booty which Timoleon acquired was prodigious; and some of the richest of the spoils he sent to Corinth and other cities in Greece, thus spreading the glory of his victory throughout the mother country. Timoleon now resolved to carry into execution his project of expelling all the tyrants from Sicily. Of these, two of the most powerful, Hicetas of Leontini, and Mamercus of Catana, had recourse to the Carthaginians for assistance, who sent Gisco to Sicily with a fleet of seventy ships and a body of Greek mercenaries. Although Gisco gained a few successes at first, the war was upon the whole favourable to Timoleon, with whom the Carthaginians were glad to conclude a treaty in 338, fixing the river Halycus as the boundary of the Carthaginian and Greek dominions in Sicily. During the war with Gisco Hicetas fell into the hands of Timoleon, and was slain by his order. His wife and daughters were carried to Syracuse, where they were executed by the people, as a satisfaction to the *manes* of Dion, whose wife Arete and sister Aristomache had both been put to death by Hicetas. This is one of the greatest stains upon Timoleon's character, as he might easily have saved these unfortunate women if he had chosen. After the treaty between the Carthaginians and Timoleon, Mamercus, being unable to maintain himself in Catana, fled to Messana, where he took refuge with Hippon, tyrant of that city. Timoleon quickly followed, and besieged Messana so vigorously by sea and land that Hippon, despairing of holding out, attempted to escape by sea, but was taken and put to death in the public theatre. Mamercus now surrendered, stipulating only for a public trial before the Syracusans, with the condition that Timoleon should not appear as his accuser. But as soon as he was brought into the assembly at Syracuse, the people refused to hear him, and unanimously condemned him to death. Thus almost all the tyrants were expelled from the Greek cities in Sicily, and a democratic form of government established in their place. Timoleon, however, was in reality the ruler of Sicily, for all the states consulted him on every matter of importance; and the wisdom of his rule is attested by the flourishing condition of the island for several years even after his death. He did not assume any title or office, but lived as a private citizen among the Syracusans. Timoleon died in 337, having become blind a short time before his death. He was buried at the public expense in the market-place at Syracuse, where his monument was afterwards surrounded with porticoes and a gymnasium, which was called after him the *Timoleonteum*. Annual games were also instituted in his honour. (Life of *Tim.* by Plutarch and by Nepos; cf. Diod. xvi. 65-90; Polyæn. v. 3, 8.)

Timomachus (Τιμομαχος), a distinguished painter, of Byzantium, lived (according to Pliny) in the time of Julius Caesar, who purchased two of his pictures, the *Ajax* and *Medea*, for the immense sum of eighty Attic talents, and dedicated them in the temple of Venus Genetrix (Plin. vii. 126, xxxv. 136; cf. *Anth. Pal.* ii. p. 667). It is held by most critics that Timomachus belonged to the Alexandrine period of Greek art, and that Pliny was mistaken in supposing that the pictures which Caesar bought were painted in Caesar's time.

Timon (Τιμων). 1. The son of Timarchus of

Plinius, a philosopher of the sect of the Sceptics, flourished in the reign of Ptolemy Philadelphus, about B.C. 279, and onwards. He first studied philosophy at Megara, under Stilpon, and then returned home and married. He next went to Elis with his wife, and heard Pyrrho, whose tenets he adopted. Driven from Elis by straitened circumstances, he spent some time on the Hellespont and the Propontis, and taught at Chalcedon as a sophist with such success that he realised a fortune. He then removed to Athens, where he passed the remainder of his life, with the exception of a short residence at Thebes. He died at the age of almost 90.—Timon appears to have been endowed by nature with a powerful and active mind, and with that quick perception of the follies of men which betrays its possessor into a spirit of universal distrust both of men and truths, so as to make him a sceptic in philosophy and a satirist in everything. His agnosticism (to use a modern term) is shown by his saying that man need only know three things: viz. what is the nature of things, how we are related to them, and what we can gain from them: but, as our knowledge of things must always be subjective and unreal, we can only live in a state of suspended judgment. He wrote numerous works both in prose and poetry. The most celebrated of his poems were the satiric compositions called *Silli* (*σίλλοι*), a word of somewhat doubtful etymology, but which undoubtedly describes metrical compositions of a character at once ludicrous and sarcastic. The invention of this species of poetry is ascribed to Xenophanes of Colophon. [XENOPHANES.] The *Silli* of Timon were in three books, in the first of which he spoke in his own person, and the other two are in the form of a dialogue between the author and Xenophanes of Colophon, in which Timon proposed questions, to which Xenophanes replied at length. The subject was a sarcastic account of the tenets of all philosophers, living and dead: an unbounded field for scepticism and satire. They were in hexameter verse, and from the way in which they are mentioned by the ancient writers, as well as from the few fragments of them which have come down to us, it is evident that they were very admirable productions of their kind. (Diog. Laërt. ix. 12, 109-115; Euseb. *Praep. Ev.* xiv. p. 761.)—The fragments of his poems are collected by Wölke, *De Graecorum Syllis*, Varsav. 1820; and by Paul, *Dissertatio de Sillis*, Berol. 1821.—2. The Misanthrope (*δυσάνθρωπος*), lived in the time of the Peloponnesian war. He was an Athenian, of the demos of Colyttus, and his father's name was Echeeratides. In consequence of the ingratitude he experienced, and the disappointments he suffered, from his early friends and companions, he secluded himself entirely from the world, admitting no one to his society except Alcibiades, in whose reckless and variable disposition he probably found pleasure in tracing and studying an image of the world he had abandoned; and at last he is said to have died in consequence of refusing to suffer a surgeon to come to him to set a broken limb. One of Lucian's pieces bears his name. (Aristoph. *Av.* 1548, *Lys.* 809; Plut. *Ant.* 70; Lucian, *Timon*; Suid. *s. v.*)

Timophanes. [TIMOLEON.]

Timothēus (*Τιμόθεος*). 1. Son of Conon, the famous general, was himself a distinguished Athenian general. He was first appointed to a public command in B.C. 378; and from this

time his name frequently occurs as one of the Athenian generals down to 356. In this year he was associated with Iphicrates, Menestheus, and Chares in the command of the Athenian fleet. In consequence of his failure to relieve Samos he was arraigned in 354, and condemned to the crushing fine of 100 talents (more than 24,000*l.*). Being unable to pay the fine, he withdrew to Chalcis in Euboea, where he died shortly after. The Athenians subsequently remitted nine-tenths of the penalty, and allowed his son Conon to expend the remainder on the repair of the walls, which the famous Conon had restored. (*Life of Timoth.* in Nepos; Diod. xv. 81, xvi. 7, 21; IPHICRATES.)—2. Son of Clearchus, the tyrant of Heraclea on the Euxine, whom he succeeded in the sovereignty, B.C. 353 (Diod. xvi. 36). There is extant a letter addressed to him by Isocrates.—3. A celebrated musician and poet of the later Athenian dithyramb, was a native of Miletus, and the son of Thersander. He was born B.C. 446, and died in 357, in the ninetyeth year of his age. Of the details of his life we have very little information. He was at first unfortunate in his professional efforts. Even the Athenians, fond as they were of novelty, were offended at the bold innovations of Timotheus, and hissed off his performance. On this occasion it is said that Euripides encouraged Timotheus by the prediction that he would soon have the theatres at his feet. This prediction appears to have been accomplished in the vast popularity which Timotheus afterwards enjoyed. The Ephesians rewarded him for his dedicatory hymn to Artemis with the sum of 1000 pieces of gold; and the last accomplishment by which the education of the Arcadian youth was finished was learning the names of Timotheus and Philoxenus. (Pol. iv. 20; Athen. pp. 626, 636; Suid. *s. v.*) Timotheus is said to have died in Macedonia. He delighted in the most artificial and intricate forms of musical expression: the most important of his innovations, as the means of introducing all the others, was his addition to the number of the strings of the *cithara*. [See *Dict. of Ant.* art. *Lyra*.]—4. A sculptor, whose country is not mentioned, but who belonged to the later Attic school of the time of Scopas and Praxiteles. He was one of the artists who executed the bas-reliefs which adorned the frieze of the Mausoleum. He is also mentioned as the author of a statue of Asclepius at Troezen and one of Artemis which was at Rome. (Paus. ii. 32, 3; Plin. xxxvi. 32; cf. BRYAXIS; LEOCHARES.)

Tingis (*ἡ Τίγγις*: *Tangier*), a city of Mauretania, on the S. coast of the Fretum Gaditanum (*Straits of Gibraltar*), was a place of very great antiquity. It was made by Augustus a free city, and by Claudius a colony, and the capital of Mauretania Tingitana. (Strab. pp. 140, 827; Dio Cass. xlviii. 45; Plin. v. 2.)

Tinia (*Timia*), a small river in Umbria, rising near Spolegium, and falling into the Tiber, after receiving the Clitumnus (Strab. p. 227; Sil. It. viii. 452).

Tirēsias (*Τειρεσίας*), one of the mythical types of prophecy from augury, among whom were Melampus and Calchas; but Tiresias was the most widely celebrated soothsayer of all. He was represented as a Theban, son of Evers and Chariclo: hence Thocroitus calls him Euerides (*Id.* xxiv. 70). He was blind from his seventh year, but lived to a very old age. Various stories are told about the origin of his blindness, each probably a local legend, but it

is difficult to say which is the oldest, or where each was started. One story was that his blindness was occasioned by his having revealed to men things which they ought not to have known. Another that he had seen Athene while she was bathing, wherefore the goddess deprived him of sight by sprinkling water upon his face. Chariclo prayed to Athene to restore his sight, but as the goddess was unable to do this, she conferred upon him the power of understanding the voices of birds, and gave him a staff, with the help of which he could walk as safely as if he had his eyesight. (Apollod. iii. 6, 7; Callim. *Lav. Pall.* 75.) Another tradition accounts for his blindness in the following manner. Once, when on Mount Cithaeron (others say Cyllene), he saw a male and a female serpent together; he struck at them with his staff, and as he happened to kill the female, he himself was metamorphosed into a woman. Seven years later he again saw two serpents, and now killing the male, he again became a man. It was for this reason that Zeus and Hera, when disputing whether a man or a woman had more enjoyments, referred the matter to Tiresias, who declared that women enjoyed more pleasure than men. Hera, indignant at the answer, deprived him of sight, but Zeus gave him the power of prophecy, and granted him a life which was to last for seven or nine generations. This story is said to have been related by Hesiod. (Tzet. ad Lye. 632; cf. Apollod. *l.c.*; Ov. *Met.* iii. 320; Hyg. *Fab.* 75.) It seems to belong to an early date, when serpents were symbols of prophetic and oracular power, and it probably grew out of a primitive Boeotian superstition. In the war of the Seven against Thebes, he declared that Thebes would be victorious if Menoecus would sacrifice himself; and during the war of the Epigoni, when the Thebans had been defeated, he advised them to commence negotiations of peace, and to avail themselves of the opportunity that would thus be afforded them to take to flight. He himself fled with them (or, according to others, he was carried to Delphi as a captive), but on his way he drank from the well of Tilphossa and died. (Diod. iv. 66; Paus. ix. 33, 1; Apollod. iii. 7, 3.) His daughter, Manto (or Daphne), was sent by the victorious Argives to Delphi, as a servant to Apollo. Even in the lower world Tiresias was believed to retain the powers of perception, while the souls of other mortals were mere shades, and there also he continued to use his golden staff (*Od.* x. 492, xi. 90). His tomb was shown in the neighbourhood of the Tilphossian well near Thebes, and in Macedonia likewise. The place near Thebes where he had observed the birds was pointed out as a remarkable spot even in later times. (Paus. ix. 16, 1; cf. Soph. *O. T.* 493.) The blind seer Tiresias acts so prominent a part in the mythical history of Greece that there is scarcely any event with which he is not connected in some way or other; and this introduction of the seer in so many occurrences separated by long intervals of time was facilitated by the belief in his long life. In Pindar (*Nem.* 60) he prophesies to the parents of Heracles; in Sophocles, as a very old man, to Oedipus; and, in the stories of the Epigoni, to the grandsons of Oedipus.

Tribazus (Τριβαζος), satrap of Armenia in 401, hung on the retreat of the 10,000, but without success (Xen. *An.* iv. 4, vii. 8; Diod. xiv. 27). He succeeded Tithraustes as satrap of W. Asia, and favoured the views of Antal-

cidas. In 386 he commanded the expedition against EVAGORAS. Some time afterwards he conspired against Artaxerxes II., and was put to death (Plut. *Artax.* 20).

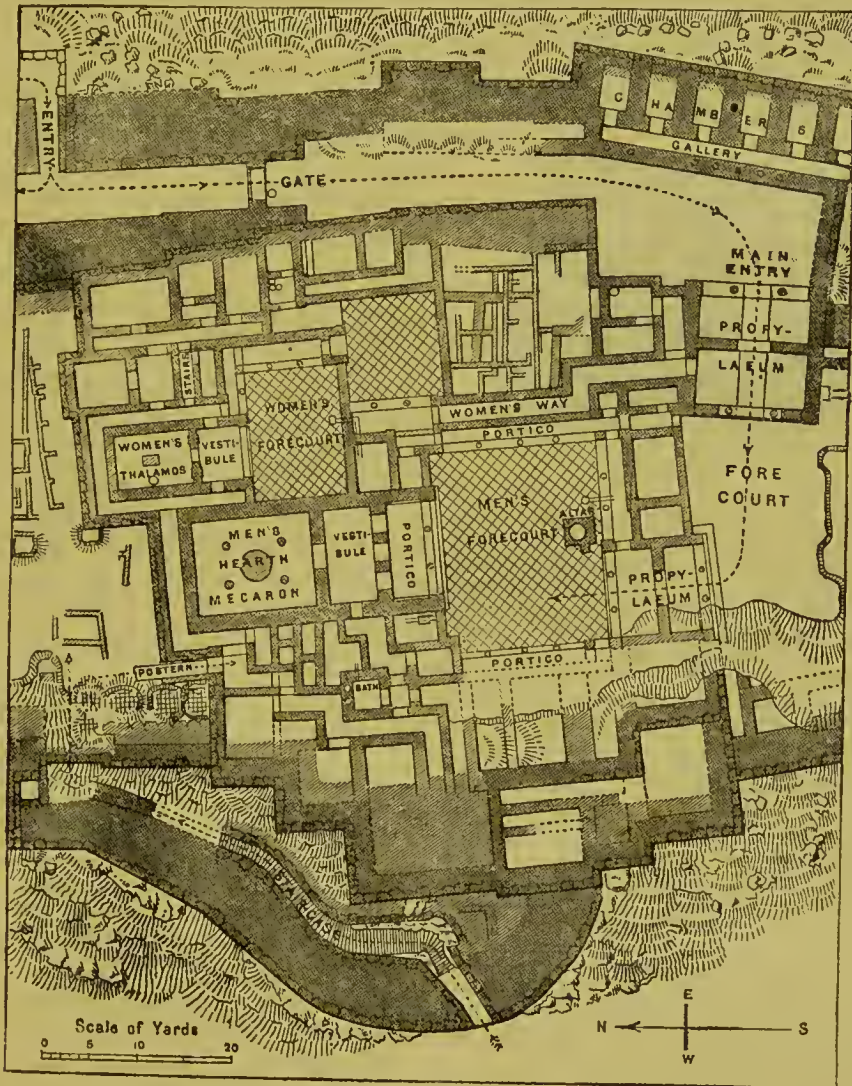
Tiridātēs or **Teridātes** (Τηριδάτης). 1. The second king of Parthia. [ARSACES II.]—2. [See ARSACES XXIII.]—3. **Tiridates III.** [SASSANIDAE.]

Tiro, M. Tullius, the freedman of Cicero, to whom he was an object of tender affection. He appears to have been a man of very amiable disposition, and highly cultivated intellect. (Cic. *ad Fam.* xvi. 4, *ad Att.* vii. 5; Gell. vi. 3.) He was not only the amanuensis of the orator, and his assistant in literary labour, but was himself an author of no mean reputation, and notices of several works from his pen have been preserved by ancient writers. Among them were a biography of Cicero, vindicating his character from detraction (Plut. *Cic.* 41, 49; Tac. *Dial.* 17; Gell. iv. 9, xv. 16), a treatise on grammar (Gell. xiii. 9), and some poetry (Cic. *ad Fam.* xvi. 18). Tiro was the chief agent in bringing together and arranging the works of his illustrious patron, and in preserving his correspondence from being dispersed and lost. After the death of Cicero, Tiro purchased a farm in the neighbourhood of Puteoli, where he lived until he reached his 100th year. Tiro was the inventor or improver of the art of shorthand writing among the Romans, and hence abbreviations of this description, which are common in MSS. from the sixth century downwards, have very generally been designated as *Notae Tironianae*. [See *Dict. of Ant.* art. *Notae*.]

Tiryns (Τίρυνς, -υρθος; Τηρόνθιος), an ancient town in Argolis, SE. of Argos, and one of the most ancient in all Greece, is said to have been founded by Proetus, the brother of Acrisius, who, having returned from Lycia [PROETUS], built the massive walls of the city with the help of the Cyclopes. [For the legendary connexion with HERACLES, see that article.] Tiryns was built on a low flat-topped rock, which rises about sixty feet above the plain of Argolis $1\frac{1}{4}$ mile from the sea-coast, Mycenae being $9\frac{1}{4}$ miles further inland. The legends point to the first foundation of Tiryns (as a strong citadel at any rate) by a dynasty of immigrants from Asia Minor. Such is the natural construction of the story of Proetus. The story of Heracles the Tirynthian serving the Mycenaean Eurystheus points to the fact that Tiryns, the more ancient city, fell under the dominion of Mycenae, a later foundation. [For the reason why it should do so, though apparently more favourably situated for commerce, see MYCENAE.] In the Persian wars the Tirynthians served at Plataea (Hdt. ix. 28), and it is said that this dissociation from Argos was one cause of the jealousy which led the Argives to destroy Tiryns and Mycenae (Paus. ii. 25, 8); after which time it remained uninhabited, or at any rate unrestored. These traditions are in many particulars confirmed by the excavations undertaken by Dr. Schliemann and Dr. Dörpfeld in 1876-1884. As regards the relative antiquity, the walls of Tiryns appear to be older than the oldest parts of Mycenae; they are described as 'colossal roughly hewn blocks, showing no vestige of later restoration,' and, though some have thought the style of work to be Phoenician, the most probable view, as at present appears, is that they should rather be compared to remains found in Lydia. The excavations have laid bare the whole palace, with its gates and walls, its courts and

its apartments for men and women. How interesting and valuable this is for the illustration of the Homeric poems as regards life in the palace of an Achaean prince may easily be understood [see *Dict. of Ant. art. Domus*]. This palace and fortress is built on a platform of rock 328 yards by 109, with three terraces, on which stand the upper, middle, and lower citadels. On the upper, to the S., is the palace; on the middle are smaller houses, and others, only partially excavated, on the lowest and smallest platform; but it is probable that the

they had been cemented with a clay mortar, of which the yellow dust remains. The walls round the lower citadel were from twenty-three to twenty-six feet thick, and twenty-four feet high; those round the upper citadel were even thicker. The wall is made more defensible by projecting and re-entering angles with towers, galleries, and chambers, and a long corridor, or arched gallery, with arched doors. These were at first supposed to be sallyports, whence soldiers came out to defend the platform; but they have been found to communicate with

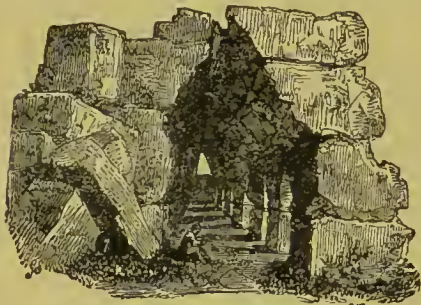


Plan of Upper Citadel of Tiryns. (From Gardner's *New Chapters on Greek History*.)

main city lay, as at Troy, beneath the citadel-hill. The walls of the palace are still in some places three feet high: the outer wall of the citadel is built solely of very large stones (limestone, quarried near Tiryns), bearing out the legend of Proetus employing Cyclopean builders: many of the stones are from six to ten feet long, and three feet in breadth and thickness; they are not, however, absolutely unheven, for many are roughly dressed with the pick-hammer: they are arranged to some extent in layers, and (contrary to the ideas entertained before the later explorations) it was found that

chambers which were probably store-rooms. Remarkable skill and ingenuity have been shown in bringing the approaches, alike the main entrance and the small rock staircase, by a circuitous route commanded throughout by the walls and galleries [see plan]. The fortifications of Tiryns are noticed in *Il. ii. 559*. As regards the gain to archaeology, not only has it been made possible to realise thoroughly the arrangement of the Homeric palace, as was said above, but the system of decoration, the painted ceilings (in Egyptian patterns), and the vases which have been found have supple-

mented the richer discoveries of Mycenae. As regards the history, although there are striking analogies to Phoenician architecture in the walls (*e.g.* to the walls of Carthage), yet it is probable that those are right who regard the remains as proving a Lydian origin for the dynasty, so-called, of Proetus and Perses [see MYCENAE]. Again, though some argue that the ruins testify to a much earlier destruction, it does not yet appear that anything has disproved the statement of Pausanias, that the destruction was in the fifth century B.C. Indeed, there are remains of a small Doric temple of the seventh century B.C. The report of its deserted state which Pausanias gives is certainly borne out by the excavations, which seem to show that the site was hardly, if at all, occupied for many centuries, until the date of Byzantine tombs and a Byzantine church.



Gallery at Tiryns.

Tisamēnus (Τισαμενός). 1. Son of Orestes and Hermione, was king of Argos, but was deprived of his kingdom when the Heraclidae invaded Peloponnesus. He was slain in a battle against the Heraclidae, and his tomb was afterwards shown at Helice, from which place his remains were subsequently removed to Sparta by command of an oracle. (Pans. ii. 18, 5, vii. 1, 3; Apollod. ii. 8, 2.)—2. Son of Thersander and Demonassa, was king of Thebes, and the father of Autesion (Hdt. iv. 147; Pans. iii. 15, 4).—3. An Eleian soothsayer, of the family of the Clytiadae. He was assured by the Delphic oracle that he should be successful in five great conflicts. Supposing this to be a promise of distinction as an athlete, he devoted himself to gymnastic exercises; but the Spartans, understanding the oracle to refer, not to gymnastic, but to military victories, made great offers to Tisamenus to induce him to take with their kings the joint command of their armies. This he refused to do on any terms short of receiving the full franchise of their city, which the Spartans eventually granted. He was present with the Spartans at the battle of Plataea, B.C. 379, which was the first of the five conflicts referred to by the oracle. The second was with the Argives and Tegeans at Tegea; the third, with the Arcadians at Dipaea; the fourth was the third Messenian war (465–455); and the last was the battle of Tanagra, with the Athenians and their allies, in 457. (Hdt. ix. 33–36.)

Tisia (Tisiates, pl.). 1. A town in Bruttium in the Sila Silva, of uncertain site (App. An. 44).—2. (*Theiss*), a river of Dacia and Sarmatia, which rises in the Montes Bastarnici, and flows into the Danube. It was also called **Patisus**.

Tisicrātes, an eminent Greek sculptor, of the school of Lysippus, whose works those of Tisicrates closely imitated (Plin. xxxiv. 67).

Tisiphōnē. [EUMENIDAE.]

Tissa (Tissiensis, Tissinensis), a town in

Sicily, N. of Mt. Aetna (Cic. Verr. iii. 38; Ptol. iii. 4, 12).

Tissaphernes (Τισσαφέρνης), a famous Persian, who was appointed satrap of Lower Asia in B.C. 414. He espoused the cause of the Spartans in the Peloponnesian war, but he did not give them any effectual assistance, since his policy was not to allow either Spartans or Athenians to gain the supremacy, but to exhaust the strength of both parties by the continuance of the war. His plans, however, were thwarted by the arrival of Cyrus in Asia Minor in 407. This prince supplied the Lacedaemonians with effectual assistance. Tissaphernes and Cyrus were not on good terms; and after the death of Darins, they were engaged in continual disputes about the cities in the satrapy of the latter, over which Cyrus claimed dominion. The ambitious views of Cyrus towards the throne at length became manifest to Tissaphernes, who lost no time in repairing to the king with information of the danger. At the battle of Cunaxa, in 401, he was one of the four generals who commanded the army of Artaxerxes, and his troops were the only portion of the left wing that was not put to flight by the Greeks. When the 10,000 had begun their retreat, Tissaphernes professed his great anxiety to serve them, and promised to conduct them home in safety. In the course of the march he treacherously arrested Clearchus and four of the other generals, who were sent to death. After this, Tissaphernes annoyed and harassed the Greeks in their march, without, however, seriously impeding it, till they reached the Carduchian Mountains, at which point he gave up the pursuit. Not long after, Tissaphernes, as a reward for his great services, was invested by the king, in addition to his own satrapy, with all the authority which Cyrus had enjoyed in Western Asia. On his arrival he claimed dominion over the Ionian cities, which applied to Sparta for aid. Their request was granted, and the Spartans carried on war against Tissaphernes with success for some years under the command successively of Thimbron, Dercyllidas, and Agesilaus (400–395). The continued want of success on the part of Tissaphernes led to grievous complaints against him, and the charges were transmitted to court, where they were backed by all the influence of Parysatis, eager for revenge on the enemy of Cyrus, her favourite son. The result was that Tithranstes was commissioned by the king to put Tissaphernes to death and to succeed him in his government, which was accordingly done (395). (Thuc. viii.; Xen. Hell. i. 1, 2, 5, iii. 1, 2, 4, *Anabasis*; Diod. xiii. 46, xiv. 23–27, 80.)

Titane (Τιτάνη), a town of Sicyonia, between Sicyon and Phlius (Pans. ii. 11, 3, ii. 27, 1; Steph. Byz. s.v.).

Titānes (Τιτάνες, sing. Τιτάν, Ion. Τιτῆνες; fem. Τιτανίδες, sing. Τιτανίς). 1. The sons and daughters of Uranus and Ge or Gaea (the Earth), originally dwelt in heaven, whence they are called *Οὐρανίωτες* or *Οὐρανίδαί*. They were twelve or thirteen in number, who fall generally into pairs, viz.: Oceanus and Tethys = the sea; Hyperion and Theia = sun and moon; Coeus and Phoebus = light or star deities; Creios and Eurybia = deities of strength; Cronus and Rhea = heaven and earth; Themis and Mnemosyne, and Iapetus, who is to produce mankind (Hes. Th. 133; Apollod. i. 1, 3). It is said that Uranus, the first ruler of the world, threw his sons, the Hecatoncheires (Hundred-Handed)—Briareus,

Cottys, Gyes—and the Cyclopes—Arges, Steropes, and Brontes—into Tartarus. Gaea, indignant at this, produced iron, persuaded the Titans to rise against their father, and gave to Cronus an iron sickle. They did as their mother bade them, with the exception of Oceanus. Cronus, with his sickle, mutilated his father. [For this myth, see URANUS.] From the drops of his blood there arose the Erinyes, Alecto, Tisiphone, and Megaera. The Titans then deposed Uranus, liberated their brothers who had been cast into Tartarus, and raised Cronus to the throne. But Cronus hurled the Cyclopes back into Tartarus, and married his sister Rhea. Having been warned by Gaea and Uranus that he should be dethroned by one of his own children, he swallowed successively his children Hestia, Demeter, Hera, Pluto, and Poseidon. Rhea therefore, when she was pregnant with Zeus, went to Crete, and gave birth to the child in the Dictæan Cave, where he was brought up by the Curetes. When Zeus had grown up he availed himself of the assistance of Thetis, the daughter of Oceanus, who gave to Cronus a potion which caused him to bring up the stone and the children he had swallowed. [ZEUS; CRONUS.] United with his brothers and sisters, Zeus now began the contest against Cronus and the ruling Titans. This contest (usually called the Titanomachia) was carried on in Thessaly, Cronus and the Titans occupying Mount Othrys, and the sons of Cronus Mount Olympus. It lasted ten years, till at length Gaea promised victory to Zeus if he would deliver the Cyclopes and Hecatoncheires from Tartarus. Zeus accordingly slew Campe, who guarded the Cyclopes, and the latter furnished him with thunder and lightning. The Titans then were overcome, and hurled down into a cavity below Tartarus, and the Hecatoncheires were set to guard them. (Hes. *Th.* 617, 697, 851; Apollod. i. 2, 1; Paus. viii. 37, 3; cf. *Il.* xiv. 279.) It must be observed that the fight of the Titans is sometimes confounded by ancient writers with the fight of the Gigantes. [GIGANTES.]—This myth of the Titans grew out of an attempt to reconcile the Greek religion with those of other non-Greek nations who had occupied the Greek lands before them. Hence many of its features (especially the account of the wounding of Uranus) are not of a Greek character, and are ignored by Homer, but preserved by Hesiod [see pp. 412, b, 425, a]. The Titan dynasties represent primitive alien supreme deities who have been brought into connexion with the supreme Zeus of the Greeks and the other Olympian deities. In the Greek conception of the story the Titans express the more terrible forces of nature, and also the struggle against the will of Zeus, *i.e.* against the lawful and orderly course of things (cf. *Il.* viii. 478, xiv. 200, xv. 224; Plat. *Leg.* iii. p. 701).—2. The name Titans is also given to those divine or semi-divine beings who were descended from the Titans, such as Prometheus, Hecate, Latona, Pyrrha, and especially Helios (the Sun) and Selene (the Moon), as the children of Hyperion and Thia, and even the descendants of Helios, such as Circe.

Titarēsīus (*Τιταρῆσιος*: *Xeraghi*), a river of Thessaly, also called **Europus**, rising in Mt. Titarus, flowing through the country of the Perrhaebi, and falling into the Peneus, SE. of Phalanna. Its waters were impregnated with an oily substance, whence it was said to be a branch of the infernal Styx. (Strab. pp. 329, 421; *Il.* ii. 751.)

Tithōnus (*Τιθωνός*), son of Laomedon and Strymo, and brother of Priam (*Il.* xx. 237). By the prayers of Eos (Aurora), who loved him, he obtained from the gods immortality, but not eternal youth, in consequence of which he became withered and shrunk in his old age; whence an old decrepit man was proverbially called Tithonus. As he could not die, Eos changed him into a cicada. (Hes. *Th.* 984; *Hymn. ad Ven.* 219; Apollod. iii. 12, 4; Tzetz. ad Lyc. 18; Hor. *Od.* i. 28, 8; Ov. *Fast.* i. 461.) [For the meaning of this and kindred myths about the Dawn, see EOS.]

Tithōrēa. [NEON.]

Tithraustes (*Τιθραύστης*), a Persian, who succeeded Tissaphernes in his satrapy, and put him to death by order of Artaxerxes Mnemon, B.C. 395. Being unable to make peace with Agesilaus, he sent Timocrates, the Rhodian, into Greece with fifty talents, to distribute among the leading men in the several states, in order to induce them to excite a war against Sparta at home. (Xen. *Hell.* iii. 4, 25; Diod. xiv. 80.)

Titianus, Jūlius, a Roman writer, was the father of the rhetorician Titianus, who taught the younger Maximinus. The elder Titianus may therefore be placed in the reigns of Commodus, Pertinax, and Severus. He was called the ape of his age, because he had imitated everything. All his works are lost. (Sidon. *Ep.* i. 1; Capitol. *Maximin.* 27, 5.)

Titinius, a Roman dramatist whose productions belonged to the department of the *Comœdia Togata*, is commended by Varro on account of the skill with which he developed the characters of the personages whom he brought upon the stage. It appears that he was younger than Caecilius, but older than Terence, and flourished about B.C. 170. (Varro, ap. Charis. i. 241.) The names of upwards of fourteen plays, together with a considerable number of short fragments, have been preserved by the grammarians.—Published in Ribbeck, *Com. Lat.*

Titius Septimius. [SEPTIMIUS.]

Titus Flavius Sabinus Vespasianus, Roman emperor, A.D. 79–81, commonly called by his praenomen **Titus** (also, with Imperator as a cognomen, *Titus Caesar Imperator Vespasianus*), was the son of the emperor Vespasianus and his wife Flavia Domitilla. He was born on the 30th of December, A.D. 40. When a young man he served as tribune militum in Britain and in Germany, with great credit. After having been quaestor, he had the command of a legion, and served under his father in the Jewish wars. Vespasian returned to Italy after he had been proclaimed emperor on the 1st of July, A.D. 69; but Titus remained in Palestine to prosecute the siege of Jerusalem, during which he showed the talents of a general and the daring of a soldier. The siege of Jerusalem was concluded by the capture of the place, on the 8th of September, 70. Titus returned to Italy in the following year (71), and triumphed at Rome with his father. He also received the title of Caesar, and became the associate of Vespasian in the government. Titus became attached to Berenice, the sister of Agrippa II., when he was in Judaea, and after the capture of Jerusalem she followed him to Rome with her brother, Agrippa. This attachment caused so much scandal and dissatisfaction among the Romans—not indeed from a sense of morality, but because they disliked her nationality and feared lest she should prevail upon Titus to marry her—that Titus yielded to the popular feeling

and sent Berenice away from Rome after he became emperor. (Suet. *Tit.* 7; Dio Cass. lvi. 15, 18). Titus succeeded his father in 79, and his government proved an agreeable surprise to those who had anticipated a return of the times of Nero. He was idolised by his army (Tac. *Hist.* v. 1), but he had a reputation for severity, and even cruelty, and for licentiousness, which made the Romans regard him as unpromising. But Titus exerted himself in every way to win the affection of the people. He could control his passions, as he showed by his dismissal of Berenice, and he gave proofs of clemency by pardoning his brother, Domitian, who intrigued against him, and in a still more welcome and popular manner by checking delation: the informer was punished by scourging and exile (Suet. *Tit.* 8). He assumed the office of Pontifex Maximus after the death of his father, and with the purpose, as he declared, of keeping his hands free from blood (Suet. *Tit.* 9). It was recorded by his admirers that at the end of a day on which he had benefited no one by any gift, he exclaimed: 'I have lost a day'



Bust of Titus. (From British Museum.)

(Suet. *Tit.* 8). It must be admitted that this often quoted saying, as well as another of his, 'No one should leave his prince's presence dissatisfied,' however conducive to popularity, points rather to lavish extravagance than to discretion. The first year of his reign is memorable for the great eruption of Vesuvius, which desolated a large part of the adjacent country, and buried with lava and ashes the towns of Herenlauenm and Pompeii. Titus endeavoured to repair the ravages of this great eruption: he sent two consuls with money to restore the ruined towns, and he applied to this purpose the property of those who had been destroyed and had left no next of kin. At the beginning of the following year (80) there was a great fire at Rome, which lasted three days and three nights, and destroyed the Capitol, the library of Augustus, the theatre of Pompeius, and other public buildings, besides many houses. The emperor declared that he should consider all the loss as his own, and he set about repairing it with great activity: he took even the decorations of the imperial residences and sold them to raise money. The eruption of

Vesuvius was followed by a dreadful pestilence, which the emperor sought all possible means to mitigate. His magnificence, too, was an important element in his popularity. In the same year (80) he completed the great amphitheatre called the Amphitheatrum Flavianum (in a later age named the *Colosseum*: see p. 811), which had been begun by his father; and also the baths called the Baths of Titus. The dedication of these buildings was celebrated by spectacles which lasted 100 days; by a naval battle in the old naumachia, and fights of gladiators: on one day alone 5000 wild animals are said to have been exhibited, a number which we may reasonably suspect to be exaggerated. He died, of a fever, on the 13th day of September, 81, after a reign of two years and two months and twenty days. He was in the forty-first year of his age, and in the height of his popularity, called by Suetonius 'the darling of the whole world' ('amor et deliciae humani generis': Suet. *Tit.* 1; cf. Eutrop. vi. 14). It is possible that, had he lived on, this popularity might have waned: for he was spending lavishly, and probably unwisely, the treasures which the parsimony of Vespasian had gathered, and could not have continued either his display or his donations through a long life. Hence Ausonius says that he was 'felix imperii brevitatē'; but there is no reason, in spite of an ill-natured suggestion of Dio (that his supposed virtue was only luck: lxi. 18), to doubt the truth of his character for gentleness and clemency, to which both Suetonius and Tacitus bear testimony. (Suet. *Titus*; Tac. *Hist.* iv. 86.) To his popularity, as was natural, a single exception was furnished by the Jews, who recorded in their Talmud that his early death was a divine judgment, and added an absurd tradition of its cause. Titus left a daughter, Julia Sabina, married to Flavius Sabinus, a nephew of Vespasian.

Tityus (Τιτυός), son of Gaea, or of Zeus and Elara, the daughter of Orchomenus, was a giant in Euboea, and a type of incontinent passion. Instigated by Hera, he attempted to offer violence to Leto or Artemis (Latona), when she passed through Panopaeus to Pytho, but he was killed by the arrows of Artemis or Apollo; according to other accounts, Zeus destroyed him with a flash of lightning. He was cast into Tartarus, and there he lay outstretched on the ground, covering nine acres, with two vultures devouring his liver. (*Od.* vii. 324, xi. 576; Apollod. i. 4, 1; *Hyg. Fab.* 55; Paus. iii. 18, 9; *Hor. Od.* iii. 4, 77, iv. 6, 2.) His destruction by the arrows of Artemis and Apollo was represented on the throne of Apollo at Amyclae (Paus. x. 11, 1).

Tius or **Tium** (Tios, Tlov), a seaport town of Bithynia, on the river Billaeus; a colony from Miletus, and the native place of Philetæus, the founder of the Pergamene kingdom (Memn. 17; Mel. i. 19; Arr. *Peripl. P. E.* p. 14).

Tlêpôlêmus (Τληπόλεμος), son of Heracles by Astyoche, daughter of Phylas, or by Astydania, daughter of Amyntor. He was king of Argos, but, after slaying his uncle Licymnius, he was obliged to take to flight, and, in conformity with the command of an oracle, he settled in Rhodes, where he built the towns of Lindos, Ialysus, and Camirus. He joined the Greeks in the Trojan war with nine ships, but was slain by Sarpedon. (*Il.* ii. 658, v. 627; Diod. iv. 58, v. 59; Apollod. ii. 8, 2.)

Tlôs (Τλῶς, gen. Τλῶς: Τλωεύς, Τλωίτης: Ru. near *Duver*), a considerable city, in the interior of Lycia, about 2½ miles E. of the river Xanthus,

on the road leading over M. Massicytus to Cibra (Strab. p. 665; Ptol. v. 3, 5; Steph. Byz. s. v.).

Tmārus. [TOMARUS.]

Tmōlus (Τμῶλος), god of Mt. Tmolus in Lydia, is described as the husband of Pluto (the daughter of Himantes) or of Omphale, and father of Tantalus, and is said to have decided the musical contest between Apollo and Pan (Apollod. ii. 6, 3; Ov. *Met.* ix. 157).

Tmōlus or **Timōlus** (Τμῶλος: *Boz-Dagh*), a celebrated mountain of Asia Minor, running E. and W. through the centre of Lydia, and dividing the plain of the Hermus, on the N., from that of the Cayster, on the S. At its E. end it joins M. Messogis, thus entirely enclosing the valley of the Cayster. On the W., after throwing out the NW. branch called Sipyus, it runs far out into the Aegaeon, forming, under the name of Mimas, the great Ionian peninsula, beyond which it is still further prolonged in the island of Chios. On its N. side are the sources of the Pactolus and the Cogamus; on its S. side those of the Cayster. It produced wine, saffron, zinc, and gold. (*Il.* ii. 373; Strab. p. 591; Aesch. *Pers.* 50; Hdt. i. 84; Verg. *Georg.* ii. 97.)

Togāta, Gallia. [GALLIA.]

Tolbiācum (*Zulpich*), a town of Gallia Belgica, on the road from Colonia Agrippina to Treviri (Tac. *Hist.* iv. 79).

Tolentinum (Tolinas, -ātis: *Tolentino*), a town of Picenum, on a height on the river Flusor (*Chienti*). (Plin. iii. 111.)

Tolerium, an ancient town of Latium, probably near Labicum. It was destroyed at an early period. (Dionys v. 61, viii. 17; Plut. *Cor.* 28.)

Tolenus or **Telōnīus** (*Turano*), a river in the land of the Sabines, rising in the country of the Marsi and Aequi, and falling into the Velinus (Ov. *Fast.* vi. 565; Oros. v. 18).

Tolētum (*Toledo*), the capital of the Carpetani in Hispania Tarraconensis, situated on the river Tagns, which nearly encompasses the town, and upon seven hills. A tradition of the middle ages that it was founded by Jewish fugitives from Nebuchadnezzar may possibly point to an older popular belief in a Phoenician foundation. It was taken by the Romans under the proconsul M. Fulvius, B.C. 192, when it is described as a small but fortified town. It was celebrated in ancient as well as in modern times for the manufactory of swords; but it owed its greatness to the Gothic kings, who made it the capital of their dominions. (Liv. xxxv. 7, xxxix. 30; Ptol. ii. 6, 57; Plin. iii. 25.) It still contains many Roman remains.

Tolistobogi, Tolistoboi. [GALATIA.]

Tolmides (Τολμίδης), an Athenian commander, who cruised round the Peloponnesus in B.C. 455, took Naupactus from the Locrians, and settled the Messenians there. In 447 he was slain at Coroneia. (Thuc. i. 103, 108, 113; Diod. xi. 84, xii. 6; Paus. i. 27.)

Tōlōphōn (Τολοφών: *Tolofanus*), a town of Locris, on the Corinthian gulf (Thuc. iii. 101; Steph. Byz. s. v.).

Tōlōsa (*Toulouse*), a town of Gallia Narbonensis, and the capital of the Tectosages, was situated on the Garumna, near the frontiers of Aquitania (Caes. *B. G.* i. 10, iii. 20). It was subsequently made a Roman colony, and was surnamed *Palladia*. It was a large and wealthy town, and contained a celebrated temple, in which great riches were deposited. In this temple there is said to have been pre-

served a great part of the booty taken by Brennus from the temple at Delphi (Strab. p. 188; cf. Just. xxxii. 3), which may have been brought back (if the story is true) by the Tectosages, who served in the army of Brennus. The town and temple were plundered by the consul Q. Servilius Caepio, in B.C. 106; but the subsequent destruction of his army and his own unhappy fate were regarded as a divine punishment for his sacrilegious act. Hence arose the proverb, *Aurum Tolosanum habet.* (Liv. *Ep.* 67; Oros. v. 15, Gell. iii. 19; cf. Cic. *N. D.* iii. 30.) There are the ruins of a small amphitheatre and some other Roman remains at the modern town.

Tōlumnīus, Lar, king of the Veientes, to whom Fidenae revolted in B.C. 438, and at whose instigation the inhabitants of Fidenae slew the four Roman ambassadors who had been sent to Fidenae to inquire into the reasons of their recent conduct. Statues of these ambassadors were placed on the Rostra at Rome, where they continued till a late time. In the war which followed, Tolumnus was slain in single combat by Cornelius Cossus, who dedicated his spoils in the temple of Jupiter Feretrius, the second of the three instances in which the *spolia opima* were won. (Liv. iv. 17–19; Cic. *Phil.* ix. 2.)

Tōmī or **Tōmīs** (Τόμοι, Τόμυς: *Tomés*, *Tomita*: *Kostenдже*), a town of Thrace (subsequently Moesia), situated on the W. shore of the Euxine, and at a later time the capital of Scythia Minor. According to tradition (derived partially from the name of the town) it was called Tomi (from *τέμνω*, 'cut'), because Medea here cut to pieces the body of her brother Absyrtus. It is said to have been a colony of the Milesians. It is renowned as the place of Ovid's banishment. (Ov. *Trist.* iii. 9, 33; Apollod. i. 9, 25; Hyg. *Fab.* 13; Strab. p. 319.)

Tōmōrus or **Tmarus** (Τόμορος, Τμάρος: *Tomaro*), a mountain in Epirus, in the district Molossia, between the lake Pamotis and the river Arachthus, near Dodona. [DODONA.]

Tōmŷris (Τόμυρις), a queen of the Massagetae, who dwelt south of the Araxes (Jaxartes), by whom Cyrus was slain in battle, B.C. 529 (Hdt. i. 205–214; CYRUS).

Tōrōnē (Τορώνη: *Torwnaios*), a town of Macedonia, in the district Chalcidice, and on the SW. side of the peninsula Sithonia, from which the gulf between the peninsulas Sithonia and Pallene was called Sinus Toronaicus (Hdt. vii. 122; Thuc. iv. 110; Liv. xlv. 12; Tac. *Ann.* v. 10).

Torquātus, the name of a patrician family of the Manlia Gens. 1. **T. Manlius Imperiosus Torquatus**, the son of L. Manlius Capitolinus Imperiosus, dictator B.C. 363, was a favourite hero of Roman legendary story. Manlius is said to have been dull of mind in his youth, and was brought up by his father in the closest retirement in the country. When the tribune M. Pomponius accused the elder Manlius in B.C. 362, on account of the cruelties he had practised in his dictatorship, he endeavoured to excite an odium against him by representing him at the same time as a cruel father. As soon as the younger Manlius heard of this, he hurried to Rome, obtained admision to Pomponius early in the morning, and compelled the tribune, by threatening him with instant death if he did not take the oath, to swear that he would drop the accusation against his father. In 361 Manlius served under the dictator T. Quintius Pennus in the war against the Gauls, and in this campaign earned immortal glory by slaying in

single combat a gigantic Gaul. From the dead body of the barbarian he took the chain (*torques*) which had adorned him, and placed it around his own neck, and from this circumstance he obtained the surname of Torquatus. He was dictator in 353, and again in 349. He was also three times consul; namely, in 347, 344, and in 340. In the last of these years Torquatus and his colleague, P. Decius Mus, gained the great victory over the Latins at the foot of Vesuvius which established for ever the supremacy of Rome over Latium. [DECIVS.] Shortly after the battle, when the two armies were encamped opposite to one another, the consuls published a proclamation that no Roman should engage in single combat with a Latin on pain of death. Notwithstanding this proclamation, the young Manlius, the son of the consul, provoked by the insults of a Tuscan noble, Mettius Geminus, accepted his challenge, slew his adversary, and bore the spoils in triumph to his father. The consul would not overlook this breach of discipline, and the unhappy youth was executed in presence of the assembled army. This severe sentence rendered Torquatus an object of detestation among the Roman youths as long as he lived, and the recollection of his severity was preserved by the expression *Manliana imperia*. (Liv. iv. 5, 19-28, viii. 3-12; Cic. Off. iii. 31, Fin. i. 7, ii. 19, Tusc. iv. 22; Gell. i. 13.)

—2. **T. Manlius Torquatus**, consul B.C. 235, when he conquered the Sardinians; censor 231; and consul a second time in 224. He possessed the hereditary sternness and severity of his family; and we accordingly find him opposing in the senate the ransom of those Romans who had been taken prisoners at the battle of Cannae. In 217 he was sent into Sardinia, where he carried on the war with success against the Carthaginians and the Sardinians. He was dictator in 210. (Liv. xxii. 60, xxiii. 40, xxvi. 22, xxvii. 33, xxx. 39.)

—3. **T. Manlius Torquatus**, consul 165 with Cn. Octavius. He also inherited the severity of his ancestors; of which an instance is related in the condemnation of his son, who had been adopted by D. Junius Silanus. [SILANUS, No. 2.]

—4. **L. Manlius Torquatus**, consul B.C. 65 with L. Annelius Cotta. Torquatus and Cotta obtained the consulship in consequence of the condemnation, on account of bribery, of P. Cornelius Sulla and P. Autronius Paetus, who had been already elected consuls. After his consulship Torquatus obtained the province of Macedonia. He took an active part in suppressing the Catilinarian conspiracy in 63; and he also supported Cicero when he was banished in 58. (Sall. Cat. 18; Liv. Ep. 101; Dio Cass. xxxvi. 27; Cic. pro Sull. 4, 10, 12, 29.)

—5. **L. Manlius Torquatus**, son of No. 4, accused of bribery (in 66) the consuls elect, P. Cornelius Sulla and P. Autronius Paetus, and thus secured the consulship for his father. He was closely connected with Cicero during the praetorship (65) and consulship (63) of the latter. In 62 he brought a second accusation against P. Sulla, whom he now charged with having been a party to both of Catiline's conspiracies. Sulla was defended by Hortensius and by Cicero in a speech which is still extant. Torquatus, like his father, belonged to the aristocratical party, and accordingly opposed Caesar on the breaking out of the Civil war in 49. He was praetor in that year, and was stationed at Alba with six cohorts. He subsequently joined Pompey in Greece, and in the following year (48) he had the command of Oricum intrusted to him, but was obliged to

surrender both himself and the town to Caesar, who, however, dismissed Torquatus uninjured. After the battle of Pharsalia Torquatus went to Africa, and upon the defeat of his party in that country in 46 he attempted to escape to Spain along with Scipio and others, but was taken prisoner by P. Sittius at Hippo Regius and slain together with his companions. (Cic. pro Sull. 1, 8-12, ad Att. iv. 16, vii. 12, ix. 8; Caes. B. C. i. 24, iii. 11; Bell. Afr. 93.) Torquatus was well acquainted with Greek literature, and is praised by Cicero as a man well trained in every kind of learning. He belonged to the Epicurean school of philosophy, and is introduced by Cicero as the advocate of that school in his dialogue *De Finibus*, the first book of which is called *Torquatus* in Cicero's letters to Atticus.

—6. **Torquatus**, addressed by Horace (*Od.* iv. 7, *Ep.* i. 5), is conjectured with some probability to be the C. Nonius Asprenas who assumed the name Torquatus when Augustus presented him with a golden *torques* on the occasion of his taking part in a 'Ludus Trojae' and meeting with an accident (*Snet. Aug.* 43, 56). Another theory is that he is the A. Torquatus mentioned in the *Atticus* of Nepos as having taken part in the campaign of Brutus and Cassius.

Torquatus Silanus. [SILANUS.]

Toxandri or **Texuandri**, a people in Gallia Belgica, between the Menapii and Morini, on the right bank of the Scaldis (Plin. iv. 106; Amm. Marc. xvii. 8).

Trabæa, Q., a Roman comic dramatist who occupies the eighth place in the Canon of Volcatius Sedigitus [SEDIGITUS]. The period when he flourished is uncertain, but he has been placed about B.C. 130. No portion of his works has been preserved with the exception of half a dozen lines quoted by Cicero. (Varr. ap. Charis. i. 241; Cic. Tusc. iv. 31, 67.)

Trachalus, Galerius, consul A.D. 68 with Silius Italicus, is frequently mentioned by his contemporary Quintilian, as one of the most distinguished orators of his age (Quint. x. 119; Tac. Hist. i. 83, 90, ii. 60).

Trachis or **Trachin** (Τραχίς, Ion. Τρηχίς, Τραχίς; Τραχίνιος). 1. Also called **Heraclæa Trachiniae**, or **Heraclæa Phthiotidis**, or simply **Heraclæa** (Ἡρακλεια ἢ ἐν Τραχίνας, or Ἡ. ἢ ἐν Τραχίνι), a town of Thessaly in the district Malis, celebrated as the residence of Heracles for a time. Heraclæa was taken by Glabrio in B.C. 191. (Hdt. vii. 176; Strab. p. 428; Thuc. iii. 92; Diod. xii. 177; cf. Il. ii. 682; Soph. *Trachiniae*, Liv. xxxvi. 24.)

2. A town of Phocis, on the frontiers of Boeotia, and on the slope of Mt. Helicon in the neighborhood of Lebadea (Strab. p. 423; Pans. x. 3, 2).

Trachonitis or **Trachon** (Τραχωνίτις, Τράχων), the N. district of Palestine beyond the Jordan, lay between Antilibanus and the mountains of Arabia, and was bounded on the N. by the territory of Damascus, on the E. by Auranitis, on the S. by Ithraea, and on the W. by Gaulanitis. It was for the most part a sandy desert, intersected by two ranges of rocky mountains, called *Trachōnes* (Τραχῶνες), the caves in which gave refuge to numerous bands of robbers. For its political relations under the Asmonæan and Idumæan princes, see PALAESTINA.

Traens, or **Trais** (*Trionto*), a river of Brutium, on which the Sybarites were defeated by the Crotoniates about 510 B.C. [SYBARIS.]

Tragia, **Tragiæ**, or **Tragias** (Τραγία, Τραγίαι, Τραγίας), a small island (or more than

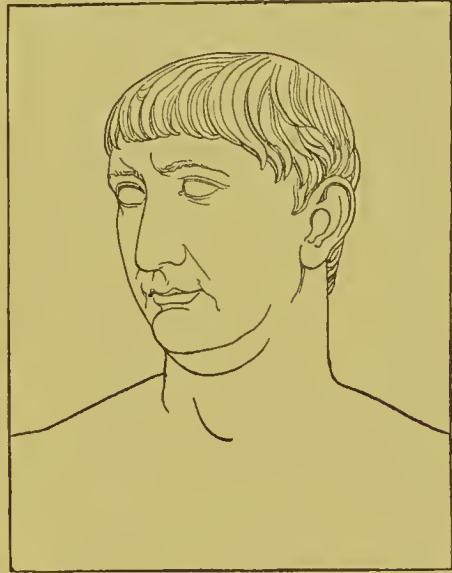
one) in the Aegean sea, near Samos, probably between it and Pharnacussa, where Pericles gained a naval victory over the Samians, B.C. 489 (Thuc. i. 116; Plut. *Per.* 95; Strab. p. 635).

Tragurium (*Trau* or *Trogkie*), a town of Dalmatia, in Illyricum, celebrated for its marble, and situated on an island connected with the mainland by means of a mole (Pol. xxxii. 18; Strab. pp. 124, 315).

Trajanópolis. 1. (*Orichovo*), a town in the interior of Thrace, on the Hebrus, founded by Trajan (Ptol. iii. 11, 13; Procop. *Aed.* iv. 11).—2. A town of Cilicia. [SELINUS].—3. A town in Mysia, on the borders of Phrygia (Ptol. v. 2, 14). It was a city of the Grimenothyritae, and was refounded and renamed by Trajan in 119 A.D. Its site is fixed by Ramsay at Giaour Enren = 'Infidel Ruins,' six miles E. of *Ushak*.

Trajanus, M. Ulpius, Roman emperor A.D. 98–117, was born at Italica, near Seville, September 18, 52 or 53 A.D. He was trained to arms, and, after ten years' service as military tribune, rose through the lower offices to the rank of praetor in 85, served with distinction in the East and in Germany, to which country he was sent from Spain by Domitian on the occasion of the revolt of Antonius Saturninus, legatus with the Spanish legio Adjutrix under his command. He was consul in 91, and at the close of 97 he was adopted by the emperor Nerva, who gave him the rank of Caesar and the names of Nerva and Germanicus, and shortly after the title of Imperator, and the tribunitia potestas. His style and title after his elevation to the imperial dignity were *Imperator Caesar Nerva Trajanus Augustus*. He was the first emperor who was born out of Italy. Nerva died in January 98, and was succeeded by Trajan, who was then at Cologne. His accession was hailed with joy, and he did not disappoint the expectations of the people. He was a great soldier both in the field and in military organisation: and he was scarcely less great as an administrator. His finances were prosperous, partly from his good economy, though partly also from the good fortune of Dacian mining operations. Personally, he was strong and healthy, of a majestic appearance, laborious, and inured to fatigue. Though not a man of letters, he had good sense, a knowledge of the world, and a sound judgment. His mode of living was very simple, and in his campaigns he shared all the sufferings and privations of the soldiers, by whom he was both loved and feared. He was a friend to justice, and he had a sincere desire for the happiness of the people. Trajan did not return to Rome for some months, being employed in settling the frontiers on the Rhine and the Danube. Especially, he completed the fortifications of the Rhine and of the Agri Decumates, founded a new military station, Colonia Trajana, near Vetera, and constructed new roads by the Rhine and by the Danube, the latter work in preparation for the Dacian war. In 99 he proceeded to Rome, which he entered on foot, accompanied by his wife, Pompeia Plotina. In March 101 A.D. Trajan left Rome for his campaign against the Daci. Decebalus, king of the Daci, had compelled Domitian to purchase peace by an annual payment of money; and Trajan determined on hostilities, which should settle matters so as to secure the peace of the frontier. This war employed Trajan between two and three years, but it ended with the defeat of Decebalus, who sued for peace at the feet of the Roman emperor. Trajan assumed the name of Dacius, and

entered Rome in triumph (103). In the following year (104) Trajan commenced his second Dacian war against Decebalus, who had accepted the Roman terms merely to gain time, and now showed his intentions by building forts, collecting war material, and welcoming Roman deserters. Decebalus was completely defeated, and put an end to his life (106). In the course of this war Trajan built (105) a permanent bridge across the Danube at the modern *Turn Severin*. The piers were of stone and of an enormous size, but the arches were of wood. After the death of Decebalus Dacia was reduced to the form of a Roman province, strong forts were built in various places, and Roman colonies were planted. [DACIA.] The Column of Trajan at Rome was erected to commemorate his Dacian victories. In its sculptured illustration of the campaign it has a historical value which has been well compared to that of the Bayeux tapestry. On his return Trajan had a triumph, and he exhibited games to the people for 123 days. It is said that 11,000 animals were slaughtered during



Trajan. (From the bust in the British Museum.)

these amusements, and that 10,000 gladiators fought in the arena.—About this time Arabia Petraea was subjected to the empire by A. Cornelius Palma, the governor of Syria, and an Indian embassy came to Rome. [ARABIA.] The dominions of Agrippa II., who died A.D. 100, were also added to the province of Syria. In 114 Trajan left Rome to make war on the Armenians and the Parthians, the cause of the war being that the Parthian king, Chosroes, had deposed from the throne of Armenia Axidares, the Roman nominee. Trajan spent the winter of 114 at Antioch, and in the following year he invaded the Parthian dominions. The most striking and brilliant success attended his arms. In the course of two campaigns (115–116), he conquered the greater part of the Parthian empire, and took the Parthian capital of Ctesiphon. In 116 he descended the Tigris and entered the Erythraean Sea (the Persian Gulf). While he was thus engaged the Parthians rose against the Romans, but were again subdued by the generals of Trajan, Erucius Clarus, who reduced Babylonia and burnt Seleucia, and Lusius Quinctus, who reduced Mesopotamia. On his

return to Ctesiphon, Trajan determined to give the Parthians a king, and placed the diadem on the head of Parthamaspatēs, son of Chosroēs. In 117 Trajan fell ill, and as his complaint grew worse he set out for Italy. He lived to reach Selinus in Cilicia, afterwards called Trajanopolis, where he died in August, 117, after a reign of nineteen years, six months, and fifteen days. [For his death in this city, and not, as Eutropius says, at Seleucia, see *C. I. L.* vi. 1884.] His ashes were taken to Rome in a golden urn, carried in triumphal procession, and deposited under the column which bears his name. He left no children, and he was succeeded by Hadrian. [HADRIANUS.] Trajan constructed several great roads in the provinces and in Italy: among them was the road across the Pomptine Marshes, which he constructed with magnificent bridges over the streams. At Ostia he built a large new basin. At Rome he constructed the aqueduct called by his name, built a theatre in the Campus Martius and, above all, made the Forum Trajanum, with its basilicas and libraries, and his column in the centre.

Trajanī Portus. [CENTUM CELLAE.]

Trajectum (*Utrecht*), a town of the Batavi on the Rhine, called at a later time *Trajectus Rheni*, or *Traj. ad Rhenum*.

Tralles or **Trallis** (*αἱ Τραλλεῖς, ἡ Τράλλις; Τραλλιανός*), Tralliānus: *Ghiuzel-Hisar*, Ru., near *Aidin*), a flourishing commercial city of Lydia, in Asia Minor. It stood on a plateau at the S. foot of Mt. Messogis (with a citadel on a higher point), on the banks of the little river Eudou, a N. tributary of the Maeander, from which the city was distant 80 stadia (8 geogr. miles). It was said to have been founded by Argives and Thracian settlers on the site of an older town called Antheu. (Strab. p. 648; Diod. xvii. 63; Steph. Byz. *s.v.*) Under the Seleucidae it bore the names of Seleucia and Antiochia.

Tranquillus, Suetōnius. [SUETONIUS.]

Transcellensis Mons, a mountain of Mauretania Caesariensis, between Caesarea and the river Chinalaph (*Amm. Marc. xxix. 5*).

Trapezopolis (*Τραπεζούπολις*), a town of Phrygia, on the S. slope of Mt. Cadmus. Its site was near the modern *Assar* and *Kadi Keni*.

Trapezūs (*Τραπεζοῦς; Τραπεζοῦνριος* and *-οῖσιος*). 1. (Near *Mavria*), a city of Arcadia, on the Alpheus, the name of which was mythically derived from the *τράπεζα*, or altar, on which Lycaon was said to have offered human sacrifices to Jove. At the time of the building of Megalopolis, the inhabitants of Trapezus, as was alleged, rather than be transferred to the new city, migrated to the shores of the Euxine, and their city fell to ruin. (Paus. viii. 3, 2; Apollod. iii. 8, 1; Hdt. vi. 127.) —2. *Tarabosan, Trabezun*, or *Trebizond*), a colony of Sinope, at almost the extreme E. of the N. shore of Asia Minor. The city derived its name either from the table-like plateau on which it was built, or because emigrants from the Arcadian Trapezus took some part in its settlement (Paus. xiii. 27, 4). The former is the more likely statement, since there is no reason why the main body of colonists from Sinope should have given it the name of another town. After Sinope lost her independence, Trapezus belonged, first to Armenia Minor, and afterwards to the kingdom of Pontus. Under the Romans, it was made a free city, probably by Pompey, and, by Trajan, the capital of Pontus Cappadocius. Hadrian constructed a new harbour; and the city became a place of first-rate com-

mercial importance. It was also strongly fortified (*Tac. Ann. xiii. 39, Hist. iii. 47*; Strab. pp. 309, 320, 499, 548). It was taken by the Goths in the reign of Valerian; but it had recovered, and was in a flourishing state at the time of Justinian, who repaired its fortifications (Zosim. i. 33; Procop. *Aed. iii. 7*). In the middle ages it was for some time the seat of a fragment of the Greek empire, called the empire of Trebizond.

Trāsīmēnus Lacus (*Lago di Perugia*, or *L. Trasimeno*), sometimes, but not correctly, written **Thrasymēnus**, a lake in Etruria, between Clusium and Perugia, memorable for the victory gained by Hannibal over the Romans under Flaminius, B.C. 217, at a point where the hills from Cortona extend to the margin of the lake (*Liv. xxii. 4*; Strab. p. 226; *Ov. Fast. vi. 770*).

Trausi (*Travsoi*), a Thracian people who dwelt on the SE. of Mt. Rhodope (*Hdt. v. 3, 4*; *Liv. xxxviii. 41*).

Treba (Trebanus: *Trevi*), a town in Latium near the sources of the Anio, NE. of Anagnina. (*Plin. iii. 64*; *Ptol. iii. 1, 62*).

Trebātius Testa. [TESTA.]

Trebēllius Pollio. [SCRIPTORES HISTORIAE AUGUSTAE.]

Trebia (*Trebbia*), a small river in Gallia Cisalpina, falling into the Po near Placentia. It is memorable for the victory which Hannibal gained over the Romans, B.C. 218. This river is generally dry in summer, but is filled with a rapid stream in winter, which was the season when Hannibal defeated the Romans. (*Pol. iii. 66-74*; *Liv. xxi. 52-56*; Strab. p. 217; Lucan, ii. 46; *Eutrop. iii. 9*; *Flor. ii. 6, 12*.)

Trebōnius, C., played rather a prominent part in the last days of the republic. He commenced public life as a supporter of the aristocratic party, and in his quaestorship (B.C. 60) he attempted to prevent the adoption of P. Clodius into a plebeian family. (*Cic. ad Fam. xv. 21*.) He changed sides soon afterwards, and in his tribunate of the plebs (55) he was the instrument of the triumvirs in proposing that Pompey should have the two Spains, Crassus Syria, and Caesar the Gauls and Illyricum for another period of five years. This proposal received the approbation of the comitia, and is known by the name of the *Lex Trebonia*. For this service he was rewarded by being appointed one of Caesar's legates in Gaul, where he remained till the breaking out of the Civil war in 49. In the course of the same year he was intrusted by Caesar with the command of the land forces engaged in the siege of Massilia. (*Caes. B.G. v. 24, vi. 40, B.C. i. 36, ii. 1*; *Dio Cass. xli. 19*.) In 48 Trebonius was city-praetor, and in the discharge of his duties resisted the seditious attempts of his colleague, M. Caelius Rufus, to obtain by force the repeal of Caesar's law respecting the payment of debts. Towards the end of 47, Trebonius, as propractor, succeeded Q. Cassius Longinus in the government of Further Spain, but was expelled from the province by a mutiny of the soldiers who espoused the Pompeian party. Caesar raised him to the consulship in October, 45, and promised him the province of Asia. (*Dio Cass. xliii. 29, 46*.) In return for all these honours and favours, Trebonius was one of the primo movers in the conspiracy to assassinate Caesar, and after the murder of his patron (44) he went as proconsul to the province of Asia. In the following year (43) Dolabella, who had received from Antonius the province of Syria, surprised the town of Smyrna, where Trebonius was then living, and

slew him in his bed. (Dio Cass. xlvii. 21–29; Plut. *Brut.* 19; App. *B.C.* ii. 113, 117, iii. 2, 26.)

Trebūla (Trebulanus). 1. (*Treglia*), a town of Campania, N. of the Volturnus, in the mountain tract which extends from Calatia (*Cajazzo*) to the Via Latina. It received the Roman franchise in 303 B.C. (Liv. x. i.).—2. **Mutusca**, a town of the Sabines, called by Virgil simply *Mutuscae* (Verg. *Aen.* vii. 711; Plin. iii. 108). Its site is at *Monte Leone*, on the right of the Via Salaria.—3. **Suffenas**, also a town of the Sabines, of uncertain site.

Trērus (*Saeo*), a river in Latium, and a tributary of the Liris.

Tres Tabernae. 1. A station on the Via Appia in Latium, between Aricia and Forum Appii (Cic. *ad Att.* ii. 12).—2. (*Borghetto*), a station in Gallia Cisalpina, on the road from Placentia to Mediolanum.

Trētum (Τρητόν: *C. Bugiaroni*, or *Ras Seba Rous*, i.e. *Seven Capes*), a great promontory on the coast of Numidia, forming the W. headland of the Sinus Olcachites (*Bay of Storah*).

Treviri or **Trevēri**, a powerful people in Gallia Belgica, who were faithful allies of the Romans, and whose cavalry was the best in all Gaul (Caes. *B.G.* iii. 11, iv. 10, vi. 32; Tac. *Germ.* 28). The river Mosella flowed through their territory, which extended westward from the Rhine as far as the Remi. Their chief town was made a Roman colony by Augustus, and was called **Augusta Trevirorum** (*Trier* or *Trèves*). It stood on the right bank of the Mosella, and became under the later empire one of the most flourishing Roman cities N. of the Alps. It was the capital of Belgica Prima; and after the division of the Roman world by Diocletian (A.D. 292) into four districts, it became the residence of the Caesar who had the government of Britain, Gaul, and Spain. Here dwelt Constantius Chlorus and his son Constantine the Great, as well as several of the subsequent emperors. The modern city still contains many interesting Roman remains. The most important of these remains is the *Porta Nigra* or *Black Gate*, a large and massive building in an excellent state of preservation. [*Diet. of Ant.* art. *Portae*.] In addition to this, there are extensive remains of the Roman baths, of the amphitheatre, and of the palace of Constantine. The piers of the bridge over the Moselle are likewise Roman.

Triarius, Valērius. 1. L., quaestor urbanus B.C. 81; and propraetor in Sardinia 77, when he repulsed Lepidus, who had fled into that island after his unsuccessful attempt to repeal the laws of Sulla. Triarius served under Lucullus as one of his legates in the war against Mithridates, and at first gained considerable distinction by his zeal and activity. In 68 Triarius was despatched to the assistance of Fabius, who had been intrusted with the defence of Pontus while Lucullus invaded Armenia, and who was now attacked by Mithridates with overwhelming numbers. Triarius compelled Mithridates to assume the defensive, and early in the following year he commenced active operations against the Pontic king. Anxious to gain the victory over Mithridates before the arrival of Lucullus, Triarius allowed himself to be attacked at a disadvantage, and was defeated with great slaughter near Zela. (App. *Mithr.* 88, 112, 120; Plut. *Pomp.* 35; Dio Cass. xxxv. 10–12.)—2. P., son of the preceding, accused M. Aemilius Scaurus, in 54, first of *repetundae* and next of *ambitus*. Scaurus was

defended on both occasions by Cicero (Cic. *pro Seaur.* 1, 2, *ad Att.* iv. 16, 17).—3. C., a friend of Cicero, who introduces him as one of the speakers in his dialogue *De Finibus*, and praises his oratory in his *Brutus*. He fought on Pompey's side at the battle of Pharsalia. Triarius perished in the civil wars, probably in Africa, for Cicero speaks in 45 of his death, and adds that Triarius had left him the guardian of his children (Caes. *B.C.* iii. 5, 92; Cic. *ad Att.* xii. 28).

Triballi, a powerful people in Thrace, a branch of the Getae dwelling along the Danube, who were defeated by Alexander the Great, B.C. 335, and obliged to sue for peace (Hdt. iv. 49; Thuc. iv. 101; Arr. *An.* 1, 2; Strab. p. 317).

Tribocci, a German people, settled in Gallia Belgica, between M. Vogesus and the Rhine, in the neighbourhood of *Strasburg* (Caes. *B.G.* i. 51, iv. 10; Strab. p. 193; Ptol. ii. 9, 17).

Triboniānus, a jurist, commissioned by Justinianus, with sixteen others, to compile the Digest or Pandect. For details see JUSTINIANUS.

Tricāla. [TRICCALA.]

Tricarānon (Τρικάρανον: *Τρικαρανεύς*), a fortress in Phlissia, S.E. of Phlius, on a mountain of the same name.

Tricasses, Tricasii, Tricassini, a people in Gallia Lugdunensis, E. of the Senoues, whose chief town was Augustobona, afterwards Tricassae (*Troyes*). (Plin. iv. 107; Ptol. ii. 8, 13.)

Tricastiīni, a people in Gallia Narbonensis, between the Cavares and Vocontii, inhabiting a narrow slip of country between the Drôme and the Isère, on the banks of the Isère. They were to the N. of the Vocontii, and Hannibal, in his march from the 'Island' near *Valence* to the place where he crossed the Alps (as was said above, either the *M. Genève* or the Col d'Argentière: probably the former; see ALPES, HANNIBAL), passed first through the country of the Tricastini, then through that of the Vocontii, then through that of the Tricorii (Liv. xxi. 34; Ptol. ii. 10, 13). Their chief town was Augusta Tricastinorum, or simply Augusta (*Aoste*).

Tricca, subsequently **Tricāla** (Τρίκκη, Τρίκαλα: *Trikkala*), an ancient town of Thessaly in the district Hestiaëotis, situated on the Lethæus, N. of the Peuceus. Homer represents it as governed by the sons of Asclepius, and it contained in later times a celebrated temple of this god. (*Il.* ii. 729, iv. 202; Strab. p. 437; Liv. xxxii. 13.)

Trichōnis (Τριχωνίς: *Vrakhori*), a large lake in Aetolia, E. of Stratos and N. of Mt. Aracynthus.

Trichōnium (Τριχώνιον: *Τριχωνιεύς*), a town in Aetolia, E. of lake Trichonis (Strab. p. 450; Pol. iv. 3; Paus. ii. 37, 3).

Tricriptinus, Lucrētius. [LUCRETIA GENS.]

Tricōlōni (Τρικλώνοι: *Τρικολωνεύς*), a town of Arcadia, a little N. of Megalopolis, of which a temple of Poseidon alone remained in the time of Pausanias (Paus. viii. 3, 4, viii. 27, 3).

Tricomia (Τρικωμία: *Kaimaz*), a town of the Trocnades (possibly a union of three villages) in Phrygia (but afterwards assigned to Galatia Salutaris), between Midaion and Pessinus (Ptol. v. 2, 22).

Tricorii, a people who dwelt on the river *Drac*, and whose chief town was probably the modern *St. Bonnet*, on the N. side of the *Col Bayard*, which leads to *Gap* (Vapincum). They dwelt S. of the Vocontii [see TRICASTINI].

Tricorýthus (Τρικóρυθος: *Τρικορύσιος*), a

demus in Attica, belonging to the tribe Aiantis, between Marathon and Rhamnus.

Tricrana (Τρίκρανα: *Trikhiri*), an island off the coast of Argolis, near Hermione (Pans. ii. 34, 8).

Tridentum (*Trent*, in Italian *Trento*), the capital of the **Tridentini**, and the chief town of Raetia, situated on the river Athesis (*Adige*), and on the pass of the Alps leading to Verona (Plin. iii. 130; Just. xx. 5). Its greatness dates from the middle ages, and it is chiefly celebrated on account of the ecclesiastical council which assembled within its walls, A.D. 1545.

Trières or **Triëris** (Τριήρης: *Enfeh*), a small fortress on the coast of Phoenicia, between Tripolis and the Prom. Theuprosopon (Pol v. 68; Strab. p. 754).

Trifanum, a town in Latinum, between Minturnae and Sinuessa (Liv. viii. 11).

Trinacria. [SICILIA.]

Trinemeis or **Trinemia** (Τρινεμείς, Τρινέμεια: *Trinemeis*), a demus in Attica, belonging to the tribe Cecropis, on Mt. Parnes.

Trinobantes, one of the most powerful people of Britain, inhabiting the modern Essex. They are mentioned in Caesar's invasion of Britain, and they offered a formidable resistance to the invading force sent into the island by the emperor Claudius. (Caes. *B. G.* v. 20; Tac. *Ann.* xiv. 31.)

Triocāla or **Tricāla** (Τρίοκαλα, Τρίκαλα: *Trikalinos*, Tricalinus: nr. *Calata Bellota*), a mountain fortress in the interior of Sicily, near the Crimissus, was in the Servile war the headquarters of the slaves, and the residence of their leader Tryphon (Diod. xxxvi. 7; Cic. *Verr.* v. 4; Ptol. iii. 4, 14).

Triōpas (Τριόπας or Τρίοψ), son of Poseidon and Canace, a daughter of Aeolus, or of Helios and Rhodos, and the father of Iphimedia and Erysichthon. Hence, his son Erysichthon is called *Triopēus*, and his granddaughter Mestra or Metra, the daughter of Erysichthon, *Triopēis*. Triopas expelled the Pelasgians, or original inhabitants, from the district of Dotium (Dotius Campus), S. of Ossa in Thessaly, but was himself obliged to emigrate, and went to Caria, where he founded Cnidus on the Triopian promontory. (Hdt. i. 174; Diod. v. 56; Apollod. i. 7, 4; Ov. *Met.* viii. 751.) His son Erysichthon was punished by Demeter with insatiable hunger, because he had violated her sacred grove; but the same story is also told of Triopas himself. [ERYSICHTHON.]

Triōpia or **Triōpion**, an early name of CNIDUS.

Triōpium (Τριόπιον: *C. Krio*), the promontory which terminates the peninsula of Cnidus, forming the SW. headland of Caria and of Asia Minor. Upon it was a temple of Apollo, surnamed Triopius, which was the centre of union for the states of DORIS. Hence it was also called the Sacred Promontory. (Thuc. viii. 35, 60; Mel. i. 16; Steph. Byz. *s.v.*)

Triphylia (Τριφυλία: *Triphylis*), the S. portion of Elis, lying between the Alphcus and the Neda, is said to have derived its name from the three different tribes by which it was peopled. [ELIS.] Its chief town was PYLOS.

Tripodiscus (Τριποδίσκος: *Tripodiskios*: nr. *Derweni*, Ru.), a town in the interior of Megaris, NW. of Megara, and at the foot of Mt. Geraneia (Thuc. iv. 70; Strab. p. 394; Paus. i. 43, 8).

Tripōlis (Τρίπολις: *Triopolitis*) is properly the name of a confederacy composed of three cities, or a district containing three cities, but it is also applied to single cities which had

some such relation to others as to make the name appropriate. 1. In Arcadia, comprising the three cities of Callia, Dipoea, and Nonacris: its name is preserved in the modern town of *Tripolitza*. [ARCADIA.]—2. **T. Pelagonia**, in Thessaly, comprising the three towns of Azorus, Doliche, and Pythium (Liv. xlii. 53).—3. In Rhodes, comprising the three Dorian cities, Lindus, Ialysus, and Camirus. [RHODUS.]—4. (*Derebol*), a city of Lydia, on the Macander, twelve miles W. of Hicropolis, on the road from Sardis to Laodicea (Ptol. v. 2, 18; Hierocl. p. 669).—5. (*Tireboli*), a fortress on the coast of Pontus, on a river of the same name (*Tireboli Su*), ninety stadia E. of the Prom. Zephyrium (*C. Zefreh*).—6. (*Tripoli*, *Tarabulus*), on the coast of Phoenicia, consisted of three distinct cities, one stadium (600 feet) apart, each having its own walls, but all united in a common constitution, having one place of assembly, and forming in reality one city. They were colonies of Tyre, Sidon, and Aradus respectively. Tripolis stood about thirty miles S. of Aradus, and about the same distance N. of Byblus, on a bold headland formed by a spur of Mt. Lebanon. It had a fine harbour, and a flourishing commerce. (Ptol. v. 15, 4; Strab. p. 754; Diod. xvi. 41).—7. The district on the N. coast of Africa, between the two Syrtes, comprising the three cities of Sabrata (or Abrotomum), Oea, and Leptis Magna, and also called Tripolitana Regio. [SYRTICA.] Its name is preserved in that of the regency of *Tripoli*, the W. part of which answers to it, and in that of the city of *Tripoli*, probably the ancient Oea.

Tripolitāna Regio. [SYRTICA: TRIPOLIS, No. 7.]

Triptōlēmus (Τριπτόλεμος), a local hero of Eleusis (in which character he appears in the Homeric *Hymn to Demeter*), and worshipped there as a deity connected with the sowing of corn. He is described in the Attic story as son of Celeus, king of Eleusis, and Metanira. Other legends describe him as son of king Eleusis by Cothonea, or of Oceaus and Gaea, or of Trochilus by an Eleusinian woman; or his father is Rarus (cf. the Rarian plain) or Dysaules. (Paus. i. 14, 2; *Hymn. in Cer.* 153; Apollod. i. 5, 2; Hyg. *Fab.* 147; Serv. ad *Georg.* i. 19.) By the Latin poets he is commonly regarded as the inventor of the plough (Verg. *Georg.* i. 19); but it is doubtful if this was the original conception of him. According to the most familiar Attic legend, Celeus, the father of Triptolemus, Eubulus, Diocles, and Demophon or Demophoon, hospitably received Demeter at Eleusis, when she was wandering in search of her daughter. The goddess, in return, wished to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts; but Metanira screamed out at the sight, and the child was consumed by the flames. As a compensation for this bereavement, the goddess gave to Triptolemus a chariot with winged dragons and seeds of wheat. In this chariot Triptolemus was borne over the earth, making man acquainted with the blessings of agriculture (Ov. *Met.* v. 646; Paus. i. 38, 6, vii. 18, 2, viii. 4, 1), and hence of laws and civilisation. [*Diet. of Ant.* art. *Thesmophoria*.] On his return to Attica, Celeus endeavoured to kill him, but by the command of Demeter he was obliged to give up his country to Triptolemus, who now established the worship of Demeter, and instituted the Thesmophoria (Apollod. *l.c.*)

This is not the version of the Homeric *Hymn to Demeter* (123, 474), which, as was said above, describes him as one of the heroic chiefs or princes of Eleusis, instructed by Demeter in her sacred rites: the legend which makes him son of Eleusis points to his local worship as hero or deity being ancient in that district. The period and reason of the introduction of Demophon and of the strengthening by fire are not very clear, nor why Triptolemus entirely took the place of Demophon as son of Celeus and favourite of Demeter; but the most natural inference is that the belief in Triptolemus as god of corn-sowing was a very old one, and that his story was altered when the worship of Demeter became supreme and he was fitted into the myth. In the vases of the fifth and fourth centuries B.C. Triptolemus is constantly represented in his winged chariot, sometimes drawn by serpents (symbols of the powers of the earth); and there is little doubt that the myth of Triptolemus primarily signified the introduction of corn-growing and its communication from one country to another. It has been suggested, with some probability, that the idea of Triptolemus as especially the god of ploughing arose from a confusion of him with Osiris, the god of ploughing, and a vase now at St. Petersburg is noticed which represents Triptolemus in his serpent-chariot starting from Egypt. In this view he becomes the ploughing god in the Alexandrian period (cf. Serv. ad *Georg.* i. 19). Whether his name should be connected in derivation with triple ploughing (τρίς, πολεῖν) is doubtful: there were certainly three sacred ploughings recognised by the Athenians corresponding to the three actual ploughings for certain crops; but, if the conjecture is right that he was not primarily the god of the plough, the connexion of sound may be accidental. On the other hand, it is quite possible that, though primarily the distributor of seed, he may in very early times have been the god of the culture which followed it, and have been named accordingly. He is represented on earlier vases in his chariot as a full-grown man with ears of corn in his hand, or like a king, with a sceptre; but in later art he is often a youth or a boy (as in Latin poets), an idea which perhaps was borrowed from that of Iacchus in the mysteries.

Tritaea (Τρίταια: Τριταίεύς). 1. A town of Phocis, NW. of Cleonae, on the left bank of the Cephissus and on the frontiers of Locris (Thuc. iii. 101).—2. (*Kastritza*), one of the twelve cities of Achaia, 120 stadia E. of Pharae and near the frontiers of Arcadia. Augustus made it dependent upon Patrae. (Hdt. i. 145; Pol. ii. 41; Strab. p. 386; Paus. vii. 226.)

Tritō or **Tritōgēnia**. [ATHENE.]

Tritōn (Τρίτων), son of Poseidon and Amphitrite (or Celaeno), who dwelt with his father and mother in a golden palace in the bottom of the sea, or, according to Homer, at Aegae (Hes. *Th.* 930; Apollod. i. 4, 6). Later writers describe him as riding over the sea on horses or other sea-monsters. Sometimes we find mention of Tritons in the plural. Their appearance is differently described; though they are always conceived as having the human figure in the upper part of their bodies, and that of a fish in the lower part. The chief characteristic of Tritons in poetry as well as in works of art is a trumpet made out of a shell (*concha*), which the Tritons blow as they follow in the train of Poseidon (Ov. *Met.* i. 333). It is probable that Triton was once an independent sea-deity

or impersonation of the sea, represented like the Phoenician fish-deities; and became a son and attendant of Poseidon when the worship of that deity prevailed everywhere as the supreme god of the sea.

Triton Fl., Tritōnis, or Tritonitis Palus (Τρίτων, Τριτωνίς, Τριτωνίτις), a river and lake on the Mediterranean coast of Libya, which are mentioned in several old Greek legends, especially in the mythology of ATHENE, whom one account represented as born on the lake Tritonis, and as the daughter of the nymph of the same name and of Poseidon: hence her surname of *Τριτογένεια* [see p. 138, b]. When the Greeks first became acquainted geographically with the N. coast of Africa, they identified the gulf afterwards called the Lesser SYRTIS with the lake Tritonis. This seems to be the notion of Herodotus, in the story he relates of Jason (iv. 178, 179; ARGONAUTAE). A more exact knowledge of the coast showed them a great lake beyond the inmost recess of the Lesser Syrtis, to which the name Tritonis was then applied. This lake had an opening to the sea, as well as a river flowing into it, and accordingly the geographers represented the river Triton as rising in a mountain, called Zuchabari, and forming the lake Tritonis on its course to the Lesser Syrtis, into which it fell. The lake is undoubtedly the great salt lake, in the S. of *Tunis*, now in great part dried up, called *Sebkhat-Farun*. Lucan (ix. 346) appears to make Tritonis the lake or the estuary of the river Lathon or Lethon in Cyrenaica. [LATHON.]

Trivium (*Trivico*), a small town in Samnium, situated among the mountains separating Samnium from Apulia, in the country of the Hirpini (Hor. *Sat.* i. 5, 79).

Troās (ἡ Τρωάς, sc. χῶρα, the fem. of the adj. Τρῶς: Τρωαδεῖς: Chan), the territory of Ilium or Troy, formed the NW. part of Mysia. It was bounded on the W. by the Aegean sea, from Pr. Lectum to Pr. Sigeum at the entrance of the Hellespont; on the NW. by the Hellespont, as far as the river Rhodius, below Abydus; on the NE. and E. by the mountains which border the valley of the Rhodius, and extend from its sources southwards to the main ridge of M. Ida, and on the S. by the N. coast of the Gulf of Adramyttium along the S. foot of Ida; but on the NE. and E. the boundary is sometimes extended so far as to include the whole coast of the Hellespont and part of the Propontis, and the country as far as the river Granicus, thus embracing the district of Dardania, and somewhat more. Strabo extends the boundary still further E., to the river Aesepus, and also S. to the Caicus; but this clearly results from his including in the territory of Troy that of her neighbouring allies. (*Il.* ix. 321, xxiv. 544; Hdt. vii. 42; Strab. pp. 581-616.) The Troad is for the most part mountainous, being intersected by M. IDA and its branches: the largest plain is that in which Troy stood. The chief rivers were the SATNOIS on the S., the RHODIUS on the N., and the Scamander (*Mendere*) with its affluent the Sinois (*Dombrek*) in the centre. The last two, whose connexion with scenes in the Iliad gives them an importance beyond their size, are discussed more particularly under TROJA.

Trocmi or -ii. [GALATIA.]

Troës. [TROAS.]

Troezēn (Τροιζήν, more rarely Τροιζήνη: Τροιζήνιος: *Dhamala*), the capital of **Troezēnia** (Τροιζηνία), a district in the SE. of Argolis on

the Saronic gulf, and opposite the island of Aegina. The town was situated at some little distance from the coast, on which it possessed a harbour called **Πόγων** (Πάγων), opposite the island of Calauria. Troezen was a very ancient city, and is said to have been originally called Poseidonia, on account of its worship of Poseidon. [CALAURIA.] The legend of a contest between Poseidon and Athene for the protectorship of Troezen, which ended in their agreeing to share it (hence both appear on the coins) probably arose from the fact that the worship of Athene was accepted side by side with the older worship of Poseidon. (Paus. ii. 30, 5.) Traditionally it received the name of Troezen from Troezen, one of the sons of Pelops; and it is celebrated in mythology as the place where Pittheus, the maternal grandfather of Theseus, lived, and where Theseus himself was born. In the Homeric age Troezen was for a long time dependent upon the kings of Argos (*Il.* ii. 56), and this dependence seems to have continued after the Dorian conquest of both towns (Paus. ii. 30, 9), but in the historical period it appears as an independent state. It was a city of some importance, for we read that the Troezenians sent five ships of war to Salamis and 1000 heavy-armed men to Plataea. When the Persians entered Attica the Troezenians distinguished themselves by the kindness with which they received the Athenians, who were obliged to abandon their city (*Hdt.* viii. 41; *Plut. Them.* 10.) The friendship continued till the Peloponnesian war, when the Troezenians allied themselves with Sparta (*Thuc.* ii. 56).

Trogilïae, three small islands, named Pylon, Argennon, and Sandalion, lying off the promontory of Trogilium. [MYCALE.]

Trogitis Lacus. [PISIDIA.]

Troglodytae (Τρωγλοδύται, i.e. *dwellers in caves*), the name applied by the Greek geographers to various uncivilised people, who had no abodes but caves, especially to the inhabitants of the W. coast of the Red Sea, along the shores of Upper Egypt and Aethiopia (*Hdt.* iv. 183; *Peripl.* 2-7). The whole of this coast was called Troglodytice (Τρωγλοδυτική). (*Agatharch.* 61-63; *Diod.* iii. 32, 33.) There were also Troglodytae in Moesia, on the banks of the Danube. The Troglodytes of the W. coast of the Red Sea are described by Agatharchides as a barbarous people, who wore little clothing, had wives in common, and put to death the aged and infirm. They lived on the produce of their flocks and herds. In the *Periplus* the Ethiopian Troglodytes are described as of a wild appearance and swifter than horses. This swiftness of foot is noticed also by Herodotus as characterising the Ethiopian Troglodytes, and is said to be still a characteristic of the cave-dwellers in the same district. Herodotus adds that their language was like the twittering of bats, and that their food consisted of lizards and other reptiles.

Trogon, Pompeius. [JUSTINUS.]

Troilium. [TROSSULUM.]

Troilus (Τρώϊλος), son of Priam and Hecuba. He fell by the hand of Achilles. (*Il.* xxiv. 257; *Verg. Aen.* i. 474; *Hor. Od.* ii. 9, 16.)

Troja or **Ilium** (Τροία, Ἴλιον: *Troy*, Ruins at *Hissarlik*); also called **Pergama** (Πέργαμος, Περγάμον or Πέργαμα: Τρωάς, Τρωάς, fem. Τρωάς, Trojānus; also Tros and Trōius), a name properly applied only to the fortress or citadel of the town: the chief city of the Troad in the Homeric age, and the capital of the dominion ruled over

by Priam. The site of Troy has been disputed from the time of Demetrius of Scepsis, in the second century B.C., who denied that the then existing Ilium stood on the site of the Homeric city, chiefly on the ground that the plain near Ilium Novum, required as a battle-ground, was a recent alluvial deposit. Modern geologists have shown that it is an error to regard this formation of land (to any important extent) as more recent than the Homeric age. Demetrius placed the site at Ἰλιέων κώμη (the village of the Ilians) three or four miles further up the Scamander. His views did not meet with general acceptance, and the Romans especially continued to look upon Ilium Novum as occupying the site of their supposed mother city. At the end of the last century, partly because Le Chevalier discovered a hot and cold spring near Buarbashi which seemed to correspond to the springs mentioned in *Il.* xxii. 147, the hill called *Bali Dagħ* was fixed upon as the hill of Troy, and this view is still maintained by some scholars of great authority. Few disputed it at all till the excavations of Dr. Schliemann in 1871-1879 at Hissarlik, continued (latterly in conjunction with Dr. Dörpfeld) in 1882-1886, led him to revert to the oldest belief—that the site of Ilium Vetus, or the Homeric Troy, was the same as that of Ilium Novum. The question is not even now one upon which it is wise to pronounce dogmatically. The supporters of both views have in some cases pressed points of correspondence or divergence too far, but the objections to accepting the site at *Bali Dagħ*, near Buarbashi, are much more serious than those which have been alleged against Hissarlik; and if it is admitted that the Homeric descriptions were written with considerable knowledge of the local features derived from tradition or from personal knowledge (and there is nothing to discuss if this is not admitted), but yet were written, not by a topographer, but by a poet with some poetical licence of exaggeration of scale, and of removing or creating some natural obstacles, the claim of Hissarlik to be regarded as the hill of Troy is fairly established. The map of the district given on p. 973 is taken from one constructed by Sir C. Wilson. The main features of the Homeric Troy and its neighbourhood are that the town, or its Acropolis, was situated on a hill near the Hellespont and looking to the island of Tenedos (*Il.* xiii. 33); the Greek camp was on the shores of the Hellespont, near the mouth of the Scamander or Xanthos (i.e. W. of Cape Rhoeteum), and with the river Scamander between it and the city of Troy (*xiv.* 31, xxiv. 350, 692); further, Troy was not a great distance from this shore, since the fighting goes on near the city and near the camp, backwards and forwards over the plain on the same day; Idaeus goes early in the morning to the camp and gets back to the assembly at Troy just after sunrise (*vii.* 381, 413), Priam drives in the night, eats and sleeps in Achilles' tent, and gets back to Troy at sunrise (*xxiv.* 366-695); the Simois joins the Scamander, and apparently on the N. side of the city (*v.* 774): that this plain reaches up to the neighbourhood of the citadel is clear from the description of the battle rolling up to the walls. There are other details of topography which do not affect the narrative and may be imaginary, though they have an appearance of local colouring about them. Such are the Scæan gates leading into the plain towards the Greek camp, and the two springs, one hot and

the other cold, which break out near it (xxii. 147), and a rising ground or 'swelling of the plain' (θρωσμός πεδίοιο) between the city and the camp (x. 160, xi. 56). [It must be confessed that this last detail is more likely to be imagined than to be carefully taken from nature.] As regards the sites mentioned, the 'Ἰλιέων κώμη of Demetrius has nothing to recommend it. It is too distant from the sea, it stands near the swamps, and it has no ruins. It seems to have been chosen because

date than can belong to the Homeric poems. The principal objections urged against Hissarlik were: (1) that it was not high enough to be the 'windy' Troy; (2) the plain is on the wrong side of the Scamander. As regards (1), the hill of Hissarlik rises from the plain to a height of 50-65 feet; now it must be recollected that the plain about it is destitute of high ground, and this isolated height might well be called 'lofty,' 'windy,' &c.; and it is just the sort of place which in those days was chosen for a citadel—



the false theory of the coast having greatly advanced seemed to necessitate a site further inland, and the name was seized upon as evidence. Bali Dagh, no doubt, is a commanding height, and well suited for a fortress, but it stands on hilly ground with no plain coming up to it: moreover it is about twelve miles from the Greek camp, which alone is a strong objection, however much it may be argued that poets can disregard distance and time: lastly, the only remains here and at Eski Hissarlik close by are walls which are of a much more recent

near the sea and yet safe from pirates [cf. TIRYNS]. As regards (2), it has been discovered that the old bed of the Mendere (Scamander) ran further to the E. and through the E. side of the plain, instead of, as now, to the W. Hissarlik is 3¼ miles from the Aegean and 3¾ miles from the Hellespont—a distance which agrees with the Homeric narrative. The Dombrek-Su, which joins the Scamander N. of Hissarlik, will answer to the ancient Simois. Dr. Schliemann claims to have found the springs and washing-troughs 'in an ancient

rock channel' at the foot of Hissarlik. This may be so, but it is unwise to press it as an essential point. As far as the springs are concerned, Bunarbashi has the better evidence; but it is by no means unlikely that if the natural phenomenon of hot and cold springs was well known further up the Scamander it may have been transferred in the poem to the neighbourhood of the city; nor again is it much worth considering whether the swelling of the ground which Dr. Schliemann fixed upon will answer to the *θρωσµὸς πεδίοιο*. In the arguments for or against it is well to remember the remark of Grote, that it is a mistake 'to apply to Homer and to the Homeric siege of Troy criticisms which would be perfectly just if brought to bear on the Athenian siege of Syracuse as described by Thucydides.' The excavations on Hissarlik have revealed a succession of cities with strata, sometimes including burnt débris between them. The uppermost is the Ilium Novum, the Greek city of historical times; the lowest, upon the actual rock, is small and of very rude and primitive character in its building, its pottery, in the great rarity of metal, and in the use of stone hatchets. Above the ruins of this was built on a larger scale what Schliemann calls the Homeric Troy. Here were found walls partly of stone, partly of brick, with three gates inclosing (among other buildings somewhat of the Homeric type with a courtyard) *megara* and women's apartments; further, a quantity of pottery and a considerable find of golden vessels and ornaments. The citadel and palace are small, the space occupied by the walls being only 330 feet in diameter, and it is necessary to admit the glorification of the palace and its surroundings by poetry. There is, however, no objection to the theory that there was a lower city below the Acropolis and enclosed by a wall, just as was the case at Tiryns. The objects found belong to a stage of art distinctly inferior to the Mycenaean art, and archaeologists of authority are disposed to say that this city appears to belong to a date anterior to either Tiryns or Mycenae. It is, however, possible either that the Trojans were less advanced in civilisation than the Greeks who besieged them, or that there was an interval after the fall of Troy and before the Dorian invasion during which the art of Mycenae advanced to the stage which is evidenced by the Mycenaean discoveries. On the other hand, the more recent explorations of Dr. Dörpfeld in 1893 seem likely, when they are completed and fully described, to give a clearer insight into the matter. Dr. Dörpfeld has now distinguished five 'pre-Mycenaean' or pre-Homeric strata of remains on the mound of Hissarlik, and that which he reckons as the second of these he dates earlier than 2000 B.C. In the sixth stratum (*i.e.* separated by three unimportant settlements from the above) he recognises the Homeric citadel, about as large as that of Tiryns, and containing pottery of what is called the Mycenaean period. It has remains of seven large buildings like the *μέγαρα* of Homer, walls of the Mycenaean type, and a tower at the N.E. angle. If the matured report should eventually result in ascribing to the Homeric Troy a different stratum of remains from that upon which Schliemann fixed, it will in any case tend to confirm his opinion that the Homeric city really stood on Hissarlik, and will throw much more light on its date. For the nationality of the Trojans, see *PHRYGIA*.—The mythical account of the kingdom of Troy is briefly as

follows. Teucer, the first king, had a daughter who married Dardanus, the chieftain of the country N.E. of the Troad. [*DARDANIA*.] Dardanus had two sons, Ilus and Erichonius, and the latter was the father of Tros, from whom the country and people derived the names of Troas and Troes. Tros was the father of Ilus, who founded the city, which was called after him Ilium, and also, after his father, Troja. The next king was LAOMEDON, and after him Priam. [*PRIAMUS*.] In his reign the city was taken and destroyed by the confederated Greeks, after a ten years' siege. [For details see HELENA, PARIS, AGAMEMNON, ACHILLES, HECTOR, AJAX, ODYSSEUS, NEOPTOLEMUS, AENEAS.] As to the historical facts which may be regarded as established, there is evidence of a considerable city having been sacked and burnt at a period which archaeologists put not later than the twelfth century B.C. That this invasion may have been an enterprise of the Achaeans at that time is neither impossible nor unlikely. If the interpretation of recent Egyptian discoveries is right which makes Achaeans appear as assailants of Egypt in the reign of Ramses III., it would follow that the Achaeans of the twelfth or thirteenth centuries had power and spirit enough for such an enterprise [see p. 424]: but in any case the history of TIRYNS and MYCENAE, as attested by their ruins, is evidence



Coin of Ilium, during its autonomy, after B.C. 189. *Obv.*, head of Athene; *rev.*, ΑΘΗΝΑΙ ΙΑΙΑΟΣ: magistrate's name (Menephron, son of Menephron); Athene, with spear and spindle.

to the existence of their power at that time. There is therefore no reason why the traditions upon which the Iliad is based should not be regarded as true in their main outlines. It is probable enough that to avenge an act of piracy (which is a common and simple explanation of the rape of Helen) the Greeks of the 'Achaean' period besieged and sacked Troy and thence returned to hold their own possessions undisturbed until the Dorian invasion. That there was no Greek settlement upon the site of Troy until a much later period is deduced from the remains of towns of a low state of civilisation and of small importance which have been discovered above the ruins of the second city (assumed to be Priam's). The later towns (if Dr. Schliemann is right in distinguishing three or four) between the Homeric city and the Greek 'New Ilium' were poor settlements with no history and no importance. The last, an Aetolian foundation which lasted on through the Hellenistic and Roman periods, was visited by Xerxes and by Alexander the Great; and has yielded some fine pieces of sculpture from a Greek temple of Athene, and inscriptions from the fourth century B.C. to late Roman times. (Cf. *Hdt.* vii. 42; *Strab.* pp. 593, 601; *Arr. An.* i. 11, 7.) It was established by Alexander, Lysimachus, and Julius Caesar, who, as well as Sulla, enabled the town to recover the damage inflicted in the Mithridatic war by Fimbria (*Strab.* p. 594; *App. Mithr.* 53),

and it was made a free city, exempt from taxes. (Strab. p. 595; Suet. *Claud.* 25; Tac. *Ann.* xii. 58.) Commercially its importance was eclipsed by that of ALEXANDRIA TROAS.

Trophōnius (Τροφώνιος), son of Erginus, king of Orchomenus, and brother of Agamedes. He and his brother built the temple at Delphi and the treasury of king Hyrieus in Boeotia. For details see AGAMEDES. Trophonius after his death was worshipped as a hero, and had a celebrated oracle in a cave in Boeotia. (See *Dict. of Antiq. art. Oraculum.*)

Trōs (Τρώς), son of Erichthonius and Astyoche, and grandson of Dardanus. He was married to Callirrhōē, by whom he became the father of Ilus, Assaracus, and Ganymedes, and was king of Phrygia. (*Il.* xx. 230.) The country and people of Troy were supposed to have derived their name from him. He gave up his son Ganymedes to Zeus for a present of horses. [GANYMEDES.]

Trossilum (Trossulanus: *Trosso*), a town in Etruria, nine miles from Volsinii, which is said to have been taken by some Roman equites without the aid of foot-soldiers; whence (according to Roman etymologists) the equites obtained the name of Trossuli (Plin. xxxiii. 9; Fest. s.v. *Trossuli*).

Truentum, a town of Picenum, on the river Truentus or Truentinus (*Tronto*). (Strab. p. 241; Mel. ii. 4, 6.)

Trutulensis Portus, a harbour on the NE. coast of Britain, perhaps near the estuary Taus (Tay). The exact site is unknown. (Tac. *Agr.* 38.)

Tryphidōdorus (Τρυφιδώδωρος), a Greek grammarian and poet, was a native of Egypt; but nothing is known of his personal history. He lived probably early in the sixth century of the Christian era. Of his grammatical labours we have no record; but one of his poems has come down to us, entitled Ἰλίου ἄλωσις, the *Capture of Ilium*, consisting of 691 lines, of small merit. It contains a description of the warriors in the wooden horse (whom Helen is about to betray, but she is prevented by Athene), and of the scenes of the sack of the city. Editions are by Northmore, London, 1804, and by Köchly, Zürich, 1850.

Tryphōn (Τρύφων). 1. **Diodōtus**, a usurper of the throne of Syria during the reign of Demetrius II. Nicator. After the death of Alexander Balas in B.C. 146, Tryphon first set up Antiochus, the infant son of Balas, as a pretender against Demetrius, but in 142 he murdered Antiochus and reigned as king himself. Tryphon was defeated and put to death by Antiochus Sidetes, the brother of Demetrius, in 139, after a reign of three years. [See DEMETRIUS II.]—2. **Salvius**, one of the leaders of the revolted slaves in Sicily, was supposed to have a knowledge of divination, for which reason he was elected king by the slaves in 103. He displayed considerable abilities, and in a short time collected an army of 20,000 foot and 2000 horse, with which he defeated the propraetor P. Licinius Nerva. After this victory Salvius assumed all the pomp of royalty, and took the surname of Tryphon, probably because it had been borne by Diodotus, the usurper of the Syrian throne. He chose the strong fortress of Triocala as the seat of his new kingdom. Tryphon was defeated by L. Lucullus in 102, and was obliged to take refuge in Triocala. But Lucullus failed to take the place, and returned to Rome without effecting anything more. Lucullus was succeeded by C. Servilius; and on the death of Tryphon, about the same

time, the kingdom devolved upon Athenion who was not subdued till 101. (Diod. xxxvi *Fragm.*; Flor. iii. 19.)

Tryphonius, Claudius, a Roman jurist, wrote under the reigns of Septimius Severus and Caracalla.

Tubantes, a people of Germany, allies of the Cherusci, originally dwelt between the Rhine and the Yssel; in the time of Germanicus on the S. bank of the Lippe, between Paderborn, Hamm, and the Amsberger Wald; and at a still later time in the neighbourhood of the Thüringer Wald between the Fulda and the Werra. (Tac. *Ann.* i. 51, xiii. 55, *Germ.* 36; Ptol. ii. 11, 23.) Subsequently they are mentioned as a part of the great league of the Franci.

Tubéro, Aelius. 1. **Q.**, son-in-law of L. Aemilius Paulus, served under the latter in his war against Perseus, king of Macedonia. This Tubero, like the rest of his family, was so poor that he had not an ounce of silver plate, till his father-in-law gave him five pounds of plate from the spoils of the Macedonian monarch. (Liv. xlv. 7, 8; Val. Max. iv. 4, 9; Plut. *Aem. Paul.* 28.)—2. **Q.**, son of the preceding, was a pupil of Panaetius, and is called the Stoic. He had a reputation for talent and legal knowledge. He was praetor in 123, and consul suffectus in 118. He was an opponent of Tib. Gracchus, as well as of C. Gracchus, and delivered some speeches against the latter, 123. (Cic. *Off.* iii. 15; Tac. *Ann.* xvi. 22; Gell. i. 22.) Tubero is one of the speakers in Cicero's dialogue *de Republica*.—3. **L.**, an intimate friend of Cicero. He was a relation and a school-fellow of the orator, had served with him in the Marsic war, and had afterwards served under his brother Quintus as legate in Asia. On the breaking out of the Civil war, Tubero, who had espoused the Pompeian party, received from the senate the province of Africa; but as Atius Varus and Q. Ligarius, who likewise belonged to the aristocratical party, would not surrender it to him, he passed over to Pompey in Greece. He was afterwards pardoned by Caesar, and returned with his son Quintus to Rome. (Cic. *pro Lig.* 4, 7, 8, *ad Q. Fr.* i. 1.) Tubero cultivated literature and philosophy. He wrote a History, and the philosopher Aenesidemus dedicated to him his work on the sceptical philosophy of Pyrrhon.—4. **Q.**, son of the preceding. In 46 he made a speech before C. Julius Caesar against Q. Ligarius, who was defended by Cicero in a speech which is extant (*pro Q. Ligario*). Tubero obtained considerable reputation as a jurist. He had a great knowledge both of Jus Publicum and of Jus Privatum, and he wrote several works on both these divisions of law. He married a daughter of Servius Sulpicius, and the daughter of Tubero was the mother of the jurist C. Cassius Longinus. (Quint. x. 1, 23; Gell. vii. 19, xiv. 2.) Like his father, Q. Tubero wrote a History. (Liv. iv. 23; Suet. *Jul.* 83.) Tubero the jurist who is often cited in the Digest is this Tubero; but there is no excerpt from his writings.

Tucca, Plotius, a friend of Horace and Virgil. The latter poet made Tucca one of his heirs, and bequeathed his unfinished writings to him and Varius, who afterwards published the *Aeneid* by order of Augustus (Hor. *Sat.* i. 5, 40, i. 10, 81).

Tüder (Tuders, -tis: *Todi*), an ancient town of Umbria, situated on a hill near the Tiber, and on the road from Mevania to Romc. (Plut. *Mar.* 17, *Crass.* 6; Strab. p. 227; Plin. iii. 113.) It was subsequently made a Roman colony.

There are still remains of the polygonal walls of the ancient town.

Tudītānus, Semprōnius. 1. **M.**, consul B.C. 240, and censor 230 (Goll. xvii. 21).—2. **P.**, tribune of the soldiers at the battle of Cannae in 216, and one of the few Roman officers who survived that fatal day. In 214 he was curule aedile; in 213 praetor, with Ariminum as his province, and was continued in the command for the two following years (212, 211). He was censor in 209 with M. Cornelius Cethegus, although neither he nor his colleague had yet held the consulship. In 205 he was sent into Greece with the title of proconsul, for the purpose of opposing Philip, with whom, however, he concluded a treaty, which was ratified by the Romans. Tuditanus was consul in 204, and received Bruttii as his province. He was at first defeated by Hannibal, but shortly afterwards he gained a decisive victory over the Carthaginian general. (Liv. xxii. 50, 60, xxiv. 43-47, xxvii. 11, xxix. 11-13, xxxi. 2; App. *Annib.* 26).—3. **C.**, plebeian aedile 198, and praetor 197, when he obtained Nearer Spain as his province. He was defeated by the Spaniards with great loss, and died shortly afterwards of a wound which he had received in the battle. (Liv. xxxii. 27, xxxiii. 42; App. *Hisp.* 39).—4. **M.**, tribune of the plebs 193; praetor 189, when he obtained Sicily as his province; and consul 185. In his consulship he carried on war in Liguria, and defeated the Apuani, while his colleague was equally successful against the Ingauni. He was carried off by the great pestilence which devastated Rome in 174. (Liv. xxxix. 40, 46, xli. 21).—5. **C.**, praetor 132, and consul 129. In his consulship he carried on war against the Iapydes in Illyricum, over whom he gained a victory chiefly through the military skill of his legate, D. Junius Brutus. Tuditanus was an orator and a historian, and in both obtained considerable distinction. (Vell. Pat. ii. 4; App. *B. C.* i. 19, *Illyr.* 10; Cic. *Brut.* 25; Dionys. i. 11.)

Tulcis, a river on the E. coast of Spain, near Tarraco (Mel. ii. 6).

Tulingi, a people of Gaul of no great importance, who dwelt on the Rhine between the Rauraci and the Helvetii.

Tullia, the name of the two daughters of Servius Tullius, the sixth king of Rome. [TULLIUS.]

Tullia, frequently called by the diminutive **Tulliola**, was the daughter of M. Cicero and Terentia, and was probably born B.C. 79 or 78. She was betrothed in 67 to C. Calpurnius Piso Frugi, whom she married in 63 during the consulship of her father. During Cicero's banishment Tullia lost her first husband. She was married again in 56 to Furius Crassipes, a young man of rank and large property; but she did not live with him long, though the time and the reason of her divorce are alike unknown. In 50 she was married to her third husband, P. Cornelius Dolabella, who was a thorough profligate. The marriage took place during Cicero's absence in Cilicia, and, as might have been anticipated, was not a happy one. On the breaking out of the Civil war in 49, the husband and the father of Tullia espoused opposite sides. While Dolabella fought for Caesar, and Cicero took refuge in the camp of Pompey, Tullia remained in Italy. On the 19th of May, 49, she was delivered of a seven months' child, which died soon afterwards. After the battle of Pharsalia, Dolabella returned to Rome; but he continued to lead a dissolute and profligate

life, and at length (46) a divorce took place by mutual consent. At the beginning of 45 Tullia was delivered of a son. As soon as she was sufficiently recovered to bear the fatigues of a journey, she accompanied her father to Tuseulum, but she died there in February. Her loss was a severe blow to Cicero. (See Index to Cicero.) Among the many consolatory letters which he received on the occasion is the well-known one from the celebrated jurist Serv. Sulpicius (*ad Fam.* iv. 5). To dissipate his grief, Cicero drew up a treatise on Consolation.

Tullia Gens, patrician and plebeian. The patrician Tullii were one of the Alban houses which were transplanted to Rome in the reign of Tullus Hostilius. The patrician branch of the gens appears to have become extinct at an early period, for after the early times of the republic no one of the name occurs for some centuries, and the Tullii of a later age are not only plebeians, but, with the exception of their bearing the same name, cannot be regarded as having any connexion with the ancient gens. The first plebeian Tullius who rose to the honours of the state was M. Tullius Decula, consul B.C. 81, and the next was the celebrated orator M. Tullius Cicero. [CICERO.]

Tullianum. [ROMA, p. 814.]

Tullius Servius, according to the legends, the sixth king of Rome. The stories about his reign merely express the popular idea of the original growth of the constitution, and as he embodies a great part of this growth, the history of which was lost, he is represented as a king with a peaceful reign, devoted to legislation and to public works in the city, but also to military organisation. The legendary account states that his mother, Ocrisia, was one of the captives taken at Corniculum, and became a slave of Tanaquil, the wife of Tarquinius Priseus (Dionys. iv. 2; Ov. *Fast.* vi. 625). He was born in the king's palace, and notwithstanding his servile origin was brought up as the king's son, since Tanaquil by her powers of divination had foreseen the greatness of the child; and Tarquinius gave him his daughter in marriage, and entrusted him with the government. His rule was mild and beneficent, and so popular did he become that the sons of Ancus Marcius, fearing lest they should be deprived of their inheritance, procured the assassination of Tarquinius. [TARQUINIUS.] They did not, however, reap the fruit of their crime, for Tanaquil, pretending that the king's wound was not mortal, told the people that Tarquinius had commanded Servius meantime to discharge the duties of the kingly office. Servius began to act as king; and when the death of Tarquinius could no longer be concealed, he was already in firm possession of the royal power. The great deeds of Servius were deeds of peace, and he was regarded by posterity as the author of all their civil rights and institutions, just as Numa was of their religious rites and ordinances. Three important events are assigned to Servius by tradition. First, he gave a new constitution to the Roman state. The two main objects of this constitution were to give the plebs political independence, and to assign to property that influence in the state which had previously belonged to birth exclusively. In order to carry his purpose into effect, Servius made a twofold division of the Roman people, one territorial, and the other according to property. For details, see *Dict. of Antiq.* art. *Comitia*. Secondly, he was credited with the extension of the pomerium, or bound-

gary of Romo, and with the completion of the 'Servian' city by incorporating with it the Quirinal, Viminal, and Esquiline hills and its fortification. [ROMA, p. 798.] Thirdly, he established an important alliance with the Latins, by which Rome and the cities of Latium became the members of one great league. By his new constitution Servius incurred the hostility of the patricians, who conspired against him with L. Tarquinius. Servius, soon after his succession, had given his two daughters in marriage to the two sons of Tarquinius Priscus. L. Tarquinius the elder was married to a gentle wife; Aruns, the younger, to an aspiring and ambitious woman. On the other hand, Lucius was proud and haughty, but Aruns unambitious and quiet. The wife of Aruns, fearing that her husband would tamely resign the sovereignty to his elder brother, resolved to destroy both her father and her husband. She persuaded Lucius to murder his wife, and she murdered her own husband; and the survivors straightway married. Tullia now urged her husband to murder her father. A conspiracy was formed with the discontented patricians, and Tarquinius having entered the senate-house arrayed in the kingly robes, ordered the senators to be summoned to him as their king. At the first news of the commotion, Servius hastened to the senate-house, and, standing at the doorway, ordered Tarquinius to come down from the throne. Tarquinius sprang forward, seized the old man, and flung him down the steps. The king sought refuge in his house, but before he reached it, he was overtaken by the servants of Tarquinius, and murdered. Tullia drove to the senate-house, and greeted her husband as king; and as she was returning, her charioteer pulled up, and showed her the corpse of her father lying across the road. She commanded him to drive on: the blood of her father spirted over the carriage and on her dress; and from that day forward the street bore the name of the *Vicus Sceleratus*, or Wicked Street. Servius had reigned forty-four years. (Liv. i. 42-46; Dionys. iv. 2-12; Cic. *de Rep.* ii. 21; Ov. *Fast.* vi. 581.)

Tullius Tiro. [TIRO.]

Tullum (*Toull*), the capital of the Leuci, a people in the SE. of Gallia Belgica, between the Matrona and Mosella (Ptol. ii. 9, 13).

Tullus Hostilius, third king of Rome, is said to have been the grandson of Hostus Hostilius, who fell in battle against the Sabines in the reign of Romulus (Liv. i. 12, 22; Plin. xvi. 11). His legend ran as follows. Tullus Hostilius departed from the peaceful ways of Numa, and aspired to the martial renown of Romulus. He made Alba acknowledge Rome's supremacy in the war wherein the three Roman brothers, the Horatii, fought with the three Alban brothers, the Curiatii, at the Fossa Cluilia. [HORATIA GENS.] Next he warred with Fidenae and with Veii, and being straitly pressed by their joint hosts, he vowed temples to Pullor and Pavor—Paleness and Panic. After the fight was won, he tore asunder with chariots Mettius Fufetius, the king or dictator of Alba, because he had desired to betray Rome; and he utterly destroyed Alba, sparing only the temples of the gods, and bringing the Alban people to Rome, where he gave them the Caelian hill to dwell on. Then he turned himself to war with the Sabines; and being again straitened in fight in a wood called the Wicked Wood, he vowed a yearly festival

to Saturn and Ops, and to double the number of the Sali, or priests of Mamers. And when, by their help, he had vanquished the Sabines, he performed his vow, and its records were the feasts Saturnalia and Opalia. In his old age, Tullus grew weary of warring; and when a pestilence struck him and his people, and a shower of burning stones fell from heaven on Mt. Alba, and a voice as of the Alban gods came forth from the solitary temple of Jupiter on its summit, he remembered the peaceful and happy days of Numa, and sought to win the favour of the gods, as Numa had done, by prayer and divination. But the gods heeded neither his prayers nor his charms, and when he would inquire of Jupiter Elicius, Jupiter was wroth, and smote Tullus and his whole house with fire.—It has been remarked that Tullus Hostilius is in the legends a sort of double of Romulus. Each adds another people to Rome, one the Sabines, the other the Albans; each has a war with a Mettius. His story seems to have grown out of a double set of legends, explaining the origin of certain names, and the growth of the city. But another reign was imagined to fill up a gap in the chronology and Hostus Hostilius, the general of the Romulus legend, reappears as the king Tullus Hostilius, who is represented as his grandson.

Tunes, or Tunis (Τύνης, Τόνις: Τυνησαῖος: *Tunis*), a strongly fortified city of N. Africa, stood at the bottom of the Carthaginian gulf, ten miles SW. of Carthage, at the mouth of the little river Catada. At the time of Augustus it had greatly declined. (Strab. p. 884; Pol. xiv. 10; Liv. xxx. 9.)

Tungri, a German people who crossed the Rhine, and settled in Gaul in the country formerly occupied by the Aduatici and the Eburones. Their chief town was called *Aduata* or *Atuataca Tungrorum* (*Tongern*), on the road from Castellum Morinorum to Colonia Agrippina. (Tac. *German.* 2, *Hist.* iv. 55, 79.)

Turba. [BIGERRIONES.]

Turdetani, the most numerous people in Hispania Baetica, dwelt in the S. of the province on both banks of the Baetis as far as Lusitania. They were regarded as the most civilised people in all Spain, having a written code of laws. Their country was called *Turdetania*. (Strab. pp. 136, 139, 151; Pol. xxxiv. 9; Diod. v. 33.)

Turduli, a people in Hispania Baetica, situated to the E. and S. of the Turdetani (Strab. p. 139; Pol. xxxiv. 9).

Turia or Turium (*Guadalquivar*), a river on the E. coast of Spain, flowing into the sea at Valentia, memorable for the battle fought on its banks between Pompey and Sertorius (Plut. *Pomp.* 18, *Sert.* 19; Plin. iii. 20).

Turiasso (Turiasseensis: *Tarrazona*), a town of the Celtiberi in Hispania Tarracouensis, on the road from Caesaraugusta to Numantia. It possessed a fountain the water of which was said to be very excellent for hardening iron. (Plin. iii. 24, xxxiv. 144.)

Turnus (Τύρνος). 1. Son of Daunus and Venilia, and king of the Rutuli at the time of the arrival of Aeneas in Italy. He was a brother of Juturna, and related to Amata, the wife of king Latinus; and he fought against Aeneas, because Latinus had given to the Trojan hero his daughter Lavinia, who had been previously promised to Turus. He appears in the *Aeneid* as a brave warrior; but in the end he fell by the hand of Aeneas. (Verg. *Aen.* vii. 408, x. 76, xii. 408, 926; Liv. i. 2.) The name of Turnus is not improbably connected

with Tyrrhenus, and in the legends he is allied with the Etruscan Mezentius. It is likely that the story of his battles represents the struggle of the Latin Confederation against an Etruscan power which was at that period settled at Ardea and Terracina.—2. A Roman satiric poet, was a native of Aurunca, and lived under Vespasian and Domitian. (Mart. vii. 97, xi. 10; Sidon. ix. 216; Schol. ad Juv. i. 20.) The thirty hexameters about Nero's reign which have been ascribed to Turnus are a forgery of the seventeenth century.

Turnus Herdonius. [HERDONIUS.]

Tūrōnes, Tūrōni or **Tūrōnii**, a people in the interior of Gallia Lugdunensis, between the Auleri, Andes and Pictones. Their chief town was **Caesarodūnum**, subsequently **Turōni** (*Tours*) on the Liger (*Loire*). (Caes. B. G. ii. 35, vii. 4, 75, viii. 46; Tac. Ann. iii. 41; Ptol. ii. 8, 14.)

Turpilianus, P. Petronius, triumvir of the mint under Augustus. His name occurs on several coins.

Turpilus, Sextus, a Roman dramatist, who rendered Greek plays of the New Comedy in Latin. The titles of thirteen or fourteen of his plays have been preserved, together with a few fragments (ed. Ribbeck, *Com. Lat.*). He died, when very old, at Sinuessa in B.C. 101 (Hieron. ad Euseb. Chron. 1914).

Turpio, L. Ambivius, a celebrated actor in the time of Terence, in most of whose plays he acted (Cic. de Sen. 14; Tac. Dial. 14).

Turris Hannibālis (*Bourj Salektah*, Ru.), a castle on the coast of Byzacena, between Thapsus and Acholla, belonging to Hannibal, who embarked here when he fled to Antiochus the Great (Liv. xxxiii. 48; Just. xxxi. 2).

Turris Stratōnis. [CAESAREA, No. 3.]

Tuscania (Tuscaniensis: *Toscanelia*), a town of Etruria, on the river Marta, rarely mentioned by ancient writers (Plin. iii. 52), but celebrated in modern times on account of the great number of Etruscan antiquities which have been discovered in its tombs. Among these are the inscribed dice upon which some of the arguments about the origin of the Etruscan language have been based.

Tusci, Tuscā. [ETRURIA.]

Tusculum (Tusculanus: nr. *Frascati*, Ru.), an ancient town of Latium, situated about ten miles SE. of Rome, on a lofty summit of the mountains, which are called after the town **Tusculāni Montes**, and which are a continuation of Mons Albanus. Tusculum was one of the most strongly fortified places in all Italy, both by nature and by art. It is said to have been founded by Telegonus, the son of Odysseus (Dionys. iv. 45; Ov. Fast. iii. 91, iv. 71; Propert. iii. 30, 4; Hor. Od. iii. 29, 8, Epod. i. 30); and it was always one of the most important of the Latin towns. Its importance in the time of the Roman kings is shown in the legends by Tarquinius Superbus giving his daughter in marriage to Octavius Mamilius, the chief of Tusculum (Liv. i. 49), and it was his place of refuge after his expulsion from Rome (Liv. ii. 15, 18). The Tusculans are represented as friendly to Rome after this war (Liv. iii. 7, 18, iv. 45) until the Latin war. After the Latin war it became a Roman municipium, and was the birthplace of several distinguished Roman families. Cato the Censor was a native of Tusculum. Its proximity to Rome, its salubrity, and the beauty of its situation made it a favourite residence of the Roman nobles during the summer (Strab. p. 239). Cicero, among

others, had a favourite villa at this place, which he frequently mentions under the name of **Tusculānum**, probably on the W. side, near *La Rufinella*. The ruins of ancient Tusculum are situated on the summit of the mountain about two miles above Frascati, on the ridge, which is really the rim of an ancient crater. The site of the citadel is a platform 2700 feet in circumference, and 200 feet above the rest of the ridge. The town itself lay W. of the citadel, where remains of a theatre and other buildings exist. There are remains of an amphitheatre between this spot and Frascati. Frascati itself stands on the supposed site of the villa of Lucullus. It was occupied as a settlement by the surviving inhabitants of Tusculum after that city was sacked and destroyed by the Romans in 1191 A.D.

Tūtīcānus, a Roman poet and a friend of Ovid, who had translated into Latin verse a portion of the Odyssey relating to Phacacia (Ov. Pont. iv. 12; cf. iv. 16, 27).

Tyāna (*Tyava*: *Tyavevs*: *Kiz Hisar*, Ru.), a city of Asia Minor, stood in the S. of Cappadocia, at the N. foot of M. Taurus, on the high road to the Cilician Gates, 300 stadia from Cybistra, and 400 from Mazaca, in a position of great natural strength, which was improved by fortifications (Strab. pp. 537, 537; Ptol. v. 6, 18). Under Caracalla it was made a Roman colony. In B.C. 272 it was taken by Aurelian, in the war with Zenobia, to whose territory it then belonged. Valens made it the chief city of Cappadocia Secunda. (Vopisc. Aurel. 22; Hierocl. p. 700.) In its neighbourhood was a great temple of Jupiter, by the side of a lake in a swampy plain; and near the temple was a remarkable effervescing spring called *Asma-baeon* (Philostr. Apoll. i. 4; Amm. Marc. xxiii. 6). Tyana was the native place of Apollonius, the supposed worker of miracles. [APOLLONIUS.] The S. district of Cappadocia, in which the city stood, was called *Tyanitis*.

Tychē. [FORTUNA.]

Tychē. [SYRACUSAE.]

Tydeus (*Tydevs*), son of Oeneus, king of Calydon, and Periboea. He was obliged to leave Calydon in consequence of some murder which he had committed. Some say that he killed his father's brother, Melas, Lycopoeus, or Alcaethous; others that he slew Thoas or Aphareus, his mother's brother; others that he slew his brother Olenias; and others again that he killed the sons of Melas, who had revolted against Oeneus. He fled to Adrastus at Argos, who purified him from the murder, and gave him his daughter, Deïpyle, in marriage, by whom he became the father of Diomedes, who is hence frequently called **Tydidēs**. He accompanied Adrastus in the expedition against Thebes, where he was wounded by Melanippus, who, however, was slain by him. (Il. xiv. 114–132.) A strange story is told in later authors that when Tydeus lay on the ground wounded, Athene appeared to him with a remedy which she had received from Zeus, and which was to make him immortal. This, however, was prevented by a stratagem of Amphiraus, who hated Tydeus, for he cut off the head of Melanippus and brought it to Tydeus, who divided it and ate the brain, or devoured some of the flesh. Athene, seeing this, shuddered, and left Tydeus to his fate, who consequently died, and was buried by Maeon. (Apollod. iii. 6, 8; Eustath. ad Hom. p. 1273.)

Tyle, or Tyllis (*Tύλη*: *Tulovo*?), a town of Thrace, on the S. side of the Haemus, where

the Celts established a kingdom at the end of the 4th cent. B.C. It was occupied and destroyed by the Thracians at the time of the second Punic war. (Pol. iv. 46; Steph. Byz. s. v.)

Týlōs or **Tyros** (Τύλος, Τύρος; *Bahrein*), an island in the Persian Gulf, off the coast of Arabia, celebrated for its pearl fisheries (Strab. p. 766; Arr. *An.* vii. 20; Plin. vi. 148).

Tymbres or **Tembrogius** (*Pursek*), a river of Phrygia, rising in M. Dindymene, and flowing past Cotyaemum and Dorylaeum into the Sangarius. It was the boundary between Phrygia Epictetus and Phrygia Salutaris. (Liv. xxviii. 18; Plin. vi. 1.)

Tymnes (Τύμνης), an epigrammatic poet, whose epigrams were included in the *Garland* of Meleager, but respecting whose exact date we have no further evidence. There are seven of his epigrams in the Greek Anthology.

Tymphaei (Τυμφαῖοι), a people of Epirus, on the borders of Thessaly, so called from **Mt. Tympe** (Τύμψη), sometimes, but less correctly, written **Stymphe** (Στύμψη). Their country was called **Tymphaea** (Τυμφαία). (Strab. pp. 325, 327; Plin. iv. 6; Arr. *An.* i. 7.)

Tymphrestus (Τυμφρηστός; *Elladha*), a mountain in Thessaly, in the country of the Dryopes, in which the river Spercheus rises. [PINDUS.]

Tyndäreus (Τυνδάρεως), was son of Perieres and Gorgophone, or, according to another account, son of Oebalus, by the nymph Batia or by Gorgophone. Tyndareus and his brother Icarius were expelled by their stepbrother Hippocoon and his sons; whereupon Tyndareus fled to Thestius in Aetolia, and assisted him in his wars against his neighbours. In Aetolia Tyndareus married Leda, the daughter of Thestius, and was afterwards restored to Sparta by Heracles. (Apollod. iii. 10, 4; Paus. iii. 1, 4.) By Leda, Tyndareus became the father of Timandra, Clytaemnestra, and Philonoe. [For the birth of Castor and Pollux, and Helen, see DIOSCURI, HELENA.] The patronymic **Tyndaridae** is given to Castor and Pollux, and the female patronymic **Tyndaris** to Helen and Clytaemnestra. When Castor and Pollux had been received among the immortals, Tyndareus invited Menelaus to come to Sparta, and surrendered his kingdom to him.

Tyndaris or **Tyndarium** (Τυνδαρίς, Τυνδαριον; Tyndaritānus; *Tindaro*), a town on the N. coast of Sicily, with a good harbour, a little W. of Messana, near the promontory of the same name, founded by the elder Dionysius, B.C. 396, which became an important place (Diod. xiv. 78, xvi. 69; Pol. i. 25; Cic. *Verr.* iii. 43, iv. 39). It was the headquarters of Agrippa, the general of Octavian, in the war against Sex. Pompeius. (App. *B.C.* v. 105, 109, 116; Strab. p. 272.)

Typaneae (Τυπαναίαι), a town of Triphylia in Elis, which was taken by Philip in the Social war (Strab. p. 343; Pol. iv. 77).

Týphōn or **Typhōeus** (Τυφῶν, Τυφωεύς, contracted into Τυφῶς), a monster of the primitive world, who was the embodiment in myth of volcanoes and earthquakes, i.e. of the fire and steam ejected from the earth in volcanic countries, and of the convulsions and storms which accompany volcanic disturbances. Hence Typhocus, or Typhon, is represented sometimes as a fire-breathing giant, sometimes as a hurricane. His dwelling, or prison-house, though differently placed in different writers is always in a region at one time volcanic. According to Homer, he was concealed in the earth in the country of the Arimi (ἐν

'Αρίμοις, of which the Latin poets have made *Inarime*), on which Zeus cast lightning (*Il.* ii. 782.) In Hesiod, Typhoeus (or Typhon) is the youngest son of Tartarus and Gaea (the Earth), and by Echidna he became the father of the dog Orthus, Cerberus, the Lernaean hydra, and the Chimaera. He is described as a monster with 100 heads, fearful eyes, and terrible voices; he aimed at the sovereignty of gods and men, but was subdued, after a fearful struggle, by Zeus, with a thunderbolt. He begot also the winds, whence he is also called the father of the Harpies: but the beneficent winds Notus, Boreas, Argestes, and Zephyrus, were not his sons. (Hes. *Th.* 306-325, 821-880.) Other accounts made him also the father of the Sphinx and the Nemean lion (Apollod. ii. 3, 1, iii. 5, 8), as though the more terrible monsters were born from the Earth and the subterranean fires. Aeschylus and Pindar describe him as living in a Cilician cave (Pind. *Ol.* iv. 7, *Pyth.* i. 15, viii. 16; Aesch. *Prom.* 351). He is further said to have at one time been engaged in a struggle with all the immortals, and to have been killed by Zeus with a flash of lightning; he was buried in Tartarus under Mount Aetna, the workshop of Hephaestus, which is hence called by the poets *Typhoeis Aetna* (Aesch. *l.c.*; Pind. *Pyth.* 15-27; Ov. *Her.* xv. 11, *Fast.* iv. 491). A myth related in Apollod. i. 6, 3, and Schol. ad *Il.* ii. 783 (but alluded to in *Hymn. ad Apoll. Pyth.* 153, and Stesich. *Fr.* 60) represents Typhoeus as born from Hera alone, in her wrath with Zeus, or from an egg which she placed under the mountains of the Arimi—a myth which resembles the stories of the hatching of dragon's eggs in northern legends. Another representation of Typhon comes from Egypt, and identifies him with Set, the power of darkness (represented in serpent or crocodile form), who slew Osiris (Hdt. ii. 156, iii. 5). The gods, it is said, unable to hold out against him, fled to Egypt, where, from fear, they metamorphosed themselves into animals, with the exception of Zeus and Athene (Ov. *Met.* v. 321; Ant. Lib. 28; Apollod. i. 6, 3).

Tyragetae, **Tyrigetae**, or **Tyrangetae**, a people in Enoepene Sarmatia, probably a branch of the Getae, dwelling E. of the river Tyras (Strab. p. 289; Ptol. iii. 5, 25).

Tyrannion (Τυραννίων). 1. A Greek grammarian, a native of Amisus in Pontus, was originally called Theophrastus, but received from his instructor the name of Tyrannion on account of his domineering behaviour to his fellow-disciples. In B.C. 72 he was taken captive by Lucullus, who carried him to Rome. He was given by Lucullus to Mureua, who manumitted him. At Rome Tyrannion occupied himself in teaching. He was also employed in arranging the library of Apellicon, which Sulla brought to Rome. This library contained the writings of Aristotle, upon which Tyrannion bestowed considerable care and attention. Cicero speaks in the highest terms of the learning and ability of Tyrannion, and Strabo speaks of having attended his lectures, which must have been at Rome when Tyrannion was an old man. Tyrannion amassed considerable wealth, and died at a very advanced age of a paralytic stroke. (Plut. *Lucull.* 19, *Sull.* 26; Cic. *ad Att.* ii. 6, iv. 4, *ad Q. Fr.* ii. 4; Strab. p. 548; ARISTOTELIS.) —2. A native of Phoenicia, the son of Artemidorus, and a disciple of the preceding. His original name was Diocles. He was taken captive in the war between Antony and Octavian,

and was purchased by Dymas, a freedman of the emperor. By him he was presented to Torentia, the wife of Cicero, who manumitted him. He taught at Rome, and wrote a great number of works, which are all lost. (Suid. s.v.).

Týras (Τύρας, Τύρης; *Dniester*), subsequently called **Danastris**, a river in European Sarmatia, forming in the lower part of its course the boundary between Dacia and Sarmatia, and falling into the Pontus Euxinus, N. of the Danube. At its mouth there was a town of the same name, probably on the site of the modern *Ackjermann*. The town was originally Greek, founded by Miletus. It was joined to the province of Moesia by Nero, B.C. 56, but it was given up by Maximinus to the Goths in 237, under whom it became a centre of piracy. (Hdt. iv. 51; Ptol. iii. 5, 17; Zosim. i. 42; Strab. p. 107.)

Tyriaeum (Τυριαίον; *Ilghin*), a city of Lycania, described by Xenophon (in the *Anabasis*) as twenty parasangs W. of Iconium. It lay due W. of Laodicea. (Xen. *An.* i. 2, 24; Strab. p. 663.)

Týrō (Τυρώ), daughter of Salmoneus and Alcidece. She was wife of Cretheus, and beloved by the river-god Enipeus in Thessaly, in whose form Poseidon appeared to her, and became by her the father of Pelias and Neleus. By Cretheus she was the mother of Aeson, Pheres, and Amythaon. (*Od.* xi. 235; Apollod. i. 9, 8.)

Tyrrhēni, Tyrrhēnia. [ETRURIA.]

Tyrrhēnum Mare. [ETRURIA.]

Tyrrhēnus (Τυρρηνός or Τυρσηνός), son of the Lydian king Atys and Callithea, and brother of Lydus, is said to have led a Pelasgian colony from Lydia into Italy, into the country of the Umbrians, and to have given to the colonists his name, Tyrrhenians (Hdt. iv. 94; Dionys. i. 27). Other traditions call Tyrrhenus a son of Heracles by Omphale, or of Telephus and Hiera, and a brother of Tarchon (Dionys. i. 28; Tzetz. ad Lyc. 1242.)

Tyrrheus, a shepherd of king Latinus. As Ascanius was hunting, he killed a tame stag belonging to Tyrrheus, whereupon the country people took up arms, which was the first conflict in Italy between the natives and the Trojan settlers. (Verg. *Aen.* vii. 483, ix. 28.)

Tyrtaeus (Τυρταίος or Τύρταιος), described as the son of Archembrotus, of Aphidnae in Attica, in the seventh century introduced the Ionic elegy into Sparta. According to the older tradition, the Spartans during the second Messenian war were commanded by an oracle to take a leader from among the Athenians, and thus to conquer their enemies, whereupon they chose Tyrtaeus as their leader. (Plato, *de Legg.* i. p. 629; Lycurg. c. *Leoch.* p. 211; Diod. xv. 66.) Later writers state that Tyrtaeus was a lame schoolmaster, of low family and reputation, whom the Athenians, when applied to by the Lacedaemonians in accordance with the oracle, purposely sent as the most inefficient leader they could select, being unwilling to assist the Lacedaemonians in extending their dominion in the Peloponnesus, but little thinking that the poetry of Tyrtaeus would achieve that victory which his physical constitution seemed to forbid his aspiring to (Paus. iv. 15, 3; Just. iii. 5; Themist. xv. p. 242; Schol. ad Hor. *A. P.* 402). The poems of Tyrtaeus exercised an important influence upon the Spartans, quieting their dissensions at home, and animating their courage in the field. In order to appease their civil discords, he composed his celebrated elegy entitled *Legal Order* (Εὐνομία; Ar. *Pol.* v. 7, 1; Paus. iv. 18, 2). But still more celebrated

were the poems by which he animated the courage of the Spartans in their conflict with the Messonians. These poems were of two kinds: namely, elegies, containing exhortations to constancy and courage, and descriptions of the glory of fighting bravely for one's native land; and more spirited compositions, in the anapaestic measure, which were intended as marching songs, to be performed with the music of the flute. (Paus. iv. 14, 1; Athen. p. 630; Plut. *Cleom.* 2; Hor. *A. P.* 402; Suid. s. v.) He lived, it is said, to see the success of his efforts in the entire conquest of the Messenians, and their reduction to the condition of Helots. His life therefore lasted down to B.C. 668, which was the last year of the second Messenian war. It has been observed that Tyrtaeus in a fragment of the *Eunomia* seems to speak of himself as a Lacedaemonian, and though this might be explained by his having been made a citizen of Sparta, yet Hdt. ix. 35 does not include him among the few foreigners who became Spartan citizens. Hence some (following Strab. p. 362) have doubted the truth of his Athenian origin. On the other hand, there is so strong a consensus of ancient authorities, including Plato (*l.c.*), for his Athenian origin that it can hardly be resisted.—The fragments of his poems are edited by Bach, with the remains of the elegiac poets Callinus and Asius, Lips. 1831, and in Bergk's *Poët. Lyr. Graec.* 1866.

Týrus (Τύρος; Aram. Tura; O. T. Tsor; Τύριος, Tyrius; *Sur*, Ru.), one of the greatest and most famous cities of the ancient world, stood on the coast of Phoenice, about twenty miles S. of Sidon. It was a colony of the Sidonians, but gradually eclipsed the mother city, and came to be the chief place of all Phoenice for wealth, commerce, and colouring activity. Respecting its colonies and maritime enterprise, see PHOENICE and CARTHAGO. The Assyrian king Shalmaueser laid siege to Tyre for five years, but without success. It was again besieged for thirteen years by Nebuchadnezzar, and there is a tradition that he took it, but the matter is not quite certain. At the period when the Greeks began to be well acquainted with the city, its old site had been abandoned, and a new city erected on a small island about half a mile from the shore and a mile in length, and a little N. of the remains of the former city, which was now called Old Tyre (Παλαιτύρος). This island, which Pliny estimated at 2½ miles in circumference, was separated from the mainland by a channel $\frac{7}{10}$ of a mile broad (Strab. p. 756), or, according to Diodorus and Curtius, 4 stadia (Diod. xvii. 60; Curt. iv. 2). At present the breadth is only $\frac{1}{3}$ of a mile. With the additional advantage of its insular position, this new city soon rose to a prosperity scarcely less than that of its predecessor; though, under the Persian kings, it seems to have ranked again below Sidon. [SIDON.] There were two harbours: one on the N. of the island, known as the Sidonian harbour, the other on the S. side, known as the Egyptian harbour (Arr. *An.* ii. 20; Strab. *l.c.*), the names expressing the direction in which they faced. In B.C. 322 the Tyrians refused to open their gates to Alexander, who laid siege to the city for seven months, and united the island on which it stood to the mainland by a mole constructed chiefly of the ruins of Old Tyre. This mole has ever since formed a permanent connexion between the island and the mainland. (Arr. ii. 17-26; Curt. iv. 4-27; Diod. xvii. 40-45.) After its capture and sack by

Alexander, Tyre never regained its former consequence, and its commerce was for the most part transferred to Alexandria. It was subject to the Syrian kings, but became a free city with its own coinage in 126 B.C., and till the time of Augustus, when it lost its independence (Dio Cass. liv. 7). Septimius Severus made it a Roman colony. It was the see of a bishop, and Jerome calls it the most beautiful city of Phoenicia. It was a place of considerable importance in mediæval history, especially as one of the last points held by the Christians on the coast of Syria. The wars of the Crusades completed its ruin, and its site is now occupied by a poor vil-



Coin of Tyre, after 126 B.C., in its period of independence. Obv., head of Heracles; rev., ΤΥΡΟΥ ΠΕΡΑΣ ΚΑΙ ΑΣΥΝΑΟΥ; eagle on rudder.

lage; and even its ruins are for the most part covered by the sea.

Tzetzēs (Τζέτζης). 1. **Joannes**, a Greek grammarian of Constantinople, flourished about A.D. 1150. His writings bear evident traces of the extent of his learning, and not less of the inordinate self-conceit with which they had filled him. He wrote a vast number of works, of which several are still extant. Of these the two following are the most important: (1) *Iliaca*, which consists properly of three poems collected into one under the titles *Τὰ πρὸ Ὁμήρου, τὰ Ὁμήρου, καὶ τὰ μεθ' Ὁμήρου*. The whole amounts to 1676 lines, and is written in hexameter metre. It is a very dull composition. Edited by Bekker, Berlin, 1816. (2) *Chiliades*, consisting in its present form of 12,661 lines. This name was given to it by the first editor, who divided it, without reference to the contents, into thirteen divisions of 1000 lines, the last being incomplete. Its subject-matter is of the most miscellaneous kind, but embraces chiefly mythological and historical narratives, arranged under separate titles, and without any further connexion. The following are a few of them, as they occur: Croesus, Midas, Gyges, Codrus, Alcmaeon, &c. It is written in bad Greek, and in the metre called *political verse*. Nevertheless his writings are valuable for their information about ancient legends and myths, which he derived from works no longer extant. Edited by Kiessling, Lips. 1826.—2. **Isaac**, brother of the preceding, the author of a valuable commentary on the *Cassandra* of Lycophron. The commentary is printed in most of the editions of Lycophron.

Tzitzis or **Tzutzis** (*Barambram*), a city in the N. of the Dodecaschoenus—that is, the part of Aethiopia immediately above Egypt—S. of Philae, and N. of Taphia.

U.

Ubii, a German people, who originally dwelt on the right bank of the Rhine, but were transported across the river by Agrippa in B.C. 37, at their own request, because they wished to

escape the hostilities of the Suevi (Caes. B. G. iv. 3, 18, vi. 29; Tac. Ann. xii. 27, Hist. iv. 28, Germ. 28; Suet. Aug. 21; Strab. p. 194). They took the name of Agrippenses, from their town COLONIA AGRIPPINA.

Ucālēgōn (Ὀυκαλέγων), one of the elders at Troy, whose house was burnt at the destruction of the city (Il. iii. 147; Verg. Aen. ii. 812). Hence in 'Proximus ardet Ucalegon' Juvenal uses his name for the neighbour whose house is on fire (iii. 199).

Ucubis, a town in Hispania Baetica, near Corduba (Bell. Hisp. 7).

Ufens (*Uffente*), a river in Latium, flowing from the Volscian hills past Setia, through the Pontine Marshes, with a sluggish stream, into the Amasenus (Verg. Aen. vii. 801; Sil. It. viii. 382).

Uffugum, a town in Bruttium, between Scyllacium and Rhegium.

Ugernum (*Beaucaire*), a town in Gallia Narbonensis, on the road from Nemausus to Aquae Sextiae, where Avitus was proclaimed emperor (Strab. p. 178).

Ulia (*Montemayor*), a Roman municipium in Hispania Baetica, situated upon a hill and upon the road from Gades to Corduba (Strab. p. 141).

Uliarus or **Olariensis Insula** (*Oleron*), an island off the W. coast of Gaul, in the Aquitania Gulf (Plin. iv. 109).

Ulpianus. 1. **Domitius Ulpianus**, a celebrated jurist, derived his origin from Tyre in Phoenicia, but was probably not a native of Tyre himself. The time of his birth is unknown. The greater part of his juridical works was written during the reign of Caracalla, especially the two great works *Ad Edictum* and the *Libri ad Sabinum*. He was banished or deprived of his functions under Elagabalus, who became emperor in 217; but on the accession of Alexander Severus, 222, he became the emperor's chief adviser. The emperor conferred on Ulpian the office of *scriniorum magister*, and made him a *consiliarius*. He also held the office of *praefectus annonae*, and he was likewise made *praefectus praetorio*. (Lamprid. *Elagab.* 16, 4, *Alex. Sev.* 26, 5.) Ulpian perished in the reign of Alexander by the hands of the soldiers, who forced their way into the palace at night, and killed him in the presence of the emperor and his mother (228). (Dio Cass. lxxx. 2; Zosim. i. 11.) His promotion to the office of *praefectus praetorio* was probably an unpopular measure. A great part of the numerous writings of Ulpian was still extant in the time of Justinian, and a much greater quantity is excerpted from him by the compilers of the Digest than from any other jurist. The number of excerpts from Ulpian is said to be 2462; and many of the excerpts are of great length, and altogether they form about one-third of the whole body of the Digest. [*Dict. of Ant. art. Pandectae.*] The excerpts from Paulus and Ulpian together make about one half of the Digest. Ulpian's style is perspicuous, and presents fewer difficulties than that of many of the Roman jurists who are excerpted in the Digest. The great legal knowledge, the good sense, and the industry of Ulpian place him among the first of the Roman jurists, and he has exercised a great influence on the jurisprudence of modern Europe, through the copious extracts from his writings which have been preserved by the compilers of Justinian's Digest. We possess a fragment of a work under the title of *Domitii Ulpiani Fragmenta*; it is an abridgment of Ulpian's *Liber Singu-*

laris Regularum. Edition by Böcking, Bonn, 1855. Also a small fragment of his *Institutiones*, included in Husehke's *Jurisprud. Antejust.*—2. Of Antioch, a sophist, lived in the time of Constantine the Great, and wrote several rhetorical works.

Ulpīus Trajanus. [TRAJANUS.]

Ulfōr, 'the avenger,' a surname of Mars, to whom Augustus built a temple at Rome in the Forum, after taking vengeance upon the murderers of Julius Caesar. [ROMA, p. 807.]

Ulūbrae (Ulubranus, Ulubrensis), a small town in Latium, of uncertain site, but in the neighbourhood of the Pontine Marshes.

Ulysses. [ODYSSEUS.]

Umbria, called by the Greeks **Ombrīca** (ὤ Ὀμβρική), a district of Italy, bounded on the N. by Gallia Cisalpina, from which it was separated by the river Rubicon; on the E. by the Adriatic sea; on the S. by Picenum, from which it was separated by the river Aesis, and by the land of the Sabines, from which it was separated by the river Nar; and on the W. by Etruria, from which it was separated by the Tiber. Under Augustus it formed the sixth Regio of Italy. The Apennines ran through the W. part of the country, but it contained many fertile plains on the coast. For the origin of its inhabitants, the **Umbri**, see *ITALIA*, p. 456, a. The Umbri were at a very early period the most powerful people in central Italy, and extended across the peninsula from the Adriatic to the Tyrrhene seas. Thus they inhabited the country afterwards called Etruria, and we are expressly told that Crotona, Perusia, Clusium and other Etruscan cities were built by the Umbrians. They were afterwards deprived of their possessions W. of the Tiber by the Etruscans, and confined to the country between this river and the Adriatic. Their territories were still further diminished by the Senones, a Gallie people, who took possession of the whole country on the coast, from Ariminum to the Aesis. (Dionys. i. 19, ii. 49; Liv. v. 35.) The Umbri were subdued by the Romans in B.C. 307; and after the conquest of the Senones by the Romans in 283, they again obtained possession of the country on the coast of the Adriatic. This district, however, continued to be called *Ager Gallicus* down to a late period. The chief towns of Umbria were ARIMINUM, FANUM FORTUNAE, MEVANIA, TUDER, NARNIA, and SPOLETIUM.

Umbro (*Ombrone*), one of the largest rivers in Etruria, falling into the Tyrrhene sea, near a town of the same name (Plin. iii. 51).

Ummidius Quadrātus. [QUADRATUS.]

Unelli, a maritime people on the N. coast of Gaul, on a promontory opposite Britain (the modern *Cotantin*), belonging to the Armorici (Caes. B. G. ii. 34, iii. 1; cf. VENETI).

Upis (Ὀπίς). 1. A goddess of childbirth identified with ARTEMIS, and hence also represented as one of her nymphs (Callim. *Hymn. in Dian.* 240; Verg. *Aen.* xi. 532).

Ur. [EDESSE.]

Urānia. [MUSAE; APHRODITE.]

Urānus (Ὀὐρανός) or **Heaven**, sometimes called a son, and sometimes the husband, of Gaea (Earth). By Gaea Uranus became the father of Oceanus, Coeus, Crius, Hyperion, Iapetus, Thia, Rhaia, Themis, Mnemosyne, Phoebus, Tethys, Cronos; of the Cyclopes—Brontes, Steropes, Argos; and of the Hecontcheires—Cottus, Briareus, and Gyes. Cicero mentions traditions that Uranus was also the father of Hermes by Dia, and of Aphrodite by

Hemera (Cic. N. D. iii. 22, 55-58). Uranus hated his children, and immediately after their birth he confined them in Tartarus, in consequence of which he was mutilated and dethroned by Cronos at the instigation of Gaea. Out of the drops of his blood sprang the Gigantes, the Erinyes, the Melian nymphs, and according to some, Silenus, and from the foam gathering around the part which was thrown into the sea sprang Aphrodite. (Hes. *Th.* 126-193; Apollod. i. 1; Serv. ad *Aen.* v. 801, ad *Ecl.* vi. 18.) It has been remarked above [TITANES] that the dynasties of gods which Greek mythology eventually represented as preceding Zeus are really the deities of earlier inhabitants of Greek lands whom the Greeks adopted and fitted into their own theogony, accounting for the supremacy of Zeus, the great Greek deity, by representing the supreme deities of primitive barbarous tribes as earlier races of gods. The savage myths attached to them are simply the savage superstitions of these primitive tribes, which, though preserved by Hesiod, are unnoticed by Homer, who rejects most of the ugly and un-Greek myths. It is suggested that the barbarous myth of the mutilation of Uranus was a savage representation of the separation of earth and sky, which were regarded as having been so joined as to cause darkness. It is said that the Maoris of New Zealand have a similar story.

Urbigēnus Pagus. [HELVETII.]

Urbīnum (Urbinas, -atis). 1. **Hortensio** (*Urbino*), a town in Umbria and a municipium, situated on a steep round rock (Tac. *Hist.* iii. 62; Procop. B. G. ii. 29).—2. **Metaurense** (*Urbania*), a town in Umbria, on the river Metaurus, and not far from its source (Plin. iii. 114).

Urbs Salvia. [POLLENTIA, No. 2.]

Urci, a town of the Bastetani in Hispania Tarraconensis, on the coast, and on the road from Castulo to Malaca (Plin. iii. 26; Ptol. ii. 6, 14).

Urcinūm (*Ajaccio*), a town on the W. coast of Corsica.

Urgo or **Gorgon** (*Gorgona*), an island off the coast of Etruria, N. of LVA.

Uria (Urias: *Oria*), called **Hyria** (Ἦρην) by Herodotus, a town in Calabria on the road from Brundisium to Tarentum, was the ancient capital of Iapygia, and is said to have been founded by the Cretans under Minos (Hdt. vii. 170; Strab. p. 282).

Urium, a small town in Apulia, from which the Sinus Urias took its name, being the bay on the N. side of Mt. Garganus opposite the Diomedean islands.

Urseius Ferox, one of the most eminent jurists in the reign of Vespasian.

Urso (*Osuna*), a town of Hispania Baetica, the last refuge of the Pompeians (Strab. p. 141; App. *Hisp.* 16).

Ursus, a contemporary of Domitian, whom he dissuaded from killing his wife, Domitia (Dio Cass. lxxvii. 3). Statius addressed to him a poem of consolation on the death of a favourite slave (*Silo.* ii. 6), and he also mentions him in the Preface to the second book of his *Silvae*.

Uscāna, a large town in Illyria, on a tributary of the Aous (Liv. xliii. 10).

Usipētes or **Usipii**, a German people, who, being driven out of their abodes by the Suevi, crossed the Rhine and penetrated into Gaul; but they were defeated by Caesar, and compelled to recross the river [cf. TENCTER]. They were now received by the Sugambri, and

allowed to dwell on the N. bank of the Lippe; but we afterwards find them S. of the Lippe; and at a still later time they become lost under the general name of Alemanni. (Caes. *B.G.* iv. 4; Tac. *Ann.* i. 50, xiii. 54, *Agr.* 27.)

Ustica, a valley near the Sabine villa of Horace. [HORATIUS.]

Utica (ἡ Ἴτυκή or Οὐτίκη: Ἴτυκαίος, Uticensis: *Bou-Shater*, Ru.), the greatest city of ancient Africa, after Carthage, was a Phoenician colony, older (and, if the chronologers are to be trusted, much older) than Carthage. Like others of the very ancient Phoenician colonies in the territory of Carthage, Utica maintained a comparative independence, even during the height of the Punic power, and was rather the ally of Carthage than her subject. (Vell. Pat. i. 2; Just. xviii. 4; Strab. p. 832.) It stood on the shore of the N. part of the Carthaginian Gulf, a little W. of the mouth of the Bagradas, and twenty-seven Roman miles NW. of Carthage; but its site is now inland, in consequence of the changes effected by the Bagradas in the coast-line. [BAGRADAS.] In the third Punic war, Utica took part with the Romans against Carthage, and was rewarded with the greatest part of the Carthaginian territory. (Ptol. xxxvi. 1; App. *Pun.* 75, 113.) It afterwards became renowned to all future time as the scene of the last stand made by the Pompeian party against Caesar, and of the glorious, though mistaken, self-sacrifice of the younger Cato. [CATO.]

Utis (*Montone*), a river of Gallia Cisalpina, which rises in the Apennines and flows past Forum Julii (*Forlì*) and Ravenna into the Adriatic (Liv. v. 35).

Utus (*Vid*), a river in Moesia and a tributary of the Danube, falling into the latter river at the town Utus.

Uxāma (*Osma*), a town of the Arevaci in Hispania Tarraconensis, on the road from Asturica to Caesarangusta, fifty miles W. of Numanzia (Ptol. ii. 6, 56; Flor. iii. 22; Sil. It. iii. 384).

Uxantis (*Ushant*), an island off the NW. coast of Gaul.

Uxellodūnum (*Issolu*), a town of the Cadurci in Gallia Aquitania, situated on a steep hill, rising out of the plain, at the foot of which a river flowed. It was besieged and taken by Caesar, and its inhabitants were treated with great barbarity. ([Caes.] *B.G.* viii. 32-44.)

Uxentum (Uxentinus: *Ugento*), a town in Calabria, NW. of the Iapygian promontory (Ptol. iii. 1, 76; Plin. iii. 102).

Uxii (Οὐξίοι), a warlike people, of predatory habits, who had their strongholds in M. Paracchoathras, on the N. border of Persis, in the district called *Uxia* (Οὐξία), but who also extended over a considerable tract of country in Media (Arr. *An.* iii. 17; Strab. pp. 524, 729).

V.

Vacca, Vaga, or Vaba (Οὐάγα, Βάγα: *Beja*), a city of Zeugitana in N. Africa, on the borders of Numidia, on an E. tributary of the river Tusca, a good day's journey S. of Utica. It was a great emporium for the trade between Hippo, Utica and Carthage and the interior. It was destroyed by Metellus in the Jugurthine war, but was restored and colonised by the Romans. Its fortifications were renewed by Justinian, who named it Theodorias in honour of his wife. (Strab. p. 831; Ptol. iv. 3, 28; Sall. *Jug.* 29, 47; Procop. *Aed.* vi. 5.)

Vaccae, a people in the interior of Hispania Tarraconensis, occupying the modern *Toro*, *Palencia*, *Burgos*, and *Valladolid*, E. of the Astures, S. of the Cantabri, W. of the Celtiberi (Liv. xxx. 7; Pol. iii. 14; Strab. p. 152; Diod. v. 34; Plin. iii. 19). Their chief towns were *PALLANTIA* and *INTERCATIA*.

Vacua, Vagia, or Vacca (*Vouga*), a river of Lusitania, which flows into the Atlantic a little S. of the *Douro* (Plin. iv. 113; Strab. p. 153).

Vacuna, a Sabine goddess, worshipped especially in a sacred grove near the Lacus Velinus and Reate (Plin. iii. 109); and also in a temple near Horace's farm (Hor. *Ep.* i. 10, 49). Vacuna was particularly regarded as the goddess of victory, but also as a great national deity of the Sabines (Ov. *Fast.* vi. 307); she also presided over the works of the garden and field (hence identified both with Venus and with Ceres), and over the woods and hunting (hence identified with Diana). Moreover, as goddess of victory in war she is sometimes confused with Bellona and sometimes with Minerva (Dionys. i. 15; Schol. ad Hor. *l.c.*).

Vada. 1. A fortress of the Batavi in Gallia Belgica, E. of Batavodurum (Tac. *Hist.* v. 21).

—2. **Vada Sabbatia** (*Vado*), a town of Liguria, on the coast, which was the harbour of Sabbata or Savo (Cic. *ad Fam.* xi. 10; Strab. p. 202).

—3. **Vada Volaterrana** (*Torre di Vado*), a small town on the coast of Etruria, in the territory of Volaterrae.

Vadicassii, a people in Gallia Belgica, near the sources of the Sequana (Plin. iv. 107; Ptol. ii. 8, 16).

Vadinōnis Lacus (*Lago di Bassano*), a small lake of Etruria of a circular form, with sulphureous waters, and renowned for its floating islands, a minute description of which is given by the younger Pliny (*Ep.* viii. 20). It is celebrated in history for the defeat of the Etruscans in two great battles: first, by the dictator Papirius Cursor, in B.C. 309, from the effects of which the Etruscans never recovered (Liv. ix. 39); and again in 283, when the allied forces of the Etruscans and Gauls were routed by the consul Cornelius Dolabella (Pol. ii. 20; Flor. i. 13). The lake has so shrunk in dimensions in modern times as to be only a small stagnant pond, almost lost in the tall reeds and bulrushes which grow in it.

Vagienni, a small tribe in Liguria, whose chief town was Augusta Vagiennorum. Their site is uncertain, but they perhaps dwelt near *Saluzzo* (Plin. iii. 117).

Vāhālis. [RHENUS.]

Vālens, emperor of the East A.D. 364-378, was born about A.D. 328, and was made emperor by his brother Valentinian. [VALENTINIANUS.] The greater part of Valens' reign is occupied by his wars with the Goths. At first he gained great advantages over the barbarians, and concluded a peace with them in 370, on the condition that they should not cross the Danube. In 376 the Goths were driven out of their country by the Huns, and were allowed by Valens to cross the Danube and settle in Thrace and the country on the borders of the Danube. Dissensions soon arose between the Romans and these dangerous neighbours, and in 377 the Goths took up arms under Fritigern. Valens collected a powerful army, and marched against the Goths, but he was defeated by them with immense slaughter, near Hadrianople, on the 9th of August, 378. Valens was never seen after the battle: some say he died on the field; and others relate that he was

burnt to death in a peasant's house, to which he was carried, and which the barbarians set fire to without knowing who was in it. (Amm. Marc. xxxi. 13.) The reign of Valens is important in the history of the empire on account of the admission of the Goths into the countries S. of the Danube, the commencement of the decline of the Roman power. The furious contests between the rival creeds of the Catholics and the Arians also characterise this reign.

Vālēns, Aburnius (L. Fulvius Aburnius Valens), one of the jurists who are excerpted in the Digest, belonged to the school of the Sabinians. He flourished under Antoninus Pius, and is probably the Valens mentioned in Capitol. *Ant. Pi.* 12, 1.

Vālēns, Fabius, one of the principal generals of the emperor Vitellius in A.D. 69, marched into Italy through Gaul, and, after forming a junction with the forces of Caecina, defeated Otho in the decisive battle of Bedriacum, which secured for Vitellius the sovereignty of Italy. Vitellius raised Valens and Caecina to the consulship, and he left the whole government in their hands. Valens remained faithful to Vitellius, when Antonius Primus, the general of Vespasian, marched into Italy; but as he had not sufficient forces to oppose Antonius after the capture of Cremoua, he resolved to sail to Gaul and rouse the Gallic provinces to espouse the cause of Vitellius; but he was taken prisoner at the islands of the Stoechades (*Hýères*), off Massilia, and was shortly afterwards put to death at Urbinum (*Urbino*). (Tac. *Hist.* i. 7, 52-66, ii. 24-30, 56, 92, 99, iii. 40, 62; Plut. *Oth.* 6.)

Valens, Vettius, a physician in the reign of Claudius. He was one of the paramours of Messallina, and was put to death A.D. 48. (Tac. *Ann.* xi. 31, 35; Plin. xxix. 7.)

Valentia. 1. (*Valencia*), the chief town of the Edetani on the river Turia, three miles from the coast, and on the road from Carthago Nova to Castulo. It was founded by Junius Brutus, who settled here the soldiers of Viriathus; it was destroyed by Pompey, but it was soon afterwards rebuilt and made a Roman colony. It continued to be an important place down to the latest times. (Liv. *Ep.* 55; Plut. *Pomp.* 18; Plin. iii. 20; Mel. ii. 6; Ptol. ii. 6, 62.)—2. (*Valenca*), a town in Gallia Narbonensis on the Rhone, and a Roman colony (Pliu. iii. 36; Ptol. ii. 10, 12).—3. A town in the interior of Sardinia.—4. Or **Valentium**, a town in Apulia, ten miles from Brundisium, S.E. of Usellis (Plin. iii. 85).—5. [VIBO.]—6. A fifth province of Britain, added in 369 to the four of the Diocletian arrangement. [BRITANNIA.]—7. Or **Valentinum**. [FORUM FULVIE.]

Valentiniānus. I., Roman emperor A.D. 364-375, was the son of Gratianus, and was born A.D. 321, at Cibalis in Pannonia. His first wife was Valeria Severa, by whom he became the father of the emperor Gratianns. He held important military commands under Julian and Jovian; and on the death of the latter, in February 364, Valentinian was elected emperor by the troops at Nicæa. A few weeks after his elevation Valentinian, by the desire of the soldiers, associated in the empire his brother Valens, and assigned to him the East, while he himself undertook the government of the West. Valentinian was a Catholic, though his brother Valens was an Arian; but he did not persecute either Arians or heathens. He possessed good abilities, prudence, and vigour of character. He had a capacity for military matters, and was a

vigilant, impartial, and laborious administrator. The greater part of Valentinian's reign was occupied by the wars against the Alemanni and the other barbarians on the Roman frontiers. His operations were attended with success. He not only drove the Alemanni out of Gaul, but on more than one occasion crossed the Rhine, and carried the war into the enemy's country. His usual residence was Treviri (Trèves). In 375 he went to Carnuntum on the Danube, in order to repel the Quadi and Sarmatians, who had invaded Pannonia. After an indecisive campaign he took up his winter-quarters at Bregetio. In this place, while giving an audience to the deputies of the Quadi, and speaking with great heat, he fell down in a fit and expired suddenly, on the 17th of November. (Amm. Marc. xxviii.-xxx.; Zosim. iv. 17.)—II., Roman emperor A.D. 375-392, younger son of the preceding, was proclaimed Augustus by the army after his father's death, though he was then only four or five years of age. His elder brother Gratianus, who had been proclaimed Augustus during the lifetime of their father, assented to the choice of the army, and a division of the West was made between the two brothers. Valentinian had Italy, Illyricum, and Africa. Gratian had the Gauls, Spain, and Britain. In 387 Gratian was defeated and slain by Maximus, who left Valentinian a precarious authority out of fear for Theodosius, the emperor of the East; but in 387 Valentinian was expelled from Italy by Maximus, and fled for refuge to Theodosius. In 388 Theodosius defeated Maximus, and restored Valentinian to his authority as emperor of the West. Theodosius returned to Constantinople in 391; and in the following year (392) Valentinian was murdered by the general Arbogastes, who raised Eugenius to the throne. Valentinian perished on the 15th of May, being only a few months above twenty years of age. His funeral oration was pronounced by St. Ambrose.—III., Roman emperor A.D. 425-455, was born 419, and was the son of Constantine III. by Placidia, the sister of Honorius and the daughter of Theodosius I. He was declared Augustus in 425 by Theodosius II., and was placed over the West, but as he was only six years of age the government was intrusted to his mother Placidia. During his long reign the empire was repeatedly exposed to the invasions of the barbarians; and it was only the military abilities of Aëtius which saved the empire from ruin. In 429 the Vandals under Genseric crossed over into Africa, which they conquered, and of which they continued in possession till the reign of Justinian. The weakness of the empire during this reign was shown also by the fact that the Britons (from whose country the Roman troops had been withdrawn forty years before), finding it vain to apply to Rome for aid against the incursions of the Picts, invited the Jutes under Hengest and Horsa to help them, in 449. The Goths likewise established themselves in Gaul; but Aëtius finally made peace with them (439), and with their assistance gained a great victory over Attila and the vast army of the Huns at Châlons in 451. [ATTILA.] The power and influence of Aëtius excited the jealousy and fears of Valentinian, who murdered his brave and faithful general in 454. [AETIUS.] In the following year the emperor himself was slain by Petronius Maximus, whose wife he had violated. He was a feeble and contemptible prince.

Vālēria. I. Sister of P. Valerius Publicola,

advised the Roman matrons to ask Veturia, the mother of Coriolanus, to go to the camp of Coriolanus in order to deprecate his resentment. [CORIOLANUS.]—2. The last wife of Sulla, was the daughter of M. Valerius Messalla, and bore a daughter soon after Sulla's death (Plut. *Popl.* 35, 37).—3. **Galéria Valéria**, daughter of Diocletian and Prisca, was, upon the reconstruction of the empire in A.D. 292, united to Galerius, one of the new Caesars. After the death of her husband, in 311, Valeria rejected the proposals of his successor, Maximinus, who in consequence stripped her of her possessions, and banished her along with her mother. After the death of Maximinus, Valeria and her mother were executed by order of Licinius, 315. [GALERIUS.]—4. **Messallina**. [MESSALLINA.]

Valéria Gens, one of the most ancient patrician houses at Rome. The Valerii were of Sabine origin, and their ancestor, Volesus or Volusus, is said to have settled at Rome with Titus Tatius. One of the descendants of this Volesus, P. Valerius, afterwards surnamed Publicola, plays a distinguished part in the story of the expulsion of the kings, and was elected consul in the first year of the republic, B.C. 509. From this time forward down to the latest period of the empire, for nearly 1000 years, the name occurs more or less frequently in the Fasti, and it was borne by the emperors Maximinus, Maximianus, Maxentius, Diocletian, Constantius, Constantine the Great, and others. The Valeria gens enjoyed extraordinary honours and privileges at Rome. In the Circus a conspicuous place, with a sella curulis (Liv. ii. 31), was set apart for them. They were also allowed to bury their dead within the walls (Cic. *Legg.* ii. 23, 58; Plut. *Popl.* 23). The Valerii in early times were always foremost in advocating the rights of the plebeians, and the laws (especially the law of appeal) which they proposed at various times were the great charters of the liberties of the second order. (See *Dict. of Antiq.* s. v. *Leges Valeriae*.) The Valeria gens was divided into various families under the republic, the most important of which bore the names of CORVUS, FLACCUS, LAEVINUS, MESSALLA, PUBLICOLA, and TRIARIUS.

Valéria, a province in Pannonia formed by Galerius, and named in honour of his wife. [PANNONIA.]

Valérianus. 1. Roman emperor A.D. 253–260, whose full name was *P. Licinius Valerianus*. Valerian was proclaimed emperor by the troops whom he was leading against the usurper Aemilianus. Valerian proclaimed his son Gallienus Augustus, and first carried on war against the Goths, whom he defeated (257). But though the barbarians still threatened the Roman frontiers on the Danube and the Rhine, the conquests of the Persians, who had crossed the Euphrates and stormed Antioch, compelled him to hasten to the East. For a time his measures were both vigorous and successful. Antioch was recovered, and the Persian king Sapor was compelled to fall back behind the Euphrates; but the emperor, flushed by his good fortune, followed too rashly. He was surrounded, in the vicinity of Edessa, by the countless horsemen of his active foe; he was entrapped into a conference, taken prisoner (260), and passed the remainder of his life in captivity, subjected to every insult which Oriental cruelty could devise. After death his skin was stuffed and long preserved as a trophy in the chief temple of the nation. (Aurel. Vict.

Caes. 32; Eutrop. ix. 6; Amm. Marc. xxiii. 5.) —2. Son of the preceding, but not by the same mother as Gallienus. He perished along with Gallienus at Milan in 268. [GALLIENUS.]

Valérius. [VALERIA GENS.]
Valérius, P. Asiaticus. 1. Consul suffectus under Caligula, and consul A.D. 46 under Claudius. He was wealthy and had beautiful gardens, coveted by Messalina, who procured an accusation of treason against him which led to his death in 47. (Tac. *Ann.* xi. 1, xiii. 43; Dio Cass. lix. 30, lx. 27–31.)—2. Legatus of Gallia Belgica at the death of Nero. He was son-in-law and supporter of Vitellius. (Tac. *Hist.* i. 59, iv. 4, 6.)

Valérius Volúsus Máximus, M' (or *M. ?*). 1. Was a brother of P. Valerius Publicola. He fought at the battle of L. Regillus, and was killed (Liv. ii. 16, 20; Dionys. v. 37; Plut. *Popl.* 20).—2. Dictator in B.C. 494, when the dissensions between the burghers and commonalty of Rome *de nexis* were at the highest. Valerius was popular with the plebs, and induced them to enlist for the Sabine and Aequian wars by promising that when the enemy was repulsed the condition of the debtors (*nexi*) should be alleviated. He defeated and triumphed over the Sabines; but, unable to fulfil his promise to the commons, resigned his dictatorship. The plebs, seeing that Valerius at least had kept faith with them, escorted him honourably home. (Liv. ii. 30, 31.) According to Livy, he was son of the Valerius Volusus who fought at Regillus, but some have conjectured that he was the same man, and was only wounded, not killed, at Regillus. It is certainly strange that the dictator of 494 should have had a father active in battle in 497.

Valérius Máximus, is known to us as the compiler of a large collection of historical anecdotes, entitled *De Factis Dicitisque Memorabilibus Libri IX*, arranged under different heads, the sayings and doings of Roman worthies being, moreover, kept distinct in each division from those of foreigners. He lived in the reign of the emperor Tiberius, to whom he dedicated his work. Of his personal history we know nothing, except the solitary circumstance, recorded by himself, that he accompanied Sex. Pompeius into Asia (ii. 6, 8)—the Sextus Pompeius who was consul A.D. 14, and afterwards proconsul of Asia. The subjects treated of in the work are miscellaneous, and it seems to have been compiled as a collection of historical instances for the use of rhetoricians. In some books the topics selected for illustration are closely allied to each other; in others no bond of union can be traced. Thus the first book is entirely devoted to matters connected with sacred rites; the second book relates chiefly to certain remarkable civil institutions; the third, fourth, fifth, and sixth, to the more prominent social virtues; but in the seventh the chapters *De Strategematis*, *De Repulsis*, are abruptly followed by those *De Necessitate*, *De Testamentis Rescissis*, *De Ratis Testamentis et Insuperatis*. The work is by no means without value, since it preserves a record of many curious events not to be found elsewhere; but, regarded as a history, it is wholly uncritical and shallow, so written as to flatter Tiberius wherever it was possible, and with a violent tirade against Sejanus, added, probably, after the fall of that minister, though before the first publication of the book. He uses as his chief sources, but often confusedly, Livy, Cicero, Sallust, and Pompeius Trogus. For the events of his own

timo the value of his testimony is impaired by his desire to write only what would be likely to please Tiberius. The work of Valerius Maximus became very popular in the later times of the empire and in the middle ages. It was frequently abridged, and we still possess an abridgment of it made by Julius Paris.—The best editions of the original work are by Kempf, Leips. 1888, and C. Hohn, Leips. 1865.

Valérius Flaccus. [FLACCUS.]

Valgius Rufus, C., a Roman poet, and a contemporary of Virgil and Horace, the latter of whom ranks him, along with Varinus, Mæceus, and Virgil, among those friends of genius whose approbation far more than compensated for the annoyance caused by the attacks of his detractors (Hor. *Sat.* i. 10, 82). He was consul suffectus in B.C. 12. He wrote elegies and epigrams, and perhaps some epic poetry (Hor. *Od.* ii. 9; Tib. iv. 1, 180; Serv. ad *Aen.* xi. 457), and books on botany (Plin. xxv. 4) and on grammar (Gell. xii. 13).

Vandāli, Vandālii, or Vindālii, a confederacy of German peoples, probably of the great Suevic race, to which the Burgundiones, Gothones, Gepidae, and Rugii belonged. They dwelt originally on the N. coast of Germany, but were afterwards settled N. of the Marcomanni in the Riesengebirge, which are hence called Vandalici Montes. (Capitol. *M. Ant. Phil.* 17; Eutrop. viii. 13; Jordan. *Get.* 22.) They subsequently appear for a short time in Dacia and Pannonia; but at the beginning of the fifth century (A.D. 409) they traversed Germany and Gaul, and invaded Spain. In this country they subjugated the Alani, and founded a powerful kingdom, the name of which is still preserved in Andalusia (Vandalusia). In A.D. 429 they crossed over into Africa, under their king Genseric, and conquered all the Roman dominions in that country. Genseric subsequently invaded Italy, and took and plundered Rome in 455. The Vandals continued masters of Africa till 535, when their kingdom was destroyed by Belisarius, and annexed to the Byzantine empire. [BELISARIUS.]

Vangiones, a German people, dwelling along the Rhine, in the neighbourhood of the modern Worms (Caes. *B. G.* i. 51; Tac. *Ann.* xii. 27, *Germ.* 28).

Vannius, king of the Suevi, recognised by the Romans, A.D. 19, after the overthrow of Maroboduus. He reigned for thirty years, but was dispossessed by his nephews, Sido and Vangio, A.D. 50. Claudius did not aid him with troops, but gave him a territory in Pannonia. (Tac. *Ann.* ii. 63, xii. 29, 30; Plin. iv. 81.)

Vapincum (*Gap*), a town in Gallia Narbonensis, S. of Cularo (*Grenoble*), and not far from the Druentia (*Durance*). It lies just S. of the *Col Bayard*, which was probably 'the first ascent to the Alps' on Hannibal's route (Pol. iii. 49), and Vapincum was in all probability the town which is mentioned both by Polybins and by Livy as the chief town or *eastellum* of the natives who defended that defile (Pol. l. c.; Liv. xxi. 33), though Livy places it on the wrong side of the Druentia [cf. HANNIBAL].

Varagri. [VERAGRI.]

Vardanes or Bardanes. [ARSACES XXI.]

Vardūli, a people in Hispania Tarraconensis, W. of the Vascones, in the modern *Guipuzcoa* and *Alava* (Strab. p. 162; Ptol. ii. 6, 9; Plin. iii. 26).

Vargunteius, a senator and one of Catiline's conspirators, undertook, in conjunction with C. Cornelius, to murder Cicero in B.C. 63, but their

plan was frustrated by information conveyed to Cicero through Fulvia. He was afterwards brought to trial, but could find no one to defend him. (Sall. *Cat.* 17, 47.)

Vāria. 1. (*Vicovaro*), a town of the Sabines, in the valley of the Anio, about eight miles above Tibur, and near Horace's villa (Hor. *Ep.* i. 14, 3; Strab. p. 237; HORATIUS, p. 428, u).

—2. (*Varea*), a town of the Berones in Hispania Tarraconensis on the Iberus, which was navigable from this town (Plin. iii. 21; Strab. p. 162).

Varini, a people of Germany, on the right bank of the Albis, N. of the Langobardi (Tac. *Germ.* 40).

Vārius. 1. **Q. Varius Hybridā**, tribune of the plebs, B.C. 90, was a native of Suero in Spain, and received the surname of Hybridā because his mother was a Spanish woman. In his tribuneship he carried a *lex de maiestate*, in order to punish all those who had assisted or advised the Socii to take up arms against the Roman people. Under this law many distinguished senators were condemned; but in the following year Varius himself was condemned under his own law, and was put to death. (App. *B. C.* i. 57; Val. Max. viii. 6, 4; Cic. *de Or.* i. 25; N. D. iii. 33.) —2. **L. Varius Rufus**, one of the most distinguished poets of the Augustan age, the companion and friend of Virgil and Horace. By the latter he is placed in the foremost rank among the epic bards, and Quintilian has pronounced that his tragedy of *Thyestes* might stand a comparison with any production of the Grecian stage. (Quint. x. 1, 98; Tac. *Dial.* 12.) He enjoyed the friendship of Mæceus, and it was to the recommendation of Varius in conjunction with that of Virgil, that Horace was indebted for an introduction to the minister, about B.C. 39. Virgil appointed Plotius Tuca and Varius his literary executors, and they revised the *Aeneid*. Hence Varius was alive subsequent to B.C. 19, in which year Virgil died; but from Verg. *Eel.* ix. 35 it may be inferred that Varius was somewhat older than Virgil. It has been inferred from Hor. *Ep.* ii. 1, 247, that Varius was dead before the second book of the *Epistles* was written, and this is probably right, though the words are not conclusive. Besides the tragedy *Thyestes* Varius wrote two epic poems (cf. Hor. *Sat.* i. 10, 44), one *De Morte* on the death of Caesar (Macrob. vi. 1, 39, vi. 2, 19), the other a panegyric of Augustus, from which, according to the scholiast, Horace quotes the three lines of *Ep.* i. 16, 27–29, and this poem, which included the praises of Agrippa, is alluded to in Hor. *Od.* i. 6.

Varro, Atacinus. [See below, Varro, No. 3.]

Varro, Cingōnius, a Roman senator under Nero, supported the claims of Nymphidius to the throne on the death of Nero, and was put to death in consequence by Galba, being at the time consul designatus (Tac. *Ann.* xiv. 45; *Hist.* i. 6, 37; Plut. *Galb.* 14).

Varro, Terentius. 1. **C.**, consul B.C. 216 with L. Aemilius Paulus. Varro is said to have been the son of a butcher, to have carried on business himself as a factor in his early years, and to have risen to eminence by pleading the causes of the lower classes in opposition to the opinion of all good men (Liv. xxii. 25; Val. Max. iii. 4, 4). Notwithstanding the strong opposition of the aristocracy, he was raised to the consulship by the people, who thought that it only needed a man of energy at the head of an overwhelming force to bring the war against Hannibal to a close, and who, moreover,

had an unfounded mistrust of the aims and motives of the senate. His colleague was L. Aemilius Paulus, one of the leaders of the aristocratical party. The two consuls were defeated by Hannibal at the memorable battle of Cannae. [HANNIBAL.] The battle was fought by Varro against the advice of Paulus. The Roman army was all but annihilated. Paulus and almost all the officers perished. Varro was one of the few who escaped and reached Venusia in safety, with about seventy horsemen. His conduct after the battle seems to have deserved praise. He proceeded to Canusium, where the remnant of the Roman army had taken refuge, and there adopted every precaution which the exigencies of the case required. His defeat was forgotten in the services he had lately rendered. On his return to the city all classes went out to meet him, and the senate returned him thanks because he had not despaired of the commonwealth. This marked the determination of patricians and plebeians to work heartily together against the foreign enemy. (Liv. xxii. 35-61; Pól. iii. 106-116; Plut. *Fab.* 14-18; App. *Ann.* 17-26.) Varro continued to be employed in Italy for several successive years in important military commands till nearly the close of the Punic war (Liv. xxiii. 32, xxvii. 35, xxxi. 49).—2. **M. Terentius Varro Reatinus**, the celebrated writer, whose vast and varied erudition in almost every department of literature earned for him the title of the 'most learned of the Romans' (Quint. x. i. 95; Dionys. ii. 21; August. *C. D.* vi. 2; cf. Cic. *Acad. Post.* i. 3, 9) was born at Reate b.c. 116, and was trained under L. Aelius Stilo Praeconinus, and afterwards by Antiochus, a philosopher of the Academy. Varro held a high naval command in the wars against the pirates and Mithridates, and afterwards served as the legatus of Pompeius in Spain in the Civil war, but was compelled to surrender his forces to Caesar. (Flor. ii. 13, 29; Caes. *B. C.* i. 38, ii. 17-20.) He then passed over into Greece, and shared the fortunes of the Pompeian party till after the battle of Pharsalia, when he obtained the forgiveness of Caesar, who employed him in superintending the collection and arrangement of the great library designed for public use. (Suet. *Jul.* 44; Isid. *Or.* vi. 5.) For some years after this period Varro remained in literary seclusion, passing his time chiefly at his country seats near Cumae and Tusculum, occupied with study and composition. Caesar had forced Antony to restore to Varro an estate which he had seized (Cic. *Phil.* ii. 40, 103), and, perhaps in consequence, upon the formation of the second triumvirate his name appeared upon the list of the proscribed; but he succeeded in making his escape, and, after having remained for some time concealed, he obtained the protection of Octavian. His life is said to have been saved by Fufius Calenus (App. *B. C.* iv. 47), and it is probable that he recovered a great portion of his estates; but most of his magnificent library had been destroyed (Gell. iii. 10). The remainder of his career was passed in tranquillity, and he continued to labour in his favourite studies. His death took place b.c. 28, when he was in his eighty-ninth year. Not only was Varro the most learned of Roman scholars, but he was likewise the most voluminous of Roman authors. Gellius (*l. c.*) states that Varro claimed to have written 490 books before he was seventy-seven; Ausonius gives in round numbers 600 as the total number of books written by Varro (*Prof. Burd.* xx. 10); and

this agrees with a list given by Jerome which makes out the writings of Varro to consist of seventy-four different works, containing altogether 620 books. Hence it would appear that 130 of the books were written in the last twelve years of his life. Of these works only two have survived:—(1) *De Re Rustica Libri III*, still extant, was written when the author was eighty years old (*R. R.* i. 1, 1), and is the most important of all the treatises upon ancient agriculture now extant, being far superior to the more voluminous production of Columella, with which alone it can be compared. Edited by Keil, Halle, 1849, and in the *Scriptores Rei Rusticae veteres Latini*, by Schneider, Lips. 1764-1797. (2) *De Lingua Latina*, a grammatical treatise which extended to twenty-four books; but six only (v.-x.) have been preserved, and these are in a mutilated condition. The remains of this treatise are particularly valuable, since they have been the means of preserving many terms and forms which would otherwise have been altogether lost, and much curious information is here treasured up connected with the ancient usages, both civil and religious, of the Romans. Editions by Spengel, Berl. 1826 (re-edited 1885), and by O. Müller, Leips. 1883. The work entitled *Antiquitatum Libri* was divided into two sections: *Antiquitates Rerum humanarum*, in twenty-five books, and *Antiquitates Rerum divinarum*, in sixteen books. It described the political and religious institutions of Rome, and was Varro's great work, upon which chiefly his reputation for profound learning was based; but unfortunately only a few fragments of it have come down to us. With the second section of the work we are, comparatively speaking, familiar, since Augustine drew very largely from this source in his *De Civitate Dei* [cf. INDIGRAMENTA, p. 442, b]. Varro wrote also a collection of biographies called *Imagines* or *Hebdomades* in fifteen books; *Disciplinae* in nine books, which described the 'liberal arts,' viz. grammar, dialectic, rhetoric, geometry, arithmetic, astrology, music, medicine, and architecture; and other works on philosophy (*Logistorici* in seventy-six books), geography, and law. Among his poetical works were the *Saturae*, which were composed in a variety of metres, with an admixture of prose also. Varro in these pieces copied to a certain extent the productions of Menippus the Gadarene [MENIPPUS], and hence designated them as *Saturae Menippeae s. Cynicae*. They appear to have been a series of disquisitions on a vast variety of subjects, frequently, if not uniformly, couched in the shape of dialogue, the object proposed being the inculcation of moral lessons and serious truths in a familiar, playful, and even jocular style. The best editions of the fragments of these *Saturae* are by Riese, Leips. 1865, and Bücheler (with Petronius), Berl. 1882. The *Sententiae Varronis*, a collection of pithy sayings, may possibly have been gathered from the writings of Varro Reatinus; but even that is uncertain (ed. Devit, Padua, 1843).—3. **P.**, a Latin poet of considerable celebrity, surnamed **Atacinus**, from the *Atax*, a river of Gallia Narbonensis, his native province, was born b.c. 32. Of his personal history nothing further is known. He seems to have written, first, an epic on part of Caesar's Gallic wars, called *Bellum Sequanicum* (Prisc. *Gr. Lat.* ii. 497), and *Saturae* in imitation of Lucilius (Hor. *Sat.* i. 10, 46); and at a later time to have

imitated the Alexandrian poets in the *Argonautae* (borrowed from Ap. Rhod.), and in elegiac love-poems. (Quint. x. 1, 87; Ov. *Am.* i. 15, 21, *Trist.* ii. 439; Propert. ii. 34, 85; Prob. ad Verg. *Georg.* ii. 126.)

Vārus, a cognomen in many Roman gentes, signified a person who had his legs bent inwards, and was opposed to *Valgius*, which signified a person having his legs turned outward.

Vārus, P. Alfēnus. 1. A Roman jurist, was a pupil of Servius Sulpicius, and the only pupil of Servius from whom there are any excerpts in the Digest (Goll. vii. 5). The scholiast on Horace (*Sat.* i. 3, 130) tells us that the 'Alfenus vaser' of Horace was a lawyer, and that he was a native of Cremona, where he carried on the trade of a shoemaker; that he came to Rome, where he became a pupil of Servius Sulpicius, attained the dignity of the consulship, and was honoured with a public funeral. It is probable that he is the Varus who attended the lectures of Siron at the same time as Virgil (*Serv. ad Ecl.* vi. 13), and whom Virgil mentions in the *Eclogues* (vi. 13, ix. 27), referring to the time when Alfenus Varus was Octavian's legate, and able to help him in preserving his property (B.C. 40).—2. A general of Vitellius, in the Civil war in A.D. 69, and perhaps a descendant of the jurist (Tac. *Hist.* ii. 29, iii. 55, iv. 11.)

Vārus, Atius. 1. P., a partisan of Pompey in the Civil war, was stationed in Picnum on the breaking out of the Civil war in B.C. 49. He subsequently crossed over into Africa, and took possession of the province, which was then governed by Q. Ligarius. [LIGARIUS.] Varus, having been propraetor of Africa, was well acquainted with the country, and was able to raise two legions without difficulty. Meantime, L. Aelius Tubero, who had received from the senate the province of Africa, arrived to take the command; but Varus would not allow him to land. In the course of the same year Varus, assisted by king Juba, defeated Curio, Caesar's legate, who had crossed over from Sicily to Africa. [CURIO.] He fought with the other Pompeians in Africa against Caesar in 46; but after the battle of Thapsus he sailed away to Cn. Pompey in Spain, and fell at the battle of Munda. His head was carried to Caesar. (Cic. *ad Att.* viii. 13, 15, 20; Caes. *B.C.* i. 12, 13, 31; App. *B.C.* ii. 44-46, 105; Dio Cass. xliii. 31; Lucan, iv. 713).—2. Q. Atius Varus, commander of the cavalry under C. Fabius, one of Caesar's legates in Gaul, and probably the same as the Q. Varus who commanded the cavalry under Domitius, one of Caesar's generals in Greece in the war with Pompey (Caes. *B.C.* iii. 37; [Caes.] *B.G.* viii. 28).

Vārus, Quintilius. 1. Sex., quaester B.C. 49, belonged to the Pompeian party. He fell into Caesar's hands at the capture of Corfinium, but was dismissed by Caesar. He afterwards fought under Brutus and Cassius against the triumvirs; and after the loss of the battle of Philippi, he ordered his freedman to slay him (Caes. *B.C.* i. 23, ii. 28; Vell. Pat. ii. 71).—2. P., son of the preceding, was consul B.C. 13, and was subsequently appointed to the government of Syria, where he acquired enormous wealth. Shortly after his return from Syria he was made governor of Germany (probably about A.D. 7). Drusus had conquered a great part of central Germany as far as the Visurgis (*Weser*); and Varus received orders from Augustus to introduce the Roman jurisdiction into the newly conquered country. The Germans, however, were not prepared to submit to the Roman yoke,

and found a leader in ARMINIUS, who secretly organised a general revolt of all the German tribes near the Visurgis. When he had matured his plans, he suddenly attacked Varus, who was marching with three legions and three squadrons of cavalry through a pass of the *Saltus Teutoburgiensis*, a range of hills covered with wood, which extends N. of the Lippe from Osnabrück to Paderborn. Varus had diverged into this difficult country instead of following the safer route from his summer quarters on the Visurgis (probably near *Minden*) to Aliso, because a message had arrived that a tribe had revolted in that district, and, having no suspicion of Arminius, he thought it would be an easy matter to suppress the movement on his way. He seems to have managed his march with great carelessness and to have been taken quite unprepared. The battle lasted three days, and ended with the destruction of the Roman army. Varus put an end to his own life. The scene of the disaster is placed by some modern writers in the district of *Venne*, near the sources of the *Haute*. Of the 20,000 men who comprised his force only the cavalry and a few stragglers escaped. [Cf. GERMANIA.] When the news of this defeat reached Rome, the whole city was thrown into consternation; and Augustus, who was both weak and aged, gave way to the most violent grief, tearing his garments and calling upon Varus to give him back his legions. (Tac. *Ann.* i. 61, 71; Dio Cass. lvi. 18-25; Suet. *Aug.* 23, *Tib.* 16; Vell. Pat. ii. 117.)

Vārus (*Var* or *Varo*), a river in Gallia Narbonensis, forming the boundary between this province and Italy, rises in Mt. Cema in the Alps, and falls into the Mediterranean sea, between Antipolis and Nicaca (Mel. ii. 4; Ptol. ii. 10, 1; Lucan, i. 404).

Vasātes, a people in Gallia Aquitanica, on the Garumna, whose chief town was Cossium (*Bazas*), on the road from Burdigala to Elusa.

Vascōnes, a powerful people on the N. coast of Hispania Tarraconensis, between the Iberus and the Pyrenees, in the modern *Navarre* and *Guipuzcoa* (Strab. pp. 116, 155; Ptol. ii. 8, 10). Their chief towns were POMPELON and CALAGURRIS. They fought in battle bare-headed. Under the empire they were regarded as skilful diviners and prophets (Sil. It. iii. 358). They belonged to the old Iberian race. Their name is still retained in that of the modern Basques.

Vascōnum Saltus. [PYRENE.]

Vasio (*Vaison*), a considerable town of the Vocontii in Gallia Narbonensis (Ptol. ii. 10, 17; Mel. ii. 5).

Vatia Isauricus, P. Servilius. 1. Consul in B.C. 79, was sent in the following year as proconsul to Cilicia, in order to clear the seas of the pirates, whose ravages now spread far and wide. He carried on the war with great ability and success, and from his conquest of the Isauri, he obtained the surname of Isauricus. After giving Cilicia the organisation of a Roman province, he entered Rome in triumph in 74. (Liv. *Ep.* 90, 93; Oros. v. 25; Flor. iii. 6; Strab. pp. 667, 671). After his return Servilius took a leading part in public affairs. In 70 he was one of the judges at the trial of Verres; in 66 he supported the rogation of Manilius for conferring upon Pompey the command of the war against the pirates; in 63 he was a candidate for the dignity of pontifex maximus, but was defeated by Julius Caesar; in the same year he spoke in the senate in favour of inflicting the last penalty of the law upon the Catili-

narian conspirators; in 57 he joined the other nobles in procuring Cicero's recall from banishment; in 56 he opposed the restoration of Ptolemy to his kingdom; and in 55 he was censor with M. Valerius Messalla Niger. He took no part in the civil wars, probably on account of his advanced age, and died in 44. (Cic. *Verr.* i. 21, *ad Fam.* i. 1, xvi. 23, *ad Att.* xii. 21; Dio Cass. xlv. 16; Val. Max. viii. 5, 6.)—2. Praetor 54, belonged originally to the aristocratical party, but espoused Caesar's side on the breaking out of the Civil war, and was consul with Caesar in 48. In 46 he governed the province of Asia as proconsul, during which time Cicero wrote to him several letters. After the death of Caesar in 44, he supported Cicero and the rest of the aristocratical party, in opposition to Antony. But he soon changed sides again, became reconciled to Antony, and was made consul a second time in 41. (Caes. *B.C.* iii. 21; App. *B.C.* ii. 48; Dio Cass. xli. 43, xlii. 17, xlvi. 4, 13.)

Vatinius. I. P., a political adventurer in the last days of the republic, who is described by Cicero as one of the greatest scamps and villains that ever lived. His personal appearance was unimpeachable; his face and neck were covered with swellings, to which Cicero alludes, calling him the *struma civitatis*. Vatinius was quaestor b.c. 63, and tribune of the plebs 59, when he sold his services to Caesar, who was then consul along with Bibulus. It was Vatinius who proposed the bill to the people by which Caesar received the provinces of Cisalpine Gaul and Illyricum for five years. Vatinius continued to take an active part in political affairs. In 56 he appeared as a witness against Milo and Sestius, two of Cicero's friends, in consequence of which the orator made a vehement attack upon the character of Vatinius, in the speech which has come down to us. Vatinius was praetor in 55, and in the following year (54) he was accused by C. Licinius Calvus of having gained the praetorship by bribery. He was defended on this occasion by Cicero, in order to please Caesar, whom Cicero had offended by his former attack upon Vatinius. Soon afterwards Vatinius went to Gaul, where we find him serving in 51. He accompanied Caesar in the Civil war, and was made consul suffectus for a few days, at the end of December 47. At the beginning of the following year, he was sent into Illyricum, where he carried on the war with success. After Caesar's death he was compelled to surrender Dyrrhachium and his army to Brutus, who had obtained possession of Macedonia, because his troops declared in favour of Brutus. (Cic. *in Vatini.* pro *Sest.* 53, 63, *ad Q. Fr.* ii. 4, iii. 9, *ad Att.* ii. 6; [Caes.] *B.G.* viii. 46; Caes. *B.C.* iii. 19, 100; App. *B.C.* iv. 75; Dio Cass. xlvii. 21.)—2. Of Beneventum, one of the vilest and most hateful creatures in Nero's court, equally deformed in body and in mind. He was originally a shoemaker's apprentice, next earned his living as one of the lowest kinds of *scurrae* or buffoons, and finally obtained great power and wealth by accusing the most distinguished men in the state. A certain kind of drinking-cups having *nasi* or nozzles, bore the name of Vatinius, probably because they were supposed to caricature his profile. (Tac. *Ann.* xv. 34; Juv. v. 46; Mart. x. 3, xiv. 96.)

Vatrênus. [PADUS.]

Vectis or **Vecta** (*Isle of Wight*), an island off the S. coast of Britain and opposite Portus Magnus (*Porchester*, near *Portsmouth*), with

which the Romans became acquainted before their conquest of Britain, by means of the inhabitants of Massilia, who were accustomed to visit this island for the purpose of obtaining tin. It is related by Diodorus (v. 22, 38), that at low water the space between Vectis and the coast of Britain was almost entirely dry, so that the Britons used to bring tin to the island in waggons. It was conquered by Vespasian in the reign of Claudius (Suet. *Vesp.* 4; Mel. iii. 6; Plin. iv. 103.) Interesting remains of Roman villas have been found at Carisbrook and Brading.

Vedius Pollio. [POLLIO.]

Vegetius, Flavius Renatus, the author of a treatise, *Rei Militaris Instituta*, or *Epitoma Rei Militaris*. The exact date is not established, but it was probably composed early in the fifth century A.D. It is a question whether the dedication to Theodosius is genuine, and some writers maintain that it was addressed to Valentinian III. The materials were derived, according to the declaration of the writer himself, from Cato the Censor *De Disciplina Militari*, from Cornelius Celsus, from Frontinus, from Paternus, and from the imperial constitutions of Augustus, Trajan, and Hadrian. The work is divided into four books. The first treats of the levying and training of recruits, including instructions for the fortification of a camp; the second, of the different classes into which soldiers are divided, and especially of the organisation of the legion; the third, of the operations of an army in the field; the fourth, of the attack and defence of fortresses, and of marine warfare. The value of this work (which is a somewhat uncritical compilation from different historians) is much diminished by the fact that the usages of periods the most remote from each other are mixed together into one confused mass, and not unfrequently, we have reason to suspect, are blended with arrangements which never existed except in the fancy of the author. Edition by C. Lang, Leips. 1885. It is probably right to ascribe to the same Vegetius the work on veterinary art called *Mulomedicina* (on the treatment of horses and mules), though it is written in a more popular style, as being intended for the use of less refined readers (ed. in Schneider's *Script. Rei Rusticae*, Leips. 1797).

Veiento, Fabricius, was praetor A.D. 55, and ran dogs instead of horses in the games. He was banished A.D. 62, in consequence of his having published several libels. He afterwards returned to Rome, and became, in the reign of Domitian, one of the most infamous informers and flatterers of that tyrant. He also enjoyed the friendship of Nerva. (Tac. *Ann.* xiv. 50; Dio Cass. lxi. 6; Plin. *Ep.* iv. 22; Juv. iii. 185; iv. 113.)

Veiî (Veiens, -entis, Veientans: *Isola Farnese*), one of the most ancient and powerful cities of Etruria, situated on the river Cremëra, about twelve miles from Rome. It possessed a strongly fortified citadel, built on a hill rising precipitously from the deep glens which bound it, save at the single point where a narrow ridge unites it to the city. It was one of the twelve cities of the Etruscan Confederation, and apparently the largest of all. As far as we can judge from its present remains, it was about seven miles in circumference, which agrees with the statement of Dionysius, that it was equal in size to Athens. Its territory (*Ager Veiens*) was extensive, and appears originally to have extended on the S. and E. to the Tiber; on the

SW. to the sea, embracing the salinae or salt-works at the mouth of the river; and on the W. to the territory of Caere. The Ciminius forest appears to have been its NW. boundary; on the E. it must have embraced all the district S. of Soracte and eastward to the Tiber. The cities of Capona and Fidenae were colonies of Veii. Veii was a powerful city at the time of the foundation of Rome, and the most formidable and dangerous of her neighbours (Liv. i. 15; Dionys. ii. 54; Eutrop. i. 20). The Veientes were engaged in almost unceasing hostilities with Rome for more than three centuries and a half, and we have records of many wars between the two peoples (Liv. i. 27, 33, 42, ii. 6, 42, 48, iv. 17, 31). Veii was at length taken by the dictator Camillus, after a siege which is said to have lasted ten years, during which period, apparently, the *emissarium* for draining the Alban lake was formed, and by tradition was connected with an oracle about the siege. The city fell, according to the common story, by means of a cuniculus or mine, which was carried by Camillus from the Roman camp under the city into the citadel of Veii, in the year 396. (Liv. v. 8-22; Cic. *Div.* i. 44, iii. 32; Plut. *Cam.* 5.) So well built and spacious was Veii, that the Romans were anxious, after the destruction of their own city by the Gauls in 390, to remove to Veii, and are said to have been only prevented from carrying their purpose into effect by the eloquence of Camillus (Liv. v. 49). From this time Veii was abandoned; but after the lapse of ages it was colonised afresh by Augustus, and made a Roman municipium. The new colony, however, occupied scarcely a third of the ancient city, and had again sunk into decay in the reign of Hadrian. From this time Veii disappears entirely from history, and, on the revival of letters, even its site was long an object of dispute. It is now settled, however, beyond a doubt, that it stood in the neighbourhood of the hamlet of *Isola Farnese*, where several remains of the ancient city have been discovered. Of these the most interesting is its cemetery.

Veiōvis, an old Italian deity, whose temple at Rome stood between the Capitolium and the Arx in the 'Asylum,' between the sacred groves ('inter duos lucos': Ov. *Fast.* iii. 430; Gell. v. 12). He was said to be represented as a youthful god armed with arrows, and hence was by some identified with Apollo. His origin and the meaning of his name have been variously explained. It is tolerably certain that the old explanation, Veiovis = the little Jupiter (Ov. *Fast.* iii. 445) is wrong. The prefix means rather 'separate from,' or 'distinct from.' Hence Veiovis or Vediovis is a deity distinguished from Jupiter, and the most natural inference would be that he was the Jupiter Inferus presiding over the dead, and that the arrows are the arrows of death: nor would it militate against this view that he seems to have been a deity to whom expiatory sacrifices (of a goat) were offered. Some modern writers, however, regard him rather as the god of the spring-sun which was supposed to bring fevers, and therefore as the deity who could avert such fevers. His festival on the Capitoline hill was celebrated in March. He had also a temple on the Island of the Tiber, where he was worshipped in conjunction with Aesculapius in January. He had an ancient altar at Bovillae.

Vēlabrum. [ROMA, p. 805, b.]

Velauni or **Vellavi**, a people in Gallia Aquitania, in the modern *Vclay* (Plin. iii. 137).

Vēlēda, a prophetic virgin, by birth belonged to the Bructeri, and was regarded as a divine being by most of the nations in central Germany in the reign of Vespasian. She dwelt in a lofty tower in the neighbourhood of the river Luppia (Lippe). She encouraged Civilis in his revolt against the Romans, but she was afterwards taken prisoner and carried to Rome. (Tac. *Hist.* iv. 61, 65, v. 22, 24, *Germ.* 8; Stat. *Silv.* i. 4, 90; Dio Cass. lxxvii. 5.)

Vēlia or **Elēa**, also called **Hyēle** (Ἑλέα, Ἑλέη: *Castell' a Marc della Brucca*), a Greek town of Lucania, on the W. coast between Paestum and Buxentum, was founded by the Phocaeans, who had abandoned their native city to escape from the Persian sovereignty, about B.C. 543 (Hdt. i. 164; Strab. p. 254). It was situated about three miles E. of the river Hales, and possessed a good harbour. It is celebrated as the place which gave the name to the Eleatic school of philosophy; for XENOPHANES established himself at Velia, and Parmenides and Zeno were born there (Diog. Laërt. ix. 2, 20). It was noted also for its mild climate (Hor. *Ep.* i. 15, 1). It possessed a celebrated temple of Demeter.

Vēlinus (*Velino*), a river in the territory of the Sabines, rising in the central Apennines, and falling into the Nar. This river in the neighbourhood of Reate overflowed its banks and formed several small lakes, the largest of which was called **Lacus Velinus** (*Piediluco*, also *Lago dei Mormori*). In order to carry off these waters, a channel was cut through the rocks by Curius Dentatus, the conqueror of the Sabines, by means of which the waters of the Velinus were carried through a narrow gorge to a spot where they fall from a height of several hundred feet into the river Nar. This fall, which is one of the most celebrated in Europe, is known at the present day by the name of the fall of Terni, or the Cascata dei Mormori. (Tac. *Ann.* i. 79; Plin. iii. 17; Cic. *ad Att.* iv. 15.)

Vēlitræ (Veliternus: *Velletri*), an ancient town of the Volscians in Latium, but subsequently belonging to the Latin League. It was conquered by the Romans, and colonised at an early period, but it frequently revolted from Rome. It is celebrated as the birthplace of the emperor Augustus. (Dionys. v. 61; Liv. iii. 41, viii. 14; Diod. xiv. 34; Suet. *Aug.* 1.)

Vēlius Longus, a Latin grammarian, known to us from a treatise, *De Orthographia*, still extant, printed in the *Grammaticae Latinae Auctores Antiqui*, of Putschius, 4to, Hanov. 1605. Velius also wrote a commentary on Virgil, which is mentioned by Macrobius. He lived in the time of Trajan. (Gell. xviii. 9; Macrobi. iii. 6, 8.)

Vellaunodūnum (*Beaune*), a town of the Senones in Gallia Lugducnensis (Caes. *B. G.* vii. 11).

Vellavi. [VELAUNI.]

Velleius Patercūlus. [PATERCULUS.]

Vellocasses, a people in Gallia Lugducnensis, NW. of the Parisii, extending along the Sequana as far as the ocean, their chief town was RATOMAGUS (Caes. *B. G.* ii. 4.)

Vēnâfrum (Venafranus: *Venafri*), a town in the N. of Samnium, near the river Volturnus, and on the confines of Latium, celebrated for the excellence of its olives (Hor. *Od.* ii. 6, 16, *Sat.* ii. 4, 69; Juv. v. 86; Mart. xiii. 98; Varr. *R. R.* i. 2, 6). It stood on a hill rising from the right bank of the Volturnus, about sixteen miles from Casinum, and on the Via Latina. A colony was planted there under Augustus.

Venantius Fortunatus (in full *Venantius Honorius Clementianus Fortunatus*), a poet of the sixth century A.D. (535-600). He was born at Tarvisium (*Treviso*), in Venetia, and educated at Ravenna, and eventually became a presbyter and bishop of Poitiers, having travelled much over the Frankish kingdoms, and even to Britain (Venant. Fort. iii. 26). He wrote an epic poem on the life of St. Martin and a number of shorter poems in eleven books, chiefly in the elegiac metre—panegyrics, elegies, and hymns. His metre is good, and his writings are useful for a description of his time. He wrote also some prose biographies of Saints.—Editions of his prose works by Krusch and of his poems by Leo, Berl. 1881-1885.

Venedi or **Venedæ**, a people in European Sarmatia, dwelling on the Baltic E. of the Vistula. The **Sinus Venedicus** (*Gulf of Riga*), and the **Venedici Montes**, a range of mountains between Poland and East Prussia, were called after this people. The name is represented by the Slavonic *Wends*. (Tac. *Germ.* 46; Plin. iv. 97.)

Veneris Portus. [PYRENES PROMONTORIUM.]

Veneris Promontorium. [PYRENES PROM.]

Venētia. 1. A district in the N. of Italy, was originally included under the general name of Gallia Cisalpina, but was made by Augustus the tenth Regio of Italy. It was bounded on the W. by the river Athesis (*Adige*), which separated it from Gallia Cisalpina; on the N. by the Carnic Alps; on the E. by the river Timavus, which separated it from Istria; and on the S. by the Adriatic Gulf. This country was, and is, very fertile, and its inhabitants enjoyed great prosperity. The chief productions of the country were excellent wool, a sweet but much prized wine, and race-horses. Dionysius, the tyrant of Syracuse, is said to have kept a stud of race-horses in this country. (Strab. p. 212.)—Its inhabitants, the **Venēti**, frequently called **Henēti** (*Ἐνετοί*) by the Greeks, were in Greek traditions said to be descendants of the Paphlagonian Heneti, whom Antenor led into the country after the Trojan war (*Il.* ii. 85); but this tale, like so many others, has evidently arisen from the mere similarity of the name. Others supposed the Veneti to be a branch of the Celtic Veneti in Gaul; but this supposition is disproved by the express testimony of Polybius, that they spoke a language entirely different from the Celtic; and that they had no connexion with the Celts, may be inferred from the fact that they were always on hostile terms with the Celtic tribes settled in Italy. Herodotus regards them as an Illyrian race; and all writers are agreed that they did not belong to the original population of Italy. (Hdt. i. 196, v. 9; Pol. ii. 17; Liv. i. 1; Strab. pp. 543, 608; Scymn. p. 389; Verg. *Aen.* i. 247.) There is no reason to suppose them to be a Slavonic people because their name resembled that of the Baltic Venedi, and on the whole the most probable view is that they were an Illyrian people who had held their own against the Celts, and had progressed in trade and civilisation beyond the more easterly Illyrians. In consequence of their hostility to the Celtic tribes in their neighbourhood, they formed at an early period an alliance with Rome; and their country was defended by the Romans against their dangerous enemies. On the conquest of the Cisalpine Gauls, the Veneti likewise became included under the Roman dominions, and they were almost the only people in Italy who became the subjects of Rome without offering any resist-

ance, no doubt for the reason that they regarded the Celtic races as their chief enemies (cf. Pol. ii. 23, 24). In the arrangement of Augustus Venetia and Histria formed the tenth Region, the limits of which were the Addua on the W., the Carnic Alps on the N., the Arsia on the E., and the Po and Adriatic on the S. (Plin. iii. 126-131). The Veneti continued to enjoy great prosperity down to the time of the Marcomannic wars, in the reign of the emperor Aurelius; but from this time their country was frequently devastated by the barbarians who invaded Italy, and at length, in the fifth century, many of its inhabitants, to escape the ravages of the Huns under Attila, took refuge in the islands off their coast, on which now stands the city of Venice. The chief towns of Venetia in ancient times were, PATAVIUM, ALTINUM, and AQUILEIA. The two latter carried on an extensive commerce, and exported, among other things, large quantities of amber, which was brought from the Baltic through the interior of Enrope to these cities.—2. A district in the NW. of Gallia Lugdunensis (the W. coast of Brittany) inhabited by the Veneti, who were a brave people, and the best sailors in all Gaul. Caesar gives an interesting account of the naval campaign against them in B.C. 56. The name is preserved by the modern town of *Vannes*. Off their coast was a group of islands called *Insulae Veneticæ* (*Belle Ile*).

Venētus Lacus. [BRIGANTINUS LACUS.]

Vēnilia, a nymph, daughter of Pilumnus, sister of Amata (wife of king Latinus) and mother of Turnus and Juturna by Daunus.

Vennōnes or **Venonetes**, a people of Raetia, and according to Strabo the most savage of the Raetian tribes, inhabiting the S. side of the Alps near the sources of the Addua (*Adda*). (Strab. pp. 204, 206; Plin. iii. 136; Ptol. ii. 13, 3.)

Venta. 1. **Belgārum** (*Winchester*), the chief town of the Belgae in Britain. The modern city contains Roman remains.—2. **Icenōrum**. [ICENI.]—3. **Silūrum** (*Caerwent*), a town of the Silures in Britain, in Monmouthshire.

Venti (*Ἄνεμοι*), the winds. They appear personified, even in the Homeric poems, but at the same time they are conceived as ordinary phenomena of nature. The master and ruler of all the winds is Aeolus, who resides in the island Aeolia [AEOLUS]; but the other gods also, especially Zeus, exercise a power over them (*Il.* xii. 281). Homer mentions by name Boreas (N. wind), Eurus (E. wind), Notus (S. wind), and Zephyrus (W. wind). Though possibly at one time regarded as personal deities their distinct personality, except in the case of Boreas, seems to have faded away before the time of Homer. Boreas appears in *Il.* xx. 225 as the 'father of a race of horses, and the myths relating to him were more clearly developed in the Attic story. [BOREAS.] Yet relics of divinity ascribed to the winds generally are seen in the sacrifices offered to them from the time of Homer down to the Roman imperial period. When the funeral pile of Patroclus could not be made to burn, Achilles promised to offer sacrifices to the winds; and Iris accordingly hastened to them, and found them feasting in the palace of Zephyrus in Thrace. Boreas and Zephyrus thereupon straightway crossed the Thracian sea into Asia; to cause the fire to blaze. (*Il.* xxiii. 195; cf. ii. 145, ix. 5; *Od.* v. 295.) According to Hesiod, the beneficial winds, Notus, Boreas, Argestes, and Zephyrus, were the sons of Astracus and Eos; and the destructive ones are said to be the sons of Typhoeus (Hes. *Th.* 378, 869). The

beneficial nature of Boreas does not, however, always appear, and his stormy character, resembling that of Typhon, seems to be indicated by his representation with serpents' feet on the chest of Cypselus (Paus. v. 19, 1). Later, especially philosophical, writers endeavoured to define the winds more accurately, according to their places in the compass. Thus Aristotle, besides the four principal winds (Boreas or Aparctias, Eurus, Notus, and Zephyrus, mentions three, the Meses, Kaikias, and Apeliotes, between Boreas and Eurus; between Eurus and Notus he places the Phoenicias;



Notus.

between Notus and Zephyrus he has only the Lips; and between Zephyrus and Boreas he places the Argestes (Olympias or Skiron) and the Thraskias (Ar. *Meteor.* ii. 6).—The winds were represented by poets and artists in different ways; the latter usually represented them as beings with wings at their heads and shoulders. The most remarkable monument representing the winds is the octagonal tower of Andronicus Cyrrestes at Athens. Each of the eight sides of the monument represents one of the eight principal winds in a flying attitude. A moveable Triton in the centre of the cupola pointed with his staff to the wind blowing at the time. All these eight figures have wings at their shoulders, all are clothed, and the peculiarities



Lips.

of the winds are indicated by their bodies and various attributes. (1) Boreas wears a thick chiton and is blowing on a Triton's horn, to signify his power of raising storms at sea [see under BOREAS]. (2) Kaikias, the NE. wind (= Aquilo), has a vessel from which he is discharging hailstones. (3) Apeliotes (= Subsolanus), the East wind, being regarded as kindly in Greece, carries fruit and flowers in the *sinus* of his robe. (4) Eurus (= Eurus or Voltumnus), the warm and rainy SE. wind, shapes clouds with his robe. (5) Notos (= Notus or Auster) the south wind, pours rain from his jar. (6) Lips (= Afriens), the SW. wind, which blows mariners over the sea to the harbours of Peiræus, holds a ship's *aplustre*. (7) Zephyrus (= Zephyrus or

Favonius) carries spring flowers. (8) Skiren (= Corus or Caurus), the NW., a parching wind, holds a vessel from which he is supposed to discharge hot charcoal. Black lambs were offered as sacrifices to the destructive winds, and white ones to favourable or good winds (Hor. *Epod.* x. 23; Verg. *Aen.* iii. 120, v. 772; Aristoph. *Ran.* 847). Boreas had a temple on the river Ilissus in Attica; and Zephyrus had an altar on the sacred road to Eleusis. An altar to the winds has been found at Antium; and there is mention of sacrifices offered to winds by Roman commanders before an expedition, as



Zephyrus.

by Scipio at Rome and by Octavian at Puteoli. (Liv. xxix. 27; App. *B.C.* v. 98.)

Ventidius Bassus, P., a Roman general, was a native of Picenum, and was taken prisoner by Pompeius Strabo in the Social war (B.C. 89), and carried to Rome. When he grew up to man's estate, he got a poor living by undertaking to furnish mules and vehicles for those magistrates who went from Rome to administer a province. (Dio Cass. xliii. 51; Gell. xv. 4; Val. Max. vi. 919.) He became known to C. Julius Caesar, whom he accompanied into Gaul. In the Civil war he executed Caesar's orders with ability, and became a favourite of his great commander. He obtained the rank of tribune of the plebs, and was made a praetor for B.C. 43. After Caesar's death Ventidius sided with M. Antony in the war of Mutina (43), and in the same year was made consul suffectus. (Cic. *ad Fam.* x. 33, xi. 10; Vell. Pat. ii. 65; Dio Cass. xlvii. 15, xlvi. 10; App. *B.C.* v. 31.) In 39 Antony sent Ventidius into Asia, to oppose Labienus and the Parthians. He conducted this war with distinguished ability and success. In the first campaign (39) he defeated the Parthians and Labienus, the latter of whom was slain in his flight after the battle; and in the second campaign (38) Ventidius gained a still more brilliant victory over the Parthians, who had again invaded Syria. Pacorus, the king's son, fell in this battle. (Dio Cass. xlviii. 39, xlix. 21; Eutrop. vii. 3.) Antony, however, far from being pleased with the success of Ventidius, showed great jealousy of him, and dismissed him from his employment (Plut. *Ant.* 34). Yet his services were too great to be overlooked; and he had a triumph in November, 38. Nothing more is known of him. Ventidius was often cited as an instance of a man who rose from the lowest condition to the highest honours (Juv. vii. 199): a captive became a Roman consul and enjoyed a triumph; but this was in a period of revolution.

Venus, an Italian goddess, who, after the Greek mythology influenced the Roman, was identified with Aphrodite, and in Latin literature has the same myths and characteristics [see under APHRODITE]. Originally the Italian Venus was a goddess of gardens and of spring

flowers, having somewhat the same characteristics as Flora, Feronia, and Libera. Her worship at Rome was not extremely ancient: that is to say, it is not traceable earlier than the fourth century B.C. Her name does not occur in the ritual of the Fratres Arvales or in the hymns of the Salii. But she had ancient sanctuaries in other Latin settlements, especially at Ardea and Lavinium (Strab. p. 532; Plin. iii. 56), and she seems to have been regarded as the deity who promoted union among the members of the League. Perhaps for this reason, as Venus Concordia, or, more probably because both were goddesses of gardens and growth in spring, when the Greeks introduced the knowledge of Aphrodite she was identified with Venus. It is likely enough that this influence came first from Sicily and that the Italianised Aphrodite was first known as **Venus Erycina**. This deity was naturalised at Ardea and Lavinium, and there the Greek stories of Aeneas took root. When these were adopted by the Romans the importance of Venus was increased, for she was now regarded as the parent of the Roman race through her son Aeneas. She was **Venus Genetrix** because she had taken the characteristics of Aphrodite, the goddess of creative power (Lucret. i. 1-38), and **Venus Victrix** as giving victory to lovers; but both these names gained a fresh significance when she was regarded as the mother of the Roman people, who gave victory to their armies. The three oldest sanctuaries of Venus at Rome were supposed to be those of Venus Murcia, Venus Cloacina, and Venus Lihitina. For the last see **LIBITINA**. The name **Murcia** was corrupted into **Myrtea**, as though it meant the goddess to whom the myrtle was sacred: by many it has been derived from *mulcere*, 'to soften,' and **Cloacina** from a word *cloare*, 'to purify'; but it is much more probable that both these were names from the localities where the temples of the goddess were situated, *i.e.* near the Circus in the Vallis Murcia, and near the Cloaca Maxima. Somewhat later, in the same district of the Circus, Q. Fabius Gurgus founded a temple of **Venus Obsequens** ('the Compliant') B.C. 295, because she had granted his wishes in the Samnite wars (Liv. x. 31; Serv. ad *Aen.* i. 720). At the beginning of the second Punic war, the worship of Venus Erycina was introduced from Sicily, and a temple was dedicated to her on the Capitol, to which subsequently another was added outside the Colline gate. In the year B.C. 114, a Vestal virgin was killed by lightning; and as the general moral corruption, especially among the Vestals, was believed to be the cause of this disaster, the Sibylline books, upon being consulted, commanded that a temple should be built to Venus Verticordia (= Ἀποστροφία, the goddess who turns the hearts of men) on the Via Salaria. (Ov. *Fast.* iv. 157; Val. Max. viii. 15, 12.) Scipio Africanus the younger founded the temple of Venus Genetrix, in which he was afterwards followed by Caesar, who added that of Venus Victrix. Hadrian identified her with the well-being of the state in building the magnificent temple of Venus and Rome, A.D. 135. Another name borne by Venus at Rome was *Calva* ('the bald'), which is explained by the story (not unknown in other countries, *e.g.* at Carthage), that in the Gallic siege of Rome the women cut off their hair to make bow-strings (Serv. ad *Aen.* i. 720). A less romantic explanation was that she was prayed to by women to prevent their hair falling off. The month of April, as the beginning of spring, was peculiarly

sacred to her, both in her old character as goddess of gardens and in her Greek character as goddess of love and growth.

Vēnūsia (Venusius: *Venosa*), an ancient town of Apulia, S. of the river Aufidus, and near Mt. Vultur, situated in a romantic country, and memorable as the birthplace of the poet Horace. It seems to have been an Apulian city which had received an accession of territory from Lucania (Plin. iii. 104; Ptol. iii. 1, 73). It was captured by the Romans B.C. 262, and a colony was sent to it (Vell. Pat. i. 14; Hor. *Sat.* ii. 1, 34). It was a refuge of a remnant of the army from Cannae, and often a headquarters of the army (Liv. xxii. 49, xxvii. 10, 20, 41). It was ravaged in the Social war (App. *B.C.* i. 52), but recovered its prosperity, which was favoured by its position on the Appian Road (Cic. ad *Att.* v. 5, xvi. 5; Strab. p. 250).

Verāgri or **Varāgri**, a people in Gallia Belgica, on the Pennine Alps, near the confluence of the Dranse and the Rhone (Caes. *B.G.* iii. 1; Strab. p. 204; Liv. xxi. 38). Their territory stretched up the Val de Bagnes and the Val d'Entremont as far as the summit of the pass of the Great St. Bernard. It is not impossible that their name is preserved in *Vernayaz*, at the lower end of the valley.

Verbānus Lacus (*Lago Maggiore*), a lake in Gallia Cisalpina, and the largest lake in all Italy, being about forty miles in length from N. to S.; its greatest breadth is eight miles. It is formed by the river Ticinus and other streams descending from the Alps, and the river Ticinus issues from its southern extremity. (Plin. iii. 131; Strab. p. 209.)

Vercellae (Vercellensis: *Vercelli*), the chief town of the Libici in Gallia Cisalpina, and subsequently a Roman municipium, and a place of considerable importance (Strab. p. 218; Tac. *Hist.* i. 70). For the battle fought near it by Marius, see **CAMPI RAUDII**.

Vercingetōrix, the celebrated chieftain of the Arverni, who carried on war with great ability against Caesar in B.C. 52. The history of this war occupies the seventh book of Caesar's *Commentaries on the Gallic War*. Vercingetorix, who had roused the spirit of his countrymen and had organised their defence with great skill and heroic courage, fell into Caesar's hands on the capture of Alesia, was subsequently taken to Rome, where he adorned the triumph of his conqueror in 45, and was afterwards put to death. (Dio Cass. xl. 41, xliii. 19; CAESAR, p. 183.)

Veretum (Veretinus: *Alessano*), more anciently called **Baris**, a town in Calabria, on the road from Leuca to Tarentum, and 600 stadia SE. of the latter city (Strab. p. 281; Ptol. iii. i. 76).

Vergae, a town in the interior of Bruttium.

Vergellus, a rivulet in Apulia crossing the plain of Cannae, which is said to have been choked by the dead bodies of the Romans slain in the memorable battle against Hannibal (Flor. ii. 6, 18; Val. Max. ix. 2, 2).

Vergilius or **Virgilius Maro, P.**, the Roman poet, was born on the 15th of October, B.C. 70, at Andes (*Pietola*), a small village near Mantua, in Cisalpine Gaul. There is no doubt that Vergilius is the more correct spelling: the arguments are as follows: inscriptions where the name occurs in the republic and in the earlier centuries of the empire write Vergilius, never Virgilius, and the same is true of the older MSS., as the Medicean: moreover the Greek authors write Βεργίλιος or Ούβεργίλιος. In the middle

ages the spelling Virgilius became common and eventually prevailed, owing to fanciful derivations from *virgo* or *virga*. The earliest known instance of the spelling Virgilius is in the fifth century A.D. (*C.I.L.* vi. 1710). It is therefore better to write the Latin name Vergilius; but when it is Anglicised the established form, Virgil, may reasonably be retained.—Virgil's father probably had a small estate which he cultivated, and he is said to have supplemented this by keeping bees. His mother's name was Magia Polla. He was educated at Cremona and Mediolanum (*Milan*), and he took the toga virilis at Cremona on the day on which he began his sixteenth year, in 55. It is said that he subsequently studied at Neapolis (*Naples*) under Parthenius, a native of Bithynia, from whom he learned Greek. He was also instructed by Siron, an Epicurean, whose lectures were attended also by Alfenus Varus (VARUS, No. 1], at Rome, where he was also taught rhetoric by Epidius at the same time as Octavianus. Virgil's writings prove that he received a learned education, and traces of Epicurean opinions are apparent in them (e.g. *Georg.* ii. 490). The health of Virgil was always feeble, and there is no evidence of his attempting to rise by those means by which a Roman gained distinction, oratory and the practice of arms. After completing his education, Virgil appears to have retired to his paternal farm. After the battle of Philippi (42) Octavian assigned to his soldiers lands in various parts of Italy. Octavius Musa, who was charged with this allotment in the Cremona district, extended the limits so as to include Mantua (cf. *Ecl.* ix. 28), and the farm belonging to Virgil's father was assigned to a centurion, whose name is given as Arrius. Asinius Pollio, the legatus of Transpadane Gaul, and Cornelius Gallus interested themselves in Virgil, who was probably already known to them as a poet, and advised him to apply to Octavian at Rome. Virgil did so, his father's farm was restored, and the first Eclogue expresses gratitude to Octavian. But there was a second spoliation when, after the war of Perusia, Alfenus Varus became legatus in Pollio's place. A primipilaris named Milienus Toro got possession of the farm and Virgil himself was nearly killed by the violence of a certain Clodius. Virgil and his father took refuge in a country house belonging to Siro (*Catal.* 10), and thence removed to Rome, where he wrote the *Eclogues*. Here Maecenas also became interested in Virgil, who was compensated by Augustus. He did not, indeed, recover his paternal estate, but land was given him elsewhere—possibly the estate which he had near Nola in Campania (*Gell.* vi. 20). His friendship with Maecenas was soon so firmly established that he was able to gain the same patronage for Horace (*Hor. Sat.* i. 6, 54). Horace, in one of his *Satires* (*Sat.* i. 5), in which he describes the journey from Rome to Brundisium, mentions Virgil as one of the party, and in language which shows that they were then in the closest intimacy. The most finished work of Virgil, his *Georgica*, an agricultural poem, was undertaken at the suggestion of Maecenas (*Georg.* iii. 41). The concluding lines of the *Georgica* were written at Naples (*Georg.* iv. 559), and the poem was completed after the battle of Actium, B.C. 31, while Octavian was in the East. (*Comp. Poetry.* iv. 560, and ii. 171.) Some of his pastoral poetry seems to have been written in the country of Tarentum (*Prop.* iii. 24, 67). His *Eclogues* had all been com-

pleted, and probably before the *Georgica* were begun (*Georg.* iv. 565). The epic poem of Virgil, the *Aeneid*, was probably long contemplated by the poet. While Augustus was in Spain (27), he wrote to Virgil to express his wish to have some monument of his poetical talent. Virgil appears to have begun the *Aeneid* about this time. In 23 died Marcellus, the son of Octavia (Caesar's sister) by her first husband; and Virgil introduced into his sixth book of the *Aeneid* (883) the well-known allusion to the virtues of this youth, who was cut off by a premature death. Octavia is said to have been present when the poet was reciting this allusion to her son and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery. As Marcellus did not die till 23, these lines were of course written after that date, but that does not prove that the whole of the sixth book was written so late. A passage in the seventh book (606) appears to allude to Augustus receiving back the Parthian standards, which event belongs to 20. When Augustus was returning from Samos, where he had spent the winter of 20, he met Virgil at Athens. The poet, it is said, had intended to make a tour of Greece, but he accompanied the emperor to Megara and thence to Italy. His health, which had long been declining, was now completely broken, and he died soon after his arrival at Brundisium, on the 22nd of September, 19, not having quite completed his fifty-first year. His remains were transferred to Naples, which had been his favourite residence, and on the road from Naples to Puteoli (*Pozzuoli*) a monument is still shown, supposed to be the tomb of the poet. The inscription said to have been placed on the tomb,

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope. Cecini pascua, rura, duces,

we cannot suppose to have been written by the poet. Virgil named as heredes in his testament his half-brother Valerius Proculus, to whom he left one half of his property, and also Augustus, Maecenas, L. Varius and Plotius Tucca. It is said that in his last illness he wished to burn the *Aeneid*, to which he had not given the finishing touches, but his friends would not allow him. Whatever he may have wished to be done with the *Aeneid*, it was preserved and published by his friends Varius and Tucca. The poet had been enriched by the liberality of his patrons, and he left behind him a considerable property and a house on the Esquiline Hill near the gardens of Maecenas. He used his wealth liberally, and it is said that he supported his father, who became blind, but did not die before his son had attained a mature age. In his fortunes and his friends Virgil was a happy man. Munificent patronage gave him ample means of enjoyment and of leisure, and he had the friendship of all the most accomplished men of the day, among whom Horace entertained a strong affection for him. He was an amiable, good-tempered man, free from the mean passions of envy and jealousy; and in all but health he was prosperous. His fame, which was established in his lifetime, was cherished after his death as an inheritance in which every Roman had a share, and his works became school-books even before the death of Augustus. His poems were consulted for chance oracles (*sortes Vergilianae*) under the Roman empire (*Capit. Albin.* 5; *Lamprid. Alex. Sev.* 4; *Spartian. Hadr.* 2). The learned poems of Virgil soon gave employ-

ment to commentators and critics. Aulus Gellius has numerous remarks on Virgil, and Macrobius, in his *Saturnalia*, has filled four books (iii.-vi.) with his critical remarks on Virgil's poems. One of the most valuable commentaries on Virgil, in which a great amount of curious and instructive matter has been preserved, is that of Servius [SERVIUS].—The chief authority for the Life of Virgil, apart from casual notices in his own poems or in those of contemporary poets, is the biography prefixed to the commentary on Virgil written by Aelius Donatus in the fourth century A.D. This Life was derived by Donatus from the biography composed by Suetonius in his *de Viris Illustribus*. [DONATUS.] Suetonius is said to have derived his information from accounts by Varius, and by Melissus, who was a freedman of Maecenas (Gell. xvii. 10). Another Life of Virgil was compiled from the commentary of Valerius Probus; a third, found in Jerome, is also derived from Suetonius; a fourth, of unknown authorship, is prefixed to the commentary of Servius on the *Aeneid*; and a fifth, also of unknown date, is found in the Bernese MS. of Virgil. The grammarian Phocas, in the fifth century, made a version in hexameters of Donatus's Life of Virgil. Virgil was the great poet of the middle ages, too, and Dante owned him for his master and his model.—The ten short poems called *Bucolica* were the earliest works of Virgil, and probably all written between 41 and 39. These *Bucolica* are not *Bucolica* in the same sense as the poems of Theocritus, which have the same title. They have all a pastoral form and colouring, but some of them have nothing more. They are also called *Eclogae* or Selections, but there is no reason to suppose that this name originated with the poet. Their merit consists in their versification (which was smoother and more polished than the hexameters which the Romans had yet seen), and in many natural and simple touches. But as an attempt to transfer the Syracusan muse into Italy, they bear the stamp of imitations and, however graceful and melodious, cannot be ranked with the more genuine pastorals of Theocritus. The fourth *Eclogue*, entitled *Pollio*, which may have been written in 40, after the peace of Brundisium, has nothing of the pastoral character about it. It is half allegorical, half historical and prophetic—anything, in fact, but *Bucolic*. The first *Eclogue* is *Bucolic* in form and in treatment, with a historical basis. The second *Eclogue*, the *Alexis*, is an amatory poem, with a *Bucolic* colouring. The third, the fifth, the seventh, and the ninth, are more clearly modelled on the form of the poems of his Sicilian prototype; and the eighth, the *Pharmaceutria*, is a direct imitation of the original Greek. The tenth entitled *Gallus*, perhaps written the last of all, is a love poem, which, if written in elegiac verse, would be more appropriately called an *Elogy* than a *Bucolic*.—The *Georgica* or 'Agricultural Poem' in four books, written (37–30 B.C.), is a didactic poem, which Virgil dedicated to his patron Maecenas. He treats of the cultivation of the soil in the first book, of fruit trees in the second, of horses and other cattle in the third, and of bees in the fourth. This is generally regarded as his masterpiece, and it is unquestionably the most finished and perfect of his works, showing wonderful skill in treating the more prosaic subjects of practical daily life and embellishing them with magnificent bursts of poetry, yet so as to present a complete and harmonious work. Its versification is the per-

fection of the Latin hexameter. Yet, great as are these merits, the *Aeneid* is the greater poem of the two; in grandeur, in poetical matter and, to most readers, in interest, it is superior, and yields only to the *Georgics* in artistic completeness. The *Georgics* are, no doubt, based on the works of Hesiod and Aratus, but are so treated as to be rightly regarded as an original poem. In the first book he enumerates the subjects of his poem, among which is the treatment of bees; yet the management of bees seems but meagre material for one fourth of the whole poem, and the author accordingly completed the fourth book with matter somewhat extraneous—the long story of Aristaeus.—The *Aeneid*, or adventures of Aeneas after the fall of Troy, is an epic poem on the model of the Homeric poems. It was founded upon an old Roman tradition that Aeneas and his Trojans settled in Italy, and were the founders of the Roman name. In the first book we have the story of Aeneas being driven by a storm on the coast of Africa, and being hospitably received by Dido, queen of Carthage, to whom he relates in the episode of the second and third books the fall of Troy and his wanderings. In the fourth book the poet has elaborated the story of the attachment of Dido and Aeneas, the departure of Aeneas in obedience to the will of the gods, and the suicide of the Carthaginian queen. The fifth book contains the visit to Sicily, and the sixth the landing of Aeneas at Cumae in Italy, and his descent to the infernal regions, where he sees his father Anchises, and has a prophetic vision of the glorious destinies of his race and of the future heroes of Rome. In the first six books the adventures of Odysseus in the *Odyssey* are the model, and these books contain more variety of incident and situation than those which follow. The last six books, the history of the struggles of Aeneas in Italy, are founded on the model of the battles of the *Iliad*. Latinus, the king of the Latini, offers the Trojan hero his daughter Lavinia in marriage, who had been betrothed to Turnus, the warlike king of the Rutuli. The contest is ended by the death of Turnus, who falls by the hand of Aeneas. The fortunes of Aeneas and his final settlement in Italy are the subject of the *Aeneid*; but it is the national epic of the Roman people, and its real object is to set forth the glories of Rome and, less directly, of the Julian house, to which Augustus belonged, and to foster in the Romans a patriotic feeling and, still more, a religious sentiment for the gods and heroes of their ancestors. In the first book the foundation of Alba Longa is promised by Jupiter to Venus (*Aeneid*, i. 254), and the transfer of empire from Alba to Rome; from the line of Aeneas will descend the 'Trojan Caesar,' whose empire will only be limited by the ocean, and his glory by the heavens. The future rivalry between Rome and Carthage, and the ultimate triumphs of Rome are predicted. The poems abound in allusions to the history of Rome; and the aim of the poet to confirm and embellish the popular tradition of the Trojan origin of the Roman state, and the descent of the Julii from Venus, is apparent throughout. More interest is excited by Turnus than by Aeneas. It is true that it might be said of the *Iliad* that the character of Hector wins more admiration than that of Achilles; but the cases are not parallel, since Aeneas is in himself a weak and insipid personage, and unsuited to be the hero of an epic. Virgil imitated other poets besides

Homer, and he has occasionally borrowed from them, especially from Apollonius of Rhodes. The historical colouring which pervades it, and the great amount of antiquarian learning which he has scattered through it make the *Aeneid* a study for the historian of Rome.—The larger editions of Virgil contain some short poems, which are attributed to him. The *Oulex* or *Gnat* is a kind of Bucolic poem in 413 hexameters, often very obscure. Virgil is known to have written a poem of this name (Donat. *Vit.*; Sueton. *Vit. Lucan.*; Stat. *Silv.* ii. 7, 73); but it is on the whole probable that the poem which we have is by an imitator of Virgil. The *Ciris*, or the mythus of Scylla the daughter of Nisus, king of Megara, in 541 hexameters, borrows from Virgil's forms, but was probably written by an imitator of Catullus, belonging to the literary circle of Messalla. The *Moretum*, in 123 verses, the name of a dish of various ingredients is a poem in hexameters, on the daily labour of a cultivator, but it contains only the description of the labours of the first part of the day, which consists in preparing the *Moretum*. It is suggested, with probability, that this may be a translation or adaptation by Virgil of a Greek poem of Parthenius. The *Copa*, in elegiac verse, is an invitation by a female tavern keeper or servant attached to a Caupona to passengers to come in and enjoy themselves. There is no reason against accepting this as Virgil's work. There are also fourteen short pieces in various metres, classed under the general name of *Catalepton* (sometimes written *Catalecta*). The name is derived from a title (*κατὰ λεπτὸν*) which Aratus gave to a set of small poems (Strab. p. 486). They were written in the period of Virgil and it is probable that many are by Virgil—some the work of his earlier years.—Editions of Virgil by Heyne, Leips. 1798; Ribbeck, Leips. 1859; Conington (revised by Nettleship), 1883; Sidgwick, 1890.

Verginius. [VERGINIUS.]

Vermīna, son of Syphax. He sided with the Carthaginians, and was attacked and defeated by the Romans after the battle of Zama. He made his peace with them, but much of his territory went to Masinissa. (Liv. xxix. 331, xxx. 36, xxxi. 11, 19.)

Verolamium or **Verulamium** (*Old Verulam*, near St. Albans), the chief town of the Catuvellauni in Britain, probably the residence of the king Cassivellaunus, which was conquered by Caesar. It was subsequently made a Roman municipium. It was destroyed by the Britons under Boudicca or Boadicea, in their insurrection against the Romans, but was rebuilt and continued to be an important place.

Veromandui, a people in Gallia Belgica, between the Nervii and Suessiones, in the modern *Vermandois*. Their chief town was **Augusta Veromanduorum** (*St. Quentin*). (Caes. *B.G.* ii. 4; Ptol. iii. 9, 11.)

Vērōna (Verouensis: *Verona*), an important town in Gallia Cisalpina, on the river Athesis (*Adige*: Sil. It. viii. 595), was originally the capital of the Euganei, but subsequently belonged to the Cenomani. At a still later time it was made a Roman colony, with the surname *Augusta*; and under the empire it was one of the largest and most flourishing towns in the N. of Italy. It was the birthplace of Catullus. (Ov. *Am.* iii. 15, 7; Mart. x. 103.) It is celebrated on account of the victory won in its neighbourhood by Theodorio the Great over Odoacer (Jordan. *Get.* 57). Theodoric took up his residence in this town, whence it is

called by the German writers of the middle ages Dietrichs Bern, to distinguish it from Bern in Switzerland. There are still many Roman remains at Verona, and, among others, a magnificent amphitheatre, and part of the walls built by Gallienus A.D. 265.

Verres, C., was quaestor B.C. 82, to Cn. Papirius Carbo, and therefore at that period belonged to the Marian party. He, however, deserted Carbo, embezzling at the same time the state money which he held as quaestor, and went over to Sulla, who sent him to Beneventum, where he was allowed a share of the confiscated estates. Verres next appears as the legate of Cn. Cornelius Dolabella, praetor of Cilicia in 80–79, and one of the most rapacious of the provincial governors. On the death of the regular quaestor, C. Malleolus, Verres became the pro-quaestor of Dolabella. In Verres Dolabella found an active and unscrupulous agent, and, in return, connived at his excesses. But the pro-quaestor proved as faithless to Dolabella as he had been to Carbo, and gave evidence against him on his prosecution by M. Scaurus in 78. Verres was praetor urbanus in 74, and afterwards pro-praetor in Sicily, where he remained nearly three years (73–71). The extortions and exactions of Verres in the island have become notorious through the celebrated orations of Cicero. No class of the inhabitants of Sicily was exempted from his avarice, his cruelty, or his insults. The wealthy had money or works of art to yield up; the middle classes might be made to pay heavier imposts; and the exports of the vineyards, the arable land and the loom he saddled with heavier burdens. By capricious changes or violent abrogation of their compacts, Verres reduced to beggary both the producers and the farmers of the revenue. His three years' rule desolated the island more effectually than the two recent Servile wars, and than the old struggle between Carthage and Rome for the possession of the island. So diligently did he employ his opportunities that he boasted of having amassed enough for a life of opulence, even if he were compelled to disgorge two-thirds of his plunder in stifling inquiry or purchasing an acquittal. As soon as he left Sicily the inhabitants resolved to bring him to trial. They committed the prosecution to Cicero, who had been quaestor in Sicily in 75, and had promised his good offices to the Sicilians whenever they might demand them. Cicero heartily entered into the cause of the Sicilians, and spared no pains to secure a conviction of the great criminal. Verres was defended by Hortensius, and was supported by the whole power of the aristocracy. At first his partisans attempted to stop the prosecution by bribes, flatteries, and menaces; but finding this to be impossible, they endeavoured to substitute a sham prosecutor in the place of Cicero. Hortensius therefore offered as prosecutor Q. Caecilius Niger, who had been quaestor to the defendant, had quarrelled with him, and had consequently, it was alleged, the means of exposing officially his abuse of the public money. But the Sicilians rejected Caecilius altogether, not merely as no match for Hortensius, but as foisted into the cause by the defendant or his advocate. By a technical process of the Roman law, called *Divinatio*, the judges, without hearing evidence, determined from the arguments of counsel alone who should be appointed prosecutor. [*Dict. of Ant.* art. *Divinatio*.] They decided in Cicero's favour. The oration which Cicero delivered on

this occasion was the *Divinatio* in *Q. Caecilius*. The pretensions of *Caecilius* were thus set aside. But hope did not yet forsake *Verres* and his friends. Evidence for the prosecution was to be collected in Sicily itself. *Cicero* was allowed 110 days for the purpose. *Verres* once again attempted to set up a sham prosecutor, who undertook to impeach him for his former extortions in Achaia, and to gather the evidence in 108 days. But the new prosecutor never went even so far as *Brundisium* in quest of evidence, and the design was abandoned. Instead of the 110 days allowed, *Cicero*, assisted by his cousin *Lucius*, completed his researches in fifty, and returned with a mass of evidence and a crowd of witnesses gathered from all parts of the island. *Hortensius* now grasped at his last chance of an acquittal, and it was not an unlikely one. Could the impeachment be put off to the next year, *Verres* was safe. *Hortensius* himself would then be consul, with *Q. Metellus* for his colleague, and *M. Metellus* would be praetor urbanus. For every firm and honest iudex whom the upright *M. Acilius Glabrio*, then praetor urbanus, had named, a partial or venal substitute would be found. *Glabrio* himself would give place as quaesitor or president of the court to *M. Metellus*, a partisan, if not a kinsman, of the defendant. It was already the month of July. The games to be exhibited by *Cn. Pompey* were fixed for the middle of August, and would occupy a fortnight; the Roman games would immediately succeed them, and thus forty days intervene between *Cicero's* charge and the reply of *Hortensius*, who again, by dexterous adjournments, would delay the proceedings until the games of Victory and the commencement of the new year. *Cicero* therefore abandoned all thought of eloquence or display, and merely introducing his case in the first of the *Verrine* orations, rested all his hopes of success on the weight of testimony alone. *Hortensius* was quite unprepared with counter-evidence, and after the first day he abandoned the cause of *Verres*. Before the nine days occupied in hearing evidence were over *Verres* quitted the city in despair, and was condemned in his absence. He retired to *Marseilles*, retaining so many of his treasures of art as to cause eventually his proscription by *M. Antony* in 43.—Of the seven *Verrine* orations of *Cicero*, two only, the *Divinatio* and the *Actio Prima*, were spoken, while the remaining five were compiled from the depositions after the verdict. *Cicero's* own division of the impeachment is the following:

1. Preliminary
 1. In *Q. Caecilius* or *Divinatio*.
 2. Prooemium—*Actio Prima*—Statement of the Case.

These alone were spoken.

2. Orations founded on the Depositions.
 3. *Verres'* official life to B.C. 73.
 4. Jurisdiction *Siciliensis*.
 5. *Oratio Frumentaria*.
 6. ———— *De Signis*.
 7. ———— *De Supplicis*.

These were circulated as documents or manifestoes of the cause after the flight of *Verres*.

Verrugo, a town of the *Volsci* in *Latium*, of uncertain site, perhaps at *Colle Ferro*, near *Segni* (*Liv. iv. 1, 55, v. 28; Diod. xiv. 11*).

Verticordia. [*VENUS*.]

Vertumnus or **Vortumnus** is said to have been an Etruscan divinity whose worship was introduced at Rome by an ancient *Vulsinian* colony occupying at first the *Caelian* hill and

afterwards the *Vicus Tuscus*. But he was really an Italian deity, worshipped by *Latins* and *Sabines*, and the only reason for the tradition of his Etruscan origin seems to have been that his statue stood in the *Vicus Tuscus*. (*Varro, L. L. v. 74*.) The name is evidently the old present participle passive of *verto*, and belonged to him as the god of the 'turning year'—that is, of the seasons, whose various hues and fruits at different times are represented by the myth of the metamorphoses of *Vertumnus*; the god being in reality the giver of the seasonable produce of the year, connected with the transformation of plants and their progress from blossom to fruit. (*Propert. v. 2, 11; Tibull. iv. 2, 13; Colnm. x. 308*.) Hence the story that when *Vertumnus* was in love with *Pomona* he assumed all possible forms, until at last he gained his end by changing himself into a handsome youth (*Propert. v. 2; Ov. Met. xiv. 623; POMONA*). Gardeners accordingly offered to him the first produce of their gardens and garlands of budding flowers. The shrine and statue of *Vertumnus* stood at the W. end of the *Vicus Tuscus*, where remains have been found. It was probably from his presence in a busy street of traders that he was supposed to be connected with trade and sale or exchange. *Propertius* alludes also to a tradition that the *Tiber* had flowed once where his shrine stood, and that he was named 'verso ab anne' (*v. 2, 10*). This story may come partly from the name and partly from recollection of the ancient draining of that quarter.

Verulae (*Verulanus; Veroli*), a town of the *Hernici* in *Latium*, SE. of *Aletrium*, and N. of *Frusino*, subsequently a Roman colony (*Liv. ix. 42*).

Verulamium. [*VEROLANIUM*.]

Verus, L. Aurelius, the colleague of *M. Aurelius* in the empire, A.D. 161–169. He was born in 130, and his original name was *L. Ceionius Commodus*. His father, *L. Ceionius Commodus*, was adopted by *Hadrian* in 136; and, on the death of his father in 138, he was, in pursuance of the command of *Hadrian*, adopted, along with *M. Aurelius*, by *M. Antoninus*. On the death of *Antoninus*, in 161, he succeeded to the empire along with *M. Aurelius*. The history of his reign is given under *AURELIUS*. *Verus* died suddenly at *Altinum*, in the country of the *Veneti*, towards the close of 169. He had been married to *Lucilla*, the daughter of his colleague.

Vescinus Ager. [*SUessa Aurunca*.]

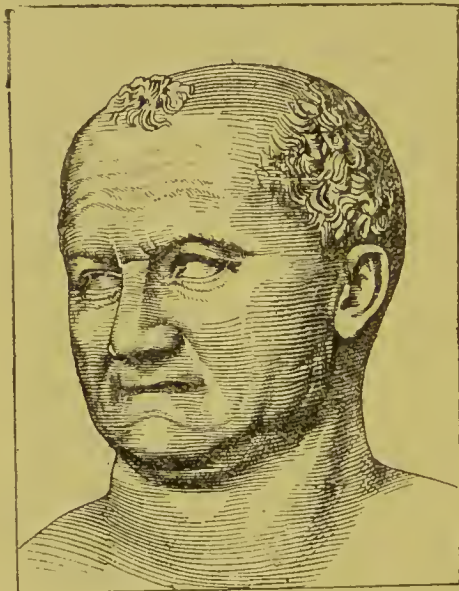
Veseris, a small river of *Campania*, near *Vesuvius*, on the banks of which the battle against the *Latins* was fought by *Manlius Torquatus* and *Decius Mus* B.C. 340 (*Liv. viii. 8; Cic. Fin. i. 7; Aurel. Vict. Vir. Ill. 26, 28*).

Vesëvus. [*VESUVIUS*.]

Vesontio (*Besançon*), the chief town of the *Sequani* in *Gallia Belgica*, situated on the river *Dubis* (*Doubs*), which flowed around the town, with the exception of a space of 600 feet, on which stood a mountain, forming the citadel of the town, and connected with the latter by means of walls. *Vesontio* was an important place under the *Romans*, and still contains ruins of an aqueduct, a triumphal arch, and other Roman remains. (*Caes. B. G. i. 38; Ptol. ii. 9, 21; Dio Cass. xxxviii. 34*.)

Vespasianus, T. Flavius Sabinus, Roman emperor A.D. 70–79, was born in the *Sabine* country on the 17th of *November*, A.D. 9. His father was a man of mean condition, of *Reate*, in the country of the *Sabini*. His mother,

Vespasia Polla, was the daughter of a *praefectus castrorum*, and the sister of a Roman senator. She was left a widow with two sons—Flavius Sabinus and Vespasian. Vespasian served as *tribunus militum* in Thrace, and was *quaestor* in Crete and Cyrene. He was afterwards *aedile* and *praetor*. About this time he took to wife Flavia Domitilla, the daughter of a Roman *eques*, by whom he had two sons, both of whom succeeded him. In the reign of Claudius he was sent into Germany as *legatus legionis*, and in 43 he held the same command in Britain, and reduced the Isle of Wight. He was *consul* in 51, and *proconsul* of Africa under Nero. He was at this time very poor, and was accused of getting money by dishonourable means. But he had a great military reputation, and he was liked by the soldiers. Nero afterwards sent him to the East (66), to conduct the war against the Jews. His conduct of the Jewish war had raised his reputation, when the war broke out between Otho and Vitellius after the death of Galba. He was proclaimed emperor at Alexandria on the 1st of July, 69,



Vespasian. (From the bust at Naples.)

and soon after all through the East. Vespasian came to Rome in the following year (70), leaving his son Titus to continue the war against the Jews. Titus took Jerusalem after a siege of five months; and a formidable insurrection of the Batavi, headed by Civilis, was put down about the same period. Vespasian, on his arrival at Rome, worked with great industry to restore order in the city and in the empire. He disbanded some of the mutinous soldiers of Vitellius, and maintained discipline among his own. He co-operated in a friendly manner with the senate in the public administration. The simplicity and frugality of his mode of life formed a striking contrast with the profusion and luxury of some of his predecessors, and his example is said to have done more to reform the morals of Rome than all the laws which had ever been enacted. He lived more like a private person than a man who possessed supreme power: he was affable and easy of access to all persons. The personal anecdotes of such a man are some of the most instructive records of his reign. He was never ashamed of the meanness of his origin, and ridiculed all

attempts to make out for him a distinguished genealogy. When Vologeses, the Parthian king, addressed to him a letter commencing in these terms, 'Arsaces, king of kings, to Flavius Vespasianus,' the answer began, 'Flavius Vespasianus to Arsaces, king of kings.' If it be true, as it is recorded, that he was not annoyed at satire or ridicule, he exhibited an elevation of character almost unparalleled in one who filled so exalted a station. He knew the bad character of his son Domitian, and as long as he lived he kept him under proper restraint. The stories that are told of his avarice and of his modes of raising money, if true, detract from the dignity of his character; and it seems that he had a taste for little savings and for coarse humour. Yet it is admitted that he was liberal in all his expenditure for purposes of public utility. In 71 Titus returned to Rome, and both father and son triumphed together on account of the conquest of the Jews. The reign of Vespasian was marked by the conquest of North Wales and the island of Anglesey by Agricola, who was sent into Britain in 78. Vespasian also busied himself in securing the German frontier: he fortified the *Agri Decumates* and strengthened the defences of the *Limes Germanicus*. [GERMANIA.] In Italy he reorganised the *praetorian guard*, forming it of nine cohorts levied only from Italians. His financial management was marked by great economy; but he was the author of some remarkable public works at Rome, the building of the magnificent Temple of Peace, and the rebuilding of the Temple of Jupiter Capitolinus. [ROMA, pp. 803, 804.] In the summer of 79 Vespasian, whose health was failing, went to spend some time at his paternal house in the mountains of the Sabini, but derived no benefit from the treatment. He still attended to business, just as if he had been in perfect health, and, on feeling the approach of death, he said that an emperor should die standing; and in fact he did die in this attitude, on the 24th of June, 79, being sixty-nine years of age. (Tac. *Hist.*; Suet. *Vesp.*; Dio Cass. cxvi.)

Vesta, an Italian goddess of the hearth and more especially of the fire on the hearth, both in name and in nature akin to the Greek HESTIA, but worshipped by the Italian nations, particularly by the Latins, from ancient times independently of any connexion with Greece. It has been well shown, especially by Mr Frazer, that the worship of Vesta had its origin in the difficulty and the necessity of obtaining fire in primitive times. Hence, as even in the present time among savage tribes, arose the custom of keeping a fire always alight somewhere for the use of the community and of carrying fire thence for any new settlement. This custom was preserved by the conservatism of religion among civilised Greeks and Romans, after the necessity had ceased to exist [see *Dict. of Ant. art. Prytaneum*], and the state-hearth was preserved in each Latin state, just as in Greece; and in like fashion an outgoing settlement carried its sacred fire from the parent city. It was natural that from these observances the sacred flame itself should become personified as a goddess (Ov. *Fast.* vi. 291) who presided over the hearth of each house, and in the state-hearth (or sanctuary of Vesta) over the whole commonwealth. Vesta was thus intimately connected with the *Penates* as deities of the household and of the state [PENATES]; and the fact that the sacred fire was brought from the parent city made the Romans trace back the origin of the cult to

the more ancient Latin settlements, first to Lanuvium and Alba, and, after the idea of a Trojan origin prevailed, to Troy itself, whence it was supposed the sacred fire of Vesta as well as the Penates had come (Verg. *Aen.* ii. 296). To this cause belongs the ancient custom at Rome that praetors, consuls and dictators, before they began their functions, sacrificed at Lanuvium, that town having been an ancient religious centre of the Latins. At Rome, as in other Latin cities, the sacred fire was tended and the service of Vesta maintained by a body of virgin priestesses, who lived together in a house (*Atrium Vestae*) to the SE. of the Forum, and under the NW. side of the Palatine, abutting on the Via Nova. This house, as rebuilt under Hadrian, was excavated in 1883, and from its character and the inscriptions (as late as the beginning of the fourth century A.D.) and sculptures found in it much additional light has been thrown on the Vestal service. An account is given in *Dict. of Ant.* art. *Vestales*: it is enough here to notice that in all matters a simplicity of life and of the household implements was preserved which marks the institution as being very ancient, with its peculiar characteristics handed down from a primitive age. In fact it is no doubt right to assume that the Vestals represented the daughters of the chief in the primitive tribe, who maintained the state-fire in their father's hut. When Vesta was recognised as a personal deity it became necessary that the priestesses should dwell in a sort of nunnery, and that the goddess should have a separate temple; but this *Aedes Vestae* preserved the shape of the primitive chief's hut, and was a round building [see *ROMA*, p. 810]. The public worship of Vesta was maintained in this temple: her private worship belonged to every domestic hearth—in the earliest Roman houses in the *Atrium* [see *Dict. of Ant.* art. *Domus*, and compare *LARES*; *PENATES*]. In her aspect as a benign goddess of fire Vesta seems to have been akin to or identical with *STATUA MATER*.

Vestini, a Sabellian people in central Italy, dwelling between the Apennines and the Adriatic sea, and separated from Picenum by the river *Matrinus*, and from the *Marrucini* by the river *Aternus*. Their country is cut in two by a spur of the Apennines through which the *Aternus* finds its way by a narrow passage. They are mentioned in connexion with the *Marsi*, *Marrucini*, and *Paeligni*; but they subsequently separated from these peoples, and joined the *Sannites* in their war against Rome. They were conquered by the Romans, B.C. 322, when their towns *Cutina* and *Cingilia* were taken (*Liv.* viii. 29); in 301 they made a treaty with Rome (*Liv.* x. 3), and from that time appear as faithful allies until the Social war, when they joined the Italian states against Rome, and were conquered by *Pompeius Strabo* in 89. (*App. B.C.* i. 39, 52.) *Juvenal* speaks of them as still retaining their rustic simplicity (*xiv.* 181; cf. *Sil. It.* viii. 513).

Vesulus (*Monte Viso*), the loftiest summit of the Cottian Alps. It reaches a height of 12,641 feet, and from its prominent position, standing forward at a bend of the range, it was regarded by the ancients as the loftiest peak of the Alps, with a further claim to special notice, that it contained the sources of the *Padus* (*Plin.* iii. 117; *Mel.* ii. 414; *Verg. Aen.* x. 708).

Vesuvius, also called **Vesëvus**, **Vesbivus**, or **Vesvius**, the celebrated volcanic mountain in Campania, rising out of the plain SE. of Nea-

polis. There are no records of any eruption of *Vesuvius* before the Christian era, but the ancient writers were aware of its volcanic nature from the igneous appearance of its rocks (*Diod.* iv. 21; *Strab.* p. 247). The slopes of the mountain were extremely fertile, but the top was a rough and sterile plain, on which *Spartacus* and his gladiators were besieged by a Roman army (*Flor.* iii. 20, 4; *Plut. Crass.* 9; *App. B.C.* i. 116; *Vell. Pat.* ii. 30). In A.D. 63 the volcano gave the first symptoms of agitation in an earthquake, which occasioned considerable damage to several towns in its vicinity; and on the 24th of August, A.D. 79, occurred the first great eruption of *Vesuvius*, which overwhelmed the cities of *Stabiae*, *Herculaneum*, and *Pompeii*. It was in this eruption that the elder *Pliny* lost his life. [*PLINIUS*.] The altered appearance of the country is noticed by *Tacitus* (*Ann.* iv. 67; cf. *Mart.* iv. 44; *Sil. It.* xvii. 594). The next recorded eruption was in A.D. 203 (*Dio Cass.* lxxvi. 2).

Vetëra or **Castra Vetera**, the chief military station of the lower Rhine, held usually by two legions. It was not far from the junction of the *Lippe* with the *Rhine* on the site of the modern *Birten*, near *Xanten*. (*Tac. Ann.* i. 48; *Hist.* iv. 22.)

Vetranio, commanded the legions in *Illyria* and *Pannonia*, at the period (A.D. 350) when *Constantus* was treacherously destroyed and his throne seized by *Magnentius*. *Vetranio* was proclaimed emperor by his troops; but at the end of ten months he resigned his pretensions in favour of *Constantius*, by whom he was treated with great kindness, and permitted to retire to *Prusa*, in *Bithynia*, where he passed the remaining six years of his life. (*Amm. Marc.* xv. 1, xxi. 8; *Aurel. Vict. Caes.* 41, 42; *Zosim.* ii. 43, 44.)

Vettius, L., a Roman eques, in the pay of *Cicero* in B.C. 63, to whom he gave some valuable information respecting the *Catilinarian* conspiracy. He again appears in 59, as an informer. In that year he accused *Curio*, *Cicero*, *L. Lucullus*, and many other distinguished men, of having formed a conspiracy to assassinate *Pompey*. This conspiracy was a sheer invention for the purpose of injuring *Cicero*, *Curio*, and others; but there is difficulty in determining who were the inventors of it. *Cicero* regarded it as the work of *Caesar*, who used the tribune *Vatinius* as his instrument. At a later period, when *Cicero* had returned from exile, and feared to provoke the triumvir, he threw the whole blame upon *Vatinius*. *Vettius* gave evidence first before the senate and on the next day before the assembly of the people; but his statements were regarded with great suspicion, and on the following morning he was found strangled in the prison to which the senate had sent him. It was given out that he had committed suicide; but the marks of violence were visible on his body, and *Cicero* at a later time charged *Vatinius* with the murder. (*Suet. Jul.* 17, 20; *Dio Cass.* xxxvii. 41, xxxviii. 9; *Cic. in Vatini.* 10, 11, *ad Att.* ii. 24; *App. B.C.* ii. 12.)

Vettius Scato. [*SCATO*.]

Vettiones or **Vectones**, a people in the interior of *Lusitania*, E. of the *Lusitani* and W. of the *Carpetani*, extending from the *Durius* to the *Tagus* (*Strab.* p. 152; *Cass. B.C.* i. 38).

Vetülônia, **Vetulonium**, or **Vetulonii**, an ancient city of *Etruria*, and one of the twelve cities of the *Etruscan* Confederation. From this city the Romans are said to have borrowed the insignia of their magistrates—the *fasces*,

sella curulis, and toga praetexta—as well as the use of the brazen trumpet in war (Dionys. iii. 51; Strab. p. 220; Flor. i. 5; Sil. It. viii. 483). After the time of the Roman kings we find no further mention of Vetulonia, except in the catalogues of Pliny and Ptolemy, both of whom place it among the inland colonies of Etruria. Pliny also states that there were hot springs in its neighbourhood not far from the sea, in which fish were found, notwithstanding the warmth of the water (Plin. ii. 227). The very site of the ancient city was supposed to have been entirely lost; but it has been discovered in this century near a small village called *Magliano*, between the river Osa and the Albegna, and about eight miles inland. It appears to have had a circuit of at least four and a half miles.

Veturia Gens, anciently called **Vetusia**, patrician and plebeian. The Veturii rarely occur in the later times of the republic, and after B.C. 206, when L. Veturius Philo was consul, their name disappears from the Fasti. The most distinguished families in the gens bore the names CALVINUS, CICURINUS, and PHILLO.

Vetūrius Māmūrius, was said in old traditions to have been the armourer who made the eleven *ancilia* exactly like the one that was sent from heaven in the reign of Numa (Plut. *Num.* 13; Ov. *Fast.* iii. 384; Dionys. ii. 71). But there is good reason to think that this was merely an attempt to explain the invocations of Mamurius in the hymns of the Salii, and that Mamurius Veturius is really=Mars Vetus [see MARS, p. 529, b]. This 'Old Mars' was represented by a man clothed in skins who was driven out of the city (Lyd. iv. 36), to symbolise the old season of wintry darkness driven out before the new spring year. [See *Dict. of Ant.* art. *Salii*]. Similar ceremonies to represent the driving out of winter have been observed in the folklore of other countries.

Vētus, Antistius. 1. Proprætor in Further Spain about B.C. 68, under whom Caesar served as quaestor (Plut. *Caes.* 5; Vell. Pat. ii. 43).—2. **C.**, son of the preceding, quaestor in 61, and tribune of the plebs in 57, when he supported Cicero in opposition to Clodius. In the Civil war he espoused Caesar's party, and we find him in Syria in 45, fighting against Q. Caecilius Brassus. In 34 Vetus carried on war against the Salassi, and in 30 was consul suffectus. He accompanied Augustus to Spain in 25, and on the illness of the emperor continued the war against the Cantabri and Astures, whom he reduced to submission. (Cic. *ad Q. Fr.* ii. 1; Dio Cass. xlvii. 27, liii. 25; Flor. iv. 12, 21).—3. **C.**, son of No. 2, consul B.C. 6; and as he lived to see both his sons consuls, he must have been alive at least as late as A.D. 28. He was a friend of Velleius Paterculus. (Dio Cass. lv. 9; Vell. Pat. ii. 43).—4. **L.**, grandson of No. 3, and consul with the emperor Nero, A.D. 55. In 58 he commanded a Roman army in Germany, and formed the project of connecting the Moselle (*Moselle*) and the Arar (*Saône*) by a canal, and thus forming a communication between the Mediterranean and the Northern Ocean, as troops could be conveyed down the Rhone and the Saône into the Moselle through the canal, and down the Moselle into the Rhine, and so into the Ocean. Vetus put an end to his life in 65, in order to anticipate his sentence of death, which Nero had resolved upon. Vetus was the father-in-law of Rubellius Plautus. (Tac. *Ann.* xiii. 11, 53, xiv. 57, xvi. 10.)

Viādus (Oder), a river of Germany, falling into the Baltic (Ptol. ii. 11, 2).

Vibilius, king of the Hermanduri, aided Vangio and Sido in expelling Vannius from his dominions in the reign of Claudius (Tac. *Ann.* ii. 63, xii. 29; VANNIUS).

Vibinum, or **Vibonium** (Ἰβώνιον: *Bovino*), a town of Apulia, in the interior, seven miles S. of Aecae and fifteen from Luceria (Pol. iii. 88; Plin. 105).

Vibiūs Pansa. [PANSÆ.]

Vibiūs Sequester. [SEQUESTER.]

Vibo, the Roman name of the Greek town **Hippōnium** (Ἰππώνιον: *Ἰππωνιάτης*), situated on the SW. coast of Bruttium, and on a gulf called after it **Sinus Vibonensis** or **Hipponiates**. It is said to have been founded by the Locri Epizephyrii (Strab. p. 256; Scymn. p. 308; Scyl. iv. 12); but it was destroyed by the elder Dionysius, who transplanted its inhabitants to Syracuse. It was afterwards restored, and at a later time it fell into the hands of the Bruttii, together with the other Greek cities on this coast. (Diod. xiv. 107, xv. 24, xvi. 15.) It was taken from the Bruttii by the Romans, who colonised it B.C. 194, and called it **Vibo Valentia** (Strab. *l.c.*; Liv. xxi. 51; Vell. Pat. i. 14). Cicero speaks of it as a municipium, and in the time of Augustus it was one of the most flourishing cities in the S. of Italy (Cic. *Verr.* v. 16; Caes. *B.C.* iii. 101; App. *B.C.* v. 91, 103). The walls of the ancient fort are traceable at *Bivona*: it is conjectured that Vibo itself stood above on the site of the modern town *Monte Leone*.

Vibulanus, the name of the most ancient family of the **Fabia Gens**. It was so powerful in the early times of the republic that three brothers of the family held the consulship for seven years in succession, B.C. 485–479. The last person of the gens who bore this surname was Q. Fabius Vibulanus, consul 412. This Vibulanus assumed the agnomen of Ambustus, and his descendants dropped the name of Vibulanus and took that of Ambustus in its place. In the same way Ambustus was after a time supplanted by that of Maximus.—1. **Q. Fabius Vibulanus**, consul 485, when he carried on war with success against the Volsci and Aequi, and consul a second time in 482. In 480 he fought under his brother Marcus [No. 3] against the Etruscans, and was killed in battle. (Liv. ii. 41, 46; Dionys. viii. 77, 90, ix. 11).—2. **K.**, brother of the preceding, was quaestor parricidii in 485, and along with his colleague, L. Valerius, accused Sp. Cassius Viscellinus, who was in consequence condemned by the votes of the populus. He was consul in 484, when he took an active part in opposing the agrarian law which the tribunes of the people attempted to bring forward. (Liv. ii. 42; Dionys. viii. 82–86.) In 481 he was consul a second time, and in 479 a third time, when he espoused the cause of the plebeians, to whom he had become reconciled. As his propositions were rejected with scorn by the patricians, he and his house resolved to quit Rome altogether, where they were regarded as apostates by their own order. They determined to found a settlement on the banks of the Cremera, a small stream that falls into the Tiber a few miles above Rome. According to the legend, the consul Kaeso went before the senate and said that the Fabii were willing to carry on the war against the Veientes, alone and at their own cost. Their offer was joyfully accepted, for the patricians were glad to see them expose themselves voluntarily to such dangers. On the day after Kaeso had made the proposal to the senate, 306 Fabii, all patricians

of one gens, assembled on the Quirinal at the house of Kaeso, and from thence marched, with the consul at their head, through the Porta Carmentalis [ROMA, p. 800, b], which was afterwards called Porta Scelerata (Serv. ad *Aen.* viii. 337). They proceeded straight to the banks of the Cremera, where they erected a fortress. Here they took up their abode along with their families and clients, and for two years continued to devastate the territory of Veii. They were at length destroyed by the Veientes in 477. Ovid says that the Fabii perished on the Ides of February; but all other authorities state that they were destroyed on the day on which in a later year the Romans were conquered by the Gauls at the Allia—that is, on the 15th before the Kalends of Sextilis, June the 18th (Liv. vi. 1; Tac. *Hist.* ii. 91; Plut. *Cam.* 19). The whole Fabia gens perished at the Cremera with the exception of one individual, the son of Marcus, from whom all the later Fabii were descended. (Liv. ii. 48–50; Dionys. ix. 14–22; Gell. xvii. 21; Ov. *Past.* ii. 195; Fest. s. v. *Scelerata Porta.*)—3. **M.**, brother of the two preceding, was consul 483, and a second time 480. In the latter year he gained a great victory over the Etruscans, in which, however, his colleague the consul Cincinnatus and his brother Q. Fabius were killed. (Liv. ii. 43–47.)—4. **Q.**, son of No. 3, is said to have been the only one of the Fabii who survived the destruction of his gens at the Cremera, but he could not have been left behind at Rome on account of his youth, as the legend relates, since he was consul ten years afterwards. He was consul in 467, a second time in 465, and a third time in 459. Fabius was a member of the second decemvirate (450), and went into exile on the deposition of the decemvirs. (Liv. iii. 1, 9, 41, 58.)

Vibullius Rufus, L., a senator and a friend of Pompey, who made him praefectus fabrum in the Civil war. He was taken prisoner by Caesar at Corfinium (49), and a second time in Spain later in the year. When Caesar landed in Greece in 48, he despatched Vibullius to Pompey with offers of peace. Vibullius made the greatest haste to reach Pompey, in order to give him the earliest intelligence of the arrival of his enemy in Greece. (Cic. *ad Q. Fr.* iii. 1, *ad Att.* vii. 24, viii. 1, 2, 11, 15; Caes. *B. C.* i. 15, 23, 38, iii. 10, 11.)

Vica Pota. [NIKE.]

Vicentia or **Vicetia**, less correctly **Vincentia** (Vicentims: *Vicenza*), a town in Venetia, in the N. of Italy, on the river Togionus, between Verona and Patavium. It was a Roman municipium. (Cic. *ad Fam.* xi. 19; Plin. *Ep.* v. 4, 14.)

Victor, Sex. Aurelius, a Latin writer, flourished in the middle of the fourth century under the emperor Constantius and his successors. He was born of humble parents, but rose to distinction by his zeal in the cultivation of literature. Having attracted the attention of Julian when at Sirmium, he was appointed by that prince governor of one division of Pannonia (Ann. Marc. xxi. 10, 6). At a subsequent period he was made city praefect by Theodosius, and he is perhaps the same as the Sex. Aurelius Victor who was consul with Valentinian in A.D. 373. The following works, which present in a very compressed form a continuous record of Roman affairs, from the fabulous ages down to the death of the emperor Theodosius, have all been ascribed to this writer; but evidence upon which the determination of authorship depends is very slender, and in all probability the third alone belongs to the Sex.

Aurelius Victor whom we have noticed above.

(1) *Origo Gentis Romanae*, in twenty-three chapters, containing the annals of the Roman race, from Janus and Saturnus down to the era of Romulus. It is probably a production of some of the later grammarians who were desirous of prefixing a suitable introduction to the series. (2) *De Viris Illustribus Urbis Romae*, in eighty-six chapters, commencing with the birth of Romulus and Remus, and concluding with the death of Cleopatra, a work of merit, though of unknown authorship. (3) *De Caesaribus*, in forty-two chapters, exhibiting short biographies of the emperors, from Augustus to Constantius. There is no reason to doubt that this was a genuine work of Aurelius Victor. He uses Suetonius to a great extent in the earlier Lives. (4) *Epitome de Caesaribus*, in forty-eight chapters, beginning with Augustus and concluding with Theodosius.—Editions of these four pieces are by Arntzenius, Amst. et Traj. Bat. 1733, and by Schröter, Leips. 1831. The *Origo* is edited separately by Sepp, Munich, 1879, and the *de Vir. Illustr.* by Keil, Bresl. 1872.

Victor, Publius, the name prefixed to an enumeration of the principal buildings and monuments of ancient Rome, distributed according to the Regions of Augustus. The true account of this work appears to be that two lists of the fourteen Regions of Rome were derived from a document of the time of Constantine: the first was the *Notitia*, the later recension, supposed to have been made in the latter half of the fourth century, was called the *Curiosum Urb. Rom. Regionum*. A sort of guide-book was made up out of the *Curiosum*, with additions from other sources by writers of the fifteenth century, and was represented as an old work by a P. Victor.

Victōria. [NIKE.]

Victōria or **Victōrina**, the mother of Victorinus, after whose death she was hailed as the mother of camps (*Mater Castrorum*), and coins were struck bearing her effigy. Feeling herself unequal to the weight of empire, she transferred her power to Marius, and then to Tetricus, by whom some say that she was slain, while others affirm that she died a natural death. (Treb. Poll. *Trig. Tyr.* 4, 6, 30; Aurel. *Vict. Caes.* 33.)

Victorinus. 1. One of the Thirty Tyrants, was third of the usurpers who in succession ruled Gaul during the reign of Gallienus. He was assassinated at Agrippina by one of his officers in A.D. 268, after reigning somewhat more than a year. (Treb. Poll. *Trig. Tyr.* 5; Aurel. *Vict. Caes.* 33.)—2. **C. Marius Victorinus**, surnamed *Afer* from the country of his birth, taught rhetoric at Rome in the middle of the fourth century, with so much reputation that his statue was erected in the Forum of Trajan. In his old age he embraced Christianity; and when the edict of Julian, prohibiting Christians from giving instruction in polite literature, was promulgated, Victorinus chose to shut up his school rather than deny his religion. Besides his commentaries on the Scriptures, and other theological works, many of which are extant, Victorinus wrote:—*Commentarius s. Expositio in Ciceronis Libros de Inventione*, the best edition of which is in the fifth volume of Orelli's edition of Cicero. 2. *Ars Grammatica de Orthographia et Ratione Metrorum*, a complete and voluminous treatise upon metres, in four books, printed in the *Grammaticae Latinae Auctores Antiqui* of

Putschius, Hannov. 1605. The fame enjoyed by Victorinus as a public instructor does not gain any accession from his works. The exposition of the *De Inventione* is more difficult to comprehend than the text which it professes to explain.—4. **Maximus Victorinus**. We possess three short tracts—(1) *De Re Grammatica*; (2) *De Carmine Heroico*; (3) *De Ratione Metrorum*—all apparently the work of the same author, and usually ascribed in MSS. to a Maximus Victorinus; but whether we ought to consider him the same with the rhetorician who flourished under Constantius, or as an independent personage, it is impossible to decide. They were printed in the collection of Putschius, Hannov. 1605, and in that of Lindemann, Leips. 1831.

Victrix. [VENUS.]

Viducasses, a tribe of the Armorici in Gallia Lugdunensis, S. of the modern *Caen* (Ptol. ii. 8, 5; Plin. iv. 107).

Vienna (Viennensis: *Vienne*), the chief town of the Allobroges in Gallia Lugdunensis, situated on the Rhone, S. of Lugdunum. It was subsequently a Roman colony, and a wealthy and flourishing town. Under the later emperors it was the capital of the province called after it Gallia Viennensis. (Caes. *B.G.* vii. 9; Tac. *Hist.* i. 65, 66; Mart. vii. 88.) The modern town contains several Roman remains, of which the most important is a temple, supposed to have been dedicated to Augustus, and now converted into a museum.

Villius Annālis. [ANNALIS.]

Viminālis. [ROMA.]

Vindalum, a town of the Cavares in Gallia Narbonensis, situated at the confluence of the Sulgas (*Sorgue*) and the Rhone (Strab. p. 185).

Vindēlicia, the country of the **Vindelici**, a Celtic people, whose territory stretched along the N. of RAETIA, being bounded on the N. by the Danube, which separated it from Germany, on the W. by the territory of the Helvetii in Gaul, and on the E. by the river Oenus (*Inn*), which separated it from Noricum, thus corresponding to the NE. part of Switzerland (the country about the NW. end of the Lake of Constance), the SE. of Baden, and the S. of Württemberg and Bavaria. The Vindelici were subdued by Tiberius, who defeated them both by land in the country S. of the Danube, and in a naval battle on the Lake of Constance (Tac. *Ann.* ii. 17; Suet. *Aug.* 21; Vell. Pat. ii. 39; Strab. pp. 193, 207, 293, 313; Hor. *Od.* iv. 4, 18). It was made part of the Raetia province [RAETIA]. In the fourth cent. A.D., when Raetia was divided, the northerly province, called Raetia Secunda, corresponding mainly to the old territory of the Vindelici, had as its chief town Augusta Vindelicorum (*Augsburg*).

Vindex, **C. Jūlius**, proprætor of Gallia Lugdunensis in the reign of Nero, was the first of the Roman governors who disowned the authority of Nero (A.D. 68). He did not, however, aspire to the empire himself, but offered it to Galba, intending, probably, to make Gaul a separate and independent kingdom, freed from the Roman yoke, and governed by himself, as a vassal prince under Galba. Virginius Rufus, the governor of Upper Germany, marched with his army against Vindex. The two generals had a conference before Vesontio (*Besançon*), in which they appear to have come to some agreement; but as Vindex was going to enter the town, he was attacked by the soldiers of Virginius, and put an end to his own life. (Dio Cass. lxxiii. 22-26; Tac. *Ann.* xx.

74, *Hist.* vi. 6, 8, 51, iv. 17, 57; Plut. *Galb.* 4; Suet. *Ner.* 40, 45, *Galb.* 9, 11.)

Vindicius, a slave, who is said to have given information to the consuls of the conspiracy which was formed for the restoration of the Tarquins, and who was rewarded in consequence with liberty and the Roman franchise. He is said to have been the first slave manumitted by the *Vindicta*, the name of which was derived by some persons from that of the slave; but it is unnecessary to point out the absurdity of this etymology. (Liv. ii. 5; cf. *Dict. of Antiq.* art. *Manumissio*.)

Vindili. [VANDILI.]

Vindilis (*Belle Isle*), one of the islands of the Veneti off the NW. coast of Gaul.

Vindius or **Vinnius**, a mountain in the NW. of Hispania Tarraconensis, forming the boundary between the Cantabri and Astures (Ptol. ii. 6, 21).

Vindobona (*Vienna*, Engl.; *Wien*, Germ.), a town in Pannonia, on the Danube, was originally a Celtic settlement, and subsequently a Roman municipium. Under the Romans it became a town of importance; it was the chief station of the Roman fleet on the Danube, and the headquarters of a Roman legion. It was taken and plundered by Attila, but continued to be a flourishing town under the Lombards. It was here that the emperor M. Aurelius died, A.D. 180. (Ptol. ii. 15, 3; Anrel. *Vict. Caes.* 16; Jordan. *Get.* 50.)

Vindonissa (*Windisch*), a town in Gallia Belgica, on the triangular tongue of land between the Aar and Reuss, was an important Roman fortress in the country of the Helvetii (Tac. *Hist.* iv. 61, 70). It was used as a chief military station in Upper Germany. Several Roman remains have been discovered on the site of the ancient town, and the foundations of walls, the traces of an amphitheatre, and a subterranean aqueduct, are still to be seen.

Vinicius, **M.**, was consul A.D. 30, and in 33 married Julia Livilla, the daughter of Germanicus. He was consul again in 45, and was put to death in 46 at the instigation of Messalina. He was a patron of Velleius Paternulus. (Tac. *Ann.* vi. 15, 45; Dio Cass. lx. 25, 27.)

Vinius, **T.**, consul in A.D. 69 with the emperor Galba, and one of the chief advisers of the latter during his brief reign. He recommended Galba to choose Otho as his successor, but he was notwithstanding killed by Otho's soldiers, after the death of Galba. (Tac. *Hist.* i. 6, 11, 37, 42, 48; Suet. *Galb.* 14, *Vitell.* 7.)

Vipsānia Agrippina. 1. Daughter of M. Vipsanius Agrippa by his first wife, Pomponia, the daughter of T. Pomponius Atticus, the friend of Cicero. Augustus gave her in marriage to his stepson Tiberius, by whom she was much beloved; but after she had borne him a son, Drusus, Tiberius was compelled to divorce her by the command of the emperor, in order to marry Julia, the daughter of the latter. Vipsania afterwards married Asinius Gallus. She died in A.D. 20. (Tac. *Ann.* i. 12, iii. 19; Dio Cass. liv. 31, lvii. 2.)—2. Daughter of M. Vipsanius Agrippa by his second wife, Julia, better known by the name of Agrippina. [AGRIPPINA.]

Vipsānius Agrippa, **M.** [AGRIPPA.]

Virbius, a Latin divinity worshipped with Diana in the grove at Aricia, at the foot of the Alban Mt. [p. 284, a; cf. *Dict. of Ant.* art. *Rex Nemorensis*]. When the Italian myths were affected by those of Greece, and Diana was identified with Artemis, Virbius was said to

be the same as Hippolytus, who was restored to life by Asclepius at the request of Artemis. It was alleged that Hippolytus was placed by this goddess under the care of the nymph Aricia, and received the name of Virbius. By this nymph he became the father of a son, who was also called Virbius, and whom his mother sent to the assistance of Turnus against Aeneas (*Verg. Aen.* vii. 761; *Serv. ad loc.*; *Ov. Met.* xv. 545). This was clearly a transference to Italy of the story of Hippolytus being devoted to the service of Artemis. It is suggested with great probability that Virbius was originally a tree spirit of the sacred grove, to whom horses (as representatives of the spirit) were sacrificed. Hence they were in time represented as hostile to the deity Virbius, and therefore excluded from the grove. This 'taboo' was accounted for by making Virbius the same as Hippolytus, whose death was caused by his horses running away.

Virido. [VINDELICIA.]

Viridomarus. [VRIDOMARUS.]

Virgilius. [VERGILIUS.]

Virginia, daughter of L. Virginus, a centurion, was a beautiful and innocent girl, betrothed to L. Icilius. Her beauty excited the passion of the decemvir Appius Claudius, who got one of his clients to seize the damsel and claim her as his slave. The case was brought before the decemvir for decision; her friends begged him to postpone his judgment till her father could be fetched from the camp, and offered to give security for the appearance of the maiden. Appius, fearing a riot, agreed to let the cause stand over till the next day; but on the following morning he pronounced sentence, assigning Virginia to his freedman. Her father, who had come from the camp, seeing that all hope was gone, prayed the decemvir to be allowed to speak one word to the nurse in his daughter's hearing, in order to ascertain whether she was really his daughter. The request was granted; Virginus drew them both aside, and, snatching up a butcher's knife from one of the stalls, plunged it in his daughter's breast, exclaiming, 'There is no way but this to keep thee free.' In vain did Appius call out to stop him. The crowd made way for him, and, holding his bloody knife on high, he rushed to the gate of the city, and hastened to the Roman camp. Both camp and city rose against the decemvirs, who were deprived of their power, and the old form of government was restored. L. Virginus was the first who was elected tribune, and he hastened to take revenge upon his cruel enemy. By his orders Appius was dragged to prison to await his trial, and he there put an end to his own life in order to avoid a more ignominious death. (*Liv.* iii. 44-58; *Dionys.* xi. 28-46; *Cic. Fin.* ii. 20, *De Rep.* ii. 37.)

Virginia or **Verginia Gens,** patrician and plebeian. The patrician Virginii frequently filled the highest honours of the state during the early years of the republic. They all bore the cognomen of *Tricostus*, but none of them are of sufficient importance to require a separate notice.

Virginus, L., father of Virginia, whose tragic fate occasioned the downfall of the decemvirs, B.C. 449. [VIROINIA.]

Virgilius Rufus, consul A.D. 63, and governor of Upper Germany at the time of the revolt of Julius Vindex in Gaul (68). The soldiers of Virgilius wished to raise him to the empire; but he refused the honour, and marched against

Vindex, who perished before Vesontio. [VINDEIX.] After the death of Nero, Virgilius supported the claims of Galba, and accompanied him to Rome. After Otho's death, the soldiers again attempted to proclaim Virgilius emperor, and in consequence of his refusal of the honour he narrowly escaped with his life. Virgilius died in the reign of Nerva, in his third consulship, A.D. 97, at eighty-three years of age. He was honoured with a public funeral, and his panegyric was pronounced by the historian Tacitus, who was then consul. His epitaph, composed by himself, notices his refusal of empire:

Hic situs est Rufus, pulso qui Vindex quondam
Imperium adseruit non sibi sed patriae.

The younger Pliny, of whom Virgilius had been the tutor or guardian, also mentions him with praise. (*Tac. Hist.* i. 8, 77, ii. 49, 68; *Plut. Galb.* 4, 6, 10; *Dio Cass.* lxxiii. 24-27, lxxiv. 4, lxxviii. 2; *Plin. Ep.* ii. 1, v. 3, vi. 10, ix. 19.)

Viriathus, a celebrated Lusitanian, is described by the Romans as originally a shepherd or huntsman, and afterwards a robber, or, as he would be called in Spain in the present day, a guerilla chief. His character is drawn very favourably by many of the ancient writers, who celebrate his justice and equity, which was particularly shown in the fair division of the spoils he obtained from the enemy. Viriathus was one of the Lusitanians who escaped the treacherous and savage massacre of the people by the proconsul Galba in B.C. 150. [GALBA, No. 2.] He was destined to be the avenger of his country's wrongs. He collected a formidable force, and for several successive years he defeated one Roman army after another. At length, in 141, the proconsul Fabius Servilianus concluded a peace with Viriathus, in order to save his army, which had been enclosed by the Lusitanians in a mountain pass, much in the same way as their ancestors had been by the Samnites at the Caudine Forks. The treaty was ratified by the senate; but Servilius Caepio, who had succeeded to the command of Further Spain in 140, renewed the war, and shortly afterwards procured the assassination of Viriathus by bribing three of his friends. (*App. Hisp.* 60-75; *Eutrop.* iv. 16; *Vell. Pat.* ii. 1; *Val. Max.* ix. 6, 4; [*Aurel. Vict.*] *Vir. Illustr.* 71; *Frontin. Strat.* ii. 5, iii. 10, 11, iv. 5.)

Viriplaca. [INDIGETES, p. 443, a.]

Viridomarus. 1. Or **Britomartus,** the leader of the Gauls, slain by Marcellus. [MARCELLUS, No. 1.]—**2.** Or **Viridomarus,** a chieftain of the Aedui, whom Caesar had raised from a low rank to the highest honour, but who afterwards joined the Gauls in their great revolt in B.C. 52 (*Caes. B. G.* vii. 38, 54, 63).

Viroconium or **Uriconium** (*Wroxeter*), a town in Britain on the roads from *Deva* (*Chester*) to *Londinium* and to *Glevum* (*Gloucester*). It stood at the confluence of the *Terne* with the *Severn*, and here *Ostorius Scapula* fortified a camp for the 14th Legion as a defence of the Welsh border (*Tac. Ann.* xii. 31; cf. *Ptol.* ii. 3, 19).

Virtus, the Roman personification of manly valour. She was represented with a short tunic, her right breast uncovered, a helmet on her head, a spear in her left hand, a sword in the right, and standing with her right foot on a helmet, while *Honos* has the laurel crown. [See coin on p. 426.] A temple of *Virtus* was built by Marcellus close to one of *Honos*. [HONOS.]

Virunum (*Mariasal*), a town in Noricum, S. of Noreia, and a Roman colony (Plin. iii. 146; Ptol. ii. 14, 3; Steph. Byz. *s.v.*).

Viscellinus, Sp. Cassius. [CASSIUS, No. 1.]

Vistula (*Vistula*, Engl.; *Weichsel*, Germ.), an important river of Germany, forming the boundary between Germany and Sarmatia, rising in the Hercynia Silva and falling into the Mare Suevicum or the Baltic (Ptol. viii. 10, 2; Mel. iii. 4; Plin. iv. 100). It was first described in the map of Agrippa (Plin. iv. 81).

Visurgis (*Weser*), an important river of Germany, falling into the German Ocean. Ptolemy makes it rise in M. Meliboeus. (Mel. iii. 4; Plin. iv. 100; Tac. *Ann.* i. 70, ii. 9; Strab. p. 291; Ptol. ii. 11, 1.)

Vitellia, a town of Latium, on the frontiers of the Aequi, which disappears from history after the time of the Gallic invasion (Liv. ii. 39, v. 29; Dionys. v. 61).

Vitellius. 1. L., father of the emperor, was a consummate flatterer, and by his arts he gained promotion. After being consul in A.D. 34, he had been appointed governor of Syria, and had made favourable terms of peace with Artabanus. But all this only excited Caligula's jealousy, and he sent for Vitellius to put him to death. The governor saved himself by his abject humiliation and the gross flattery which pleased and softened the savage tyrant. He paid the like attention to Claudius and Messalina, and was rewarded by being twice consul with Claudius, and censor. (Dio Cass. lix. 27; Tac. *Ann.* xi. 1-3, xii. 42.)—**2. L.**, son of the preceding, and brother of the emperor, was consul in 48. He was put to death by the party of Vespasian on his brother's fall. (Tac. *Hist.* iv. 2; Dio Cass. lxxv. 22.)—**3. A.**, Roman emperor from January 2nd to December 22nd, A.D. 69, was the son of No. 1. He was consul during the first six months of 48, and his brother Lucius during the six following months. He had some knowledge of letters and some eloquence. His vices made him a favourite of Tiberius, Caius Caligula, Claudius, and Nero, who loaded him with favours. People were much surprised when Galba chose such a man to command the legions in Lower Germany, for he had little military talent. Both Upper and Lower Germany had been attached to Virginus Rufus, and disliked the rule of Galba; the two legions at Moguntiacum had not taken the oath of allegiance to him. Accordingly, they had already been disposed to find a nominee of their own, and when the news of Galba's death arrived the legions of both Germanies combined to acknowledge Vitellius as Imperator, and he was proclaimed at Colonia Agrippinensis (*Cologne*) on the 2nd of January, 69. His generals Fabius Valens and Caecina marched into Italy, defeated Otho's troops at the decisive battle of Betriacum, or Bedriacum, and thus secured for Vitellius the undisputed command of Italy. The soldiers of Otho, after his death, took the oath of fidelity to Vitellius. [OTHO.] Vitellius reached Rome in July. He did not disturb any person in the enjoyment of what had been given by Nero, Galba, and Otho, nor did he confiscate any person's property. Though some of Otho's adherents were put to death, he let the next of kin take their property. But though he showed moderation in this part of his conduct, he showed none in his expenses. He was a glutton and an epicure, and his chief amusement was the table, on which he spent enormous sums of money. Meantime Vespasian, who had at first taken the oath of

allegiance to Vitellius, was proclaimed emperor at Alexandria on the 1st of July. Vespasian was speedily recognised by all the East; and the legions of Illyricum under Antonius Primus entered the N. of Italy and declared for Vespasian. Vitellius despatched Caecina with a powerful force to oppose Primus; but Caecina was not faithful to his master. Primus defeated the Vitellians in two battles, and afterwards took and pillaged the city of Cremona. Primus then marched upon Rome, and forced his way into the city, after much fighting. Vitellius was seized in the palace, led through the streets with every circumstance of ignominy, and dragged to the Gemoniae Scaelae, where he was killed with repeated blows. His head was carried about Rome, and his body was thrown into the Tiber; but it was afterwards buried by his wife, Galeria Fundana. A few days before the death of Vitellius, the Capitol had been burnt in the assault made by his soldiers upon this building, where Flavius Sabinius, the brother of the emperor Vespasian, had taken refuge. (Tac. *Hist.* ii. iii.; Suet. *Vitell.*; Dio Cass. lxxv.)

Vitricium (*Verrez*), a town of the Salassi on the road from Eporedia (*Ivrea*) to Augusta Praetoria (*Aosta*).

Vitruvius Pollio, M., the author of the celebrated treatise on Architecture, of whom we know nothing except a few facts contained in scattered passages of his own work. He appears to have served as a military engineer under Julius Caesar, in the African war, B.C. 46, and he was broken down with age when he composed his work, which is dedicated to the emperor Augustus. Though he usually speaks of the emperor as Imperator or Caesar, he employs also the title Augustus, which was adopted in B.C. 27, and he mentions (iii. 2, 7) the temple of Quirinus, which was built B.C. 16; but he knows only one stone theatre at Rome (iii. 2, 2): whence it is inferred that the work was completed between B.C. 16 and B.C. 13, in which year two more stone theatres were built. He professes his intention to furnish the emperor with a standard by which to judge of the buildings he had already erected, as well as of those which he might afterwards erect; which can have no meaning, unless he wished to protest against the style of architecture which prevailed in the buildings already erected. That this was really his intention appears from several other arguments, and especially from his frequent references to the unworthy means by which architects obtained wealth and favour, with which he contrasts his own moderation and contentment in his more obscure position. In a word, having apparently few great buildings of his own to point to as embodying his views (the basilica at Faunus is the only work of his which is mentioned), he desired to lay before the world in writing his principles of architecture. His work is a valuable compendium of those written by numerous Greek architects, whom he mentions chiefly in the preface to his seventh book, and by some Roman writers on architecture. Its chief defects are its brevity, of which Vitruvius himself boasts, and which he often carries so far as to be unintelligible, and the obscurity of the style, arising in part from the natural difficulty of technical language, but in part also from the author's want of skill in writing, and sometimes from his imperfect comprehension of his Greek authorities. His work is entitled *De Architectura Libri X.* In the first book, after the dedication to the emperor, and a general descrip-

tion of the science of architecture and an account of the proper education of an architect, he treats of the choice of a proper site for a city, the disposition of its plan, its fortifications, and the several buildings within it. The second book is on the materials used in building. The third and fourth books are devoted to temples and the four orders of architecture employed in them: namely, the Ionic, Corinthian, Doric, and Tuscan. The fifth book relates to public buildings, the sixth to private houses, and the seventh to interior decorations. The eighth is on the subject of water: the mode of finding it; its different kinds; and the various modes of conveying it for the supply of cities. The ninth book treats of various kinds of sundials and other instruments for measuring time; and the tenth of the machines used in building, and of military engines. Each book has a preface, upon some matter more or less connected with the subject; and these prefaces are the source of most of our information about the author.—The best editions of Vitruvius are those by Schneider, 3 vols., Lips. 1807, 1808, 8vo; of Stratico, 4 vols., Udine, 1825–30, with plates and a *Lexicon Vitruvianum*; by Marini, 4 vols. Rom. 1836, which has recently been revised by Lorentzen; and by Rose and Müller-Strübing, Leips. 1867; translation and commentary by Reber, Stuttg. 1864.

Viviscus (*Vevey*), a town on the E. shore of the L. Lemanus (*L. of Geneva*), on the road from Aventicum (*Avenches*) to Octodurus (*Martigny*).

Vocātes, a people in Gallia Aquitania, dwelling in the neighbourhood of the Tarusates, Sossiates, and Elusates, S. of *Bordeaux*.

Vocetius (*Bözberg*), a mountain in Gallia Belgica, an eastern branch of the Jura (*Tac. Hist.* i. 68).

Voconius Saxa. [*SAXA*.]

Vōcontii, a powerful and important people in Gallia Narbonensis, inhabiting parts of Dauphiné and of Provence. They dwelt between the Tricastini to the N. and the Tricorii to the S. and their territory extended from *Vizille* (*Vigiliae*) on the *Drac* to the river *Drome*, and far enough S. to include Vasio (*Vaison*, in the department of *Vaucluse*), which is mentioned as one of their chief towns. Livy speaks of Hannibal passing through the edge of the Vocontian territory between the Tricastini and the Tricorii. This 'extrema ora Vocontiorum' was probably the district between *Vizille* and *Corps*, about which point he entered the territory of the Tricorii. (*Liv.* xxi. 31; *Caes. B. G.* i. 10; *Ptol.* ii. 10, 17; *Plin.* iii. 37.)

Vōgēsus. [*VOSAGUS*.]

Volandum, a strong fortress in Armenia Major, some days' journey W. of Artaxata, mentioned by Tacitus (*Ann.* xiii. 39).

Vōlāterrae (*Volaterranus*: *Volaterra*), called by the Etruscans **Velathri**, one of the twelve cities of the Etruscan Confederation, was built on a lofty hill, about 1800 English feet above the level of the sea, rising from a deep valley, and precipitous on every side (*Strab.* p. 223). The city was about four or five miles in circuit. It was the most northerly city of the Confederation, and possessed an extensive territory. Its dominions extended eastward as far as the territory of Arretium, which was fifty miles distant; westward as far as the Mediterranean, which was more than twenty miles off; and southward at least as far as *Populonia*, which was either a colony or an acquisition of *Volaterrae*. In consequence of possessing the two

great ports of *Luna* and *Populonia*, *Volaterrae*, though so far inland, was reckoned as one of the powerful maritime cities of Etruria. *Volaterrae* is mentioned as one of the five cities which, acting independently of the rest of Etruria, determined to aid the Latins against *Tarquinius Priscus* (*Dionys.* iii. 51); but its name is rarely mentioned in connexion with the Romans, and we have no record of its conquest. *Volaterrae*, like most of the Etruscan cities, espoused the Marian party against *Sulla*; and such was the strength of its fortifications that it was not till after a siege of two years that the city fell into *Sulla's* hands. *Cicero* speaks of *Volaterrae* as a *municipium*, and a military colony was founded in it under the triumvirate. (*Strab.* l. c.; *Liv. Ep.* 89; *Cic. pro Rosc. Am.* 7, 20, *pro Caecin.* 7, 18, *ad Fam.* xiii. 4.) It continued to be a place of importance even after the fall of the Western Empire, and it was for a time the residence of the Lombard kings, who fixed their court here on account of the natural strength of the site. The modern town covers but a small portion of the area occupied by the ancient city. It contains, however, several interesting Etruscan remains. Of these the most important are the massive ancient walls in which is a double gateway, nearly thirty feet deep, known as *Porta all' Arco*, and the family tomb of the *Caecinae*.

Volaterrāna Vada. [*VADA*, No. 3.]

Volcae, a powerful Celtic people in Gallia Narbonensis, divided into the two tribes of the *Volcae Tectosages* and *Volcae Arecomici*, extending from the Pyrenees and the frontiers of Aquitania along the coast as far as the Rhone. They lived under their own laws, without being subject to the Roman governor of the province, and they also possessed the *Jus Latii*. The *Tectosages* inhabited the western part of the country from the Pyrenees as far as *Narbo*, and *Arecomici* the E. part from *Narbo* to the Rhone, and even beyond the Rhone (*Liv.* xxi. 26; *Strab.* p. 203). The chief town of the *Tectosages* was *Tolosa*. A portion of the *Tectosages* left their native country under *Brennus*, and were one of the three great tribes into which the *Galatians* in *Asia Minor* were divided. [*GALATIA*.]

Volcanus or **Vulcanus** (which is the later form of the word), was the Italian god of fire. *Volcanus* differed originally from *Vesta* in being the god rather of destructive fire than of the kindly hearth-fire; and it is probable that the *Volcanal* as one of the central sanctuaries in an Italian town (e.g. the altar and *Area Volcani* in the *Comitium* at *Rome*) was originally a place for propitiatory offerings against destructive fire. In this way *Volcanus* was connected with the goddess who stayed conflagrations [*STATAMATER*]. That, however, in some places he was at one time also regarded as a god of the hearth-fire is indicated by the story of his son *CAECULUS*, and perhaps by that of *Servius Tullius*. But another primitive characteristic was his benign influence also as a god of summer heat, which led to his being paired with *Maia*, the goddess of spring or summer crops fostered by the sun (*Gell.* xiii. 23; *Macrob.* i. 12; *Varr. L. L.* v. 84); and in this aspect he may have been connected with the Italian *Venus* even before the Greek influence introduced this association from the analogy of *Hephaestus* and *Aphrodite*. As regards the connexion of the Italian *Vulcan* with the smith's works of forging and melting, there is no clear evidence. It is asserted that *Mulciber*, a synonym of *Volcanus* (and possibly once the name of another deity amalgamated

or identified with him), represents this function of Vulcan, and is derived from *mulcere*, to soften metals; but this is by no means certain, and it is possible that the connexion of Volcanus (or Muleiber) with metal-work and the smithy is merely part of the transference to him of all the attributes of Hephaestus, with whom he is entirely identified in literature. For all the myths thus transferred to Voleanus, see HEPHAESTUS.

Volcatus Gallicanus. [SCRIPTORES HISTORIAE AUGUSTAE.]

Volcatus Sedigitus. [SEDIGITUS.]

Vulci or Vulci. 1. (Voleientes, pl.: *Vulci*), an inland city of Etruria, about eighteen miles NW. of Tarquinii, was about two miles in circuit, and was situated upon a hill of no great elevation. Of the history of this city we know nothing. It is only mentioned in the catalogues of the geographers and in the *Fasti Capitolini*, from which we learn that its citizens, in conjunction with the Volsinienses, were defeated by the consul Tib. Coruncaninus, B.C. 280. But its extensive sepulchres, and the vast treasures of ancient art which they contain, prove that Vulci must at one time have been a powerful and flourishing city. These tombs were discovered in 1828, and have yielded a greater number of works of art than have been discovered in any other parts of Etruria.—2. (Volcentes, Volcentani, pl.: *Vallo*), a town in Lucania, thirty-six miles SE. of Paestum, on the road to Buxentum (Liv. xxvii. 15; Plin. iii. 98; Ptol. iii. 1, 70).

Vulero Pubilius. [PUBLILIUS.]

Vologeses, the name of five kings of Parthia. [ARSACES XXIII., XXVII., XXVIII., XXIX., XXX.]

Volsci, an ancient people in Latium, but originally distinct from the Latins, dwelt on both sides of the river Liris, and extended down to the Tyrrhene sea. Their language was nearly allied to the Umbrian. They were from an early period engaged in almost unceasing hostilities with the Romans. About 400 B.C. they had established their power as far N. as Antium and Velitiae, but their decline is marked by the establishment of a Roman colony greatly to the S. of this line, at Circeii, B.C. 393. They were not completely subdued till B.C. 338, from which time they were merged in the Roman people, a great part being included in the Pomptine tribe. (Liv. i. 53, ii. 33, iv. 26, viii. 14; Strab. pp. 228, 231.)

Volsinii or Vulsinii (Volsiniensis: *Bolsena*), called *Velsina* or *Velsuna* by the Etruscans, one of the most ancient and most powerful of the twelve cities of the Etruscan Confederation (Liv. x. 37; Val. Max. ix. 1, 2), was situated on a lofty hill on the NE. extremity of the lake called after it, *Lacus Volsiniensis* and *Vulsiniensis* (*Lago di Bolsena*). Volsinii is first mentioned in B.C. 392, when its inhabitants invaded the Roman territory, but were easily defeated by the Romans, and were glad to purchase a twenty years' truce on humiliating terms (Liv. v. 32). The Volsinienses also carried on war with the Romans in 311, 294, and 280, but were on each occasion defeated, and in the last of these years appear to have been finally subdued (Liv. ix. 32–37). On their final subjugation their city was rased to the ground by the Romans, and its inhabitants were compelled to settle on a less defensible site in the plain (Zonar. viii. 7). The new city, on the site of which stands the modern *Bolsena*, also became a place of importance. It was the birthplace of Sejanus, the favourite of Tiberius (Tac. *Ann.*

iv. 1; cf. Juv. x. 74). Of the ancient city there are scarcely any remains. It occupied the summit of the highest hill, NE. of Bolsena, above the remains of a Roman amphitheatre. From the *Lacus Volsiniensis* the river Martæ issues; and the lake contains two islands.

Voltacilius, L. Pilutus or Plotus, was the freedman of a Voltacilius who opened a school as a rhetorician. Pompey was among his pupils, and he followed the Pompeian party, supporting their cause in his historical writings or pamphlets. He is identified by some with the Voltacilius Pitholaus of Maerob. ii. 2, 13, and with the Pitholaus of Suet. *Jul.* 75 (Suet. *Gramm.* 27).

Vulturcius, Vulturcius, T., of Crotona, one of Catiline's conspirators, was sent by Lentulus to accompany the ambassadors of the Allobroges to Catiline. Arrested along with the ambassadors on the Mulvian bridge, and brought before the senate by Cicero, Vultureius turned informer upon obtaining the promise of pardon. (Sall. *Cat.* 44–50; Cic. *Cat.* iii. 2, 4, iv. 3; App. B.C. ii. 4.)

Volumnia, wife of Coriolanus. [CORIOLANUS.]

Volupia, or Voluptas, the personification of sensual pleasure among the Romans, who was honoured with a temple near the Porta Romanula.

Volsianus, son of the emperor Trebonianus Gallus, upon whom his father conferred the title of Caesar in A.D. 251, and of Augustus in 252. He was slain along with his father in 254. [GALLUS.]

L. Volsius Maecianus, a jurist, was in the consilium of Antoninus Pius, and was one of the teachers of M. Aurelius. Maecianus wrote several works; and there are forty-two excerpts from his writings in the Digest. A treatise *De Asse et Ponderibus* is attributed to him, but there is some doubt about the authorship. It is edited by Böcking, Bonn, 1831.

Volusus or Volésus, the reputed ancestor of the Valeria gens, who is said to have settled at Rome with Titus Tatius. [VALERIA GENS.]

Vomanus (*Vomano*), a small river in Picenum.

Vonônês, the name of two kings of Parthia. [ARSACES XVIII., XXII.]

Vopiscus, a Roman praenomen, signified a twin-child who was born alive, while the other twin died before birth (Plin. vii. 47; Solin. 1). Like many other ancient Roman praenomens, it was afterwards used as a cognomen.

Vopiscus, Flavius. [SCRIPTORES HISTORIAE AUGUSTAE.]

Vosagus, Vosegus, or Vogesus (*Vosges*), the range of mountains which extend from the Dubis (*Doubs*) to the Saravus (*Saar*), more or less parallel to the course of the Rhine, and contains the sources of the Saône, Moselle, and Saar (Caes. B. G. iv. 10; Lucan, *Phars.* i. 397). A Celtic deity, Vosagus, was worshipped on its heights. Pliny praises the fir woods of the range (xvi. 197).

Votiënus Montanus. [MONTANUS.]

Vulcâniae Insulae. [AEOLIAE INSULAE.]

Vulcânus. [VOLCANUS.]

Vulci. [VOLCI.]

Vulgientes, an Alpine people in Gallia Narbonensis, whose chief town was Apta Julia (*Apt*).

Vulsinii. [VOLSINII.]

Vulso, Manlius. 1. L., consul B.C. 256 with M. Atilius Regulus. He invaded Africa along with his colleague. [For details see REGULUS, No. 3.] Vulso returned to Italy at the fall of

the year with half of the army, and obtained the honour of a triumph. In 250 Vulso was consul a second time with T. Atilius Regulus Serranus, and with his colleague commenced the siege of Lilybæum. (Pol. i. 39-48; Zonar. viii. 15.)—**2. Cn.**, curule ædile 197, prætor with Sicily as his province 195, and consul 189. He was sent into Asia in order to conclude the peace which Scipio Asiaticus had made with Antiochus, and to arrange the affairs of Asia. He attacked and conquered the Gallograeci or Galatians in Asia Minor without waiting for any formal instructions from the senate. His march, which is important in the discussion of the topography of Asia Minor, and has been carefully traced by Professor Ramsay, was from Ephesus by Magnesia, Hierapolis, Antiocheia, Gordium, Teichos, Tabæ, Eriza, Tébansion, Sinda, Mandropolis, Lagoë, Isinda, the river Taurus, Comarsa, and Aporidos Kome to Rhocini Fontes; and thence to Synnada, Bændus Vetus, Anabura, Mandri Fontes, Abbassus, Lalandum Flumen, Amorion, Alyattus, and Cuballum to the Sangarius, which he crossed, to Ancyra, in the country of the Tectosages, and as far as the banks of the Halys (Liv. xxxviii. 12-27; Pol. xxii. 16). He set out on his return to Italy in 188, but in his march through Thrace he suffered much from the attacks of the Thracians, and lost a considerable part of the booty he had obtained in Asia. He reached Rome in 187. His triumph was a brilliant one, but his campaign in Asia had a pernicious influence upon the morals of his countrymen. He had allowed his army every kind of licence, and his soldiers introduced into the city the luxuries of the East. (Liv. xxxviii. 37-50; xxxix. 6; Pol. xxii. 24; App. *Syr.* 42.)

Vultur, a mountain dividing Apulia and Lucania near Venusia, is a branch of the Apennines. It is celebrated by Horace as one of the haunts of his youth (*Od.* iii. 4, 9-16; Lucan, ix. 185). [HORATIUS.] It attains an elevation of 4493 feet above the sea. From it the S.E. wind was called **Vulturinus** by the Romans.

Vulturum (*Castel di Volturno*), a town in Campania, at the mouth of the river Vulturinus, was originally a fortress erected by the Romans in the second Punic war (Liv. xxv. 20, 22). At a later time it was made a colony (Liv. xxxiv. 45; Varr. *L. L.* v. 5).

Vulturinus (*Volturno*), the chief river in Campania, rising in the Apennines in Sannium, and falling into the Tyrrhene sea. It has a deep, rapid and turbid stream. Its principal affluents are the Calor (*Calore*), Tamarus (*Tamaro*), and Sabatus (*Sabato*). (Verg. *Aen.* vii. 729; Ov. *Met.* xv. 714; Lucan, ii. 423; Strab. pp. 238, 249.)

X.

Xanthippè. [SOCRATES.]

Xanthippus (*Ξάνθιππος*). 1. Son of Ariphron and father of Pericles. In B.C. 490 he impeached Miltiades on his return from his unsuccessful expedition against the island of Paros. He succeeded Themistocles as commander of the Athenian fleet in 479, and commanded the Athenians at the decisive battle of Mycale. (Hdt. vi. 131, 136, viii. 131, ix. 114-120; Plut. *Themist.* 10.)—**2.** The elder of the two legitimate sons of Pericles, Paralus being the younger. For details, see PARALUS.—**3.** The Lacedæmonian, who commanded the Cartha-

ginians against Regulus. For details, see REGULUS, No. 3. Xanthippus appears to have left Carthage a short time after his victory over Regulus.

Xanthus (*Ξάνθος*). 1. A lyric poet, older than Stesichorus, who mentioned him in one at least of his poems, and who borrowed from him in some of them. Xanthus may be placed about B.C. 650. No fragments of his poetry survive. (Athen. p. 513; Ael. *V. H.* iv. 26.)—**2.** A Lydian historian, older than Herodotus, lived about B.C. 480 (Athen. p. 515). The genuineness of the *Four Books of Lydian History* which the ancients possessed under the name of Xanthus, and of which some considerable fragments have come down to us, was questioned by some of the ancient grammarians themselves, and there has been considerable controversy respecting it among modern scholars. It is certain that much of the matter in the extant fragments is spurious, and the probability appears to be that the work from which they are taken is the production of an Alexandrian grammarian, founded upon the genuine work of Xanthus. (Müller, *Fragm. Hist. Græc.*)

Xanthus (*Ξάνθος*), rivers. 1. [SCAMANDER.]—**2.** (*Echen Chai*), the chief river of Lycia, rises in M. Taurus, on the borders of Pisidia and Lycia, and flows S. through Lycia, between M. Cragus and M. Massicytus, in a large plain called the Plain of Xanthus (*τὸ Ξάνθιον πεδῖον*), falling at last into the Mediterranean sea, a little W. of Patara. Though not a large river, it is navigable for a considerable part of its course. (*Il.* ii. 877, v. 479; Strab. p. 665; Hdt. i. 176; Ov. *Met.* ix. 645.)

Xanthus (*Ξάνθος*; *Ξάνθιος*, Xanthius; *Gunik*, Ru.), the most famous city of Lycia, stood on the W. bank of the river of the same name, sixty or seventy stadia from its mouth (Pol. xvi. 7; Strab. p. 666; Ptol. v. 3, 5; Steph. Byz. *s.v.*). Twice in the course of its history it sustained sieges, which terminated in the self-destruction of the inhabitants with their property, first against the Persians under Harpagus, and long afterwards against the Romans under Brutus (Hdt. i. 176; Dio Cass. xlvii. 34; App. *B. C.* iv. 18). The city was never restored after its destruction on the latter occasion. Xanthus was rich in temples and tombs, and other monuments of a most interesting character of art. Among its temples the most celebrated were those of Serpedon and of the Lycian Apollo; besides which there was a renowned sanctuary of Latona (*τὸ Δηριῶνον*), near the river Xanthus, ten stadia from its mouth, and sixty stadia from the city. (Diod. v. 77; Strab. *l.c.*) The splendid ruins of Xanthus were first thoroughly explored by Sir C. Fellows and his coadjutors, and several important remains of its works of art are now in the British Museum.

Xenarchus (*Ξέναρχος*). 1. Son of Sophron, and, like his father, a celebrated writer of mimes. He lived during the Rhegian war (B.C. 399-389), at the court of Dionysus. (Suid. *s.v.* Ξηνάρχους; Arist. *Poët.* 2.)—**2.** An Athenian comic poet of the Middle Comedy, who lived as late as the time of Alexander the Great (Suid. *s.v.*). Several fragments of his writings are collected in Meineke's *Fragm. Com. Græc.*—**3.** Of Seleucia in Cilicia, a Peripatetic philosopher and grammarian, in the time of Strabo, who heard him. He taught first at Alexandria, afterwards at Athens, and lastly at Rome, where he enjoyed the friendship of Augustus. (Strab. p. 670.)

Xenippa (prob. *Urattippa*), a city of Sogdiana, mentioned by Curtius (viii. 2, 14).

Xēnōcles (Ξενοκλῆς). 1. An Athenian tragic poet, son of Carcinus (who was also a tragic poet), and a contemporary of Aristophanes, who attacks him on several occasions. His poetry seems to have been indifferent (Aristoph. *Ran.* 82, *Nub.* 1259), and to have resembled the worse parts of Euripides; but he obtained a victory over Euripides, B.C. 415. There was another tragic poet of the name of Xenocles, a grandson of the preceding, of whom no particulars are recorded.—2. An Athenian architect, of the demos of Cholargos, was one of the architects who superintended the erection of the temple of Demeter, at Eleusis, in the time of Pericles (Plut. *Per.* 13).

Xenocrates (Ξενοκράτης). 1. The philosopher, was a native of Chalcedon. He was born B.C. 396, and died 314 at the age of eighty-two. He attached himself first to Aeschines, the Socratic, and afterwards, while still a youth, to Plato, whom he accompanied to Syracuse. After the death of Plato he betook himself, with Aristotle, to Hermias, tyrant of Atarneus; and, after his return to Athens, he was repeatedly sent on embassies to Philip of Macedonia, and at a later time to Antipater during the Lamian war. He is said to have wanted quick apprehension and natural grace, but these defects were more than compensated by persevering industry, pure benevolence, freedom from all selfishness, and a moral earnestness which obtained for him the esteem and confidence of the Athenians of his own age. Yet he is said to have experienced the fickleness of popular favour, and being too poor to pay the alien's tax (*μετοίκιον*), to have been saved from prosecution only by the intervention of the orator Lycurgus. (Plut. *Flamin.* 10, *X. Orat.* 7.) He became president of the Academy even before the death of Speusippus, who was bowed down by sickness, and he occupied the post for twenty-five years.—He seems in his development of Plato's theories to have in some things approached (as did his predecessor Speusippus) to the tenets of Pythagoras, especially in his tracing the origin of things to number, to unity and duality, which he symbolically called the father and the mother of the gods [cf. ΠΥΘΑΓΟΡΑΣ]. It was, perhaps, a trace of Pythagorean influence also that he advised his disciples to abstain from meat, lest they should thereby take into themselves something of the animal nature. Like Speusippus, he reckoned Aether among the material elements of the world. In ethics he followed Plato, and held that virtue is the source of happiness, and is alone of value in itself. (Diog. Laërt. iv. 11-16; Arist. *de Cael.* i. 10, *Top.* ii. 6; Stob. *Ecl. Phys.* i. 62; Cic. *Tusc.* v. 10, 18.)—2. A physician of Aphrodisias in Cilicia, lived about the middle of the first century after Christ. Besides some short fragments of his writings there is extant a little essay by him entitled *Περὶ τῆς ἀπὸ τῶν ἐνῶδρων τροφῆς*, 'De Alimento ex Aquatilibus,' which is an interesting record of the state of natural history at the time in which he lived. Edited by Franz, 1774, Lips., and by Coray, 1794, Neap., and 1814, Paris.—3. A sculptor of the school of Lysippus, was the pupil either of Tisicrates or of Enthycrates. He also wrote works upon the art. He flourished about B.C. 260.

Xenodorus (Ξενοδόριος), of Locri Epizephyrii, in Lower Italy, a musician and lyric poet, was one of the leaders of the second school of Dorian

music, which was founded by Thaletas, and was a composer of Paeans (Plut. *de Mus.* 9, p. 1134).

Xenophanes (Ξενοφάνης) a celebrated philosopher about 576-480 B.C., was a native of Colophon. He was a poet as well as a philosopher, and considerable fragments have come down to us of his elegies, and of a didactic poem *On Nature*. According to the fragments of one of his elegies, he had left his native land at the age of twenty-five, and had already lived sixty-seven years in Hellas, when, at the age of ninety-two, he composed that elegy. He quitted Colophon as a fugitive or exile, and lived some time at Elea (Velia) in Italy, as the founder of the Eleatic school of philosophy. He sang in one of his poems of the foundation of Velia. (Diog. Laërt. ix. 10, 18; Plat. *Soph.* p. 224; Arist. *Rhet.* ii. 23.) Xenophanes was regarded in antiquity as the originator of the Eleatic doctrine of the oneness of the universe. The Deity was in his view the animating power of the universe, which is expressed by Aristotle (*Met.* p. 986) in the words, that, looking on the natural world, Xenophanes said, 'God is the One.' He expressly reprobated the anthropomorphic deities of Homer and Hesiod, human alike in form and passions, and from their imperfections deduced that the supreme Being can only be one; but it is clear that in this he did not speak of a single personal god, but of an all-pervading influence of unity—that is, he was a pantheist rather than a deist. In his physical theories of the earth having gradually risen from the sea, which he based on the observation of shells and fossils in the rocks, he approached strangely near to scientific geology. The earth itself, as well as man, he held to be destined to perish. (Aristot. *Xenoph.* pp. 974-977; Sext. Emp. *Pyrrh. Hyp.* i. 225.)

Xenophōn (Ξενοφῶν). 1. The Athenian, was the son of Gryllus, and a native of the demos Erchia. The time of his birth is not known, but if the story is true that Xenophon fell from his horse in the flight after the battle of Delium. B.C. 424, and was taken up by Socrates, the philosopher, on his shoulders and carried a distance of several stadia, Xenophon could not well have been born after 444. (Diog. Laërt. *Xen.*; Strab. p. 403.) But the authorities for this story are late, and it is somewhat discredited by Plato's mentioning that Socrates saved the life of Laches in this battle (*Symp.* p. 221). On the other hand, the words in *Xen. An.* vi. 4, 25 seem to imply that Xenophon was not more than thirty in B.C. 401, and was therefore born probably about 430 B.C. Neither is the time of his death precisely stated; but Lucian says that Xenophon attained to above the age of ninety, and Xenophon himself mentions the assassination of Alexander of Phœria, which happened in 357. In his early life he was a pupil of Socrates; but the turning-point in his career came when he decided to serve in the Greek contingent raised by Cyrus against Artaxerxes in 401. Xenophon himself mentions (*Anab.* iii. 1) the circumstances under which he joined this army. Proxenus, a friend of Xenophon, was already with Cyrus, and he invited Xenophon to come to Sardis, and promised to introduce him to the Persian prince. Xenophon consulted his master, Socrates, who advised him to consult the oracle of Delphi, for it was rather a hazardous matter for him to enter the service of Cyrus, who was considered to be the friend of the Lacedæmonians and the enemy of Athens. Xenophon went to

Delphi, but he did not ask the god whether he should go or not: he probably had made up his mind. He merely asked to what gods he should sacrifice in order that he might be successful in his intended enterprise. Socrates was not satisfied with his pupil's mode of consulting the oracle, but as he had got an answer, he told him to go; and Xenophon went to Sardis, which Cyrus was just about to leave. He accompanied Cyrus into Upper Asia. In the battle of Cunaxa, Cyrus lost his life, his barbarian troops were dispersed, and the Greeks were left alone on the wide plains between the Tigris and the Euphrates. It was after the treacherous massacre of Clearchus and others of the Greek commanders by the Persian satrap Tissaphernes that Xenophon came forward. He had held no command in the army of Cyrus, nor had he, in fact, served as a soldier. He was now elected one of the generals, and took the principal part in conducting the Greeks in their memorable retreat along the Tigris over the high table-lands of Armenia to Trapezus (Trebizond) on the Black Sea. From Trapezus the troops were conducted to Chrysepolis, which is opposite to Byzantium. The Greeks were in great distress, and some of them under Xenophon entered the service of Seuthes, king of Thrace. As the Lacedæmonians under Thimbron, or Thibron, were now at war with Tissaphernes and Pharnabazus, Xenophon and his troops were invited to join the army of Thimbron, and Xenophon led them back out of Asia to join Thimbron (399). Xenophon, who was very poor, made an expedition into the plain of the Caicus with his troops before they joined Thimbron, to plunder the house and property of a Persian named Asidates. The Persian, with his women, children, and all his moveables were seized, and Xenophon, by this robbery, replenished his empty pockets (*Anab.* vii. 8, 23). He tells the story himself as if he were not ashamed of it. In other ways also he showed himself the prototype of an adventurous leader of *condottieri*, with no ties of country or preference of nationality. He formed a scheme for establishing a town with the Ten Thousand on the shores of the Euxine; but that fell through. He joined the Spartans, as has been seen, and he continued in their service even when they were at war with Athens. Agesilaus, the Spartan king, was commanding the Lacedæmonian forces in Asia against the Persians in 396, and Xenophon was with him at least during part of the campaign. When Agesilaus was recalled (394), Xenophon accompanied him, and he was on the side of the Lacedæmonians in the battle which they fought at Coronea (394) against the Athenians. As a natural consequence a decree of exile was passed against him at Athens. It seems that he went to Sparta with Agesilaus after the battle of Coronea, and soon after he settled at Scillus in Elis, not far from Olympia, a spot of which he has given a description in the *Anabasis* (v. 3, 7, &c.). Here he was joined by his wife, Philesia, and his children. His children were educated in Sparta. Xenophon was now a Lacedæmonian so far as he could become one. His time during his long residence at Scillus was employed in hunting, writing, and entertaining his friends; and perhaps the *Anabasis* and part of the *Hellenica* were composed here. The treatise on Hunting and that on the Horse were probably also written during this time, when amusement and exercise of that kind formed part of his occupation. On the downfall of the Spartan supremacy, at

Leuctra in 471, Xenophon was at last expelled from his quiet retreat at Scillus by the Eleans, after remaining there about twenty years. The sentence of banishment from Athens was repealed on the motion of Eubulus, but it is uncertain in what year. There is no evidence that Xenophon ever returned to Athens. He is said to have retired to Corinth after his expulsion from Scillus, and as we know nothing more, we assume that he died there. In the battle of Mantinea, which was fought in 362, the Spartans and the Athenians were opposed to the Thebans, and Xenophon's two sons, Gryllus and Diodorus, fought on the side of the allies. Gryllus fell in the same battle in which Epaminondas lost his life. The events alluded to in the Epilogus of the *Cyropaedia* (viii. 8, 4) show that the Epilogus at least was written after 362. The time of his death, for reasons given above, seems to have been later than 357.—The following is a list of Xenophon's works. (1) The *Anabasis* (*Ἀνάβασις*) or the History of the Expedition of the Younger Cyrus, and of the retreat of the Greeks who formed part of his army. It is divided into seven books. As regards the title it will be noticed that under the name 'The March up' (*i.e.* inland from the coast of Cumaxa) is included also the much longer account of the return march down to the Euxine. This work has immortalised Xenophon's name. It is a clear and fascinating narrative, written in a simple style, free from affectation; and it gives a great deal of curious information on the country which was traversed by the retreating Greeks, and on the manners of the people. It was the first work which made the Greeks acquainted with some portions of the Persian empire, and it showed the weakness of that extensive monarchy. The skirmishes of the retreating Greeks with their enemies, and the battles with some of the barbarian tribes, are not such events as elevate the work to the character of a military history, nor can it as such be compared with Caesar's Commentaries. Separate editions of the *Anabasis* by Krüger, Leips. 1871; by Cobet (revised), 1873: books i.-iv. by Goodwin and White, 1886; iv. by Stone, 1890. There is no weight whatever in the argument that, because Xenophon (*Hell.* iii. 1, 2) speaks of the expedition of Cyrus as having been related by Themistogenes, therefore the *Anabasis* is not Xenophon's work. The statement can be explained either on the theory that Xenophon speaks of his own work under a fictitious name (which was possibly the case also with the *Oeconomicus*), or, more simply, by supposing that another account was actually written by Themistogenes. It is known that a separate account was written by Sophænetus, and there may have been others. If the latter theory is correct, it would be a natural inference that Xenophon's *Anabasis* was written after the third book of the *Hellenica*. (2) The *Hellenica* (*Ἑλληνικά*) of Xenophon is divided into seven books, and comprehends the space of forty-eight years, from the time when the History of Thucydides ends [THUCYDIDES] to the battle of Mantinea, 362. The *Hellenica* is generally a dry narrative of events, and there is nothing in the treatment of them which gives a special interest to the work. Some events of importance are briefly treated, but a few striking incidents are presented with some particularity. The *Hellenica* was not all written at the same time. Differences are traced between the first two

and the later books as regards the arrangement, which in the earlier books is year by year, while in the later events growing out of one another are grouped together; and, as regards political sentiment, in the diminished admiration for Sparta which appears in the last three books. It is clear that book vi. was written after 357, since it mentions the death of Alexander of Pherao (vi. 4, 35); but the first four books were probably written a good deal earlier. Editions of the *Hellenica* by Breitenbach, 1873; by Keller, 1890; i.-iv. by Manatt, 1888; i. and ii. by Dowdall, 1890. (3) The *Cyropaedia* (*Κυροπαδεία*) in eight books, is a kind of political romance, the basis of which is the history of Cyrus, the founder of the Persian monarchy. It shows how citizens are to be made virtuous and brave; and Cyrus is the model of a wise and good ruler. As a history it has no authority at all. Xenophon adopted the current stories as to Cyrus and the chief events of his reign, without any intention of subjecting them to a critical examination; nor have we any reason to suppose that his picture of Persian morals and Persian discipline is anything more than a fiction. Xenophon's object was to represent what a state might be, and he placed the scene of his fiction far enough off to give it the colour of possibility. His own philosophical notions and the usages of Sparta were the real materials out of which he constructed his political system. The *Cyropaedia* is evidence enough that Xenophon did not like the political constitution of his own country, and that a well-ordered monarchy or kingdom appeared to him preferable to a democracy like Athens. Ed. Holden, 1887. (4) The *Agésilauos* (*Ἀγησίλαος*) is a panegyric on Agésilauos II., king of Sparta, the friend of Xenophon. The genuineness is disputed, not without reason, and a recent critic holds it to be the work of a young rhetorician of the school of Isocrates. Ed. Giithling, 1887. (5) The *Hipparchicus* (*Ἱππαρχικός*) is a treatise on the duties of a commander of cavalry, and it contains many military precepts. (6) The *De Re Equestri*, a treatise on the Horse (*Ἱππική*), was written after the *Hipparchicus*, to which treatise he refers at the end of the treatise on the Horse. This essay is not limited to horsemanship as regards the rider: it shows how a man is to avoid being cheated in buying a horse, how a horse is to be trained, and the like. (7) The *Cynegeticus* (*Κυνηγετικός*) is a treatise on hunting; and on the dog, and the breeding and training of dogs; on the various kinds of game, and the mode of taking them. It is a treatise written by a genuine sportsman who loved the exercise and excitement of the chase, and it may be read with pleasure by a sportsman of the present day. (8, 9) The *Respublica Lacedaemoniorum* and *Respublica Atheniensium*, the two treatises on the Spartan and Athenian states (*Λακεδαιμονίων πολιτεία*, and *Ἀθηναίων πολιτεία*) were both ascribed to Xenophon, but the *Respublica Atheniensium* is certainly not by his hand. It was written by some one of the oligarchical party, and possibly it is right to date it as early as 420, and therefore to regard it as the earliest Attic prose work. On the other hand, the most recent critic of Xenophon (Hartman) believes it to be by a later writer compiling from Xenophon, Aristophanes, and other sources of information. The same critic denies the genuineness of the *Resp. Laced.*, which is more generally accepted. (10) The *De Vectigalibus*, a treatise on the Revenues of

Athens (*Πόροι ἢ περὶ προσόδων*) is designed to show how the public revenue of Athens may be improved. (11) The *Memorabilia* of Socrates, in four books (*Ἀπομνημονεύματα Σωκράτους*), was written by Xenophon to defend the memory of his master against the charge of irreligion and of corrupting the Athenian youth. Socrates is represented as holding a series of conversations, in which he develops and inculcates his moral doctrines. It is entirely a practical work, such as we might expect from the practical nature of Xenophon's mind, and it professes to exhibit Socrates as he taught. It is true that it may exhibit only one side of the Socratic argumentation, and that it does not deal in subtleties of philosophy. Xenophon was a hearer of Socrates, an admirer of his master, and anxious to defend his memory. The charges against Socrates for which he suffered were, that 'Socrates was guilty of not believing in the gods which the state believed in, and introducing other new daemons (*δαίμονια*): he was also guilty of corrupting the youth.' Xenophon replies to these two charges specifically, and he then goes on to show what Socrates' mode of life was. The whole treatise is intended to be an answer to the charge for which Socrates was executed, and it is therefore, in its nature, not intended to be a complete exhibition of Socrates. That it is a genuine picture of the man is indisputable, and its value therefore is very great. Ed. by Marshall, 1891. (12) The *Apology of Socrates* (*Ἀπολογία Σωκράτους πρὸς τοὺς δικαστὰς*) is a short speech, containing the reasons which induced Socrates to prefer death to life. It is not a first-rate performance, and was probably a rhetorical exercise much later than Xenophon. (13) The *Symposium* (*Συμπόσιον*), or Banquet of Philosophers, in which Xenophon delineates the character of Socrates. The speakers are supposed to meet at the house of Callias, a rich Athenian, at the celebration of the great Panathenaea. Socrates and others are the speakers. The piece is interesting as a picture of an Athenian drinking party, and of the amusement and conversation with which it was diversified. The nature of love and friendship is discussed. It is probable that Plato wrote his *Symposium* later, to some extent as a corrective. (14) The *Hiero* (*Ἱέρων ἢ Τυραννικός*) is a dialogue between king Hiero and Simonides, in which the king speaks of the dangers and difficulties incident to an exalted station, and the superior happiness of a private man. The poet, on the other hand, enumerates the advantages which the possession of power gives, and the means which it offers of obliging and doing services. Ed. Holden, 1885. (15) The *Oeconomicus* (*Οἰκονομικός*) is an excellent treatise in the form of a dialogue between Socrates and Critobulus, in which Socrates gives instruction in the art called Oeconomic, which relates to the administration of a household and of a man's property. Ed. Holden, 1888.—In language as well as in politics Xenophon was a cosmopolitan. His long residence in other lands resulted in his losing or abandoning pure Attic: he admits words from all dialects: hence he cannot be adduced as an authority for strict Attic usage, and it has been well shown by abundant instances that his diction is in many respects an anticipation of the common dialect of the Macedonian period.—Editions of Xenophon's complete works by Snauppe, Leips. 1867; Henning, Leips. 1863.—2. The Ephesian, the author of a romance, still extant, entitled

Ephesiaca, or the *Loves of Anthia and Abrocomas* (Ἐφεσιακά, τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμην). The style of the work is simple, and the story is conducted without confusion, notwithstanding the number of personages introduced. The adventures are of a very improbable kind. The age when Xenophon lived is uncertain. He is probably the oldest of the Greek romance writers. Editions of his work by Peerkamp, Haarlem, 1818, and by Passow, Lips. 1833.

Xerxes (Ξέρξης). I. King of Persia B.C. 485–465. The name is said by Herodotus (vi. 98) to signify 'the warrior,' but it is probably the same word as the Zend *kshatra* and the Sanscrit *kshatra*, 'a king.' Xerxes was the son of Darius and Atossa. Darius was married twice. By his first wife, the daughter of Gobryas, he had three children before he was raised to the throne; and by his second wife, Atossa, the daughter of Cyrus, he had four children after he had become king. Artabazanes, the eldest son of the former marriage, and Xerxes, the eldest son of the latter, each laid claim to the succession; but Darius decided in favour of Xerxes, no doubt through the influence of his mother, Atossa, who completely ruled Darius. Xerxes succeeded his father at the beginning of 485. Darius had died in the midst of his preparation against Greece, which had been interrupted by the revolt of the Egyptians. The first care of Xerxes was to reduce the latter people to subjection. He accordingly invaded Egypt at the beginning of the second year of his reign (B.C. 484), compelled the people again to submit to the Persian yoke, and then returned to Persia, leaving his brother Achaemenes governor of Egypt. The next four years were devoted to preparations for the invasion of Greece. In the spring of 480 he set out from Sardis on his memorable expedition against Greece. He crossed the Hellespont by a bridge of boats, and continued his march through the Thracian Chersonese till he reached the plain of Doriscus, which is traversed by the river Hebrus. Here he resolved to number both his land and his naval forces. Herodotus has left us a most minute and interesting catalogue of the nations comprising this mighty army, with their various military equipments and different modes of fighting. The land forces contained forty-six nations. (Herod. vii. 61, *sqq.*) In his march through Thrace and Macedonia, Xerxes received a still further accession of strength; and when he reached Thermopylae the land and sea forces amounted to 2,641,610 fighting men. This does not include the attendants, the slaves, the crews of the provision ships, &c., which according to the supposition of Herodotus were more in number than the fighting men; but supposing them to have been equal, the total number of male persons who accompanied Xerxes to Thermopylae reaches the astounding figure of 5,283,220! Such a vast number must be dismissed as incredible; but, considering that this army was the result of a maximum of effort throughout the empire, and that provisions had been collected for three years before along the line of march, we may well believe that the numbers of the army were greater than were ever before assembled, and may not have fallen short of a million. After the review at Doriscus Xerxes continued his march through Thrace. On reaching Acanthus, near the isthmus of Athos, Xerxes left his fleet, which received orders to sail through the canal that had been previously dug across the isthmus—of which

the remains are still visible [ATHOS]—and await his arrival at Therme, afterwards called Thessalonica. After joining his fleet at Therme, Xerxes marched through Macedonia and Thessaly without meeting with any opposition till he reached Thermopylae. Here the Greeks resolved to make a stand. Leonidas, king of Sparta, conducted a land force to Thermopylae; and his colleague Eurybiades sailed with the Greek fleet to the N. of Euboea, and took up his position on the N. coast, which faced Magnesia, and was called Artemisium from the temple of Artemis belonging to the town of Hestiaea. Xerxes arrived in safety with his land forces before Thermopylae, but his fleet was overtaken by a violent storm and hurricane off the coast of Sepias, in Magnesia, by which at least 400 ships of war were destroyed, as well as an immense number of transports. Xerxes attempted to force his way through the pass of THERMOPYLAE, but his troops were repulsed again and again by Leonidas, till a Malian, of the name of Ephialtes, showed the Persians a pass over the mountains of Oeta, and thus enabled them to fall on the rear of the Greeks. Leonidas and his Spartans disdained to fly, and were all slain. [LEONIDAS.] On the same days on which Leonidas was fighting with the land forces of Xerxes, the Greek ships at Artemisium attacked the Persian fleet. In the first battle, the Greeks had the advantage, and in the following night the Persian ships suffered still more from a violent storm. Two days afterwards the contest was renewed, and both sides fought with the greatest courage. Although the Greeks at the close still maintained their position, and had destroyed a great number of the enemy's ships, yet their own loss was considerable, and half the Athenian ships were disabled. Under these circumstances the Greek commanders abandoned Artemisium and retired to Salamis, opposite the SW. coast of Attica. It was now too late to send an army into Boeotia, and Attica thus lay exposed to the full vengeance of the invader. The Athenians removed their women, children, and infirm persons to Salamis, Aegina, and Troezen. Meantime Xerxes marched through Phocis and Boeotia, and at length reached Athens. About the same time as Xerxes entered Athens, his fleet arrived in the bay of Phalerum. He now resolved upon an engagement with the Greek fleet. The history of this memorable battle, of the previous dissensions among the Greek commanders, and of the glorious victory of the Greeks at the last, is related elsewhere. [SALAMIS; THEMISTOCLES.] Xerxes witnessed the battle from a lofty seat, which was erected for him on the shore of the mainland on one of the declivities of Mount Aegaleos, and thus beheld with his own eyes the defeat and dispersion of his mighty armament. Xerxes now became alarmed for his own safety, and resolved to leave Greece immediately. He was confirmed in his resolution by Mardonius, who undertook to complete the conquest with 300,000 of his troops. Xerxes left Mardonius the number of troops which he requested, and with the remainder set out on his march homewards. He reached the Hellespont in forty-five days from the time of his departure from Attica. On arriving at the Hellespont, he found the bridge of boats destroyed by a storm, and he crossed over to Asia by ship. He entered Sardis towards the end of the year 480. In the following year, 479, the war was continued in Greece; but Mardonius was defeated at Plataea by the combined forces of the Greeks, and on

the same day another victory was gained over the Persians at Mycale in Ionia. Next year, 478, the Persians lost their last possession in Europe by the capture of Sestos on the Hellespont (Hdt. vii.-ix.). Thus the struggle was virtually brought to an end, though the war still continued for several years longer. Xerxes was murdered in 465, after a reign of twenty years, by Artabanus, who aspired to become king of Persia. (Diod. xi. 69; Just. iii. 1; Ctes. *Pers.* 29.) He was succeeded by his son ARTAXERXES I.—II. The only legitimate son of Artaxerxes I, succeeded his father as king of Persia in 425, but was murdered after a short reign of only two months by his half-brother Sogdianus, who thus became king (Diod. xii. 71).

Xiphilinus (Ξιφιλίνος), of Trapezus, was a monk at Constantinople, and made an abridgment of Dio Cassius from the thirty-sixth to the eightieth book at the command of the emperor Michael VII. Ducas, who reigned from A.D. 1071 to 1078. The work is executed with carelessness, and is only of value as preserving the main facts of the original, the greater part of which is lost. It is printed along with Dio Cassius.

Xiphōnia (Ξιφώνια: *Capo di S. Croce*), a promontory on the E. coast of Sicily, with a harbour (Ξιφώνειος λιμνή), between Catana and Syracuse (Strab. p. 267; Diod. xxiii. 4).

Xōis or **Chōis** (Χόις, Χόις: *Sakkra*), an ancient city of Lower Egypt, N. of Leontopolis, on an island of the Nile, in the Nomos Sebenyticus, the seat of the fourteenth dynasty of Egyptian kings.

Xuthus (Ξούθος), in Attic legends is represented as the son of Hellen by the nymph Orseis, and a brother of Dorus and Aeolus. He was king of Peloponnesus, and the husband of Creusa, the daughter of Erechtheus, by whom he became the father of Achæus and Ion. (Eurip. *Ion*; Apollod. i. 7, 3; Ion.) Another version states that after the death of his father, Hellen, Xuthus was expelled from Thessaly by his brothers, and went to Athens, where he married the daughter of Erechtheus. After the death of Erechtheus, Xuthus, being chosen arbitrator, adjudged the kingdom to his eldest brother-in-law, Cecrops, in consequence of which he was expelled by the other sons of Erechtheus, and settled in Aegialus in Peloponnesus (Paus. vii. 1, 2). It has been inferred, with some probability, from Paus. i. 31, 2, where there is mention of the tomb of Ion at Potamoi near Prasias, that Xuthus was originally a local hero of Potamoi, and his son Ion the eponymous founder of a family, but when the Attic story made Ion the hero of the Ionian race it became necessary to give him a divine father and a mother who represented this Cecropian line: hence Xuthus is brought in as the putative, and Apollo as the real, father.

Xylinō, a town of Pisidia, between Corbasa and Termessus, mentioned by Livy (xxxviii. 15).

Xynia or **Xyniæ** (Ξυνία: Ξυνιεύς: *Taukli*), a town of Thessaly in the district Phthiotis, E. of the lake of the same name (ἡ Ξυνίας λίμνη: *Nizero* or *Dereli*). It was plundered by the Aetolians B.C. 198. (Liv. xxxii. 13, xxxiii. 3.)

Xypētē (Ξυπέτη: Ξυπεταίων, Ξυπετείων, Ξυπεταιωνεύς, Ξυπετείς, Ξυπέτιος), said to have been anciently called *Troja*, a demus of Attica belonging to the tribe Cecropis, W. of Athens.

Zabātus (Ζάβατος). [*Lycus*, No. 5.]

Zabē (Ζάβη), a town and district of SE. Mauretania, near the borders of Numidia (Procop. *B. Vand.* ii. 20).

Zacynthus (Ζάκυνθος: Ζακύνθιος, Zacynthius: *Zante*), an island in the Ionian sea, off the coast of Elis, about forty miles in circumference. It contained a large and flourishing town of the same name upon the E. coast, the citadel of which was called Psophis (Paus. viii. 24, 3; Strab. p. 458; Liv. xxvi. 14). There are two considerable chains of mountains in the island. The ancient writers mention M. Elatus, which is probably the same as the modern *Scopo* in the SE. of the island, and which rises to the height of 1509 feet. Zacynthus was celebrated in antiquity for its pitch wells, which were visited by Herodotus, and which still supply a large quantity of bitumen (Hdt. iv. 195). Zacynthus was inhabited by a Greek population at an early period. It is said to have derived its name from Zacynthus, a son of Dardanus, who colonised the island from Psophis in Arcadia (Paus. *l.c.*). Thucydides speaks of the Zacynthians as a colony of Achæans from the Peloponnese (ii. 66), and according to an ancient tradition, the Zacynthians founded the town of Saguntum in Spain. [*SAGUNTUM*] The island is frequently mentioned by Homer, who speaks of it as the 'woody Zacynthus' (*Il.* ii. 634, *Od.* i. 246, ix. 24; Strab. p. 159). It formed part of the maritime empire of Athens, and continued faithful to the Athenians during the Peloponnesian war. At a later time it was subject to the Macedonian monarchs, and on the conquest of Macedonia by the Romans passed into their hands. (Pol. v. 102; Liv. xxxvi. 32.)

Zadracarta (Ζαδράκαρτα), one of the capital cities and royal residences in Hyrcania, lay at the SE. of the Caspian, N. of the chief pass through M. Coronus. It was probably on the site of *Astarabad*.

Zagrus. [*Dionysus*, p. 296, a.]

Zagros or **-us** (ὁ Ζάγρος and τὸ Ζάγριον ὄρος, *Mts. of Kurdistan*), the general name for the range of mountains forming the SE. continuation of the Taurus, and the E. margin of the Tigris and Euphrates valley, from the SW. side of the Lake Arsissa (*Van*) in Armenia, to the NE. side of the head of the Persian Gulf, and dividing Media from Assyria and Susiana. More specifically, the name Zagros was applied to the central part of the chain, the N. part being called the mountains of the Cordueni or Gordyæi, and the S. part Parachoathras. (Pol. v. 44; Strab. p. 522; Ptol. vi. 2, 4.)

Zaitha or **Zautha** (Ζαῖθά), a town of Mesopotamia, on the E. bank of the Euphrates, twenty Roman miles S. of Circesium (Zosim. iii. 14; Amm. Marc. xxiii. 5).

Zaleucus (Ζάλευκος), the lawgiver of the Epizephyrian Locrius, is said by some to have been originally a slave, but is described by others as a man of good family. He could not, however, have been a disciple of Pythagoras, as some writers state, since he lived upwards of 160 years before Pythagoras. The date of the legislation of Zaleucus is assigned to B.C. 660 (Euseb. *Chron.* 1356). His code is stated to have been the first collection of written laws that the Greeks possessed (Strab. pp. 259, 398). The general character of his laws was severe, but they were observed for a long period by the

Loerians, who obtained in consequence a high reputation for legal order (Schol. ad Pind. *Ol.* x. 17; cf. Arist. *Pol.* ii. 10). Among other enactments we are told that the penalty of adultery was the loss of the eyes (Ael. *V. H.* xiii. 24; Val. Max. v. 5, 3). There is a celebrated story of the son of Zaleucus having become liable to this penalty, and the father himself suffering the loss of one eye that his son might not be utterly blinded. It is further related that among his laws was one forbidding any citizen under penalty of death to enter the senate house in arms. On one occasion, however, on a sudden emergency in time of war, Zaleucus transgressed his own law, which was remarked to him by one present; whereupon he fell upon his own sword, declaring that he would himself vindicate the law (Eustath. ad *Il.* p. 62). Other authors tell the same story of Charondas, or of Diocles (Diod. xii. 19; Val. Max. vi. 5, 4).

Zalmoxis or **Zamolxis** (Ζάλμοξις, Ζάμολξις), said to have been so called from the bear's skin (Ζάλμος) in which he was clothed as soon as he was born. He was, according to the story current among the Greeks on the Hellespont, a Getan, who had been a slave to Pythagoras in Samos, but was manumitted, and acquired, not only great wealth, but large stores of knowledge from Pythagoras, and from the Egyptians, whom he visited in the course of his travels. He returned among the Getae, introducing the civilisation and the religious ideas which he had gained, especially regarding the immortality of the soul. He was said to have lived in a subterranean cave for three years, and after that to have again made his appearance among the Getae. Herodotus inclines to place the age of Zalmoxis a long time before Pythagoras, and expresses a doubt, not only about the story itself, but as to whether Zalmoxis was a man, or an indigenous Getan deity. The latter appears to have been the real state of the case. The Getae believed that the departed went to him, and it is a probable conjecture that Zalmoxis was really the same as Sabazus, the Thracian Dionysus (Dionysus, p. 295, a). (Porph. *Vit. Pyth.* 14; Hdt. iv. 95; Strab. p. 297.)

Zama Regia (Ζάμα: Zamensis: *Djama*), a strongly fortified city in the interior of Numidia, on the borders of the Carthaginian territory. It was the ordinary residence of King Juba, who had here his treasury and his harem. It was the scene of one of the most important battles in the history of the world, that in which Hannibal was defeated by Scipio, and the second Punic war was ended, B.C. 202. (Pol. xv. 5; Liv. xxx. 29; *Bell. Afr.* 91.) Strabo tells us that it was destroyed by the Romans; but if so, it must have been restored, for we find it mentioned under the empire as a colony and a bishop's see. Vitruvius speaks of a fountain in its neighbourhood. (Strab. pp. 829, 831; Vitruv. viii. 3, 24; Plin. v.) There were unimportant places of the same name in Cappadocia and Mesopotamia.

Zanclē. [MESSANA.]

Zaradrus (*Sutlej*) a river of N. India, the S. boundary of the *Punjab* (Ptol. vii. 1, 27). It falls into the Hyphasis (*Gharra*).

Zarangae. [DRANGIANA.]

Zarax or **Zarex** (Ζάραξ, Ζάρηξ). 1. The central part of the chain of mountains extending along the E. coast of Laconica from Mt. Parnon, on the frontiers of Argolis, down to the promontory Malea (Ptol. iii. 15, 10).—2. (*Jeraka*), a town on the E. coast of Laconica, at the foot

of the mountain of the same name (Paus. iii. 24, 1; Pol. iv. 36).

Zariaspe. [BACTRA.]

Zariaspis, an earlier, probably the native, name for the river on which Bactra stood, and which is usually called Bactrus. [BACTRA.]

Zēla or **Ziela** (τὰ Ζήλα: *Zilleh*), a city in the S. of Pontus, due S. of Amasia, and on the road from Tavium to Comana Pontica. It stood on an artificial hill, and was strongly fortified. Near it was an ancient and famous temple of Anaitis and other Persian deities, in which great religious festivals were held. The surrounding district was called Zelētis or Zelītis. At Zela the Roman general Valerius Triarius was defeated by Mithridates; but the city is more celebrated for another great battle, that in which Julius Caesar defeated Pharnaces, and of which he wrote this despatch to Rome: VENI: VIDI: VICI. (App. *Mithr.* 89; Plut. *Caes.* 50; Dio Cass. xlii. 47; *Bell. Alex.* 73.)

Zelasium, a Thessalian town in the district Phthiotis, of uncertain site.

Zelia (Ζέλεια), an ancient city of Mysia, at the foot of Mt. Ida, and on the river Aesepus, eighty stadia from its mouth, belonging to the territory of Cyzicus. At the time of Alexander's invasion the headquarters of the Persian army were fixed here. (*Il.* ii. 824; Strab. pp. 565, 587; Arr. *An.* i. 13.)

Zēno, **Zēnon** (Ζήνων). 1. The founder of the Stoic philosophy, was a native of Citium in Cyprus, and the son of Mnaseas. He began at an early age to study philosophy through the writings of the Socratic philosophers, which his father was accustomed to bring back from Athens when he went thither on trading voyages. At the age of twenty-two, or, according to others, of thirty years, Zeno was shipwrecked in the neighbourhood of Piraeus; whereupon he was led to settle in Athens, and to devote himself entirely to the study of philosophy. According to some writers he lost all his property in the shipwreck: according to others, he still retained a large fortune; but whichever of these accounts is correct, his moderation and contentment became proverbial, and a recognition of his virtues shines through even the ridicule of the comic poets. The weakness of his health is said to have first determined him to live rigorously and simply, but his desire to make himself independent of all external circumstances seems to have been an additional motive, and to have led him to attach himself to the Cynic Crates. In opposition to the advice of Crates, he studied under Stilpo of the Megaric school (Diog. Laërt. vii. 24); and he subsequently received instruction from the two other contemporary Megarics, Diodorus Cronus and Philo, and from the Academics Xenocrates and Polemo. The period which Zeno thus devoted to study is said to have extended to twenty years. At its close, and after he had developed his peculiar philosophical system, he opened his school in the porch adorned with the paintings of Polygnotus (*Stoa Poecile*), which, at an earlier time, had been a place in which poets met. (Diog. Laërt. vii. 5.) From this place his disciples were called *Stoics*. Among the warm admirers of Zeno was Antigonus Gonatas, king of Macedonia. The Athenians likewise placed the greatest confidence in him, and displayed the greatest esteem for him; for although the well-known story that they deposited the keys of the fortress with him, as the most trustworthy man, may be a later invention, there seems no reason for

doubting the authenticity of the decree of the people by which a golden crown and a public burial in the Ceramicus were awarded him. The Athenian citizenship, however, he is said to have declined, that he might not become unfaithful to his native land, where in return he was highly esteemed. We do not know the precise dates of Zeno's birth and death. He is said to have presided over his school for fifty-eight years, and to have died at the age of ninety-eight. He is also said to have been still alive in the 130th Olympiad (B.C. 260). Zeno wrote numerous works, but the writings of Chrysippus and the later Stoics seem to have obscured those of Zeno, and even the warm adherents of the school seem seldom to have gone back to the books of its founder. Hence it is difficult to ascertain how much of the later Stoic philosophy really belongs to Zeno.—The Stoics, like earlier schools of philosophy, regarded logic and physics as the necessary foundations for ethics. Zeno (or his followers) divided logic into rhetoric and dialectic, but the latter, as providing the tests of truth, is the more important. Knowledge is attained by impressions made through the senses as upon a *tabula rasa*. The mind has a power of assent to the presentations which come to the mind from a true impression; and Zeno is said to have illustrated the stages by which this assent, *i.e.* the existence of truth, is obtained by the gradual progress from the flat and open hand to the fully clenched fist. Rhetoric was the open hand, dialectic the clenched. (Cic. *Orat.* 32, 113, *Acad.* i. 11, 40.) In his theory of physics everything that existed was corporeal, even the soul itself. In this, as in most of his system, he aims at substituting what is material and practical for the visionary speculations of the Platonic school. The world consists of matter and Reason or God: for the god of the Stoics is the single, all-pervading soul of the world, which is the moving force of matter; but the one cannot be separated from the other, so that there is no dualistic tendency in the Stoic philosophy. In ethics the chief good is virtue: but this is defined as 'living according to reason' or 'according to nature,' which is, in other words, the reason of the world. This virtue or life according to reason could only be attained by the wise man, who was to be self-sufficing and independent of externals, unmoved, therefore, by pain or pleasure. Virtue is the only good thing, vice the only evil, and all else is indifferent. But the good and the evil are absolute, so that the tendency of the Stoic philosophy was to put good deeds together on an equality on one side, and bad deeds or crimes on an equality on the other. Another tendency of Stoicism, which had some political importance, was towards cosmopolitanism: that is to say, that, regarding all the human race as differentiated only by virtue and vice, wisdom and folly, they were inclined to be citizens of the world rather than of a particular state. It was a sign, and might in some small degree be a cause, of the breaking down of the barriers of the numerous and small, but intensely patriotic, Greek states which marks the change of the Macedonian period.—2. The Eleatic philosopher, was a native of Elea (Velia) in Italy, son of Teloutagoras, and the favourite disciple of Parmenides. He was born about B.C. 488, and at the age of forty accompanied Parmenides to Athens. [PARMENIDES.] He appears to have resided some time at Athens, and is said to have unfolded

his doctrines to men like Pericles and Callias for the price of 100 minae. Zeno is said to have taken part in the legislation of Parmenides, to the maintenance of which the citizens of Elea had pledged themselves every year by an oath. His love of freedom is shown by the courage with which he exposed his life in order to deliver his native country from a tyrant. Whether he perished in the attempt or survived the fall of the tyrant is a point on which the authorities vary. They also state the name of the tyrant differently. Zeno devoted all his energies to explain and develop the philosophical system of Parmenides. [PARMENIDES.]—3. An Epicurean philosopher, a native of Sidon, was a contemporary of Cicero, who heard him when at Athens. He was sometimes termed *Coryphaeus Epicureorum*. He seems to have been noted for the disrespectful terms in which he spoke of other philosophers. For instance, he called Socrates the Attic buffoon. He was a disciple of Apollodorus, and is described as a clear-headed thinker and perspicuous expounder of his views.

Zēnōbia, queen of Palmyra. After the death of her husband, Odenathus, whom, according to some accounts, she assassinated (A.D. 266), she assumed the imperial diadem, as regent for her sons, and discharged all the active duties of a sovereign. But not content with enjoying the independence conceded by Gallienus and tolerated by Claudius, she sought to include all Syria, Asia, and Egypt within the limits of her sway, and to make good the title which she claimed of Queen of the East. By this rash ambition she lost both her kingdom and her liberty. She was defeated by Aurelian, taken prisoner on the capture of Palmyra (273), and carried to Rome, where she adorned the triumph of her conqueror (274). Her life was spared by Aurelian, and she passed the remainder of her years with her sons in the vicinity of Tibur (*Tivoli*). (Treb. Poll. *Trig. Tyr.* 31; Zonar. xii. 27.) Longinus lived at her court, and was put to death on the capture of Palmyra. [LONGINUS.]

Zēnōbia (Ζηνοβία: *Chelebi* or *Zelebi*), a city of Chalybonitis, in Syria, on the W. bank of the Euphrates, between Sura and Circesium. It was founded by Zenobia.

Zēnōbius (Ζηνοβίος), lived at Rome in the time of Hadrian, and was the author of a collection of proverbs in Greek, which have come down to us. In this collection the proverbs are arranged alphabetically, and divided into hundreds. The last division is incomplete, the total number collected being 552. It is printed in the collection of Schottus (*Παροιμίας Ἑλληνικά*, Antwerp, 1612).

Zēnōdōrus, a Greek artist, who made for Nero the colossal statue of that emperor which he set up in front of the Golden House and which was afterwards dedicated afresh by Vespasian as a statue of the Sun. It was 110 feet in height. Pliny notes that, great as was the skill of Zenodorus in modelling and chasing, he could not restore the old excellence of casting in bronze (Plin. xxxiv. 45).

Zēnōdōtium or **-ia** (Ζηνοδοτίον, Ζηνοδοτία), a fortress in the N. of Mesopotamia, on the small tributary of the Euphrates called Bilecha, a little above Nicephorium and below Ichmae. It was a Macedonian settlement, and the only one of the Greek cities of Mesopotamia which did not revolt from the Parthians at the approach of Crassus. (Dio Cass. xl. 12; Plut. *Crass.* 17.)

Zēnōdōtus (Ζηνόδοτος). 1. Of Ephesus, a celebrated grammarian, was the first superintendent of the great library at Alexandria, and flourished under Ptolemy Philadelphus about B.C. 208. Zenodotus was employed by Philadelphus, together with his two great contemporaries, Alexander the Actolian and Lycophron the Chalcidian, to collect and revise all the Greek poets. Alexander, we are told, undertook the task of collecting the tragedies, Lycophron the comedies, and Zenodotus the poems of Homer and of the other illustrious poets. Zenodotus, however, devoted his chief attention to the *Iliad* and *Odyssey*. Hence he is called the first *Reviser* (Διορθωτής) of Homer, and his recension (Διόρθωσις) of the *Iliad* and *Odyssey* obtained the greatest celebrity. The corrections which Zenodotus applied to the text of Homer were of three kinds. (1) He expunged verses. (2) He marked them as spurious, but left them in his copy. (3) He introduced new readings or transposed or altered verses. The great attention which Zenodotus paid to the language of Homer caused a new epoch in the grammatical study of the Greek language. The results of his investigations respecting the meaning and the use of words were contained in two works which he published under the title of a Glossary (Γλωσσάι), and a Dictionary of barbarous or foreign phrases.—2. Of Alexandria, a grammarian, lived after Aristarchus, whose recension of the Homeric poems he attacked (Suid. s. v.).

Zēphŷra. [HALICARNASSUS.]

Zēphŷrium (Ζεφύριον, sc. ἀκρωτήριον, i.e. the W. promontory), the name of several promontories of the ancient world. The chief of them were the following:—I. In Europe. 1. (*C. di Brussano*), a promontory in Bruttium, from which the SE. extremity of the country, from which the Locri who settled in the neighbourhood are said to have obtained the name of *Epizephyrii* (Strab. pp. 259, 270; Plin. iii. 74).—2. A promontory on the W. coast of Cyprus (Strab. p. 683). II. In Asia. 1. In Pontus (*C. Zefreh*), a headland W. of TRIPOLIS, with a fort and harbour of the same name (Ptol. v. 6, 11).—2. [CARIA].—3. In Cilicia (prob. *C. Cavaliere*), a far-projecting promontory, W. of Prom. Sarpedon (Strab. p. 671). III. In Africa (*Kasser Maarah*), a headland on the NE. coast of Cyrenaica, W. of Darnis.

Zēphŷrus (Ζέφυρος), the personification of the W. wind, is described by Hesiod as a son of Astræus and Eos (*Th.* 579). By the Harpy Podarge, Zephyrus became the father of the horses Xanthus and Balius, which belonged to Achilles (*Il.* xvi. 150); but he was married to Chloris, whom he had carried off by force, and by whom he had a son, Carpus. (Ov. *Fast.* v. 197.) [VENTI.]

Zerynthus (Ζήρυθος; Ζηρύθιος), a town of Thrace, in the territory of Aenus (or, as some say, in Samothrace), with a temple of Apollo and a cave of Hecate, who archence called *Zerynthius* and *Zerynthia* (Steph. Byz. s. v.; Liv. xxxviii. 41; Ov. *Trist.* i. 10, 19; Tzet. *Lyc.* 449, 958).

Zētēs (Ζήτης) and **Calāis** (Καλαΐς), sons of Boreas and Orithyia, frequently called the **Borēadae**, are mentioned among the Argonauts, and are described as winged beings (Pind. *Pyth.* iv. 325; Ap. Rh. i. 219; Hyg. *Fab.* 14). Their sister, Cleopatra, who was married to Phineus, king of Salmydessus, had been thrown with her sons into prison by Phineus at the instigation of his second wife. Here she was found by Zetes and Calais, when they arrived at Salmydessus in

the Argonautic expedition. They liberated their sister and her children, gave the kingdom to the latter, and sent the second wife of Phineus to her own country, Scythia. (Diod. iv. 44.) Other accounts relate that the Boreadae delivered Phineus from the Harpies; for it had been foretold that the Harpies might be killed by the sons of Boreas, but that the sons of Boreas must die if they should not be able to overtake the Harpies (Apollod. i. 9, 21). Others, again, state that the Boreadae perished in their pursuit of the Harpies, or that Heracles killed them with his arrows near the island of Tenos (Hyg. *Fab.* 14; HARPYIAE). Their tombs were said to be in Tenos, adorned with sepulchral stelae, one of which moved whenever the wind blew from the north. Calais is also mentioned as the founder of the Campanian town of Cales (Sil. It. viii. 515).

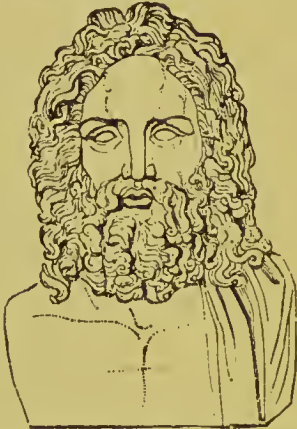
Zēthus (Ζήθος), son of Zeus and Antiope, and brother of Amphion. For details see AMPHION.

Zeuġis, **Zeuġitāna Regio** (ἡ Ζευγιτανή; N. part of *Tunis*), the N. district of Africa Propria. [AFRICA.]

Zeugma (Ζεύγμα, i.e. *Junction*: prob. *Rum-keleh*), a city of Syria, on the borders of Commagene and Cyrrhестice, built by Seleucus Nicator, on the W. bank of the Euphrates, at a point where the river was crossed by a bridge of boats which had been constructed by Alexander the Great: hence the name. Afterwards, when the ford of Thapsacus became impassable for travellers, on account of the hordes of Arabs who infested the banks of the Lower Euphrates, the bridge at Zeugma gave the only passage over the river. (Strab. p. 746; Pol. v. 43; Dio Cass. xl. 17; Procop. *Aed.* ii. 9.)

Zeus (Ζεύς), the greatest of the Greek gods, was primarily the god of the sky (literally the 'bright sky'), worshipped by the old Greeks on mountain tops, such as would give an uninterrupted view of the sky. But the commixture of the myths and traditions of many different national or tribal religions caused a number of different stories to be attached to Zeus from which the Zeus of Greek literature (or the Jupiter in Latin literature, when the Greek stories were adopted) has been formed. Homer has these stories, but gives them only partially. Zeus is the son of Cronos and Rhea, a brother of Poseidon, Hades (Pluto), Hestia, Demeter, Hera, and is married to his sister Hera. When Zeus and his brothers distributed among themselves the government of the world by lot, Poseidon obtained the sea, Hades the lower world, and Zeus the heavens and the upper regions, but the earth became common to all. According to the Homeric account Zeus dwelt on Mt. Olympus in Thessaly, which was believed to penetrate with its lofty summit into heaven itself. He is called the father of gods and men, the most high and powerful among the immortals, whom all others obey. He is the supreme ruler, who with his counsel manages everything; the founder of kingly power, and of law and of order, whence Dike, Themis, and Nemesis are his assistants. For the same reason he protects the assembly of the people (*ἀγοραῖος*), the meetings of the council (*βουλαιῖος*), and as he presides over the whole state, so also over every house and family (*ἐρκεῖος*). He also watched over the sanctity of the oath (*ὄρκιος*) and the laws of hospitality (*ξένιος*), and protected suppliants (*ικέσιος*). He avenged those who were wronged, and punished those who had committed a crime, for he watched the doings and sufferings of all men (*ἐπόσιος*). He

was further the original source of all prophetic power, from whom all prophetic signs and sounds proceeded (*πανομφαίος*). Everything, good as well as bad, comes from Zeus; according to his own choice he assigns good or evil to mortals; and fate itself was subordinate to him. He is armed with thunder and lightning (the original attributes of the god of the sky), and the shaking of his aegis produces storm and tempest; epithets of Zeus in the Homeric poems describe him as *τερπικέρανος*, *ἐρίγδουπος*, *ὑψιβρεμέτης*, the thunderer, *νεφέληγχερός*, the gatherer of clouds, and in later writers *ὑμβριος* or *ὑέτιος*, the sender of rain. Hence Zeus *Μειλίχιος* (the placable) was worshipped at the Attic Diasia, that he might give favourable weather for the spring crops, and Zeus *Μαιμάκτης* at the approach of winter, that he might not send heavy storms. Hesiod has adopted the myth which belonged to Crete and to Asia Minor and has in literature superseded the purer conception of Zeus. In this story also Zeus is the son of Cronos and Rhea, and the brother of Hestia, Demeter, Hera, Hades, and Poseidon. Cronos swallowed his children immediately after their birth, but when Rhea was pregnant with Zeus, she applied to Uranus and Ge to save the life of the child. Uranus and



Head of the Olympian Zeus. (From a bust in the Vatican.)

Ge therefore sent Rhea to Lyctos in Crete, requesting her to bring up her child there. Rhea accordingly concealed Zeus in a cave of Mount Aegaeon, and gave to Cronos a stone wrapped in cloth, which he swallowed in the belief that it was his son. Cronos, by a cunning device of Ge or Metis, was made to vomit up the children he had swallowed, and first of all the stone, which was afterwards set up by Zeus at Delphi (*Hes. Th.* 468-500; cf. *Paus.* x. 24, 5). The infant Zeus was brought up in Crete, nursed by Amalthea, and guarded by the Curetes, who clashed their cymbals that his cries might not be heard by his father [AMALTHEA; CURETES]. Coming to manhood Zeus delivered the Cyclopes from the bonds with which they had been fettered by Cronos, and they in their gratitude provided him with thunder and lightning. On the advice of Ge, Zeus also liberated the hundred-armed Gigantes, Briareus, Cottus and Gyes, that they might assist him in his fight against the Titans. The Titans were conquered and shut up in Tartarus, where they were henceforth guarded by the Hecatoncheires. Thereupon Tartarus and Ge begot Typhoeus, who began a fearful struggle with Zeus, but was conquered. [Cy-

CYCLOPES; GIGANTES; TITANES; TYPHOEUS.] Zeus now reigned supreme, and chose Metis for his wife. When she was pregnant with Athene, he took the child out of her body and concealed it in his head, on the advice of Uranus and Ge, who told him that thereby he would retain the supremacy of the world. For if Metis had given birth to a son, this son (so fate had ordained it) would have acquired the sovereignty. [ATHENE, p. 138, a.] His position as supreme lawgiver is represented in myth by his second marriage, with Themis (Justice or Law), from which sprang the Fates and the Seasons [HORAE; MOERAE]. But his marriage with Hera was the 'sacred marriage,' the type of all marriages [see HERA, p. 393, b]. Twelve great Olympian gods were recognised: or rather six pairs of deities (cf. *Hymn. ad Merc.* 128). It is likely that the list in *Liv.* xxii. 10, which mentions the twelve deities worshipped in Greek fashion at *lectisternia*, represents the twelve to whom the altar at Athens was erected (*Thuc.* vi. 54). These were Zeus (the head of them all), Poseidon, Apollo, Ares, Hermes, Hephaestus, Hestia, Demeter, Hera, Athene, Artemis and Aphrodite. The altars to twelve gods were common in Greece, but not always to the same twelve, including sometimes deities not usually regarded as belonging to the Olympian 'dynasty. The altar at Olympia was to the following six pairs: Zeus and Poseidon, Hera and Athene, Hermes and Apollo, Dionysus and the Charites, Artemis and Alpheus, Cronus and Rhea (*Schol. ad Pind. Ol.* v. 5). In the prevalent Greek mythology, though Zeus was always recognised as supreme god, the minister and announcer of his will was Apollo.—Such is the representation of Zeus in literature, but it must not be forgotten that this account, and many other legends about him are the outcome of a combination of mythologies. The change of dynasties from Uranus to Cronus and from Cronus to Zeus represents in reality the partial acceptance of a theology belonging to older inhabitants of Greek lands whose supreme gods are retained as predecessors of the Greek Zeus. Moreover, as has been pointed out above, the older Greek Zeus (the Zeus of the so-called 'Pelasgians') was the god of the bright sky [cf. JUPITER], worshipped on mountains such as Olympus (more than one), Ithome, Parnes, Cithaerou, Laphystion, Ida and Samothrace. Many, no doubt, of the myths about him refer to the phenomena of the sky: the fight with Typhoeus, for instance, is probably a myth from the strife of the elements, and the story of the Cyclopes supplying him with thunderbolts obviously refers to thunderstorms; but it is an error to apply this interpretation as universally as some have done. The many transformations of Zeus in his amours have been rightly explained as no sky-phenomena, but as additions gradually made to the story of Zeus from the common habit of tracing the descent of noble families from the god. Thus a number of separate local genealogies of this kind gathering round the name of Zeus, from whom these local families traced their descent, necessitated the belief in a number of unions between Zeus and local nymphs or mortal women; and, further, those primitive tribes who had totemistic symbols had traditions which are preserved in the stories of Zeus taking an animal form. It is likely enough that the true explanation of Zeus as a bull or Zeus as a swan is given by those who say that the descent in such tribes became a descent from Zeus =

a bull, or from Zeus = a swan. The early or 'Pelasgian' conception of Zeus varied in different localities. The *Arcadian Zeus* (Ζεὺς Ἀρκαῖος) was born, according to the legends of the country, in Arcadia, either on Mt. Parrhasium, or on Mt. Lycaeus. He was brought up there by the nymphs Thisoa, Neda, and Hagno. Lycaon, son of Pelasgus, erected a temple to Zeus Lycaeus on Mt. Lycaeus, and instituted the festival of the Lycaea in honour of him [LYCAEUS; LYCAON]. In the festival [see *Dict. of Ant. art. Lycaea*] we see Zeus dwelling in light on the summit of the mountain where it caught the first rays of the sun, and worshipped by rites, part of which is a rain charm, part a relic of human sacrifice. Those may be right who see in this sacrifice 'the cannibal feast of a wolf-tribe.' Especially regarded as 'Pelasgian' was the Zeus of Dodona in Epirus called Ζεὺς Δωδωναῖος or Πελασγικός, who was worshipped originally without image or temple in the sacred oak-grove—the tree sacred to the chief god of Aryan nations—and possessing the oldest oracle of Greece [for a full account, see *Dict. of Ant. art. Oraculum*]. The national Hellenic Zeus of the less primitive time was worshipped at Olympia in Elis, and the great national Panegyris was celebrated once in four years. There Zeus was regarded as the father and king of gods and men, and as the supreme god of the Hellenic nation. His statue at Olympia was executed by Phidias, a few years before the outbreak of the Peloponnesian war, the sublime idea of this great work having been suggested to the artist by the words of Homer (*Il. i. 527*). [PHIDIAS.]—The Greek and Latin poets give to Zeus or Jupiter an immense number of epithets and surnames, which are derived partly from the places where he was worshipped, and partly express the hopes and aspirations of those who worshipped him. The most familiar and significant, besides those mentioned at the beginning of the article, are Γενέθλιος or Γεννήτωρ as the father of the nation or the family (Pind. *Pyth. iv. 167*; Aesch. *Suppl. 196*); Ἐλευθέριος, the giver of freedom, especially as deliverer from the Persian yoke (Plut. *Aristid. 19*; cf. Pind. *Ol. xii. 1*); Σωτήρ, the protector of the race or of the household, to whom the third cup of wine at the Greek dinner was drunk (the first being to the Olympian gods, the second to the heroes; cf. Pind. *Isthm. v. 8*; Plat. *Phileb. p. 66*); Γαμήλιος, who gives happy and fruitful wedlock; Τέλειος, who answers prayer (Pind. *Pyth. i. 67*; Aesch. *Ag. 973*). The eagle, the oak, and the summits of mountains were sacred to him, and his sacrifices generally consisted of goats, bulls, and cows. His usual attributes are the sceptre, eagle, thunderbolt, and a figure of Victory in his hand, and sometimes also a cornucopia. The Olympian Zeus sometimes wears a wreath of olive, and the Dodonaean Zeus a wreath of oak leaves. In works of art Zeus is generally represented as the omnipotent father and king of gods and men, according to the idea which was embodied in the statue of the Olympian Zeus by Phidias. Respecting the Roman god, see JUPITER.

Zeuxidamus (Ζευξίδαμος). 1. King of Sparta, and tenth of the Eurypontidae. He was grandson of Theopompus, and father of Anaxidamus, who succeeded him (Paus. iii. 7).—2. Son of Leotychides, king of Sparta. He was also named Cyniscus. He died before his father, leaving a son, Archidamus II. (Hdt. vi. 71; Thuc. ii. 47.)

Zeuxis (Ζεῦξις), the great Greek painter, who excelled all his contemporaries except Parrhasius, was a native of Heraclea (probably of the city of this name on the Euxine), and was born between 450 and 440 B. C. He came to Athens soon after the beginning of the Peloponnesian war, when he had already achieved a great reputation, although a young man. (Plat. *Protag. p. 318*, *Gorg. p. 453*, cf. Aristoph. *Ach. 991*.) He passed some time in Macedonia, at the court of Archelaus, for whom he decorated the royal palace at Pella with paintings, probably soon after 413 (Ael. *V. H. xiv. 17*). He must have spent some time in Magna Graecia, as we learn from the story respecting the picture of Helen, which he painted for the city of Croton; and it is also probable that he visited Sicily, as we are told that he gave away one of his pictures to the Agrigentines. His travels through Greece itself were no doubt extensive. We find him at Olympia, where he made an ostentatious display, before the eyes of all Greece, of the wealth which his art had brought him, by appearing in a robe embroidered with his own name in letters of gold (Plin. xxxv. 62). The *pallia*, however, are explained by some as being curtains hung in front of his pictures. After acquiring a great fortune by the exercise of his art, he adopted the custom of giving away his pictures, because no adequate price could be set upon them. The time of his death is unknown. The masterpiece of Zeuxis was his picture of Helen, in painting which he had as his models the five most beautiful maidens of Croton, whom he was allowed to select for this purpose. It was painted for the temple of Hera at Croton. This picture and its history were celebrated by many poets, who preserved the names of the five maidens upon whom the choice of Zeuxis fell. (Plin. xxxv. 62; Cic. *de Invent. ii. 1*.) The accurate painting of 'still life' was a department of the art which Zeuxis and his younger rival Parrhasius appear to have carried almost to perfection. The well-known story of the trial of skill in that species of painting between these two artists, if not literally true, indicates the opinion which was held in ancient times of their powers of imitation. In this contest the picture of Zeuxis represented a bunch of grapes, so naturally painted that the birds flew at the picture to eat the fruit; upon which the artist, confident in this proof of his success, called upon his rival no longer to delay to draw aside the curtain and show his picture: but the picture of Parrhasius was the curtain itself, which Zeuxis had mistaken for real drapery. On discovering his error, Zeuxis honourably yielded the palm to Parrhasius, saying that he himself had deceived birds, but Parrhasius had deceived an artist (Plin. *l. c.*). Besides this accuracy of imitation, many of the works of Zeuxis displayed great dramatic power. This appears to have been especially the case with his *Infant Heracles strangling the Serpent*, where the chief force of the composition consisted in the terror of Alcmena and Amphitryon, as they witnessed the struggle. It is thought that this theme is reproduced on a vase now in the British Museum. Another picture, in which he showed the same dramatic power, applied to a very different subject, was his *Female Hippocentaur*, which was lost in a shipwreck off Cape Malca, on its way to Rome, whither it had been sent by Sulla (Lucian, *Zeux. 3*). The composition of this picture is perhaps preserved in a mosaic from the villa of Hadrian [see *Dict. of Ant. art. Pictura*].

Zioberis (*Jinjeran*), a rivor of Parthia (Curt. vi. 4, 4).

Zoetium or Zoetēum (Ζοίτιον, Ζοίτειον; Ζοιτειεύς), a town of Areadia in the district Eutresia, N. of MEGALOPOLIS.

Zōilus (Ζωΐλος), a grammarian, was a native of Amphipolis, and lived in the time of Philip of Macedonia. He was celebrated for the asperity with which he assailed Homer (Suid. s.v. 'Ομηρομάστιξ). He found fault with him principally for introducing fabulous and incredible stories in his poems. From the list that we have of his writings it also appears that he attacked Plato and Isoerates. His name became proverbial for a captious and malignant critic. (Ov. Rem. Am. 366; Ael. V. H. xi. 10.)

Zōnāras, Joannes (Ἰωάννης ὁ Ζωνάρης), a celebrated Byzantine historian and theologian, lived in the twelfth century under the emperors Alexius I. Comnenus and Calo-Joannes. Besides his theological works there is still extant his *Annales* (Χρονικόν), in eighteen books, from the creation of the world to the death of Alexis in 1118. It is compiled from various Greek authors, whose very words Zonaras frequently retains. The earlier part is chiefly taken from Josephus; and in the portion which relates to Roman history he has for the most part followed Dio Cassius. In consequence of the latter circumstance the *Annals* of Zonaras are of great importance in studying the early history of Rome. Of the first twenty books of Dio Cassius we have nothing but the abstract of Zonaras; and even of the later books, of which Xiphilinus has made a fuller epitome, Zonaras has preserved many statements of Dio which are entirely omitted by Xiphilinus. — Editions by Du Cange, Paris, 1686, fol., and by Dindorf, Leips. 1875.

Zōnē (Ζώνη: Ζωναίος), a town of Thraee on a promontory of the same name in the Aegaeon, where Orpheus is said to have sung (Hdt. vii. 59; Ap. Rh. i. 29; Mel. ii. 2, 8).

Zōpyrus (Ζωπυρός). 1. A Persian, son of Megabyzus. After Darius Hystaspis had besieged Babylon for twenty months in vain, Zopyrus resolved to gain the place for his master by the most extraordinary self-sacrifice. Accordingly, one day he appeared before Darius with his body mutilated in the most horrible manner: both his ears and nose were cut off, and his person otherwise disfigured. After explaining to Darius his intentions, he fled to Babylon as a victim of the cruelty of the Persian king. The Babylonians gave him their confidence, and placed him at the head of their troops. He soon found means to betray the city to Darius, who severely punished the inhabitants for their revolt. Darius appointed Zopyrus satrap of Babylon for life, with the enjoyment of its entire revenues. (Hdt. iii.

153-160.)—2. The Physiognomist, attributed many vices to Socrates in an assembly of his disciples, who laughed at him and at his art in consequence; but Socrates admitted that such were his natural propensities, but said that they had been overcome by philosophy. (Cic. *Tusc.* iv. 37, de *Pat.* 5.)

Zōrōaster or Zoroastres (Ζωροάστρης), the Zarathustra of the Zendavesta, and the Zerdusht of the Persians, was the reformer of the Magian religion. There were extant in the later Greek literature several works bearing the name of Zoroaster; but these writings were forgeries of a later age, and belong to the same class of writings as the works of Hermes Trismegistus, Orpheus, &c. There is still extant a collection of oracles ascribed to Zoroaster, which are, of course, spurious. They have been published by Morell, Paris, 1595, and by other editors.

Zōsimus (Ζώσιμος), a Greek historian, who lived in the time of the younger Theodosius. He wrote a History of the Roman empire in six books, which is still extant. This work must have been written after A.D. 425, as an event is mentioned in it which took place in that year. The first book comprises a sketch of the history of the early emperors, down to the end of the reign of Diocletian (305). The second, third, and fourth books are devoted to the history of the fourth century, which is treated much less concisely. The fifth and sixth books embrace the period from 395 to 410, when Attalus was deposed. The work of Zosimus is mainly (though not altogether) an abridgment or compilation of the works of previous historians. His style is concise, clear, pure, and not unpleasing. His chief fault as a historical writer is his neglect of chronology. Zosimus was a pagan, and comments severely upon the faults and crimes of the Christian emperors. Hence his credibility has been assailed by several Christian writers. There are, no doubt, numerous errors of judgment to be found in the work, and sometimes (especially in the case of Constantine) an intemperate expression of opinion, which sometimes exaggerates, if it does not distort the truth. But he does not seem fairly chargeable with deliberate invention or wilful misrepresentation.—Editions by Bekker, 1837, and by Mendelssohn, 1887.

Zōstēr (C. of *Vari*), a promontory on the W. of Attica, between Phalerum and Sunium. It was a sacred spot, and contained altars of Leto, Artemis, and Apollo (Paus. i. 31, 1).

Zygantes or Gygantes (Ζύγαντες, Γύγαντες), a people of Libya, whom Herodotus places on the W. side of the lake Triton. Others mention a city Zygantis and a people Zyges on the coast of Marnarica. (Hdt. iv. 194; Steph. Byz. s.v.)

Wellcome Library
for the History
and Understanding
of Medicine

APPENDIX

It is thought that some of those who wish to pursue further the subjects (apart from the domain of the historians of Greece and Rome) which cannot be exhaustively dealt with in a book of this size, may be helped by the following list of works. It is not intended to be anything approaching a complete bibliography on any of the departments included in this Dictionary. The object has been to name the more easily procurable books among modern authorities which will carry most students as far as they need, and will themselves furnish a more complete list of writers in all languages on their several subjects. To most of the books mentioned below the Editor has to acknowledge deep obligations for information, suggestions, or references.

A.

For Mythology:—Roscher's *Ausführliches Lexikon der griechischen und römischen Mythologie* (which, however, as yet does not extend beyond letter K). [This is the best and fullest work which has yet appeared, though some of its most learned contributors are too prone to retain the meteorological explanation of myths, to the exclusion of that derived from customs and rites traceable in 'folk-lore.']. Preller-Pleu's *Griechische Mythologie* and Preller-Jordan's *Röm. Myth.* Great assistance and guidance may be obtained from Mannhardt's *Mythol. Forschungen* and *Wald- und Feldkulte*, and from Lang's *Custom, Myth and Ritual*; also from Harrison's *Mythology and Monuments of Athens*, Frazer's *Golden Bough*, Dyer's *Gods of Greece*, and from articles in Banmeister's *Denkmäler* (especially for the representation of myths in ancient art).

B.

For Topography:—Fuller information and more references will be found in Smith's *Dictionary of Ancient Geography*. See also Bunbury's *History of Ancient Geography*, Kiepert's *Lehrbuch der alten Geographie* and the English translation. Among the more recent books for particular countries and for the more important towns are Ramsay's *Historical Geo-*

graphy of Asia Minor, Tozer's *Armenia and Asia Minor*, Torr's *Rhodes in Ancient Times*, Bent's *Cyclades*, Tozer's *Islands of the Aegean*, Harrison's *Myth. and Mon. of Athens*, and Lolling's article on Athens, printed in Baumeister's *Denkmäler* and in I. Müller's *Handbuch*, Tozer's *Lectures on Greece*, Gardner's *New Chapters in Greek History*, Schuchardt's account of *Schliemann's Excavations* (transl. by Sellers), Freeman's *Sicily*, Middleton's *Remains of Ancient Rome*, O. Richter's *Topographie von Rom* (in Baumeister and I. Müller), Burn's *Rome and the Campagna*. A very full bibliography for the various countries of Greece and of the Roman Empire will be found in the treatises of Lolling and Jung in I. Müller's *Handbuch*, vol. iii. For the divisions and arrangement of Roman Provinces see Mommsen's *Provinces of the Roman Empire* and Marquardt's *Handbuch*, vol. iv.

C.

For Philosophers:—Zeller's *Philosophie der Griechen*, and the translations of his works *Plato and the Older Academy* and *Outlines of Greek Philosophy*; Lewes's *History of Philosophy*, Grote's *Plato and Aristotle*.

D.

For Artists:—A. S. Murray's *History of Greek Sculpture and Handbook of Greek Archaeology*, and Overbeck's *Geschichte der griechischen Plastik*. [See also articles in Banmeister's *Denkmäler*. The most important modern authorities are given in the articles on *Statuaria Ars* and *Pictura* in Smith's *Dictionary of Antiquities*. A *Handbook of Greek Painters* by Cecil Smith is announced.]

E.

For Greek and Roman Writers:—Histories of Greek Literature by Mahaffy, Borgk, Bernhardy, and Jevons: for the orators, Blass' *Attische Beredsamkeit* and Jebb's *Attic Orators*; Teuffel and Schwabe, *History of Roman Literature* (transl. by Warr), which gives a very full bibliography, Sellar's *Roman Poets of the Republic and Poets of the Augustan Age*.



